absurd.

## The Catholic Record.

London, Saturday, January 21, 1899; A SIMPLER CATECHISM.

The Rev. Hugh Canning's article in a recent issue of The Monitor should a recent issue of The Monitor should be read by everyone interested in the be read by everyone interested in the of purity, and the thanks will be be plore it. The remedy for the evil is of purity, and the thanks will be be plore it. The remedy for the evil is of purity, and the thanks will be be plore it. The remedy for the evil is ty College in the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity, and the thanks will be be plore it. The remedy for the evil is the enjoyment of its of purity and the enjoyment of its of purity and the evil is the enjoyment of its of purity. religious training of the young. He, stowed by the Lord of all Rulers. She within themselves. If they but emas every other Catholic, is loud in his will be remembered by those who have ploy the means they will succeed. praises of Butler's Catechism. It is, as the little ones.

says the child is too much of a parrot, memory, until the last bugle call. the teacher too much of a taskmaster. Are not, then, the answers to be memorized? On account of the exactness of They must have had a glimpse for the Catholic doctrine this seems necessary; moment of another world where but if this bedone before these answers human beings count as noblest acts the are understood, the child's memory is succoring of a fellow-creature. Persimply taxed with what is to him a meaningless jumble of words and phrases. This method, if it may be called a method, has been in vogue long enough. Of course it has produced Catholics, but we want more: we want intelligent Catholics.

Let us hear from you again, Father.

CHURCH MUSIC.

The Rev. Lorenzo Perosi has achieved by his latest production, "The Resurrection of Christ," a great musical triumph. Competent critics say that his work has the qualities of permanency and predict a brilliant future for him. It is interesting to know that the youthful priest author sought the development of his genius not in the strains of the singers of a day but in the melodies of the old masters who sang not to tickle the ears of the populace but because they had a message for the world. Some of our readers will remember the beautiful words of Cardinal Newman on the subject. Speaking of the power of music in the human soul he says:

music in the human soul he says:

"Can it be that these mysterious stirrings of the heart, and keen emotions and strange yearings after we know not what, and awful impressions from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes and begins and ends in not itself? It is not so; it cannot be. No, they have escaped from a some higher sphere; they are the cutpouring of eternal harmony in the medium of created sound; they are echoes from our home; they are the voice of angels in the magnificat of saints; something they are besides themselves which we cannot compass, which we cannot cutter; though mortal man, and he perhaps not otherwise distinguished above his fellows, has the gift of eliciting them."

The appointment of the composer to

His thirst of knowledge, quashing there her Flows from the eternal source of Rome's imperial bill.

From the earliest times the Church has exhorted her children to the study of music. Her saints and Pontiffs established schools for the purpose.

The Benedictine Guido D. Arezzo invented the present system of musical apathy. notes. It were wearisome to cite the many authors who testify not only to the love of the people for music but to the care with which the Church watched over its development, guarding its simplicity and using it as the handmaid of religion. Men heard its strains as if they came from the invisible world which dominated their thoughts and actions. "Under the inspiration of faith art was a great and holy thing. It was the reflection of God. It was the soul world."

And to day, with all our vaunted progress, we are compelled to go back and to seek the reason why Catholic composers are the models of modern musicians. Palaestrina, Haydn, Mozart, Rossini, and other men who implored, before beginning a work, the guidance of God, have breathed into the simple notes a harmony and beauty that are the delight as well as the despair of modern artists.

# NOTES BY THE WAY.

to comment on the work of the Sisters of Charity during the late war. Perhaps the deliberations anent the appointment of Mr. Choate, and the various investigations about "beef" and things military, have taken up his attention; but we have no hesitation in saying that he will make amends for his neglect when he is reminded of it by his Catholic supporters.

Miss Gould is, so report says, about to receive the thanks of Congress, and Dr. S. F. Kramer wants to know

The sisters of the world must have been amazed at her self-sacrifice. chance it seemed to them but an arid waste devoid of show or tinsel or delivered an important speech on the paper crowns, but we all see it clearly University question.

The Most Rev. Dr. Clancy, who was

daughter of the Church which has structive and interesting lecture. been ever "the altar of every sacri-

demnation of "yellow" literature.

lacking in steadfastness and ambition. They are to all seeming content to be with everything that stands for success. bec, we find so few of them occupying any prominent position? We know

Some of them say that the easiest have travelled thus, and the sons' feet three must know no other path. They must be prudent, so as not to excite animosin time they will be rewarded. We from human lips. A slave can understand it, but a freeman never.

acles of the serf.

choose their work, cling to it, fight for

But the Sister who nursed the wound- husbanding and concentrating them ed and plague-stricken soldier wants for a given object, make them but tion for the higher education of a neither gold medal nor thanks for her unimportant factors in the community. services. She wears the gold medal They see this, and many of them deseen her on her rounds of mercy; and Failure has come to them in the past we have said before, a compendium of many a one whose wounds have been because they were disunited, because doctrine, but its wording and phrase- dressed by her deft fingers, and who they were deceived by the politician ology are wonderful and mysterious to have been helped to health by her who built castles in the air for them. gentle ministrations, will remember But they are the politicians' master-In very many Sunday schools he her, and be better and stronger for the and the sooner they understand it, the

THE UNIVERSITY QUESTION.

Important Speech by the Bishop of

Dublin Nation, Dec. 24. At an illustrated lecture on Canada given in Boyle, Colonel Hammond, J. P. presiding, the Most Rev. Dr. Clancy

meeting to Mr. Devlin for his most inspeak for myself, and I daresay I may speak for all present when I say that fice and the asylum of every misery," the lecture we have listened to has and which because it continues the been not only a source of pleasurable entertainment, but of much useful interval of the Redeemer has a message of work of the Redeemer has a message of consolation and a helping hand for all us a long, but most delightful journey, and has told us many things about Canadian life and manners and customation. "Yellow" literature has received a toms which we did not know before; in severe blow from the Archbishop of Montreed The Toronte Mail in Montreal. The Toronto Mail, in a inconvenience or expense inseparable moment of cander, approves it. from excursions generally. In addi-Verily times have changed, for we did not believe that the Mail's editor could, without detriment to his feelings, pronounce favorably on an advice coming from an Archbishop the perfect religious equality which advice coming from an Archbishop. the perfect religious equality which we venture to compliment him on his really virtuous conduct, and say that he, also, has, by his manly commendation of the action of Archbishop Bruchesi, the perfect religious equality which revises in the country, and the splendid educational institutions which are erected and maintained at the expense of the Canadian Government—institutions in which for the most part the denominationalism, and "done a good stroke for morality."
We cherish the hope that he will be But all their advantages of Canadian strandfast and that when any of his steadfast, and that when any of his life notwithstanding, Mr. Devlin would brethren endeavors to make his col- not advise us to leave our own country, umns a sewer for calumny and misrep- poor though it be, and emigrate to resentation he will remember his con Canadian soil. In this view I am in distinguished lecturer, for under favorable auspices, under paternal rule, we We have more than once called attenpossess all the sources and resources of
perfect national success and happiness
at home. Why is it that Canada is so prosperous as compared with Ireland,

What is the reason that, outside of Queence all forms of Irish industry. The Government of Canada applies the tax ation of her people towards the devel-opment of trade and commerce, tothat many circumstances have helped wards the enlarging of the scope and to effect this, but, nevertheless, it is a usefulness of education with a view to standing rebuke to their indolence and the attainment of a higher standard of National greatness; whereas the Gov-ernment of England applies the taxaion of Ireland-taxation which, as we way is the best way. Their fathers know, is excessive to the extent of millions annually - to the strengthening of her navy, to the increasing of her land forces, to the development of all the destructive maty, to provoke religious feeling. This is what is termed worldly wisdom, and it tells them to wait and to truckle and to truckle and the truck ence in prosperity of the two subject have heard this often, and we say that peoples. Mr. Davlin has dwelt at commore pitiable language cannot come siderable length on one important question, that, namely, of education, and has contrasted, without, perhaps, tand it, but a freeman never.

Let us be men first—owning ourour own. He has told us how, in the selves, and determined to put forth two principal provinces of Canada, Protestants contribute towards the supour energies to the accomplishment of our life's work. We may not attain our object: we may be defeated, but if so, we shall be found on the field with education in the highest sense of these the marks of freedom, and not the manwe cannot be satisfied in this country. Our young men have been too long The teaching of religion is perfectly following the advice of those who use untrammelled in the schools of Ontario them as stepping stones. If they and Quebec; whereas, in this country, choose their work, cling to it, fight for eign, the power to impart religious knowledge is circumscribed by a narupon themselves, and not upon the row system of irritating, restrictive

politicians.

If they seek help from the ordinary politician they will pay for it with a legislation, which, ninety-nine cases out of a hundred is absolutely unwarrantable. Mr. Devlin has exhibited views

a gold medal. She gave some dollars—
a thing to be commended—and many of their energies on the Sisters gave their all—their lives.

But the Sisters who pureed the wound. people, nine-tenths of whom are Cath-The thing is preposterous and fear that Protestant ascendency in lies were placed on the same educationally, with our non-Catholic fellow-countrymen. When we recol-lect the educational advantages which the Canadian Government supplies to its Catholic subjects we are not surprised at finding a man of Mr.

Devlin's accomplishments who can come here and address an intelligent audience as he has addressed us here to night. In this country, on the other hand, how few are capable of acting an independent and in telligent part in a public assembly? Why is it that so few are found capable in any constituency, of discharging the duties of members of Parliament? Why is it that there is such a dearth of suitable candidates for the County and District Councils which the Irish Local as a land fruitful of good thoughts and strong resolves where rings the chorus of the triumph of the soul over the body.

The Most Rev. Dr. Clancy, who was received with loud applause, said—Mr. Chairman, ladies and gentlemen—I chairman, ladies and gentlemen—I rise to discharge a very pleasing duty —that of returning the thanks of this of which we Catholics can conscienting the conscienting the conscienting that the conscienting the conscienting the conscienting that the conscienting the conscienting that the conscienting that the conscienting that the conscienting the conscienting that the conscient that the consciention that the consciention that the conscienting that the consciention that the a Catholic University and I have no hesitation in predicting that in ten

a Catholic University and I have no hesitation in predicting that in ten years we shall have educated and inbited below them glory, and through them all the nations of the earth should begins thus:

"I. In the first place there are certain facts whichino one disputes.

"I. In the first place there are certain facts whichino one disputes.

In His eyes earth's glory is vanity and nothingness. He sees.

MIGHTY EMPIRES SPRING UP and dominate the world. The thrones of their Kings blaze with gold and action, for a Catholic University. would say, moreover, that the first and of every County, and District and Town Council, after coming into existence, is to pass a strong resolution, demanding as an educational right from the Government that undertakes to rule us, the establishment of a Catholic University in which orthodox religion and orthodox patriotism—not the spurious article which is so much in vogue

would say, moreover, that the first and Gevery County, and District and Grovernment that undertakes to rule us, the establishment of a Catholic University in which orthodox religion and orthodox patriotism—not the spurious article which is so much in vogue

would say moreover, that the first and for which earlies a patriotism and dominate the world. The thrones of their Kings blaze with gold and dominate the world. The thrones of their great ones of their strong-walled cities fill the eye with away and wonder; their armies in so fixed a system that St. Augustine mentions certain persons for whom Requiem away like mow from the sun's face.

At His word thrones of their great ones of their great ones of their great ones of their way like mow from the sun's face.

At His word through the nations of the earth.

In His eyes earth's glory is vanity and nothingness. He sees.

In His eyes from the Gold The thrones of their great ones of their great and orthodox patriotism—not the spur-ious article which is so much in vogue | SERE LEAVES BEFORE THE AUTUMN at present-will be taught to the men who have now entrusted to them so much of the interests of our people It may seem inopportune to digress into politics; but I get an opportunity so seldem of expressing my views on such subjects, that I deem it right to ends of the earth.

avail myself of the present occasion to As of old He se give the honest, noble-hearted people of Roscommon - and indeed of Sligo, too - an important word of advice. The new Councils will have momentous interests entrusted to them. Important financial affairs, far reaching social considerations, the educational, and perhaps ultimately the religious progress of our people will be largely under their control. The fitness of the country to be entrusted with the though both pay allegiance to the same management of its domestic affairs in The appointment of the composer to the Sistine chapel is appropriate, for we are reminded that

The found at which the panting Mind aspectable.

The yare to all seeming content to be though both pay allegiance to the same country to be shirted affairs in the explanation is not far to be slaves in the temple of Prospectable political status perity.

They are to all seeming content to be though both pay allegiance to the same country to be shirted affairs in the explanation is not far to be slaves in the temple of Prospectable political status perity.

And yet they are clover and fortunately industries; the perity.

They are to all seeming content to be though both pay allegiance to the same country to be shirted affairs in a Home Rule Parliament—the maintenseek. Canada has home Rule, and a love of a respectable political status before the civilized world—the capacity of the pay allegiance to the same country to be shirted affairs in a Home Rule Parliament—the maintenseek. Canada fosters native industries; the perity. perity. And yet they are clever and energetic and equipped sometimes with everything that stands for success.

I reland nas not. The Government of ance of a respectable political states before the civilized world—the capacity of our countrymen for undertaking of our countrymen for undertaking with everything that stands for success.

I reland nas not. The Government of ance of a respectable political states of our countrymen for undertaking of our countrymen for undertaking with everything that stands for success. be confided to men in the government of human affairs-all are now on their trial, and on their trial for the first time in our history since our connection with England. Hence it behooves us to elect none to the new Councils, whether county or district, or town, except men of intelligence, education and integrity, who

have been well tried in the conduct of rublic affairs. But one condition should be insisted upon before every other—no man should be elected to the new bodies until he pledges himself to place the demand for a Catholic University as the foremost plank of his platform. I again thank Mr. Devlin for his admirable lecture, and assure him on the part of his audience that the remembrance of his kindness in coming such a distance to speak to us shall be treasured in Boyle for many a future day. (Loud applause).

# TWO KINDS OF PREACHING.

One comfort which Catholics enjoy s the assured feeling that their Sunday sermon, whether it be long or short, earnest or dull, will be about But our separated and much divided brethren have to sit under an amateur politician, or a dabbler in economics or municipal government, on the day which they call, with grim pathos, the day of rest. The Holy Father's letter on the subject of preaching, to the Minister General of the Franciscans, shows the closeness of the Pope's touch with modern world, and how keenly he appreciates its various religious needs. The letter is thus summarized by the London Tab-

Menday morning paper leads us to obthe thing is preposterous and laity must agree with the Holy Father Why, to thus maintain Trinat least on the subject of preaching. In thousands of American meeting. religious in character as were the his country would cease if we Catho political harangues delivered of old in the Roman Forum. - Ave Maria.

### THE TRIUMPH OF IRELAND'S FAITH.

A Sermon by Rev. J. B. Dollard, "Silav na-mon" On Sunday, Jan, 15th, the Toronto Divisions of the A O H. paraded to St. Paul's church in a body, to attend the evening services. The fine church was crowded to its fullest extent. At the invitation of the Rector, Rev. J. L. Hand, the sermon of the evening was delivered by Rev. Father Dollard, of St. Marys: The preacher drew a striking par-

allel between the history of the chosen people of the Old Testament and the history of the Irish race in its triumphs and its sufferings. God sent His leader, Moses, who delivered Israel from bondage, leading the tribes through sea and desert into that the Promised Land. He announced He would give them glory, and through them all the nations of the earth should

the glory of faith. He sent His Divine Son to her in her hour of humiliation and subjection. He selected her children to spread His word to the extreme

As of old He sent Moses to deliver thrall and horrors of paganism—"out fortunately one that will meet with from the House of Bondage." And as by the glow of the Fire-Pillar, He led the tribes through the salt sea and the tribes through the salt sea and the salt parching deserts, so scarcely less taining power of the Creator. This root doctrine is too bro through the bitter seas of affliction and the rough deserts of trial and persecu-

If He has not given them of earthly glory, He has crowned them with the unfading and ineffable

kingdom of the world. Emphasizing this providence of God, the preacher glanced over the successive cycles of

The golden age of peace and religion, when Erin was the "Island of saints and scholars;" the cycle of the Danish invasions, and the glorious victory of the Cross on the bloody field of Clontarf; the Norman Invasion, the Reformation, and the culminating horrors of the "Penal Days."

No nation of the world ever passed through such a fearful ordeal; but in the end Ireland conquered, and on the 1st of January, 1872, the forces of heresy acknowledged their defeat, when the Protestant church was disestablished in Ireland.

Where did the Irish people get this great faith, this

SUBLIME PERSEVERANCE AND DIVINE

It must needs be they were rewarded with this indomitable faith for their grand devotion to our Divine Saviour in the great sacrifice of the Altar, and to His Immaculate Mother who gave them that love for purity and chastity which is the distinguishing character istic of their race.
Oh! that we had an Irish embrandt

to paint this picture: It is on a wild Irish hillside; the night shades still hover over misty vale and sombre mountain peak. We can almost hear mountain peak. We can almost hear the sad night wind singing a plaintive hymn through yonder broken chancel which tells of an abbey of olden time. See, there, the priest whose altar is a ledge of rock. He raises on high the Sacred Host, and the poor people, so rich in faith—richer and happier in every way than the great ones of earth—they are close around him bend-

NO. 1.057.

bleed and die for the faith of our fath-

In conclusion the preacher said : Thank God, to day the Church in Ireland, after her long centuries of struggle, is as strong and vixorous as she was in the days of St. Patrick .

She possesses again her grand schools and her magnificent cathedrals, and s'e sends out her valiant missionaries

to every quarter of the globe. In the quiet and verdant glens the angelus bell peals out every day, and its sweet tones call the faithful to prayer as they did in far off days fif-

teen hundred years past. Erin has been tried in the furnace of affection, and she has not been found wanting. Let us pray, my dear breth-ern, that the light of that heavenly faith will shine forever on our dear lands, and let us resolve, to-night to ever true to the principles and teachings of that religion for which our fathers suffered and died.

### PRAYERS FOR THE DEAD.

The Catholic Champion (High Church Episcopal), in its December number, devotes several of its columns to the subject of " Prayers for the Dead." It

Having laid down these facts as evi-BLAST.

The glory He bestowed on Israel was kind, the Champion seeks for the belief, or doctrine, from which this common practice arose and on which it rests. It says: "Every practice of the Catholic Church rests for its sure foundation upon some doctrine of the faith. What is the doctrine under-What is the doctrine under-Israel, so in the New Law God sent lying the practice of praying for the Patrick to deliver Ireland from the dead? The answer to this question is

> This root doctrine is too broad to account for the universal practice of praying for the dead. It includes the saints, who, confirmed in glory, enjoy the beatific vision, and who, therefore, need not our prayers. St. Augustine, in one of his sermons, says that suffer martyrdom immediately enter heaven without passing through the pains of purgatory. It is also too broad because it includes those condemned to hell, out of which there is no redemption, and, consequently, for whom prayers would be of no avail.

Besides, the same evidence that proves the common practice of praying for the dead proves also the motive with which prayers were offered.

Take the case of the Jews before the
time of Christ. The historical evidence that they prayed for the dead is found in the second book of Maccabe where (12-43) it is stated that Judas made a collection and sent money to Jerusalem for sacrifices to be offered for the sins of the de d. Here the reason for prayers is given. for the sins; that is, for the forgiveness of the sins of the dead. And the chap-ter ands with this statement: "It is ter ends with this statement : therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." Here the evidence that proves the

practice of the Jews gives at the same time the motive of it, or the root doctrine that underlies it. In the same way Christian tradition and the testimony of the Fathers, while proving the practice of praying for the dead, prove the motive to be to shorten their

purgatorial sufferings.

The doctrine of a middle state or place where souls suffer for a time before entering heaven and the practice of praying for the dead stand or fall together. Reject the former and the latter becomes objectless. If the doctrine of purgatory be rejected all the dead are in heaven, where they need

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ARY NOTICE.

ch next, will be the last eports of Committees on ES CLARKE.

of Legislative Assembly, , 1899. 1056-3



A man who neglects his health is sailing his craft of life in dangerous seas. He cannot too soon awaken to the fact that he is imperiling his most precious endowment. All the wealth in the world, all the power in the world, all the pleasure in the world, all the love and poetry and music and nobility and beauty are but dust in the mouth of the man who has lost his health. Keeping healthy means looking after the disorders that ninety-nine men in a hundred neglect. You cannot get the average, every-day man to believe that indigestion or biliousness, or costiveness or headache or loss of sleep or appetite, or shakiness in the morning and duliness through the day amount to much anyway. He will "pooh, pooh" at you, until some morning he wakes up and finds himself sick abed. Then he will send for a doctor and find out to his surprise that all these disorders have been but the danger signals of a big malady that has robbed him of his health, possibly forever. It may be consumption or nervous prostration or malaria or rheumatism or some blood or skin disease. It matters not, they all have their inception in the same neglected disorders. Dr. Pierce's Golden Medical Discovery makes the appetite keen, the digestion perfect, the liver active, the blood pure, the nerves steady Golden Medical Discovery makes the appetite keen, the digestion perfect, the liver active, the blood pure, the nerves steady and gives sound and refreshing sleep. It is the great blood-maker and flesh-builder. It cures 95 per cent of all cases of consumption. In fact bronchial, throat and lung affections generally yield to it. Medicine stores sell it.

One or two at bedtime cure constipation—Dr. Pierce's Pleasant Pellets. They regulate and invigorate the stomach, liver and bowels. By all medicine dealers.

### Early Accidents Cause Lifelong Suffering. A Case that is Causing Talk.

When a lad about eight years of age I When a lad about eight years of age I fell into a cellar a distance of ten feet, striking on my head, and causing concussion of the brain. I was taken to a London, Eng., Hospital, the first seven days not recovering consciousness. I am now 35 years old and from the time of my accident until I began taking Dr. Ward's Fills five months ago I had been subject to fainting spells, never being more than two weeks without an attack of fainting. As I grew older these spells became more frequent, lasted longer, and left me with less vitality. I was weak, had no strength or stamina, always very low-spirited and or stamina, always very low-spirited and down-hearted; imagined that every thing and every person was going against me, and life only had a dark side for me. My and life only had a dark side for me. My appetite was poor most of the time, but I am now happy to say that, since taking Dr. Ward's Blood and Nerve Pills, I have only had one fainting spell, shortly after I began taking them, so I have no hesitation in saying that Dr. Ward's Pills cured me. Before taking these pills I always looked for a fainting spell not more than two weeks apart; now, I would be greatly surprised at a recurrence of these spells. Life is now bright—the constant, morbid, down-hearted feeling is gone, being replaced by a content-—the constant, morbid, down-hearted feeling is gone, being replaced by a content-ed, hopeful feeling. I feel like working. My appetite is good, and in every respect Ibave experienced the health and strength restoring properties of Dr. Ward's Blood and Nerve Pills. They certainly have proved a great blessing to me. Yours truly, (Signed), Thomas Stanton, Brighton, Ont.

ton, Ont.
Dr. Ward's Blood and Nerve Pills are sold at 50c. per box, 5 boxes for \$2.00 at druggists, or mailed on receipt of price by The Doctor Ward Co., Limited,



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# SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE. John Taibot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc.

CHAPTER XIV. MYSTERY.

The clouds had been gathering over the city of Washington during a warm December afternoon, and after sunset the rain began to fall, lightly at first in a troublesome drizzle, and later in a heavy downpour. The municipal almanac had announced a full moon, and although the threatening of the heavens was plain enough for six hours before darkness, the officials preferred to stand by the almanac and leave pedestrians and thieves to stumble and grow profane in the Egyptian darkness. A private dwelling on one street had the lamp lighted before its own doors, and under this lamp at the same moment two dripping gentlemen stopped The clouds had been gathering over the moment two dripping gentlemen stopped for the purpose of lighting cigars. The Hon. Florian Wallace shivered slightly at

the first impression of the stranger's face, it was so white, so dull, so cruel; the flickering light of the lamp, and the red

flickering light of the lamp, and the red glow of the match gave it a very sinister expression besides. The stranger looked at him slyly but strangely for a long time, as if studying a long forgotten scene and trying to place it in his memory.

In fact, Florian grew nervous while they stood in that central snot of light, and the inquisitive glances of the stranger pained him. With a hasty remark about the weather, he plunged into the darkness. He had walked the streets on such nights many a time, had met with people more disgusting than the stranger, had faced dangerous characters even, and had never feared as he had to-night. It might have been the strain of the day's might have been the strain of the labor. He was ready to laugh at him-self when he had reached his hotel. In its warmth and brightness he felt ashamed of his feelings. It was awk ward that in the loneliness of his room he face should return to his mind like the nemory of a portrait, shaping its thi ips, sharp eyes, yellow beard, and cold-ness against a darkness of wind and rain. The rush of business next day prevented him from dwelling on it often, and unti he came to speak on some bill in the house he did not once recall it. He was in the middle of a speech, when he stopped, stammered through a sentence, hesitated, and then, with an effort, resumed his speech and finished. The cause of the interruption was a glimpse

he had gotten of the stranger in the gal-lery surveying him with an opera glass. However, he ceased to be troublesome within a day or two, and when Mrs. Merion arrived in town and sent him notice of her first ball the stranger had almost faded from his memory. brilliant affair. Uniforms of embassies were sprinkled plentifully through the throng, and Mrs. Merrion gazed upon

throng, and Mrs. Merrion gazed upon them in ecstatic delight.

"If there is anything I do like," said she, with a giggle to Florian, "it is the army, navy, and embassy uniforms. They give such an air to a room! By the way," she added, "I wish you to make the acquaintance of one of the nicest young men here to-night."

They proceeded to the music-room and

They proceeded to the music-room and eard a tenor voice rolling off some foreign syllables.

"That is he," said Barbara; "he is

Russian, a count, and holds first rank at the embassy. He is handsome, witty, good-humored, talented, and his voice speaks for itself."
When they entered the room the Rus

sian count was leaving the piano.
"Count Vladimir Behrenski—the Hon

"Count visaline Bellevish or able Florian Wallace."

The gentleman bowed low, offered his hand, and warmly pressed Florian's.
"Now you are already friends," said Barbara, leaving them, "and you shall be

Barbara, leaving them, rivals in my good graces." "They are so many," said the Count "They are so many," said the count.
"Mr. Wallace, I have been desiring to
know you this long time, since it came to
me that I saw in you a wonderful resemblance to a noble Russian family—a famly of royal connections, in truth. The

ily of royal connections, in truth. The likeness is very clear and very exact."

"You surprise me," said Florian. "It would interest the family, I'm sure, to know an American citizen honored them by personal resemblance."

"Your resemblance is so very close and exact to the Prince Louis of Cracow," the Count said meditatively. "If there were Russians here acquainted with him they would take you for him, but that his hair is light."

"I may be an offshoot, Count. My mother came from Ireland, and no doubt Russians emigrated thither some time. We are descended from princes, I know." "Yes, the Irish are a princely race, more so than other Europeans—the island being small, I think, and the word

yere born in this country, sir?"

"Oh, yes, and nursed and educated into ankee notions. "They are very elastic, these Yankee notions," said the Count. "Would you call the pretty hostess, Mrs. Merrion, a

Yankee notion? "The term is hardly used that way,"
Florian answered. "But you seem to
think Mrs. Merrion of an elastic disposi-

"She is a fine woman, delightful; but it is hard to understand her. We know two classes of women in Europe—the v ry good, and the very bad. It is easy to tell at once the class. Not so with your American ladies. Your code of

# TEN YEARS AGONY FROM EGZEMA CURED BY CUTICURA

or ten years I suffered untold agonies from sema, my lower limbs being so swollen and ken out that I could hardly go about. My ther, a physician of thirty years' practice, lother physicians of splendid ability, tried rain to effect a cure and signally falled. I ame absolutely disheartened, and had lost hope, when a friend induced me to give ricura. Remedies a trial. I used two es of Cuttoura Soap and two boxes of ricura (ointiment), and it resulted in an olute and permanent cere. DAVID M. SAPP, Plymouth, Ill.

Serroy Cure Theatment for all Skin and Blood Humors, with Loss of Hair.—Warm boths with Cut-cura Soap, gentle anoning with Cutcura, and mild doses of Cuticura Resolvent. Sold throughout the world. Potter Drug and Chem. Corf., Soic Props., Heston. "How to Cuty Exzems," from.

nanners is elastic. It is a Yankee no-"Purely," said Florian, uneasy at the drift of the Count's remarks. "It would

drift of the Count's remarks. "It would hardly suit the Russian climate." The Count shook his head and laughed

at the idea.

"Yet it is very amusing at first. There is a fine uncertainty about it, and it sharpens the faculties wonderfully. They tell me you are one of the rising men, Mr. Wallace?"

Wallace?"
"Gradually rising," laughed Florian.
"I have the White House in view."
"Four years of power—just a mouthful.
Bah! And you strive for years like
giants to get the place. I had rather be
a count over a little village than such a man. If you were offered a princeship to-morrow and the presidency at the same moment, which to you would be the near-

"That which is perpetual," said Florian gravely, "of course. But we never have perpetual power in this country."
"I know. I referred to other countries.

Suppose you were heir to some distant noble family of Ireland?"

"An earldom would satisfy me," said Florian.

He stopped, his face whitened, and his jaw fell. At the window near which they stood appeared the cold outlines of the

stood appeared the cold outlines of the haunting face, its cruelty outlining itself so sharply and suddenly on the pane as to overwhelm him with terror. He recovered himself speedily, but did not finish the sentence. the sentence.
"What's the matter?" said the Count,

with much sympathy.
"Oh! a weakness of mine," said Florian. "You will excuse me for a time, until I have recovered myself."

The Count bowed, and Florian went

silently out into the garden and strode along the walk, hot from anger. It was plain the face was haunting him, and for a purpose. He could not explain it, but he was determined to put an end to it, a determination which came to nothing for he never saw the face of the stranger again. Clayburgh did, however, and had explicitly explains time care it. a quietly exciting time over it. One late train from New York made the railway station a pleasant place each evening for the public personages of the village. Squire Pendleton and Mr. Wallace, whom Squire Fendleton and Mr. Wallace, whom his neighbors knew and respected as Billy, were prominent at these receptions. Visitors found the welcoming stare of the villagers rather trying, and often slipped away under cover of the darkness from the rear platform of the last car. On a certain night in April the only passenger on the train played this disgusting trick on the reception committee, which wen home in a profane mood, leaving Billy Wallace to watch for him a half hour, and o report progress the next evening.

to report progress the next evening.

Billy began to parade the platform in deep meditation. The lamp with its strong reflection was shining at the door and he passed and repassed the line of ight, stopping at times to blink at the curious scientific phenomenon of a thing you could not look at steadily. Out on the water a few patches of twilight were still burning like expiring lamps, and a few forms walked and talked in the gathering darkness, while trainmen and gathering darkness, while trainmen and officials rolled in the freight and hurled bad language at the bad boys. It was after a few turns up and down the platform that Billy became aware of a gentl man's presence a few feet distant, whose outline impressed him with a sense of strangeness. His face could not be seen, and he was idly leaning against the build-

and he was my learning against the offiding. With customary boldness Billy walked up to him, bade him good evening, make remarks on the weather, asked if he was a stranger in town, how long he was going to stay, and could he be of any ase to him, to some of which the strange did not reply, and at the rest merel; grunted—grunted so impolitely that only personal considerations prevented Billy from knocking him down. He resumed his walking, noticed that the gentleman was observing him closely, turned abruptly, and went home. He was half-way up the street when it occurred to him that this might be the traveler who had that this might be the traveler who had eluded them by stepping off at the rear end of the train; as he had walked up the hill in the heat of indignation, so he rushed back again in the heat of curiosity, and came upon the stranger standing unconcernedly under a lamp-post, looking around him. He turned his gaze on Billy. around him. He turned his gaz 30 h billy. It may have been the unexpectedness of meeting him that puzzled the old gentleman's faculties, for he stopped in confusion, gasped out "The divi!" faintly, and fled with the idea that the stranger

was in pursuit.

Mrs. Winifred, sitting calmly in th Mrs. Winified, Sitting calmip in the back parlor sewing, and weaving in a tear with an occasional stitch as she thought of the gay voices that made the night pleasant years ago, heard the door open and shut violently, and saw Billy, as in a vision, appear and throw himself in a chair exhausted, with the sweat on his here worthis face winkleness from terbrow and his face wrinkleness from ter-ror. Nothing alarming in his appearance ever provoked alarm in Mrs. Winifred, and she continued her sewing without

and she continued her sewing without comment or question.

Behind her, but some distance to her left, was a window looking out into the garden, and opposite to the window hung a mirror so placed that, without seeing herself in it, Mrs. Winifred could see the window, whose curtain was only half down. In one casual glance at the mirror are new retired against the darkness here.

I had to do," said he, "required secrecy for two reasons: that it might be more deftly done, and might awaken no un-reasonable hopes in the bosoms of Ameri-can citizens whose birthright of freedom

or that quarter staring, simply staring.

Pere Rougevin, reading his weekly Freeman after dinner, was moved to look out of the window by a passing shadow, and saw the stranger's face the very first moment, thinking it very disagreeable. The stranger was looking at the church—a plain, homely affair not worth inspection—but it pleased him so much that he came in to ask by signs for permission to enter. The Pere spoke to him in French, German and English, but he shook his head, muttering very raw syllables.

"You are a Russian," said the priest; and the man made a dubious gesture which was translated as an affirmative by the light that spread into his stolid, unpleasant face. The priest went out with him, and he looked over the church solemnly, examining some parts curiously, him, and he looked over the church solemnly, examining some parts curiously, and with a bow withdrew when he was satisfied, with many signs of gratitude.

"I think we had better look to our valuables while he is in town," said the priest to his servant; "he would not hesitate to murder us, I fear, for it is seldom to the server rese study a counterpare."

one sees so ugly a countenance."

Coming down the road one fair morning in time to meet the train, Squire Pendleton's ponderous glances rested sorrowfully on the marble shaft which sorrowfully on the marble shaft which bore Linda's name, and then brightened a little at sight of a stranger examining the monument and the grave. Who could this be? The Squire had heard of the new-comer and the mystery that surrounded him, and this he felt to be the man. He came down the road as the Squire passed, and gave that gentleman an opportunity to put on his most aweigstiff the stranger of the stranger Squire passed, and gave that gentieman an opportunity to put on his most aweinspiring, Mackenzie's rebellion look, and to roll forth a sonorous good-morning, to which no answer was given, nor did the great personage seem to inspire the stranger with any respect.

"I said good-morning, sir," he repeated with restrained force; and the stranger, beginning to comprehend the drift of his remarks, bowed and smiled but said nothing.

"Foreigner, I suppose," thought the Squire, with contempt. "Lucky for you that you recognized my greeting, or it would have been all the worse for us two. I saw you surveying that pretty monu-ment on the hill," continued he. "Nice stone, beats Italian marble all to smash wears well for the climate. After next election we don't import any more stone election we don't import any more stone

-oh! no. Cut and carved by home
talent. In a century or so we shall discount your sculptors fifty per cent. We've
got the money and the brains, but we
need time—time."

This was what the Squire called tall
talk, and was bestowed only on foreigners

who looked like sneerers at republicanism. But the stranger grunted something like

pshaw" in answer to the tall-talk.
"Sir," said the Squire most villainously do I understand you to say 'pshaw' to

my remarks?"

The gentleman bowed and smiled in so doubtful a way that Pendleton knew not how to take it, but concluded that his intentions were not insulting. At this interesting crisis the whistle of the approachmy remarks? ing train brought Pendleton to his senses and he fled for the depot with all speed and he hed for the depot with all speed, more eager to be at his post than to quarrel with a mere foreigner. Interest in the supposed Russian became so deep as to reach the hermit of Solitary Island. Squire Pendleton caught Scott on the dock one day, on the point of returning to his solitude. The usual group of loiterers was close by, among them the stranger and

the priest.
"We have a curiosity here," the Squire said to Scott, "a real Russian that has done more in one week to upset this town than any other man could do in a year. say why, for I'm anxious to see if he strikes you as he strikes most people. He's a Russian, didn't you say, Pere

"I supposed so," said the Pere, "from "He's pretty far out of his way, then,"
the hermit said, pulling down his cap in

"Wait and have a look at him," said

The stranger appeared at this moment and stood, in profile to the group, uncon-scious that the hermit's sharp eyes were upon him. Pendleton watched for the nanges he expected to see in Scott's face, but he was disappointed.
"Hard-lookin sinner," Scott said, as he swung the canoe around and paddled off.

CHAPTER XV.

A BARBECUE.

All the letters which reached Florian rom his native town during the summer from his harve two meanly brought him to despair by their terrific descriptions of the mysterious stranger. One day there arrived a note, stranger. One day there arrived a note, posted in a place unknown, warning him to be on his guard against the man, for he meant him evil. It was plain that this individual was making himself familiar with Florian's affairs. A man does not meddle without an object. Florian felt himself in possible danger. His first impulse was to put the matter in a detective's hands, but after reflection he decided to take another course. Recalling that he had once seen Count Vladimir and the stranger in conversation, it that he had once seen Count Vladimir and the stranger in conversation, it occurred to him that he had opened him-self to the Count with unnecessary frank-ness, and had told him enough about his ness, and had told him enough about his past life to make the work of a spy trivial and successful. Vladimir and he had be-come very good friends. window, whose curtain was only half down. In one casual glance at the mirror she saw outlined against the darkess be thind the window a white, peculiar face. She dropped her eyes immediately on her work, in fear that her senses were mistleading her; and when she was certain of the place, the hour, the work in her hands, and the very stitches, she looked again. There was the face still, ugly, pale, and crule—the very face that had so disturbed Florian during the winter in Washington. She could see nothing else. A feeling of horror began to creep over her, a nervous dread that the terrible sight would direct its glances to her; but she was of face its glances to her; but she was so fascinated, and terrified, and doubtful of herself, that she did not venture to move, only sat there staring and fearing and waiting like a criminal until it disalbusted the first piece of information which was hurled at Billy when he made his appearame next merning to institute inquiries as to the stranger with the mysterious contenance. He could speak but very favorably. He made himself acquainted, by sight at least, with all the villagers, and was more talked about than if he were the president. One day he would spend his time wandering about the docks, watching the boats or the stormy waves; another he would be seen in this

can citizens whose birthright of freedom they would not exchange for an earldom."

"That," said Florien, "is tolerated on the Fourth of July only."

"Well, be it known, my friend, that I am commissioned by the Prince Louis of Cracow, father of that Prince Louis to whom you hear so remarkable a recommend.

Cracow, father of that Prince Louis to whom you bear so remarkable a resemblance, to search for two or more of his relatives who came to this country just thirty years ago. It is whispered that the good prince, whose character is not of the best, was under the necessity of doing some dirty work years ago that he might get into his present lordly position. He trumped up a charge against a young and noble relative; said relative fled with two children to this country; the prince entered upon his relative's possessions, and children to this country; the pines of the story ended. Now, in his old age, Prince Louis fears for his wealth and standing. He begins to look for a Nemesis. To escape it he commissions me to find the exiled prince or his children and eather with them for a respectable sum and the exhed prince of his children, and settle with them for a respectable sum to remain here and leave him in the enjoyment of his estates. He gave me some portraits to help the search. You so closely resembled one of them that I took closely resembled one of them that I took
you for a possible heir and began to inquire into your antecedents. I shall now
show you the portraits. First, do you
hold me absolved from any crime against

hold me absolved from any crime against your fame and honor?"
"By all means," said Florian. "You have proceeded admirably, but you are on a wrong scent, my friend, though I must say I regret it."
"And why, if I may ask?"
"I would like to barter for the mess of

pottage with Prince Louis; money is more to me now than a princeship or a king-

ship."
"Money, money, money! It is the one cry that makes itself distinctly heard amid the jargon I have endured since I

came to this country."

"The portraits, the portraits," said Florian impatiently. Vladimir brought them out from an inner room and placed them for his inspection. The faces wer done in oil and well executed. The first The first was a young man with reddish hair and delicate face, of too fine a natur evidently to cope with the gross wicked-ness of the material villian, his relative and the second a lovely woman of dark

and the second a lovely woman of data complexion, whose sweet face was indicat-ive of great strength of character. "I should fancy this woman would not take very well to flight," he said after a pause. "She would hold her castle to the

"So she did, and died," the Count re sponded. "There are more ways than one of bringing an enemy to terms."

Two children of lovely appearance took up the third case, and Florian laughed at the idea of these being taken for himself and dead Lind. There was no second to the control of the control o

the idea of these being taken for himself and dead Linda. There was no resem-blance, except that the eyes of the boy were of a brown color and the dark eyes of the girl sparkled with some of Linda's mischievousness. But between himself and the exiled prince there certainly was and the exhibit presemblance, and it extended in a lighter degree to the portrait of the princess. The Count watched him closely as he examined the pictures, to see what impression they made on him; but Florian felt only disappointment.

"Has your Russian friend reported to you yet?" he asked. "For I suppose I have some right to know."

ave some right to know."
"He has," the Count answered frankly;
but he had nothing more to say than that you did not resemble your father of mother, and had not been baptized in

True, and I could not say where I really was baptized. But if you wish it we shall go together to Clayburgh and we shall go together to Clayburga we shall go together to Clayburga interview my parents and friends. It is a queer time of day to bring up questions a queer time of day to bring up questions. We shall have to proof my paternity. We shall have to ceed cautiously for two reasons. mother is nervous and my tempered, and inquiries townspeople, if too open, n among the

townspeople, if too open, might act unpleasantly on my good name."

"Oh! I assure you the whole matter will be conducted most honorably and delicately. Allow me to thank you for your kind offer. I accept at once, and having done with you I shall proceed to persecute some other individual. But I have your pardon, Florian, for my want of candor? I was so fearful of—"

"Not a word. I only wish you had succeeded in proving me a prince. It would have been a great help in my political life. Let me advise you. Get rid of your troublesome friend, and do not use him as a—an agent. His face is against

im as a-an agent. His face is against

him."
"He is a helpful fellow and a good fellow. But his face is against him, although I do not pay attention to it now. He disturbed you, it seems. He im-

pressed you as—"
"An assassin," said Florian, with an outburst of long restrained disgust and

horror. "Ah!" was all the Count said, and Florian could not tell why the simple exclamation set him wondering as he went

away The train which one summer evening rushed into Clayburgh depot had Florian and the Count in one of its coaches. When the old familiar landmarks which he had known and loved as a boy began to appear, and when for the first time in eight years he saw the strip of bay over

he gave the message for his mother that Floris 1 had come home. The Count was a trifle curious as he heard the hurried, a trifle curious as he heard the harried, timorous step in the hall, and he watched Mrs. Winifred closely as she appeared, dressed in plain black, with her white pointed cap lying across her smooth hair. She was in an exceedingly nervous state and hardly noticed Vladimir's title, calling him Mr. Countbrenski a moment after the introduction. Preparing two rooms for the gentlemen, and seeing them retire to brush off the dust of the journey, gave her an opportunity to settle down retire to brush off the dust of the jave her an opportunity to settle down into her usual placidity, which she did in Linda's room, where she sat crying and murmuring to the darkness, "O Linda! he has come back again." The Count he has come back again." The Count was so delighted at not finding in Florian the faintest resemblance to his mother that he grew eager to begin work at once. "I have still less resemblance to my father," said Florian. "But it would not father," said Florian. "But do to scare my mother by abruptly an important matter. The idea of trying to prove her son the property of another woman! Your object would cer-tainly be frustrated by such haste. You would get no information at all.

JANUARY 21, 1819.

As Vladimir had asked the favor of being made acquainted with all the cir-cumstances of Florian's birth as soon as possible, the examination was held the next morning after breakfast. Mr. and Mrs. Buck were present, and, with Mr. Billy Wallace, were informed of the resons of the visit. Billy was highly amused, and Sara felt the inspiring charm of active. of acting a part in a real romance. The ber of the family that fate was against nim. Father and mother shown a little agitation, and so given a hope that their astonishment was but assumed. Billy, however, chuckled and Mrs. Winifred was as placid as usual.

"Seemingly," said she, with great composure, "we lived behind Russell's Camp for a number of years."
"We might have been there yet but for your tinkering." Billy snapped, with a sudden and vivid recollection of damages contained in leaving the came.

sudden and vivid recollection of damages sustained in leaving the camp.

"Thank Heaven we are out of it, the horrid place!" said Sara. "I would never have met Mr. Buck there nor any-body; and where would you be now, my blessed little Florian?" harked the "The Protestant brat!" barked the grandfather, patting the child's head with

ecret tenderness.
"It was there Florian came to us, and Sara, and Linda, and one younger child who died before we left the place. Seem-

ingly, none of the children were baptized in a church."

"How could they be?" Billy jerked "There wasn't a church in fifty out.

"How terrible!" said Sara for the Count's benefit, "to be deprived of the consolations of religion—"
One withering look from Billy fended
this speech, and, in fear of an outbreak,
Mrs. Winifred burst in with, "Pere Rivet baptized our children and took the re-cords with him to Montreal, I suppose. I couldn't say where. But seemingly, it troubled me. For if Florian had wished

to be a priest we had no certificate of baptism."
"Not much trouble to you now,"
"Not much trouble to you now," sneered Billy; "he's a Congressman, the divil!—the very opposite of a priest. And your grandson, with a certificate handy is to be a minister. Think of that, Count—

think of that, sir."

"We moved here," said Mrs. Winifred patiently, "When Florian was about five years oid, and here we have lived since,"

"Are you satisfied?" said Florian, and the Count nodded in some hesitation.

"I must explain the said. "I must apologize to you," he said, addressing the family, "for the trouble I

have given you—"
"Oh!I assure you," Sara broke in, "it has been a very great pleasure. Just like

a novel, indeed. "I must thank you for the kind manner in which you have humored me. I am satisfied," laughing gayly, " that your

son is your own. I shall never again trouble you in this way."
"But in other ways," said Sara, "we shall be so happy to serve you. Some troubles are real pleasures."
"Not such troubles as you, you divil!" said Billy.
"But such troubles as this," she ans-

"But such troubles as this," she answered good-naturedly, holding young Florian close to the wrinkled face; and the grandfather was forced to smile and chuckle in spite of himself. The morning conference was broken up by the stentorian voice of the Squire at the front gate welcoming Florian to the arms of his native town. At his back were a half-dozen of the fathers of the village, anxious and happy to greet the lion of the fold, the standard-bearer of Juda, their David in the ranks of the Philis-

standard-bearer of Juda, their David in the ranks of the Philis-tines. Vladimir shuddered at the grasp which each of the ancients in turn gave to Florian and kept two books in his hands during the ceremony of introduction. "Glad to see you, Count," said the Squire. "You are a rare bird in this part of the country, but I met a dozen of you in New York when I was there. Boys, this is a real, live Russian count, imported from Moscow, and Florian's friend. He's to be included in the reception we're to give Flory at noon. You'll make a speech, of course."

The very decided refusal of the Count was drowned in the clamor which all present rejed in behelf of the speech.

"The ladies of the whole town will be present," said Sara, "and it would be too bad to deny them the pleasure of hearing a count talk. "Is not this a republican country?" said Vladimir. "Oh! but you are a rarity," Florian re-

"On! but you are a rarrly, Figure Pelied," and must be heard as well as seen. You are on exhibition like myself."

"It is the one thing of this country—self-exhibition," the Count muttered in a disgusted undertone, but aloud he said blandly, "If the ladies wish it I am their slave."

slave. "How delightful!" thought Sara. "He talks just like an earl."

Mrs. Winifred had been sitting quietly observant of the proceedings, and now tumbled into her son's lap in a dead faint; whereupon the elders gathered about her in a close-pressed gang, and the Count, having been caught between them with his protecting books in his hands, got such a democratic squeezing as

he had never before experienced. "This never happened before in her whole life," said Billy, with tremulous lips, as she began to show signs of returning life. Florian whispered to the Count, who followed him into the garden.
"It's a good time to get away," he said.

"That deputation would keep us till noon, when I wish you to see the islands and a hermit friend of mine."

TO BE CONTINUED.

The Speculating Spider of Commerce Denounced in a Masterful Sermon. The first two of the series of Adversermons on "The Church and the Age," by Rev. Robert Kane, S. J., Limerick, Ireland, have been receive with such favorable comment that th

Telegraph to day publishes the thit based on a text from St. Paul: "Grac be to you and peace. We give thank to god always for you; being minds of the work of your faith, and labe and charity, and one of the enduring the hope of Our Lord Jesus Chrisknowing, brethren, beloved of Goyour election; for our Gospel hath never the your in word only but here. been to you in word only, but power also, and in the Holy Gho For in every place your faith which toward God is gone forth, so that need not to speak anything. For th aselves relate how you were co verted to God from idols, to serve living and true God." (Thess. c. 1.

"Commerce," said Father Ka

"has gathered the people of the we into one market place. Barter interwoven the different interests The tide of trade, the bing from shore to shore, with wav weather or ebbing value, has brou about the nearness of nations. The the gains of every climate and fruits of every soil, the work of tant hands and the inventions of minds, with profusion of e supply, wait at the door of each mand. Thus too, with the spee electricity and with the force of ste the faintest thrill of loss or gain brates through the whole sens of man's commercial Now, as its strength is mightier an its impulse is more pointed, so i working more effective and its re more drastic. Civilization succours, with its tremendous power tion, with its marvelous concentr of energy, with its exact knowled Nature, with its masterful applic of science, must do great work. its work be to make or to m build up or to destroy? Shall it like earthquake or avalanche, or it work like the water that is con by dykes, or like the steam t guided by mind? Shall our cition bring us curse or bear us ble "If the forces of our Ag loosened in reckless riot, to class

confusion of wasted energies, chaos of useless war, the resul be an equilibrium of ruin, moc the murderous motto of the brute survival of the fittest." If the ies of the nations are to swing fro according to the caprice agnostic, and therefore errati the result must be the catac commerce, a financial war unmi by moral principle, ending downfall of the just, and in the t of the most intellectual thief o strongest robber. But if the f theworld is to be the outcome of t gies of the Age, harmonized by truth, and directed by divine l result must be a success unpa "Hence, brethren, the something to teach. It has a thing to learn. From the Age

learn industry. From the not from the Age, honor. Age we may learn how to work the Church what to esteem. T of social life work with the pit cision of a machine and with less impartiality of gravitati atmospheric conditions kill th commercial energies cast As physical laws the weak, so economic laws ence on the worthless. Both in the main unto good. The ally punish indolence. As that waft the sturdy ship fling the drifting boat to the rain that makes the gr beats to earth the unripened the sun that fills the fields wi nurtures weeds along the pestilence in the town; so t stances of modern comm broaden out the thorought cities, and build up the pa kings, huddle into narrow teeming dens the pariahs of so the tendencies of trade hidden prosperity to one s its riches from the land they the times of fierce compe bring plenty to the home

with industry of the Age trodden down and trample race for wealth. The huge of gold oscillates in the wor termittent and random s wealth to want, from luxur from reckless waste to ruth from the plethora of dives ury of Lazarus. How shall with its movement yet ave ward stroke? You can no swing, but you can balan if you obey the law it obey mental law of work, the la energy, action, the law profit, industry. See, t world moves faster than quiet days. You can no its reach. You must eithe with it by rapid and resci or you will be seized, cast aside by the mach world.
"Understand, then, th

send starvation to the house

Assuredly, if you do not

only a deadly sin, but whirl of the modern wo and more likely to meet and unforeseen disaster. the love of parents who,

also, the greater strin sacred duty which you you love. No poison painto the cup, no dagger into the heart, no crimi cruel revenge, has brou such sin, such death to h

## TRUE PROFIT.

The Speculating Spider of Commerce Denounced in a Masterful Sermon. The first two of the series of Advent sermons on "The Church and the Age," by Rev. Robert Kane, S. J., of Limerick, Ireland, have been received with such favorable comment that the Telegraph to day publishes the third based on a text from St. Paul: "Grace be to you and peace. We give thanks to God always for you; being mindful of the work of your faith, and labor, and charity, and one of the enduring of the hope of Our Lord Jesus Christ; knowing, brethren, beloved of God, your election; for our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost. For in every place your faith which is for in every place your faith which is toward God is gone forth, so that we need not to speak anything. For they themselves relate how you were con-verted to God from idols, to serve the living and true God." (Thess. c. 1. v.

2 9).
"Commerce," said Father Kane, " has gathered the people of the world into one market place. Barter has interwoven the different interests of the earth. The tide of trade, throbbing from shore to shore, with wave of weather or ebbing value, has brought about the nearness of nations. Thus, the gains of every climate and the fruits of every soil, the work of dis-tant hands and the inventions of faroff minds, with profusion of every supply, wait at the door of each de-mand. Thus too, with the speed of electricity and with the force of steam, the faintest thrill of loss or gain vi brates through the whole sensitive system of man's commercial life. Now, as its strength is mightier and as its impulse is more pointed, so is its working more effective and its results more drastic. Civilization such as ours, with its tremendous power of action, with its marvelous concentration of energy, with its exact knowledge of Nature, with its masterful application of science, must do great work. Shall its work be to make or to mar, to build up or to destroy? Shall it work, like earthquake or avalanche, or shall it work like the water that is controlled by dykes, or like the steam that is guided by mind? Shall our civilization bring us curse or bear us blessing

"If the forces of our Age are loosened in reckless riot, to clash in a confusion of wasted energies, in a chaos of useless war, the result must be an equilibrium of ruin, mocked by the murderous motto of the brute, "the survival of the fittest." If the destin-ies of the nations are to swing to and fro according to the caprice of an agnostic, and therefore erratic Age, the result must be the cataclysm of commerce, a financial war unmitigated by moral principle, ending in the downfall of the just, and in the triumph of the most intellectual thief or of the strongest robber. But if the future of theworld is to be the outcome of the energies of the Age, harmonized by divine truth, and directed by divine love, the result must be a success unparalleled

"Hence, brethren, the Age has something to teach. It has also something to learn. From the Age we may be church. learn industry. From the Church, not from the Age, honor. From the Age we may learn how to work. From the Church what to esteem. The forces of social life work with the pitiless precision of a machine and with the ruthless impartiality of gravitation. As atmospheric conditions kill the sick, so commercial energies cast aside the slothiui. As physical laws condemn the weak, so economic laws pass sentfling the drifting boat to wreck; as the rain that makes the grass green beats to earth the unripened corn ; as the sun that fills the fields with flowers nurtures weeds along the moor and pestilence in the town; so the circum stances of modern commerce that broaden out the thoroughfares of its cities, and build up the palaces of its kings, huddle into narrow lanes and teeming dens the pariahs of Progress; so the tendencies of trade that carry hidden prosperity to one shore drain its riches from the land they leave; so the times of fierce competition that bring plenty to the home of industry send starvation to the house of sloth.

Assuredly, if you do not keep pace with industry of the Age you will be trodden down and trampled on in the race for wealth. The huge pendulum of gold oscillates in the world, with in termittent and random swing, from wealth to want, from luxury to avarice, from reckless waste to ruthless plunder from the plethora of dives to the penury of Lazarus. How shall you moun with its movement yet avoid its back ward stroke? You can not control its swing, but you can balance its power, if you obey the law it obeys, the fundamental law of work, the law of natural energy, action, the law of economic profit, industry. See, brethren, the world moves faster than in the old, You can not keep out of quiet days. You can not keep out of its reach. You must either move along with it by rapid and resclute industry, or you will be seized, crushed, and cast aside by the machinery of the

whirl of the modern world, it is more and more likely to meet with sudden and unforeseen disaster. Understand, also, the greater stringency of that sacred duty which you owe to those you love. No poison passed furtively into the cup, no dagger thrust openly into the heart, no criminal hatred, no cruel revenge, has brought such woe, such sin, such death to happy homes as the love of parents who, through crimble in the control of the contr Understand, then, that sloth is not

inal wastefulness or through cruel im-providence, have left their children their sons indolent, unbeggars; their sons indolent, un-trained, fit for drawing-rooms, but unfit for toll, to look for work they can not do; their daughters, accomplished, refined, tasteful, but absolutely useless, to starve in garrets or loiter in streets O cruel, cruel mockery of love! O shameful sin! O crime against a child!

Shall not their ghosts haunt your grave? At least prepare your children for the struggle that may come. Teach them the industry which will earn silver if it can not earn gold. Teach them the thrift which is careful to gather trifles unto plenty, and is watchful to prevent waste. Teach them to loathe the degradation of being useless - a mere cypher, an encum-brance, a drone, a blot upon the earth. Teach them to laugh to scorn that contemptible affection which thinks its fingers too dainty for work, or its rank too proud for toil. Teach them that no lady is as honorable as the humble Virgin Mary, no lord as noble as is the workman Christ. "Learn well the lesson of the age.

The nearness of the nations has brought the evil with its good. Commerce has now its cyclones; finance its tornadoes. You know not when or where the storm may burst. Did it burst here, is your home able to with-stand the shock? Why is it that in Why is it that in this dear land we do not often find the carefulness of the Scot, nor the business sense of the Saxon, neither the enterprise of America nor the economy of France! Is it that our languid sun and weeping sky have lulled our mind to listlessness and cast a spell upon our energy? Is it that the soft air which rests upon our plains and the melancholy mists which cling about our mountains have unstrung the quick beatings of our hope and loosened the fibers of our resolution? Or is it that the chill winds of adversity which, during centuries of persecution, persistently nipped our every aspiration and ruthlessly blighted our every effort, have left our ambitions broken, our ideals faded, our energies hope-

lessly stunted? "It cannot be our climate; for our country has been great in other days. It cannot be in our character; for everywhere abroad the Celt is a suc-May it not be that even when our emancipation from civil and religious serfdom has dispelled the gloom of penal days and swept off the stagnation of Protestant ascendency, yet even when our sun is bright and our breeze bracing, there still remains lurking in social circles and clinging to aristocratic haunts a moral atmosphere, unhealthy unto poisoning and depressing unto despair, an atmosphere, of abhor ance for the mere Catholic and contempt for the mere Celt? The influ ence of our more independent Age will soon and forever clear away those un-When Ireland wholesome vapors. When Ireland shall have become as thrifty and as prudent as she has been patient; as energetic and as enterprising as she has been Catholic, she must have an influence as vast as it shall be elevat-

ing upon the destinies of the earth.
"Wherefore 'Grace be to you and peace; mindful of the work of your faith and labor; knowing, brethren beloved of God, your election: for our Gospel has not been to you in word only, but in power also; for in every place, your faith, which is toward God, is gone forth.' Age after Age, like the billows of the ocean, shall rise and fall upon the everlasting shore, but upon the bosom of their tide may they bear unstained by sensual passion, un-shattered by scientific pride, our Catholic Ireland pure as the plumage of the ence on the worthless. Both laws work in the main unto good. They generally punish indolence. As the winds that waft the sturdy ship to harbor built by human hands, they cannot hurt the life which only seeks its food upon the surface and turns its flight thence to the high heavens of the true and living God. Yet brethren, while you dream of the future, behold, before your thought, the majestic figure of the Church as she repeats, in stern warning, the inspired words of St. Paul, You were converted to God

from idols.' "The wealth of the world has always had its sin of the worship of Mammon, its adoration of the idol Gold But the closeness of commerce which to-day puts all the profits of the earth on the same vast stock exchange brings its own characteristic tempta ation gambling, its own characteristic The human sacrifice of Mam mon! I do not speak of those who with noiseless cunning, the steal, bread of the orphan or the widow's mite. I do not speak of those who rob with lawless violence, his purse from the traveller, or its treasure from the Nor do I even speak of those who glide with figure into books, and, by the ruin of a bank, leave families penniless in the street. But of those I speak who, spider-like, sit in their counting house, spinning out of their own sinful souls financial threads of subtle strength and invisible texture, spreading their soft silken web of shares or companies over every corner of the earth, guiding from their lurk-ing place the rise and fall of their own artifice, watching and waiting until at last their victim, dazzled by the glitter of gold, dazed by a delirious hope, dashes blindly into the toils and

to despair, perhaps to suicide, and thus, not in one instance only, nor in one spot alone, but multitudes weeping with ceaseless tears, or groaning in tearless agony: a wail that is echoed from across the sea in a grief more bitter than its spray. Surely, surely, their blood must cry to Heaven with

the vengeance of murdered men "Brethren, you can not, thank God, be like the fiends of Mammon. Do not be their victim. The changed conditions of modern commerce raise many questions that perplex the brain questions that perpiex the brain and agitate the soul: questions I must not treat of nor even mention. They are, alas, full of bitterness, and they are foreign to my theme. One truth I do lay down: That the social and concerning difficulties of the day and economic difficulties of the day connot be solved by laws of industry alone, but by laws of honor.

"Industry has only a material bal ance; honor rules by appeal to higher things. Social science may weigh men's interests in its scales; it can things. not blend their souls into one sym-pathy. Its laws can only hold the pathy. Its laws can only hold the hand; it can not command the heart. If it wrest money from the capitatist it leaves him callous and resentful. If it bestow high wage upon the worker, it leaves him ungrateful and unsatis-The first and fundamental fied.

remedy for the ills and evils of the Age is in the law of Christ, "Love one another." As there is no such thing as absolute ownership, but only a stewardship of God's gifts, so neither should there be the clash of interests, the war of classes, or the hatred of politics; but a brotherhood where the hands of fellow countrymen are support, because there is the warmtn of Christian love within the heart.

"One short word yet. Are your judgments, even about spiritual profits, influenced by the material sin of rhe Age? Think! Do you esteem more highly the mercy which helps the body than the mercy which heals the soul? Hospitals, schools, almsthe soul? Hospitals, houses, asylums; yes, that is all blessed But have you ever thought, the ontemplatives, of what use are they? Silent, in the gloom of solemn chapel, or in the bare, chill ceil, yet eloquent in a mute heroism of entreaty, the Carmelite nun prays. In her girlhood, foreswearing the pride of beauty, and the pomp of wealth, the ambition of talent, and the hope of heart, she laid her life upon the altar of the sanctuary to atone for the sins of men. All through the monotonous hours of the monotonous years while her thin face grew pale for fasting, and her weak frame faint for watching, her prayer, illumined by the loveliness of her purity and kindled by the burning of her zeal, in fragrant faith and cleansing charity mounted like incense to the throne of God. That prayer is heard. When in distant wild, in the fever swamp or fetid jungle, with the scream of the vulture for his death-knell, and the howl of the wolf for his last good bye, the poor prodigal boy lies quivering in his death-agony, his mind darkened, his will powerless, his soul steeped in sin, the prayer of the Carmelite brings him salvation, and he sobs forth his spirit in penitence to God. Or when in the

dark and lonely streets of the city the woman of shame paused for an instant as she heard the distant chapel bell and thought of her innocent childhood, the prayer of the Carmelite softened her heart, and made her weep like Magdalen. Oh, where did the father learn the wisdem that taught him to shelter the home of his little ones? Oh, where did the widowed mother find the strength in her utter bereavement to bring up her boys to manly virtue and her girls to pure womanhood? Where Oh, what would the world be without the prayer and penance of our un-known saints? Should not fire from Heaven smite the giddy gilt of voluptu ous Paris, or earthquake engulf the godless greed of Loudon, did not the sacred sound of midnight choir from Car thusian Church remind God that there are still angels upon earth; did not Cistercian silence bind pure lips, and ferce discipline or bleeding hairshirt of Trappist lacerate innocent shoulders in order to expiate the sins of their

guilty brothers? "Brethren, understand the true rofit of life. "Is not the life more profit of life. than the meat, and the body more than the raiment?" "What does it the raiment?" profit a man to gain the whole world i he suffer the loss of his own soul?"
"Seek ye therefore first the Kingdom of God and His justice and all these things shall be added unto you. When all the Ages shall have ended when this small orb of earth shall have become, in the comic evolution the spheres, fixed in ice or fused in fire, when you yourselves enjoy the treasure you shall have stored up in Heaven, where 'the rust doth not eat away, nor moth consume, nor thief break in and steal,' you will remember with deep thankfulness to God that while you lived your mortal life upon this tiny spot of space, within this narrow span of time, your hand was ever clenched in hard work or open in mer ciful gift, and that within your heart a hope was rooted which did not crumble with the world's dust nor melt with its gold, but, fostered by the understanding of your faith, was fruitful in the blessed charity of Christ."

No Cocaine in Dr. A. W. Chase's

### PEROSI.

The Great Modern Italian Composer.

Rome, Dec. 14 .- We were walking down the Condotti, toward the Piazza di Spagna, one day last week, when my friend, who seems to know everybody in Rome, called my attention to a young cleric who was passing on the other side of the street. There's Don Perosi, the greatest genius in Italy. The Holy Father received him this morning." I looked and thought my friend must be mistaken. The person he alluded to seemed little more than a boy. He might have been one of the thousands of ecclesiastical students of Rome. He had a youthful, studious face, a delicate frame, somewhat under the average size. was the last man in the Via Condotti that afternoon that you would have taken for a world wide celebrity.

AN UNASSUMING GENIUS. But he really was Don Perosi, and he had been received that very morning by His Holiness. It was not his first interview. Ten years ago last May Guiseppe Perosi and his fifteenyear-old son formed part of a Ligurian pilgrimage. When their turn came to be presented to Leo XIII, the boy on his knees presented the Pontiff with an album containing his earliest composi tions: a salutation to St. Joseph, a mottetto to St. Aloysius, an Ave Maria, an Ave Regina Colorum and an O Sac rum Convivium. His Holiness ex pressed his pleasure at the gift, and the boy's father took heart of grace to

say:
"I wish to ask Your Holiness for a special blessing for this boy in order that he may employ his art in well doing

The Holy Father turned to Commendatore Dufour and asked: "Has this boy really a bent for

music The Commendatore answered affirmatively. His Holiness turned to the little fellow with his kindly smile:

Bravo, may the Lord bless your father's intention-it is one of which we have great need to day."

WHEN A MERE BOY. Little Perosi broke into tears of motion and went away with his bless-ng. From his father's tuition, he passed to the Academy of St. Cecilia in Rome. Thence he went to the great Benedictine Monastery of Montecass ino, where he taught music to the students and was taught himself by Father Krug, and here his vocation to the priesthood became defined. He says himself that the year he spent at Montecassino was a year in paradise. Among his compositions of that year was a Pange Lingua, which he dedicated to Prof. Singerberger, who had it printed in the "St. Cecilia" review of San Francisco. This piece was executed at the closing of the World's Fair of Chicago. Three years ago Perosi became almost simultaneously a priest and organist of St. Mark's, Venice.

MUSIC WAS FOR HIM FRAYER, EDUCA TION, LIGHT, TRUTH.

For Don Perosi music is prayernay, it is everything, education, light, truth. Perhaps no musical genius of this, or any other century since Palestrina has had such a lofty, earnest idea of his art. He believes in a Christian sense in the legend of Orpheus; he believes that millions who have closed their hearts and their ears to the written gospel may be drawn to the truth by the cower of the Divine harmonies that lie under the words of the evan gelists. It was this great idea that has prompted him to represent musically in twelve Oratorios the life of Our Lord as narrated in the Gospels. - Correspondence Freeman's Journal.

ulating the digestive organs, is their efficacy in reducing inflammation of the eyes. It has called forth many letters of recommendation from those who were afflicted with this complaint and found a cure in the pills. They affect the nerve centres and the blood in a surprisingly active way, and the result is almost immediately seen.

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a marvellous manner to the little one.

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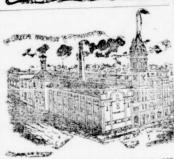
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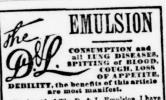
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FRIDAY, 3rd March next, will be the last day for receiving Reports of Committees on day for receiving Reports of Coll.
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CHARLES CLARKE,

Clerk of Legislative Assembly. Toronto, 10th Jan., 1899. 1056-3

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year, Cardinal Gibbons spoke on Ne

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London, Saturday, January. 21, 1899,

A CHURCH TO BE ERECTED.

The Catholics of Germany have adopted a practical method of showing their appreciation of the Emperor William's gift of the site of the abode of the Blessed Virgin in Jerusalem to the German Catholics living in Palestine. The intention is to build a handsome church on the spot, and they have already collected a large sum for this purpose. Already excavations are being made for the discovery of any traces of the Virgin's abode, in order that such traces may be preserved intact when the building will be in progress, so that the new buildings may be so erected as not to interfere with any memorials of the life of the Blessed Virgin while she dwelt there.

LINDSAY.

By the appointment of Mr. D. J. McIntyre, Police Magistrate of Lind. say, to the junior judgship of the county of Ontario, a vacancy is left in the Police Magistracy of that important town. It is naturally expected that a capable jurist will be appointed to succeed Mr. McIntyre, and as Mr. William Steers, of Lindsay, is undoubtedly a most suitable gentleman for the office, it is generally expected that the Government will choose him to fill it. He is eminently well qualified for the position, as he is a barrister of prominence, of well known integrity, and thoroughly versed in the law.

Mr. Steers has been in politics a consistent supporter of the Reform party, and has rendered good service to that party in many a hard-fought political battle, which, on the ground of gratitude, entitles him to be favorably considered by the Government, as it is customary to take into account such services when appointments are made to offices under the Government.

A large proportion of the citizens of Lindsay and Victoria county consider Mr. Steers' claims superior to all other candidates for the position, and will be greatly disappointed if they are ignored. We fully endorse their view of

# A GOOD START.

The people of Ireland have entered heartily upon the task of making good use of the privileges conferred upon them by the Local Government Act. which came into operation on the opening of the New Year. The addresses of the various candidates desirous of becoming members of the new County Connells are to be seen everywhere on the fences, and the candidates are of all conditions. Many landlords are seeking the suffrages of their tenants. and it is believed that the fact will have a salutary effect in bringing the landlords more in touch with the people, as they cannot expect the popular vote unless they make themselves popular by entering into sympathetic contact with the people, even to the extent of becoming Home Rulers in many instances. Thus the new law will favor the spread of Home Rule been their most violent opponents. Most of the landlords, however, as yet, take the ground that the new law will give all the advantages which are expected to be derivable from Home Rule. All promise to work for the general good of the people. The candidates who belong to the laboring classes and the tenant farmers, on the other hand. promise to endeavor so to work the new law that it may prepare the way for the attainment of Home Rule.

RITUALISM IN NEW YORK.

There was a strange scene in one of New York a few days ago when the where funeral rites of its late rector, the Rev. Mr. Brown, were performed. The

their Church. A golden chalice was are found in many parishes under the also in the hands of the deceased patronage of the Blessed Virgin, or clergyman. The late rector was an extreme Ritualist, and the service was carried out in every respect in accordance with his advanced views. One with a medal attached. hundred and fifty " priests " are said to have been present, by which are meant so many of his Episcopalian the editor of one of the papers which clerical brethren. Incense was used published the story, emphatically during the service for the dead, and Bishop Potter was so indignant at the High Churchism of the ceremony that he left the church before it was concluded, inveighing against such Roman innovations. But it so happens that other Bishops are favorable to the practices that he condemns, and as he cannot control the majority in the Church synods, such Ritualistic practices are likely to be continued notwithstanding his determined opposition.

A RUSSIAN BISHOP GONE WRONG.

The Russian Bishop Nicholas, of Alaska, who is now on his way to Russsia, having resigned his diocese, in a memorial addressed to President McKinley, complained that his Church is unjustly persecuted by the American Government. He asserts that his religion should not be subjected to persecution, as this is a violation of the treaty whereby Alaska was ceded to the United States; and his Church has never meddled with politics whether in Russia or in America. He says: We should not be put on one footing THE POLICE MAGISTRACY OF with the Jesuits." Thus, while asking concessions for his own Church, he cannot refrain from repeating the worn-out calumny that the Jesuits are political meddlers. This calumnious insinuation is inexcusable, as Bishop Nicholas must be aware that, without any interference in politics, the Jesuit missionaries have done and are doing more toward civilizing the natives of Alaska than all other forces combined, including the schismatical organization over which Bishop Nicholas has presided. But the Bishop is evidently of the opinion that the likeliest way for him to attain his purpose is by pandering to the anti-Catholic preudices entertained by many Protestants. In this he is likely to find out that he is very much mistaken.

> AN ABSURD SENSATIONAL YARN.

The New York World recently published a silly story with regard to an order of child nuns which was said to have been started in Montreal, and some other papers gave additional details, describing pathetically the costumes of these youthful nuns, and commenting on the cruelty of permitting little girls of tender age to take upon themselves the duties of a forward statement, but when it is gether a form of words which convey professed Sisterhood, and especially of taking vows of perpetual celibacy, at and Low Churchmen who really deny was not the intention of our Lord, an age when they could not know of the seriousness of the obligations they had undertaken. The wickedness of the Catholic Church in approving and encouraging children to take the religious vows referred to was vehemently denounced, as an evidence of the evils inseparable from the Cath olic religion. The name of the Convent itself was given as the convent of

of course, it is well known to Cath olics that such statements are entirely false. It is not allowed by the laws of the Church for any to become professed religious until they have attained at least the sixteenth year of their age, and then only after a complete year has been spent in the novitiate, so as to ensure that they shall be certain that they are prepared to assume the religious obligations. Full liberty is also necessary to the professing monks or nuns, and if they principles even among those who have have been induced to take their vows through a reverential obedience to the commands of a superior, or through fear or importunity, the religious profession is made null by the canons of the Church. In addition to this, the consent of the Prelate who has jurisdiction over the professing religious is requisite, so that there is every security that no one can become a religious without being perfectly free, and without having a doing. These laws are in force throughout the Catholic world, so that the case as represented by the New the Protestant Episcopal Churches of York papers could not occur any-

In regard to the story as far as Montreal is concerned, it appears that body was laid in state on a bier sur- there is a voluntary association of rounded with lighted wax candles, and young girls which meets at certain inconsistent with itself, for it provested in the robes he had used while times for mutual encouragement and nounces in favor of Christ's Real Pres-

the Holy Angels, but it is not, in any sense of the word, a convent of nuns, and the only costume worn is a ribbon

The Archbishop of Montreal has deemed it worth his while to write to denying its truth, and stating that there is no convent or monastery of "the Holy Face" in the city. It is to be expected, however, that the class of journals which delight in furnishing sensational stories of Romish abominations will keep up this calumny for the delectation of readers of A. P. A. proclivities.

A CHURCH IN DISTRESS.

The Anglican Archbishop of York, Dr. McLagan, has followed in the wake of the Archbishop of Canterbury, Dr. Temple, in making a pronouncement on the question of Ritualistic doctrines and practices.

Though Dr. Temple's pronounce ment did not please either the High or Low Church party altogether, it had the quality of definiteness on some points at least, and every one could see from it exactly what stand the Archbishop takes on certain Church questions. According to him, there is a real presence of Christ's body in the Lord's Supper, at least in the Lutheran sense, which is that while Christ's body and blood really become present by virtue of the words of consecration, the substances of bread and wine still remain under the sacramental forms in conjunction with Christ's person.

This doctrine of Consubstantiation has no foundation either in reason or in the words used by Christ in instituting the Blessed Eucharist. He did not say with this or in this bread is my body, or my blood is present in or with this wine, but this is my bodythis is my blood. Hence, if the words that the substance held in His hands is ence is indicated by the Catholic ation, which signifies the change of one substance into another.

The Archbishop of Canterbury declares that the Anglican Church does not actually teach Transubstantiation. but that it may be held and believed as a permissible doctrine, without viclence to Church of England teaching.

The Archbishon of York is not nearly so definite in regard to this matter. He asserts, indeed, that "it can hardly be doubted that there is a Real borne in mind that the Sacramentalists the actual presence of Christ are compelled to use this same language in order to appear to conform with the teaching of Holy Scripture, which plainly asserts the Real Presence, it will be understood that the Archbishop's language on this vital point is purposely vague and indecisive. It is intended to please the Ritualists who believe in the Real Presence, and also the Low Church people who deny it. though using language which would imply it, so as to appear to be very scriptural in their belief.

We are reminded by this vague anguage of the answer given by Queen Elizabeth to some who asked her belief on this point, when she took

possession of the English throne. It was, of course, a matter of great importance to all to know what were the opinions of the new queen on her accession to the sovereignty, so that her probable attitude toward Catholics and Protestants might be known, and that those who depended upon her favor might also know what course they should pursue in religious matters. The Queen, it is said, answered:

" Christ was the word that spake it, He took the bread and brake it, And what that word did make it, That I believe and take it."

Some are still wont to praise this announcement of belief as represent ing the true Christian faith; but even a cursory consideration will show that full knowledge of what he or she is it is merely a somewhat ingenious evasion. She professed a belief in what Christ intended to convey, without giving any definite information in regard to what he really meant, in her opinion.

Dr. MacLagan's pronouncement is equally vague, but, if it is meant to convey the Low Church doctrine, it is

now call the Communion service of tion is a sodality similar to those which while it means that He is really absent bation thereof. In fact, he does not frequent historical references, which therefrom. Hence the pronouncement will be disappointing to both parties in the Church, and it will leave the known to the whole Christian commun-Ritualistic teaching just where it is, ity. Hence, he neither explains how that he is correct in regard thereto. which is just what the Low Church | Christ fulfils the prophecy that he would party do not want, while the High be born in Bethlehem, nor does he tell different scholars-Kenyon, Wicken Church party will say that he has not how it is that these Jews, who were and Viorick-working independently definitely approved of the doctrine which the Christian Church has constantly believed ever since the days of the Apostles, and which evidently comes from their teaching.

What was wanted was an authoritative decision what the actual doc- phet was from Galilee was equally trine of the Church of England is on so important a question. On this both ing Christ, as Jonas the prophet, ac-Archbishops have left the public in the dark. The reason for this is, undoubtedly, that the formularies of the Church of England are purposely vague, so that every one may draw from them whatever sense they desire. In this way each person may believe that it teaches just what they wish it to teach, and thus the most opposite beliefs may be maintained by its clergy and members.

On the less important matters of the use of incense and holy water the Archbishop is more definite, as he condemns these practices, just as the Archbishop of Canterbury had done a short time previously. It is evident that other Evangelists give these details. these practices are not of the essence of Ritualism, which is, therefore, left un- to the early Christians, when touched by the two Archiepiscopal St. John wrote the fourth gospel, pronouncements.

Can we suppose that either of these Archiepiscopal dignitaries imagined that their vague language would settle what the Archbishop of York calls "the present distress" of the Church of England? If so, they must be disabused of their mistake by this time, for from all parties in the Church the complaint has come forth that they would have done less mischief if they had kept silence on the matter of Ritualism. The Ritualists complain that practices which they prize highly as contributing to the piety of the people are to be taken literally in the sense have been condemned, though there is that He is really present, it must be in | nothing either essential or barmful in the manner indicated by His words, them, while the Low Church people assert that Ritualism will flourish more truly His body and blood. This pres- than ever, because its principles have been practically admitted to be correct, Church by the term Transubstanti- though certain minor details thereof have been condemned.

The Dake of Argyle, though a Pres byterian, puts forth very fairly the with Jesus, after their return from prevalent Low Church view of the matter, as follows:

"I feel sure of the perfect fairness of the Primate's intentions. But he must allow me to say that we cannot quite trust the definition of our beliefs to men who confess themselves unable to define their own."

From Oneen Elizabeth's days, down to the present time, vague statements of doctrine have been regarded by Church of England dignitaries as the Presence of Christ" in the Lord's wise thing, and this vagueness has Supper. This might at first sight be been frequently boasted of, as if it deemed a very positive and straight- were a mark of truth to string tono meaning to the mind. Surely this when He commissioned his Apostles to teach positively all things which He had commanded and revealed.

> CHRIST'S BIRTH IN BETHLE. HEM.

The Literary Digest of the 24th ult. gives an interesting answer by Dr. W. M. Ramsay, a professor of Aberdeen University, to an objection which has been frequently urged by infidels against the historical accuracy of the narrative of the Evangelist St. Luke regarding the circumstances connected with the birth of Christ.

Certain of the so called higher critics. according to Professor Ramsay, assert that because neither St. Mark nor St. John mentions that Christ was born in Bethlehem, it should be assumed as certain that SS. Matthew and Luke, who distinctly assert that Bethlehem was the birth-place of our Lord, must have been mistaken.

So far as St. Luke is concerned, these critics go further, and audaciously assert that this Evangelist gives a history of the birth of Christ which must be regarded as entirely fictitious. "St. Luke," they say, "deemed it most important that the prophecies relating to the Messiah's birth in Bethlehem should therefore, he lent greedy faith to fiction purporting to explain how the son of a resident of Nazareth came to be born in Bethlehem."

It is true that St. John mentions in Messiah should come out of Bethlehem. as the prophets had so foretold, whereas, they asserted, Jesus was of Galilee,

merely records this assertion of certain evidence, even if no other such evicelebrating "Mass," as the Ritualists advancement in piety. This associa- ence in the Eucharist "in some way," Jews, but does not express any appro- dence existed. This Evangelist has man's Journal,

deem it necessary to give any explana. tion on this point, which was then well ignorant of the history of Christ's birth, of each other have discovered thought he was a Galilean by nativity. It must be remarked, however, that this was not the only point on which they were in error. Their supposition that no proan error with their statement regard. cording to 4 Kings xiv., 25 (Protestant version 2 Kings), was of Geth in Opher, and was, therefore, a Galilean. St. John, therefore, merely relates facts as they occurred, without deeming it necessary to enter upon a refutation of circumstances which were so wellknown as to need no lengthy argument to prove them to be erroneous.

As a general rule, St. John does not relate over again circumstances which have been recorded by the other three Evangelists. This accounts for his not giving any details of the institution of the Holy Eucharist at the last supper of our Lord, though the three As the other gospels were well-known he deemed it more necessary give circumstances which were omitted by the other Evangelists. Thus, in the sixth chap ter of his gospel, we find a most important narrative which sheds much light upon the institution of the Blessed Eucharist, inasmuch as it contains in the clearest terms the promise of Christ, many times repeated, that He would give His Flesh and Blood for our food and for the nourishment of our souls. This promise is fulfilled only when at His Last Supper He institutes the Blessed Eucharist. It appears to be for the reason that

through the other gospels it was well known where Christ was born, that St. John omits the details of this event, and he does not explain why the people believed Christ to be a native of Nazareth, because St. Matthew had already explained (ii. 27) that Joseph and Mary dwelt in Nazareth Egypt, so that the prophecy might be fulfilled which declared that the Messias should be called or reputed "a Nazarene." Living at Nazareth of Galilee, He was reputed as being a Galilean and a Nazarene, and thus all the prophecies were fulfilled; those whereby He was spoken of as coming out of Bethlehem, as well as that which described Him as being reputed a Nazarene."

From St. Luke, also, we learn that the dwelling place of Joseph and Mary was Nazareth, before they went to Bethlehem, and by returning thither, when they came back from Egypt, they merely returned to their own place of residence. There is, therefore, no inconsistency whatever between the accounts given by the different Evangelists on this point, but there are circumstances narrated by one Evangelist of which the others do not speak. This is always the case when in human narratives different narrators give independent accounts of the same facts, and no one imagines for a moment that they are the less and only way to the truth? I decline worthy of credit because such is the to tell you. Well, since you decline to worthy of credit because such is the to tell you. Well, since you decline to case. On the contrary, there would tell me what I ought to do and believe be some cause for suspicion that the history was a fiction if all the narrators telling me at least one thing that I subserviently followed each other in ought to do and believe? If your attheir narratives.

There is another objection raised by the fastidious critics already spoken of, do and believe, why do you, in disre-which seems to be somewhat more for-gard of that attitude, tell me that I midable than the last mentioned, and it is advisable we should refer to it here. that our readers may not be thrown into confusion, should it be put before them as an insuperable difficulty.

St. Luke states in ii., 1, 5, that Cæsar Augustus ordered that the whole world should be enrolled, and that in Syria the enrolling was first made by Cyrinus the Governor. It was in consequence of this enrollment that Joseph seem to have been fulfilled; and, and Mary went from Nazareth, where their residence was, to Bethlehem, where Jesus was born.

> To this statement several objections are made, viz:

1. That the enrollment described his Gospel (vii.; 41, 43) that some of by St. Luke was not customary at this the Jews objected that the expected period in the Roman Empire, and that there is no historical evidence that such enrollments were prescribed by the Casars.

out of which country no prophet cometh. To this it may be answered that St. It must be remarked that St. John Luke's testimony is itself an historical

have always proved to be correct, and even if all other testimony were mute on the present point, we should infer

But Mr. Ramsay shows that three monumental and documentary evidences in Egypt that periodical enrollments were made every fourteen vears in accordance with the Imperial decrees. These Egyptian testimonies do not go back so far as the date of the birth of Christ, but they indicate that there were previous similar enrollments made, and this precisely confirms St. Luke's statement, which is expressly said to refer to the "first enrollment."

2. It is objected also that P. Sulpitins Quirinus or Cyrinus was not Governor of Syria until several years after the birth of Christ, namely, in 6 A. D., according to Josephus.

In answer to this, Dr. Ramsay states that he was twice Governor of Syria, the time named by Josephus being his second term of office. His first term was toward the last years of Herod's reign, and he was, therefore, Governor when Christ was born.

To this we may add the testimony of St. Justin Martyr, who, in his epistle to Antoninus the Pious, states that the enrollment described in the gospel was then recorded in the public documents of the empire. The same is attested by Tertullian, Orosius, and St. Cyril. These documents perished during the vicissitudes through which the Roman Empire subsequently passed, but these testimonies are conclusive in establishing the correctness of what St. Luke states on this subject.

In fact, however strictly the Holy Scripture may be subjected to the tests of criticism, it is always found to be scrupulously accurate, whether in geography, history or biography, and in regard to every other science with which it may have points of contact. It is the faultless gem which appears without a flaw, under whatsoever light it may be viewed.

WHY, THEN, DO YOU PREACH

Dr. Abbot, in a recent sermon in Plymouth Church, said: "I decline to tell any man what he ought to be-

What has he been doing in Plymouth

Church for the last ten years? been preaching to instruct only, or to amuse and help the pewholders to while away an idle hour? Suppose a pew holder should ask, Doctor, what must I believe to be saved? would have to say, I decline to tell you But are you not obliged by your profession as a minister of the Gospel to tell me? I decline to tell you what you ought to believe on that point. oght I to believe you are a minister of the Gospel? That also I must decline to tell you. Oaght I to believe that there is a hereafter for me and that there is a God who will judge me? I decline to tell you Doctor, you are rood hearted man I am sure . ought I then to believe that you decline to tell me because you know that you do not know yourself? I must decline to tell you what you ought to believe on that point. "You must think your that point. own way to the truth; I will help you all I can.

But what does your "all I can" amount to, since you decline to answer my questions? Ought I to think my own way to the truth? Is it a truth that I ought to think my own way to the truth? it true that that is the the truth? why do you tell me that I must think my own way to the truth? Is that not titude is that you have no authority or no knowledge and certainty to just ify you in telling me what I ought to must think my own way to the truth? You are free to do it." True. I am free, also, to plant potatoes in the moon or to attempt it, so far as any one has the right to prevent me. But there is something more than freedom necessary. I must have the ability. The problems of life and eternity are as far above my unaided natural reason as the moon is from my out-stretched hand. You are a life long student of those problems and the result of your life-work is that you do not know enough about them to point the way to a fellow creature who has neither your abilities nor opportun-

"The way is open between every soul and God

But ought I believe there is a soul and a God? I decline to tell you what you ought to believe. Ought I believe that the way is open between the soul and God? I decline to tell you. Why, then, do you preach and try to lead men to the truth

I decline to tell you. Then I must decline to further seek information from you. I see a wooden Indian at a cigar store on the next corner. I will

Year's Day at the late Mass at t Cathedral upon the subject, "The l destructibility of the Church." His Eminence, in beginning his somen, alluded to the new year follows: "The annual recurrence the new year forcibly reminds us the changes and revolutions wrough by the ravages of time. Looking fore me to-day, I see that the old c gregation is being gradually s planted by new members and older clergy who have passed away succeeded by younger and more vig ous laborers in the Lord's vine-ya Archbishops, of course, are no excition to this universal law of natu and, like many others, I am fall into the 'sear and yellow leaf.' I thanks to God, we are all cheered the salutary reflection that we noving toward a new state of existe where there is joy unfading and

imperishable.

But there is one institution earth which is proof against the v situdes of time and that is Ch which you have the happiness of The same sacraments fessing. receive your forefathers received fore you, and the same Gospel of p love which your forefa listened to in their day is preach istened to in their day is preach you from January to Decer Jesus Christ, yesterday and to and the same forever.' So we apply the words spoken of Him is day's epistle, where it is said: day's epistle, where it is said: 'S shall perish, but thou remaines of them shall grow old as a gard and as a vesture thou shall ch them and they shall be changed thou art always the self same an years shall not fail,'

The indestructability and vi of the Catholic Church is a phenon truly marvelous and well calc to excite the admiration of eve flecting mind, especially when w sider the number and variety an formidable power of the enemie have been leagued against her her very birth to the present From the day of Pentecost whe was ushered into the world un victory achieved by Constanting Great over Maxentius, at the M Bridge, near Rome, the Church through a series of ten perse unparalleled for atrocity in the f the world. Every species of that malice could invent was r to that every vestige of Chris the earth. 'Christianos ad The Christians to the lions' popular war cry among the pag

lace of Rome. 'For three centuries the Ch were obliged to worship God secrecy of their chambers or catacombs of Rome, which a preserved to attest the faith an nde of the martyrs. And ye Rome, before whose armies the nations quailed, was un crush the infant church or ar progress. In a few years we need of the Catholic Church dis to Christendom in the very capi which the Imperial Casars had ated their edicts against Chri

For nine centuries, from enth to the sixteenth commedanism continued standing menace to Chri At last the final issue arose was to be decided once and whether Christian civilize Islamism should control t tinies of Europe and the wo the solicitation of the Pope Catholic nations of formed an offensive league the Turks, who were sign feated in the memorable And if to-day the epanto. stead of the Cresent, surm cities of Europe, the world is for this privilege and blessi

vigilance of the sovereign Po

I would now ask this q

those who are hostile to the Church and who are plotting her downfall. How dicting her downfall. hope to overthrow an institu for nineteen centuries has su resisted the combined assat world and the powers of What means will you empl pass her ruin? Is it by th kings and emperors and p isters? They have tried crush her from the days sars to our own time. sons labor under the delusi former times the crowned Europe have been the unva porters of the Church and t protection was withdrawn The truth is that honorable exceptions, the ies of the Church have been of this world and man princes, too. They chaffe impatient under her salu line and wished to be rid because she alone in times sion had the power and the stand by the rights of the to place her breast like a against the encroachmen rulers. With calm confident with the psalmist, 'Wh Gentiles raged and the pa strange things? The learth stood up and the pr gether against the Lord Let us break Christ. asunder and cast away the But he that dweller shall laugh at them, and t

deride them. The Church has seen every government in Eur not at all improbable that

### THE CHURCH ETERNAL.

Subject of Cardinal Gibbons' New Year

In accordance with his custom of preaching on the first Sunday of the year, Cardinal Gibbons spoke on New Year's Day at the late Mass at the Cathedral upon the subject, "The In destructibility of the Church."

His Eminence, in beginning his ser-mon, alluded to the new year as follows: "The annual recurrence of the new year forcibly reminds us of the changes and revolutions wrought by the ravages of time. Looking before me to-day, I see that the old congregation is being gradually sup planted by new members and the older clergy who have passed away are succeeded by younger and more vigor ous laborers in the Lord's vine-yard. Archbishops, of course, are no excep-tion to this universal law of nature, and, like many others, I am falling into the 'sear and yellow leaf.' But, thanks to God, we are all cheered by the salutary reflection that we are moving toward a new state of existence where there is joy unfading and life

imperishable. But there is one institution on earth which is proof against the vicissitudes of time and that is Christ, which you have the happiness of pro-The same sacraments you fessing. receive your forefathers received be fore you, and the same Gospel of peace and love which your forefathers listened to in their day is preached to you from January to December. Jesus Christ, yesterday and to day and the same forever. So we can apply the words spoken of Him in today's epistle, where it is said: 'These shall perish, but thou remainest; all of them shall grow old as a garment, and as a vesture thou shall change them and they shall be changed, but thou art always the self same and thy

years shall not fail,' The indestructability and vitality of the Catholic Church is a phenomenon truly marvelous and well calculated to excite the admiration of every re flecting mind, especially when we consider the number and variety and the formidable power of the enemies that have been leagued against her from her very birth to the present time. From the day of Pentecost when she was ushered into the world until the victory achieved by Constantine the Great over Maxentius, at the Milvian Bridge, near Rome, the Church passed through a series of ten persecutions unparalleled for atrocity in the annals f the world. Every species of torture that malice could invent was resorted to that every vestige of Christianity might be obliterated from the face of the earth. 'Christianos ad leones, 'The Christians to the lions' was the popular war cry among the pagan pop

ulace of Rome. "For three centuries the Christians were obliged to worship God in the secrecy of their chambers or in the catacombs of Rome, which are still preserved to attest the faith and fortitude of the martyrs. And yet pagan Rome, before whose armies the mightnations quailed, was unable to crush the infant church or arrest her progress. In a few years we find the head of the Catholic Church dispensing to Christendom in the very capitol from which the Imperial Casars had fulmin ated their edicts against Christianity.

For nine centuries, from the seventh to the sixteenth centuries, Mahommedanism continued to be a standing menace to Christendom. At last the final issue arose when it was to be decided once and for all whether Christian civilization or should control the des-Islamism tinies of Europe and the world. At the solicitation of the Pope two of the Catholic nations of Europe formed an offensive league against the Turks, who were signally defeated in the memorable battle of And if to-day the cross, instead of the Cresent, surmounts the cities of Europe, the world is indebted for this privilege and blessing to the vigilance of the sovereign Pontiff.

I would now ask this question of those who are hostile to the Catholic Church and who are plotting or pre-dicting her downfall. How can you hope to overthrow an institution which for nineteen centuries has successfully resisted the combined assaults of the world and the powers of darkness? What means will you employ to compass her ruin? Is it by the power of kings and emperors and prime ministers? They have tried in vain to crush her from the days of Roman Cassars to our own time. Many persons labor under the delusion that in former times the crowned heads of Europe have been the unvarying supporters of the Church and that if their protection was withdrawn she would The truth is that, with some honorable exceptions, the worst enemies of the Church have been the princes of this world and many so called They chaffed and were princes, too. mpatient under her salutary discipline and wished to be rid of her yoke, because she alone in times of oppres sion had the power and the courage to stand by the rights of the people and to place her breast like a wall of brass against the encroachments of these rulers. With calm confidence we say the psalmist, 'Why have the Gentiles raged and the people devised The kings of the strange things? earth stood up and the princes met together against the Lord and against Christ. Let us break their bonds

the decay of them all and chant their requiem. She was more than fourteen centuries old when Columbus discovered the continent of America, and she lives to day to see all the vast pos-session of the Western Hemisphere pass from the hands of her ancient rul-The formation of our own Repub-

ic is but yesterday to her.

"She has seen monarchies changed into Republics and Republics consolidated into Empires. All this she has seen while her own divine constitution remains unchanged and as firm as the rock on which she is founded. Of her we can truly say in the words of Psalmist, 'They shall perish, but thou remainest and all of them shall grow old as a germent. And see a vesture Thou as a garment. And as a vesture Thou shall change them and they shall be changed. But thou art always the changed. self-same and thy years shall not fail; the children of thy servants shall con-tinue, and their seed shall be directed

"God forbid that we should ascribe to any human cause the marvelous survival of the Catholic Church. Her indestructibility is not due, as some suppose, to her wonderful organization or to the far-reaching policy of her pontiffs, or to the learning and wisdom of her prelates. If she has survived, it is not because of human wisdom, but often in spite of human folly. Her permanency is due not to the arm of the clerk, but to the finger of God.
"Not to us, O Lord, not to us, but

to Thy name, give glory."-Baltimore

### CATHOLICITY NEVER A "STATE CHURCH.

What is called a "State Church" is a sect which is a bureau of the State, like the Russian Schism in Russia, the Greek Schism in Greece, the Presby-terian sect in Scotland, Protestant-Episcopalianism in England, and various kinds of Lutheranianism in the Scandinavian and North German coun tries. The Catholic Church can never be a State church, because it is the world wide Kingdom for God, by whose laws all States, as well as all individuals, are in duty bound to be guided.

The Church has always shown her self willing to make large concessions in purely administrative matters to well disposed governments, and some-times, as in Spain and some of the Hispano American republics, she has gone, under compulsion, to the very last extreme of concession which is pos sible without a betrayal of the sacred trust imposed upon her by her Divice Founder. In such cases the Church is often called a State Church, but impro-

Such subjection to the State is always lamentable, as it is a step in the direction of the Cesaro papism which has always been the Church's worst enemy. Nothing could be more foolish than to suppose that the Holy Roman See can object to the cessation of State control which has taken place in our newly - acquired possessions. The Churches of the Antilles and Philippines, which have been heretofore controlled by the Span-ish government, will hereafter be ruled without interference, like the American Church, by the Pope.

This will be to their great advan tage, provided that our Governmen does not show partiality to Protestant ism or interfere in any way with the religious liberty of the island Catholies. -Church Progress.

# A PRETENDED MIRACLE.

We confess that our belief in miracor ulous cures would be as weak as water if all cases were like that of Rev. C H. Holden, a minister of Detroit. Four months ago Brother Holden was thrown from his bicycle, and sustained an injury to his hip, so severe that he was confined to his room until the last week of December, when, tiring of doctors, he called in several other ministers, who prayed over him and an nointed him on the head with oil. Then Brother Barlow, assistant pastor of the Ciinton avenue Baptist Church, said in a loud voice: "Brother Holden, I bid you to arise and walk." The sick man was startled, but he did so, "supported, however, by two of his visitors." Dr. A. C. Lee, who attended visitors. Brother Holden for two weeks, says that he told him the same thing several times and he wouldn't do it. Another physician declares that he had rubbed the injured limb well with cod-liver oil, and evidently has more faith in it than in the oil that was used by Brother

Barlow. The doctors are not agreed upon the nature of the injury, but we incline to the opinion expressed by Dr. Lee: "It is just a case of nervous shock." Dr. Hambley says that the patient used too much morphia. At last accounts he was not yet fully recovered, and required a trifle more of the opiate to quiet him.

Where the cure comes in we fail to see, though we sincerely hope for Brother Holden's early and complete recovery; and shall be the first to congratulate him. But if he were already walking the streets of Detroit like Saul among the prophets, we should have our doubts about the supernatural character of his cure. He isn't walking much yet, having been wheeled to church last Sabbath. We can assure our non-Catholic readers that the cures wrought at Lourdes and elsewhere are very different from that of Brother They must stand scientific ation. The physicians in Holden. investigation. charge of the Bureau of Proofs at asunder and cast away their yoke from Lourdes would not deem Brother us. But he that dwelleth in heaven Holden's case worthy of a moment's

## For the CATHOLIC RECORD. Still Glows One Star. TO ALICE,

Around thee shadows meet
And grief clouds veil the dawn
Of hopes that might have shone,
Sad heart,
To calm thy troubled beat.

Yet smiling sweet relief Still glows one star above, Bright with a sister's love, Sad heart, To cheer thy might of grief.

Then fear no cross you meet, For little Alie's kiss Upon thy lips can't miss, Sad heart, To make the bitter sweet.

Should every friend you know In one brief moment flee, Then would her love for thee, Sad neart. Gleam with a warmer glow. So trust a little while,

Love on a little yet,
For she will not forget,
Sad heart,
To feed thee with her smile. -Timothy Bleakneart, M. D.

St. Stephen, N. B.

A REMARKABLE RECORD.

Alderman John Doyle, of Belleville, Ont., who was elected third in the list of twenty-seven applicants for aidermanic honors, and on Monday last was elected by the Council to its high-st position, namely, Chairman of the Executive Committee, as had a remarkable record in aidermanic affairs in Beleville. In 1878 he was elected when the town Council became a city counce and increased its membership from twelve to twenty-one. Now, when by the by law the council was reduced to on, and the voting made general in the city, instead of according to the ward system (of three for each ward), he was again elected very high upon the list. In the interim he has been with the exception of a couple of years, a member of the council's first committee. Aid, Doe has also been a prominent member of the Separate School Board and also of the Board of Education in Belleville. Though he, modestly, claims no ambition for the position of chief executive of the city, there is no doubt but had, on account of his sterling honesty and ability, the people of Sel evil c are anxious to place him in the mayor's chair. A REMARKABLE RECORD.

### OBITUARY.

MR. SOMERS, MAXWELL. On Monday, Sch inst. in his sixty-eighth year, an old and much-respected resident of Osprey township calmly and peacefully laid down the burden of life, and passed to his re-

Osprey township calmiy and poacetainy had down the burden of life, and passed to his reward.

Deceased, who, was a native of Wexford county, Ireland, settled in this country many years ago, and by careful industry and integrity during life, leaves his family in very comfortable circumstances. He contracted that painful disease, known as cancer, some three years ago, and despite all the aid of medical skill and the loving care of wife and children, railed slowly yet surely, and while the happy bells were yet ringing the New Year's chimes, leading that had been a fuller and happier existence for him.

Mr. Somers was a consistent member of the R. C. Church, and was fortified by the consolations of religion and the ministrations of Rev. Father Coty, who attended him assiduously during his illness. He was a man of strict honesty and genial disposition and bore his sufferings patiently, even cheerfully.

To his sorrowing wife and five surviving children the entire community extends its sincerest sympathy in this their hour of trial R. I. P.

MRS. ROSE O'REILLY.

This week we chronicle the death of an old and highly esteemed resident of the township of Normanby, who died at the home of her daughter. Mrs. donn Weiler, strengthened by the last rices and onsolations of Holy Church. Deceased as in the seventy-eighth year of her age, and came to the township when it was first offered as in the seventy-eighth year of nothing the seventy-eighth year of the rage, and came to the township when it was first offered for settlement. She had enjoyed robust eight until within a few years. She was hopstable and kind—the friend of the lowns ever a welcome guest at her hearth, and none ever went hungry from her door. She was of hopeful and buoyant spirit—the center and sun of her household—a true wife and devoted Christian mother, beloved and revered by her children and grand-children. God had given her numerous sons and daughters, six of whom are still living and all of whom she trained to cherish and practise that religion which was her solace and joy through life and hope in death. She was ministered to by the Rev, Father Halm, of Mildmay, whose kind words consoled and chered her in her late liness.

kind words consoled and cheered her in her late illness.

Her greatest earthly happiness was to be in the midst of her children and grand-children, from whom God has taken her to Himself, leaving them in tears.

A week ago she had, the happiness to see her two sons, Brothers Theobald and Patrick, of Toronto, at her bedside. They came to whis per words of hope to their beloved mother, and then, obeying the call of duty, they bade her a last farewell, in the Christian hope of a joyful reunion in the home beyond the grave.

May her soul rest in peace!

MRS. JOHN CALLAGHAN, MEADOWVALE.

At her home in Meadowvale, on Sunday January 8, there passed away into that sleep that knows no waking, a loved and loving wife and mother, in the person of Mrs. John

wife and mother, in the person of Mrs. John Cailaghan.
Though ill for some weeks death came unexpectedly at 11:10, and her soul passed away without a struggle to its Maker. The deceased was in her fifty-third year, and was the last surviving daughter of the late D. Maddigan, of Toronto Gore. Her marriage to John Cailaghan was blessed with a family of two sons and six daughters, all of whom she had the comfort and consolation of having with her during her last few weeks on earth.

Mrs. Callaghan was of a kind, charitable and loving disposition, and many are the regrets at her passing away. Everything that medical skill, kind and loving friends and neighbour services and the passed peacefully away, fortified by the rites of Holy Mother Church, and perfectly for the best.

An exemplary member of the Catholic

or the best. An exemplary member of the Catholic hurch, a model woman, a devoted and indulg, wife and mother, her death leaves a va ancy never to be filled to those whom she ben

cancy never to be filted to those differed.

The funeral took place on Wednesday morning to the Catholic cemeiory at Wiidfield, Toronto Gore, and was very largely attended. Recumen High Mass was celebrated, special music being provided for the cocasion. The pastor, Rev. Father Kiernau, proached a short but impressive funeral sort, taking for his text "Blessed are the doal that die in the Lord, etc." He referred to the deceased as an exemplary Catholic, a model wife and mother Lord, etc." He referred to the decade mother exemplary Catholic, a model wife and mother and spoke of her hie-long storling qualities, and charity. He extended to the bereft husband, children and friends, his deepest symmathy. The remains were then taken to the cemetery and buried beside those of her father and mother, and in the shadow of the church she loved. R. I. P.

SISTER M. GERALDINE CHISWICK. DISTER M. OF RADDING CHISWICK.

The prayers of the faithful are asked for the coose of the soul of Sister M. Geraldine Chiswick, whose death occurred at Mount Stoseph's hospital, Peterberough, on January 1th, in the 5th year of her are and the 16th of the religious life.

# NEW BOOKS.

"A Pious Preparation for First Holy Com-munion." With a Retreat of Three Days. Compiled and adapted by Rev. F. X. Lasance, author of "Visits to Jesus on the Tabernacle," "Manual of the Holy Eucharist," etc., has lately been published by Benziger Bros. Price.

Nothing is so certain and at the same time nothing so comfortable as this truth, that if a soul is faithful in following the call, and walk ing in the road which God marks out to it, it will advance farther in one day, by that road, than it would by all other exercises of prayer, self denial, zeal, and penance during many years.

"Who is the man that conventorated his

The Church has seen the birth of every government in Europe, and it is not at all improbable that she shall see

### ELCQUENCE AND MUSICAL HAR-MONY.

ELCQUENCE AND MUSICAL HARMONY.

The lecture and musical entertainment announced by the St. Mary's branch of the Catholic Truit Society in St. Andrew's hall, on Monday evening. 9th inst., was an unqualified success. There was a large and brilliant auditione, and a representative attendance of the clerky and leading Catholic laymen of the city on the platform. Mr. E. J. Hearn, barrister, president of the branch, was chairman. The following leaders in the musical circles con tributed to the entertainment: Mrs. J. D. Warde, Miss K. Clarke, Miss Cottam, Mrs. McPherson, Mrs. E. O'Sullivan and Mr. McPherson. The chairman introduced the lecturer of the evening Mr. Thomas O'Hagan, Ll. D., in a complimentary speech. The subject of the lecture was "The Catholic Element in English Literature." In the introductory remarks Mr. O'Hagan paid a tribute to the Catholic Truth Society in Toronto and wished it further success and greater fame, He briefly outlined the development of ancient literature and sketched lis influence upon the English. He took up the Catholic element in the growing culture of the English at Chaucer's time. He referred to the attitude of the poet towards the regular clergy on the one hand and the secular priests on the other, prasing his sympathy with the latter. His criticism of the poets of the Elizabethan period was scholarly and full of interest. He contended for the presence of the Catholic element in Shakespeare and Spencer, although conceding that it is quite impossible to claim the former for any Caurch. His appreciation of Spencer was grounded upon the beauty of his work aside from the politics and the period was scholarly and full of interest. He contended for the presence of the Catholic element in Shakespeare and Spencer, although conceding that it is quite impossible to claim the former for any Caurch. His appreciation of Spencer was grounded upon the beauty of his work aside from the politics and the period was cheered to the beaty and the period was cheered to the period of the which is under

Mr. W. I. A. William and a control the lecturer which Rev. William and a neat speech.

There were loud calls for Father Dollard, who made a happy speech in acknowledgement of the kind reference made to him by Mr. Hopkins and the generous reception of his name by

kins and the generous receives
the house.

Mr. Hearn in conveying the vote of thanks to
Dr. O'Hagan included Mr. Hookins as well.
Other musical numbers brought the meeting to
a close. There were on the piatform, in addition to those above mentioned, Rev. L. Minehan, Rev. Father Murray, Rev. Father Sherdan, P. F. Cronin, M. Keilty, L. V. McBrady,
James McCann.—Catholic Register.

St. Joseph Court, 370.

On Thursday evening last was held, the first meeting of the above court, for this New Year. A very large number of the member were present, as the installation of officers was the installation of officers. H. C. R. was the installation of officers, and was sixtle by the Rev. Chappin, Father McEutee. After the installation both the rev, chappin and the denuy gave some excellent and return the installation both the rev. chaptin and the denuy gave some excellent and return the new officers. In the course of alice to the new officers. In the course of alice to the new officers. In the course of alice to the new officers. In the course of the memorial court stated how when making out his named report to the high and provincial courts to inform them that the one hundred and twenty-six members were in good standard, all assessments and dues paid up todate. 'I spoke volumes,' said he, "for the officers of the court during the past year," and commanner in which the Financial books of the court were kept were a credit to those who had charge of them." (Applause).

After the constitution the Chief Ranger, Brother M. J. Cannon, thanked the members for the conflict executive officer, and he hoped, the coming year would be as successful with him in the chair as the past and both with Bro. Mogan, and he asked the members to give him their support, and he felt witsfied everything would go along barmonipully. In conclusion he hoped that the rehact of the contraction of the contracti

applause).
The regular order of business was then proceeded with, two new members being initi-tied, making a total of 128 members in the

12.84. Tais financial statement should be the means

Tais financiai stage gain in membership during finaking a large gain in membership during the coming year, as it certainly shows that the unificers and members of Court 370 are alive to the necessity of sceping the finances in good

officers and members of Court 30 are ante of the necessity of keeping the finances in good shape.

I trust that this will meet the eve of school person who has not, as yet, provided for his family. For death is a certainty. And remembering that, should they forget that they have a wife and children, or father and other depending upon them. What is most of the widow and orphatic than to stand by an open grave and witness the grief of the widow and orphatic point in the stand by an open grave and witness the strip of the widow and orphatic point in the stand by an open grave and witness the grief of the widow and orphatic point in the stand by the who has been laid to rest, has left no provision for the future welfare of his oved ones who are penniless, helpiess and alone.

With such inducementates no father of a family should think the second time about the standard of the standard

stend to him our sincere conduction be spread per the minute book of our court, a memorial and bearing same be sent to Bre. McCarroll, and copies sent to the Carrollar RECORD and latholic Register for publication. Signed by Committee. M. J. Cannon, C. J. McCabe, W. Page.

# C L A A.

ELECTION OF OFFICERS.

At the regular meeting of the St. Mary's Catholic Literary and Athletic Association, held yesterday, permanent organization was effected by the election and installation of the following set of officers:

President, Mr. David A. Carey; Vice President, Patrick J. Lowe; Recording Secretary, John P. McCarthy (37 Portland St.); Financial Secretary, James Dee; Treasurer, M. J. Madden; Sergeauta-Larms, James Kelly, House Committee, Messrs, Jas. E. Whelan, Kelly and Harry C. Stewart; Board of Trustices, Messrs, E. W. Dailey, James McLoughin and Michael F. Stafford.

The regular members' lecture was delivered by John P. McCarthy, on the duty of members becoming impromptu speakers and addressing the meetings. The next number of the court will be by Mr. Will Kennedy. The meeting was bonored by a friendly visit from His Worship Mayor Shaw, who, in well-chosen words, engratulated the association on its work. His Worship was welcomed by President Carey, who expressed the members' pleasure at His Worship's visit.

Worship's visit.
The entertainment committee reported that
a concert would be held in St. Andrew's hall,
on Feb. 14th, at which some sulendid tailont
would take part.
The fact that no less than seventy-six members, in good standing, voted at the elections
indicates the phenomenal progress this organization is making.

Education to some people proves a blessing and to others a curse.

### C. M. B A.

Resolution of Condolence. The following resolution of condolence was assed by Branch 231, Simcoe, on January the

That it having pleased Almighty God in His infinite goodness, on the fourteenth day of That it having pleased Almighty God in His infinite goodness, on the fourteenth day of December, 1888, to take to Himself from a happy home, Julia Mabel Forster in her twentieth year, daughter of our esteemed townsman Bro. M. J. Forster of Branch 55, Hamilton, and cousin of our Spiritual Adviser, Rev. D. Forster, we the members of Branch 231, take this our first opportunity to express to her parents, sisters and brothers and to her cousin, father Forster, our sincere sympathy in their bereavement.

J. F. Power, B. A. Pres.

J. F. Power, B. A., Pres. J. C. O'Neil, Rec. Sec.

Rose d'Erina at Stratford.

Branch 13, Stratford, one of the largest branches in the Dominion, celebrated its exectenth anniversary last week, in a beautiful and noble manner. The services of the grant trish prima donna, Rosa d'Erina, who is making a brief tour of Ontario, accompanied by her husband, Mr. G. R. Vonton, were secured, and on January 12 and 13 they are two of their charming and unique or legeture recitais in the Convocation Half of the Separate schools, under the auspices of Branch 13, for the benefit of the poor. The reputation of the great Irish singer, as well as the object, tended to bring out two as fine diences as Stratford even witnessed.

The second of the Rose of Erina and Mr. Von tom were in Inte form, and the large audience enthusiastically approved of the splendid programmes presented to them. It is five year since Rose d'Erina last sang in Canada, an she was welcomed effusively. She is perhap two the special control of great volume and of exquisite seen a charming stage presence do exquisite seen a charming stage presence and delightful per sonality—all are Rose d'Erina's; while she also unrivalled as a pianist, and is said to be Rose d'Erina at Stratford.

and well managed, and he same homorist.

Mme, d'Erina and Mr. Vontom sang at High Mass in St. Joseph's church on Sunday, and Mme d'Erina also played the great overture to Masaniello.

The C. M. B. A. is to be congratulated on its enterprise and on the success of their efforts.

## A. O. H.

A. O. H.

Toronto, Ont., Jan. 13, 1899

To the Editor of the CATHOLIC RECORD:

Dear Sir—In the last issue of your valuable paper I notice a letter from F. J. O'Sullivan, Toronto, who has been visiting our American cousins lately. I want it understood, Mr. Editor, that I have no antipathy towards the Knights of Columbus. I have many warm friends amongst the members of the Order. But what I want to say is if friend O Sullivan went to any other Catholic society over there he would find a sample of the professions among its membership as well as in the Knights of Columbus. For it is a noted fact in this part of the country—and I believe in the whole Dominion—that those who hold those positions or have attained this or that profession keep at a distance from the rank and file in social life. The only time, Mr. Editor. I have seen them as a rule trouble a Catholic society is when they want something. It is only fair to say that we have many able men in the professions who have made sacrifices for the benefit of those in the humbler walks of life, but they are the exception, not the rule. Another matter friend O'sullivan refers to. He states he may savely say that the societies already in existence would be productive of much more good if the entrance door were not so wide. It would seem from these remarks that the Catholic societies what his past or present career may be. Such is not the case. I understand what the closed door would mean—if you have not got so many greenbacks you must be ostractsed in so far as society. As a member of more than one Catholic society in this city I claim the societies in Toronto are doing a noble work. They lock after the sick, care for the widow and orphanical society. As a member of more than one Catholic societies in Toronto are all ruli grown and societies in Toronto are all ruli grown and societies in Toronto are all ruli grown and so many streen and swarm-hearted Catholics amongst the societies in Toronto are all ruli grown and the rule and as warm-hearted Catholics amongst the s

# FATHER CHINIQUY DEAD.

A dispatch from Montreal states that Father Chiniquy died in that city on Sunday last.

# AN ITEM OF INTEREST.

i adies and gentlemen may obtain a first-class course in the Business and Shorthand Depart-ment of Regiopolis College, Kingston. A. Blanchard, C. A., has charge of the depart-ment. Write for the Calendar.

If you want the most for your money

write to Brockville Business College, Address F. H. Eaton, Sec. 1054 9

### BUSINESS EDUCATION IS PROFIT ABLE.

No class of young men and women seem to be more in demand than the graduates from Irst-class Business Colleges. The Kingston Business College has a remarkable reputation or placing worthy graduates in good posi-ions. Hundreds of graduates from this cele-prated college are filling lucrative positions in all parts of Canada, and many cities in the United States. Those who are interested should write for information to H. A. Macarow, Kingston Business College. 1051-8

## THE CATHOLIC ALMANAC OF ONTARIO.

This excellent Annual may now be obtained at the CATHOLIC RECORD office. Price, 25 cents, each. Per dozen, \$2.00. This year's edition is by far the most complete, interesting and instructive that has yet been issued. It should command a large sale, as it is a book that will be found most useful in every Catholic home in Ontario.

# TEACHERS WANTED

WANTED, A TEACHER HOLDING A 2nd or 3rd class certificate—2nd preferred—to teach in a Catholic Separate school, Apply, stating salary, qualifications, and experience, to James Blute, Kingsford, Ont. 1057-3

# SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary-size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 that figure. Same size, steel engravings, to cents each. Extra large size, (steel engrav-

conts each. Extra raige shot control (sing), 81.50 each.
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Colored pictures of St. Anthony of Padua
—size, 12\sqrt{x}16\sqrt{x}-at 25 cents each.
Cash to accompany orders. Address:
Thos. Coffey, CATHOLIC RECORD Office,
London, Ontario, Canada

# GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh, (cloth), 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents. Address: Thus. Goffey, CATHOLIC RECORD office, London, Ontario. O: M. B. A .- Branch No. 4, London,

Murray, President; P. F. Boyle, Secretary,

# FREE! FREE! FREE!

We Give Boys' and Girls' Hockey Skates Free If you want a pair of our nice, new, elegant 2r Hockey Skates send us your name and address, and we will forward you 15 of our nice with the will forward you 15 of our new Charts on "The Line and Times of Gladstone" which are Isxis inches and sell regularly for \$1.00 even. They are nw and quick sellers. Everybody buysone. All your friends will be pleased to give you 10c, for one. Never saw a boy or girl yet that could not sell them at 10c, each. Keturn us the money and we send you the Skates. No fake. A fair, honest offer to girls and boys.

Important enclose 10c, for postage and get your 10c, back. We send you one extra, which you sell and get your 10c, back. We send you 10: you pay us for 15, and get a swell pair of the latest HOCKEY SKATES Free. Write to day.

THE GLADSTONE PUBLISHING CO. TORONTO ONT FREE! FREE! FREE!

INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE

IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons heeding this call may communicate with the Archbishop of St. Boniface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner: anner: 1. Yearly subscriptions, ranging from \$5 to

manner:

1. Yearly subscriptions, ranging from \$5 to \$100.

2. Legacies by testament (payable to the Archbishop of \$1. Boniface).

3. Clothing, new or second hand, material for clothing, for use in second hand, material for clothing, for use in second hand, material for clothing, for use in second hand, material for clothing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of day schools on Indian Reserves—a small salary attached.

6. Entering a Religious Order of men or women specially devoted to work among the Indians; c. g. for North-Western Canada) the Oblate feathers, the Grey Nuns of Montreal, the Franciscan knus (que sec.), etc.

Donations of the list Grace Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., and Missionary.

## GLENCOE.

TOR THE LOVE OF GOD, HELP THIS I extremely poor Highland mission, established near the spot where the Macdonalds were barbarously massacred in 1892 by the troops of William of Orange.

The congregation (twenty families only) is too small and too poor to maintain its pastor. The Bishop of the diocese (Argyll and the Isles) writes:

My dear Fr. Bagne-Lhand and Market and Market Bagne-Lhand and Market Bagne-Lhand

The Bishop of the diocese (3.5).
sles) writes:
My dear Fr.
My dear fr.
and hope it will be the means of

tisement and hope it will be the means or securing help for Glencoe. George J. Smith. Address: Rev. F. Begue, St. Mun's R. C. Church, Glencoe, Scotland.

# BENZIGER'S GATHOLIC HOME ANNUAL

SIXTEENTH EDITION.

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The author of "Romanism and the Republic," whose book consists of a number of sermons first delivered to his own congregation, takes as the text of his first discourse God's declaration to the prophet Ezekiel, that if the of the land appoint a watchman gainst the enemy, and calamity should result from his negligence, God will require of the watchman a strict account of all the disasters that may have

resulted from his untaithfulness.

This is the keynote of the whole popular controversy against Roman Cath olicism. The controversy would amount to little were it not for the constant assumption that spiritual alle giance to Rome is inconsistent with civil allegiance to the Government.

If this is the case, then the controversy with Rome is not predominantly lesiastical, but a civil concern. This being so, it would not appertain to a church, or to the churches collectively, to appoint men who should warn the nation against Catholic disloyalty, and who should show the people how Roman Catholics must of necessity be unfaithful citizens. Such appoint-ments would belong to the nation, in its civil capacity. The author clearly signifies it in the title of his work: "Romanism and the Republic." He signifies it with equal clearness in this initial text. It is "the people of the that are to appoint the watch-

Now let me ask the Reverend Isaac J. Lansing: When, sir, has the American nation appointed you a guardian of her interests against Rome? At no time. Then why should Rome? At no time. Then why should you not be proceeded against before the courts, or if not there before the bar of public opinion, as a presumptuous usurper of a momentous civil charge which has never been committed to you? If the nation has not charged you with the grave and critical responsibility, has the Commonwealth? No more than the nation. Nay, if you have effrontery enough to declare that the Church has a right to care for the nation's civil affairs, when the nation will not care for its own, have you been commissioned by the General Council of your own denomination? You have not. Or by the General Association of Massachusetts? You have not. Or even by the local conference of Worcester County. No. Nay, were you even commissioned by your own congregation? There is no appearance of it. These sermons are given by you as something entirely out of your own head. Yet by your chosen text you declare that the tion which you have assumed to discharge is a civil function, of capital importance, which it appertains to the nation to commit to chosen and trustworthy men. Assuredly, if this office is what you make it out to be, it is of the most delicate responsibility. indiscreet exercise of it in the name of the nation (for it is in the name of the nation that you speak) might easily land us in irretrievable confusion, possibly even in civil war.

Compared with such a function the duties of the Presidency are al, almost mechanical. Why external, almost mechanical. should you not then be denounced as a much more dangerous and presumptuous usurper than a man who should seat himself in the White House with out warrant of law. On your showing I can not see why.

Note: opposition to Rome by a clergymen, however virulent, is no violation of his place as a citizen so oical. He may call the Pope "the beast," or "the man of sin," and the Papacy "the great apostacy," "Satan's masterpiece," and he is guilty of no civil presumption. Catholics freely denounce Protestantism as "Anti-christ," and Luther as "a monster," and Protestant missions among the heathen as a "gigantic swindle," and no reasonable man will say that either party must first ask the leave of the State. I am free to suggest that Masonry is a work of the devil, and to declare that Spiritism is foreshown by the apocalyptic locusts rising out of the pit, though I have not been nationally commissioned to do either, for my declarations would not imply, even remotely, a proposal to deprive Free

We must, therefore, divide Protestant clergymen committed to the contest with Rome into two classes. The first, and I suspect much the smaller, is made up of those who, however severe in their animadversions, imply ever unamiable, are plainly within their civil right. In our country, at least, the government would not had itself free to restrain these controversies, unless in circumstances in which they would occasion an immediate out-break of violence. "Language calculated to provoke a breach peace," must, of course, in all imperdiscussions, be very rigorously

construed.

masons or Spiritists of their civil fran-

The other class, of which "Romanism and the Republic " is a typical exemplification, directs all its efforts to the disfranchisement of the Roman Catholics, either completely, or at least to the extent of their exclusion from office, or from all the higher offices, whether by legislation or by a fixed understanding, like that by which, thus far, every President has been kept out of a third term. This policy is that which, from beginning to end, is represented by "Romanism and the Republic." It does not deal much in specific proposals of disfranchisement, but aims at laying a foundation of

ously built up. The author declared complete Catholic disfranchisement desirable. He says that if the courts acted on their own principles, they vould, and should, disfranchise every Roman Catholic in America. He de clares, again and again, that he is not arguing against Catholicism theologic realized, and entrusts to the higher ally, but politically, yet his book has extended theological discussions. It ollows that he views all who hold these doctrines, most of which are purely re ligious, unfit for citizenship.

This gives us the measure of the man, and of the book, and of the whole Their animosity against the Roman Catholics is at bottom bitterly theological. They are fully bent on expressing their hatred by persecu-Yet as our Federal Government and most of our States, have definitely refused to impose penalties or civil disabilities on any speculative opinions whatsoever, they are forced, in spite of themselves, on to political ground. Yet it is a very thin disguise. The veneration of the Virgin and of the Saints and the doctrine of Transubstantiation, can not by any ingenuity be tortured into a political application, or made out to be inconsistent with the temper of honest citizenship. Mr. Lansing, however, makes quick work here. These opinions are heathenish. We ought not to suffer heathenish religion or heathenish morality in our republic-Therefore the Roman Catholics ought not to be suffered to vote, nor to teach their religion to their children." I can make nothing else out of his reaoning. I do not think that he means anything else to be made out of it. Indeed one of his head ings is: "Shall Romanism teach a Pagan morality to American youth?" Now no one dreams of eaching Roman Catholic doctrines to Protestant pupils in our Public schools. children in their own religion?'

What meaning then can this possibly have but this: "Shall Roman Catholics be allowed to bring up their own there is another meaning, let Mr. Lansing write and tell me what it is, and I will publish it. Until he does, the obvious interpretation I have given must prevail. However, I hardly feel free to charge this class of men with hypocrisy in saying one thing and meaning another. The veil which they throw over their purpose of re-The veil which ligious persecution is far too thin to hide their intent. As they mean, as soon as they can, to violate American principles out-and-out, a decent declaration of veneration for them is graceful, and takes no one in. It is simply like "Not at home" to an unvelcome visitor. Before going into these American

proposals, let us consider a religion which actually is what these people would have us believe Roman Catholicism to be. I mean Mohammedan ism. There is no dispute here. In this religion Church and State are atsolutely one. The Caliph, that is at present the Sultan, is acknowledged, in theory, as having unlimited power direction. No true believe in every is permitted to question a command of his, temporal or spiritual. Should he command the Sunnite Moslems of India (for the Shiltes do not acknowl edge him) to revolt against the Empress, I do not say they would obey in I hardly think they would. Yet they would certainly be brought into a great stress of conscience. Nay, even now, without a command, they are very uneasy in obeying an "infidel Empress, in a country once under Moslem control, and, therefore, by their religion, never capable of being lawfully governed by a Christian monarch. It is true, they have had reas-suring explanations from Mecca. Yet, after all, these are only palliatives. Many - perhaps not all-often ask Ought I not revolt against the unbelievers at all hazards The terrible mutiny of 1857, though only partially Mohammedan, broke out around a Moslem emperor. It can

not be said there will never be another. "The soil Deceitful lies over subjacent fires."

Now how do the English deal with this state of things? With the gener ous boldness of a great and free people They reflect that men are not respon sible for their hereditary religion. They are responsible to the law only for their acts. So long as they obey the legitimate enactments of the Gov ernment this is bound to accept their obedience. It has no right to turn itself into an Inquisition and to intrude into the forum of conscience. Time was when England did this, but she does it no longer. If a frank obedience is rendered she owns that she has no business to ask on what grounds. Rome cordially enough: The Roman Catholicism of to-day does not even a shadow on allegiance." Obedience may be rendered from a grateful sense of beneficent rule. This is, doubtless, the motive of the higher classes of Indian Mohammedans. They see, too, that England sincerely grants to their religion the same freedom as to her own, and that though she sees Mohammedanism spreading under this policy, she does not hypocritically try to take back with one hand what she gives with the other. The common Moslems obey because they now have peace and justice, and do not know

what would come of a breaking up. It is true, nevertheless, that there are deep lying assumptions of Islam which have before now broken out in terrible devastation, and which may possibly break out again. We may take certain precautions against the effects of an earthquake, but whether

that must be left to a mightier Hand. Indeed we cannot tell in any land what orces may be lying under a quiet sur-We cannot tell what explosive forces may be lying in our own breasts. England wisely and courageously disability and integrity of the Mohammedans above the Hindus a large share of work of Indian administration. The result abundantly justifies her, and this generous confidence renders it continually more difficult for the Mos lems even to wish to actuate the dangerous possibilities of their religion. Indeed there are old Indians who think a far more unreserved confidence ye deserved by the Moslems, and certain to be of great benefit to India.

Now suppose that India had been given over to an English Committee of One Hundred. This would fairly have choked in the abundance of matter offered to its passion for malicious mis Frank confidence would have been in its eyes a mere craving for suicide. Mohammedan talent, integrity, public spirit, would have been mere sugar-coated treason. Every commission which sheer necessity had compelled it to give to a Moslem would have been given with so wry a face as to deepen contemptuous hatred where it existed and to create it where it did not. Had they had there the counterparts of our Boston celebrities, half the English would have been massacred and the other half driven into the sea. Happily, a strong hand has been held people in India, and so England still has her Empire. Charles C. Starbuck.

Andover, Mass.

# A GREAT EXAMPLE.

There was much in the life of the late Sir Stuart Knill that would have made him an example to Catholics in any country and an ornament of the Church in any age. A shrewd man of business, he found time, while amassing a vast fortune, for his visit to the Blessed Sacrament, his regular frequent Communion, his extra week day Mass, and the little sanctities of daily life. A man of great responsi bilities, he preserved a cheerful, placid demeanor under interruptions and scrupulously irritations, ever charging the duties of father and friend, -hospitable, kindly and gener ous ; promptly responsive to every call A man of the world, he of charity. took a knightly pride in professing before men his loyalty to the old Mother Church ; and when his blush ing honors crowded fullest upon himwhen he had risen to the highest mun icipal office in the British Empire,-he went to visit the Catholic college in which he was educated, and asked as a favor to be permitted to serve the students' Mass, as he had done in his boy

hood days. His life, we repeat, would have been an honor to the Church in any age and in any country; but there are reasons why his example is especially valuable in this country and at this time. When Stuart Knill was chosen Lord Mayor of London, there would have been few to reproach him had he strained a point prove to Englishmen that a Catho-'might be trusted "with the dear est interests of the people; that Catholics are not prigs nor hide-bound big ots; and that the rules of social, offic ial and even religious intercourse. which Protestants call tyrannous, are susceptible of wide and easy interpre-Strictly speaking, he was the first Catholic Lord Mayor since the Reformation. There are many reasons and numerous circumstances which would justify him, as of "the largest and most Protestant city in the world," in straining a point to avoid wounding the susceptibilities of good people, who, not understand-ing the fine points of theology, re-quested him to attend heretical services merely in his official capacity.
Stuart Knill had served only a few

months in office when it was suggested that, following the example of other Lord Mayors, he ought to attend the official services in St. Paul's (Protestant) Cathedral. "If he had been a accustomed to insincerities or ready to pay lip service for pottage," says the Tablet, "there was a precedent," ready to suggest that he might easily compromise with his conscience. He might have explained that his attendance in a Protestant place of wor ship was purely formal; that, while his body was present, his heart was absent. But that sort of poor double-ness was absolutely alien to the simple absent. traightforwardness that had marked all his life. He looked the temptation straight in the eyes, and then, to his eternal honor, announced with all ourteousness, but unmistakable firmless, that he would not deviate from Catholic usuage, or stoop to subterfuge to pick up the highest honor which ondon can bestow.

Before his election, there had been a mighty howl against the candidacy of Catholic for the ancient and honor able position of Lord Mayor. He had been severely catechised by the bigots as to the course he should follow in matters of religion in case he were elected. He had not flinched then, but inswered that, whether as mayor or as merchant, he would ever remain an ancompromising Catholic. It was not for him, who had stood with such superb constancy during the trying times of a campaign, to waver now that he actually wore the robes of office, and the public letter in which he announced his decision has the ring of the old Catholic metal that makes Sir Thomas More an everlasting example His words are precious. "It may per-haps be argued," he wrote, "that I might be present materially and passively, without taking any part in the opinion on which they can be advantag- the earthquake shall come, is a matter service. That might be so.

without reverting to what I have said already as to the insincerity of such a presence, how would such fine distinctions between a material and a religbe received and under stood by the English people? It is also necessary to consider the case of multitudes in workhouses and other in stitutions, of governesses and servants, and others who feel in conscience bound to suffer, and even to give up their situations, rather than attend re ligious services in which they cannot conscientiously take part. No! It would never do for a Lord Mayor of

London to avail himself of a subtle dis-

tinction such as this, which would be

widely misunderstood, while it would

be without the poor excuse of having

been adopted under dire necessity. The effect of his manly adhesion to principle upon the public mind can hardly be imagined at this distance of time and space. Grumbling there was among many, and hard words from the narrow minded : but it is safe to say that the best people of Protestant London were proud of their fearless and conscientious Lord Mayor. And when Surt Knill went a step farther, and at a public banquet proposed as the first toast "The Pope and the Queen"— giving to the Holy Father the precedence which of right was his, -the none to question his loyalty, though there were many (the bigots again) to question his taste. His manhood had partially won even them ; for when his term as Mayor had expired, this stout Catholic was chosen alderman of an important ward in London; and public respect for him was further demonstrated when, at the same election, his son was chosen alderman of another ward. Certainly the Queen herself took no umbrage at his public

preference for the Pope : she signalized

conferring on him the honor of knight

is retirement from the mayoralty by

A knightly soul he was, and wholesome example for us who live in an atmosphere of heresy and com-Let American Catholic promise. earn from this great man that a rigid interpretation of duty is no bar to the esteem of all whose good opinion is worth having; that to be a "trimner" in matters of conscience is to lower one's flag and to trade in one' manhood; that good Protestants re spect good Catholics the more because hey have old-fashioned, ultramontane views about frequenting sectarian conventicles; and, finally, that, even in the eyes of worldly men, fidelity to private conscience uarantee of fidelity to public trust. Ave. Maria.

### CHANGE OF THE PROTESTANT HEART.

From the Boston Pilot. Our esteemed Protestant contemporry, the Congregationalist, closes its series of papers by Janet Sanderson on Seven Great Hymns of the Mediæval Ages" with the "Stabat Mater Speciosa," a mediæval Christmas hymn by Jacoponus, the author of the much better known "Stabat Mater Dolorosa. He wished by the former to glorify the brief joy of Mary's virgin motherhood at Bethlehem ere the sword of Simeon's prophecy had pierced her heart to pre are it for her dolorous watch on Calvary, when she shared the sufferings by which Her Divine Son redeemed mankind. It says much for the progress of Catholic ideas outside the Church to find this series on the old Catholic hymns in a distinctly Protestant journal, and we can forgive the Congregationalist's expression of its own evident misunderstanding of the Catholic unity of faith when it lets Catholic faith and devotion speak for hemselves in those hymns of the Church. A still greater change of the Protestant heart is manifested by the Watchman (Baptist) displaying a fine print of the Sistine Madonna on the over of its Christmas number. All who truly seek the Christ-Child know that, like the shepherds and the Kings of old, they must find Him with His

The softness and the glare and the temptations and the license and the lax examples that are about us are more seducing and dangerous than the winter of penal laws. They hardened the manhood of Catholic parents. sun relaxes many.-Cardinal Mann

Why will you allow a cough to lacerate your throat or lungs and run the risk of filing a consumptive's grave, when, by the timely use of Bickle's Anti Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

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When thirsty? Water. Now use the same good common sense, and what would you give them when they are too thin? The best fat-forming food, of course. Somehow you think of Scott's Emulsion at once.

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### TISSOT'S VISION.

From "Tissot's Famous Paintings"—by Jas W. Clarkson, in January Donahoe's.

He saw a ruined castle, a "modern castle," he takes care to tell us, and a nan and woman crouching among the broken stones. They were miserable creatures, old, infirm and ragged, bending under the weight of all human sorrows, desperate, with nothing to hope for in this world or in the next. There they sat, among the ruins of that modern civilization which had vainly entrusted to science and liberty the task of guiding man to justice and happiness, and which knows that it is perishing, a victim to the hatred and envy it is powerless to appease, beit has neither faith nor hope. the two poor " O God ! O God !" wretches groaned in their despair. And lo! a form appeared in the dark sky above them, and, floating downward, gently, silently sat beside them, a comforter, a brother, the God to whom they had unconsciously ap-pealed. The blood streams from His thorn crowned brow and from His pierced hands. Their sorrows are great, but what are they to His? They recognize the Christ, they feel Him near, and this nearness consoles them and inspires them with new courage for the battle of life. The vision haunted him, followed

him to his home, was his companion in every scene, grave or gay. He thought by painting it he might get rid of this uncomfortable visitant. The result was "The Inward Voices," the first picture that meets the eyes of the visitor on entering Gallery A. It is the only one in oils in the series, and in which the figures are life-size. It is, in fact, the frontispiece of the work, and gives the clue by which it is to be interpreted. All the details are sympolical as well as the characters. mantle that covers Christ is intended to represent the hierarchy of His Church. Other features are typical of the sin of Adam and Eve, the Passion,

The best way to avoid sickness is to keep yourself healthy by taking Hood's Sarsap-arilla, the great blood purifier.

### MISSIONARIES TO NON-CATHO-LICS.

The success of the Catholic missions to non Catholics seems to be assured. In their work they follow closely the Church's method of teaching, and that is the authoritative one. Sh take the truths of faith and hold them up, one after another, for discussion. She does not send the child out on a tour of inquiry as to whether the Incarnation be a truth, as to whether the doctrine of the Holy Trinity be a truth, as to whether the Redemption be a truth. as to whether the eternal recompense of the good and the eternal punish-ment of the wicked be a truth, as to whether the immortality of the soul be a truth. That is the Protestant system. Christianity could never have promulgated by such a system; such a system could never have be foundation of holiness; the child could never be a believer under such a sys-

There is no compromise between private judgment and an infallible Church, and all who do not yield to the authority of an infallible Church are thrown back upon private judgment. The Protestant system sets one on a voyage of discovery without compass, without helm, without pilot. The ship-that is the mind of the person outside the Cathelic Church launched out on the angry sea of doubt in search of the undiscovered land of truth. The Church is the only true teacher, and her missionaries expound and explain the one true system established by Jesus Christ ; hence their suc cess. - American Herald.

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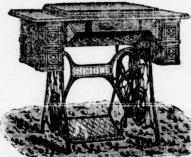
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What leprosy is to the body, sin is the soul. Leprosy is a loathsome, is curable disease, which covers the who body with suppurating swellings ar ulcers, rendering it like to a decor corpse. So great is the cont gion of this disease that whoever com in contact with it, has every reason fear that he has imbibed the fatal po And is this not similar to the leprosy of the soul? Does not t rob the soul of sanctifying grace, of its supernatural beauty, and does it wound the soul in a horrible manne Does not this spiritual leprosy, by pestilential odor, spread everywh the poison of contagion? Dies it also exclude man from the society God and the angels, and expose him the greatest danger to fall a victin eternal death, to everlasting pun Oh, truly lamentable condition of sinner separated from God! W

JANUARY 21, 1801.

FIVE - MINUTES' SERMON.

Third Sunday after the Epiphany,

SINNERS, WASH OFF THE LEPROSY O

YOUR SOUL.

Lord, if Thou wilt, Thou canst make man." (Matt. 8, 2.)

you say of a person who we be so foolish as to sleep on the brin a frightful precipice! Only a sl change of position and he is hu into the fearful abyss! Behold, O ner, you who are separated from contemplate your picture. This is dangerous condition in which soul now is. Do you know with tainty whether you will be alive or morrow? Ah, no man knows the the hour of his summons, and yet, you to be immediately called befor throne of God, what would be you for all eternity? Do you not tre at the mere thought that you wou a reprobate without redemption, out mercy, a cast-away in theu nqu able flames of hell? Madman, you venture for a ton of gold, to the tip of your finger during the of half a minute over a glowing l And, you are willing to risk bu which has been kindled, not b mercy of God, like our earthly but by His terrible anger? Os take heed to my warning! I ha monished you in God's name. are lost, you alone will wail that nal Mea culpa, through my fau But what should you do to the anger of God, and to save

soul while there is yet time?

His example will teach you. S

had he heard that the Redeem

passing when with filial confid

turned to that merciful Heart, s

"Lord, if Thou wilt, Thou can

me clean." Oh! what humilit

the leper in the gospel of t

simplicity, what confidence d this petition contain! Jesus i thereby and hastens to rewa sentiments. He speaks only or out this one word restores the "I will, be the his body: and instantly the leprosy is cleansed. O sinner alone it depends to receive a grace ; for the mercy of your R is as great now as it was hundred years ago. Prostra self before the Blessed Sacram mercy-seat, and confess you the presence of God, your futu who is there really present. who is there really present.
act of perfect contrition for ye gressions, be sincerely so merely for having deserved for having offended your lo deemer, your best of Fath Sovereign God. This concapable, as faith teaches, of espaelling your guilt and of cancelling your guilt and of you the peace of reconcilia before you have confessed Such an act of perfect cont purify your soul immediatel leprosy, and make you the not, however, forget what requires of the cleansed says to him: "Go and she to the priest!" So must having by an act of perfect obtained forgiveness, fulfi mandment of God, which to show your leprosy to the the sacrament of penance, firm resolution of confessi at the earliest opportunity companied with this act of trition, although the sine

remitted by perfect contrib Beloved Christians, you the means whereby to obt of the leprosy of your soul time you should be in dan and have no opportunity your sins, make an act of trition with the resolution confession. Should death denly overtake you withou lation of the sacraments, in God a merciful Judge I beg of you, apply this conciliation only when death-use it as often as misfortune of falling in We are never secure a but may die at any m terrible, therefore, to li with God, when hell but feet and death can in an us before the judgment Let us, therefore, flee fr of sin, and if, unfortuna been infected by it see immediately, so that t always find us, like fair waiting and watching f

> In Reply to Oft Repea It may be well to state, acts as a food as well as a n up the wasted issues and health after wasting fever. Only those who have he tell the torture corns cause boots on, pain with them oday; but relief is sure to way's Corn Cure.

Amen.

## FIVE - MINUTES' SERMON.

Third Sunday after the Epiphany,

SINNERS, WASH OFF THE LEPROSY OF YOUR SOUL.

"Lord, if Thou wilt, Thou canst make me clean." (Matt. 8, 2.) What leprosy is to the body, sin is to the soul. Leprosy is a loathsome, in-curable disease, which covers the whole body with suppurating swellings and ulcers, rendering it like to a decomposing corpse. So great is the contagion of this disease that whoever comes in contact with it, has every fear that he has imbibed the fatal pois-And is this not similar to the leprosy of the soul? Does not this rob the soul of sanctifying grace, of all its supernatural beauty, and does it not wound the soul in a horrible manner Does not this spiritual leprosy, by its pestilential odor, spread everywhere the poison of contagion? Dies it not also exclude man from the society of God and the angels, and expose him to the greatest danger to fall a victim to eternal death, to everlasting punish

ment : Oh, truly lamentable condition of the sinner separated from God! you say of a person who would be so foolish as to sleep on the brink of a frightful precipice! Only a slight change of position and he is hurled into the fearful abyss! Behold, O sinner, you who are separated from God, This is the contemplate your picture. dangerous condition in which your soul now is. Do you know with certainty whether you will be alive on the morrow? Ah, no man knows the day, the hour of his summons, and yet, were you to be immediately called before the throne of God, what would be your fate for all eternity? Do you not tremble at the mere thought that you would be a reprobate without redemption, with out mercy, a cast-away in theu nquench-able flames of hell? Madman, would you venture for a ton of gold, to hold the tip of your finger during the space of half a minute over a glowing lamp And, you are willing to risk burning for all eternity in that fiery ocean, which has been kindled, not by the mercy of God, like our earthly but by His terrible anger? O sinner, take heed to my warning! I have ad monished you in God's name. If you are lost, you alone will wail that eter Mea culpa, through my fault.

But what should you do to escape the anger of God, and to save your soul while there is yet time? the leper in the gospel of to-day His example will teach you. Scarcely had he heard that the Redeemer was passing when with filial confidence he turned to that merciful Heart, saying "Lord, if Thou wilt, Thou canst make me clean." Oh! what humility, what simplicity, what confidence does not this petition contain! Jesus is moved thereby and hastens to reward such sentiments. He speaks only one word, but this one word restores the life of "I will, be thou made his body : and instantly the fearful leprosy is cleansed. O sinner, on you alone it depends to receive a similar grace; for the mercy of your Redeemer is as great now as it was eighteen hundred years ago. Prostrate your-self before the Blessed Sacrament, His mercy-seat, and confess your sins in the presence of God, your future Judge who is there really present. Make an act of perfect contrition for your transbe sincerely sorry, not deemer, your best of Fathers, your Sovereign God. This contrition is capable, as faith teaches, of instantly cancelling your guilt and of bringing you the peace of reconciliation ever before you have confessed your sins. Such an act of perfect contrition will purify your soul immediately from all leprosy, and make you the beloved child of God and helr of Heaven. Do however, forget what our Lord requires of the cleansed leper. He says to him: "Go and show yourself to the priest!" So must you, after having by an act of perfect contrition obtained forgiveness, fulfill the commandment of God, which obliges you to show your leprosy to the priest in the sacrament of penance, because the firm resolution of confessing the sins at the earliest opportunity must be accompanied with this act of perfect contrition, although the sins have been remitted by perfect contrition.

Beloved Christians, you now know the means whereby to obtain the cure of the leprosy of your soul. If at any time you should be in danger of death and have no opportunity of confessing your sins, make an act of perfect contrition with the resolution of speedy confession. Should death then sud denly overtake you without the conso lation of the sacraments, you will find But do not in God a merciful Judge. I beg of you, apply this remedy of re-conciliation only when in danger of death-use it as often as you have the misfortune of falling into mortal sin. We are never secure against death but may die at any moment. How terrible, therefore, to live in enmity with God, when hell burns under our feet and death can in an instant place before the judgment-seat of God, Let us, therefore, flee from the leprosy of sin, and if, unfortunately, we have been infected by it seek the remedy immediately, so that the Lord may always find us, like faithful servants, waiting and watching for His coming

In Reply to Oft Repeated Questions It may be well to state, Scott's E nulsion acts as a food as well as a medicine, building up the wasted issues and restoring perfect health after wasting fever.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Hollagarik Care Care. day; but relief is a loway's Corn Cure,

# OUR BOYS AND GIRLS.

Climbing up the Hill,

This poem has been much copied and always credited to James Whitcomb Riley

Never look behind, boys, Never look behind, boys,
Up and on the way!
Time enough for that, boys,
On some future day;
Though the way be long, boys,
Fight it with a will.
Never stop to look behind
While climbing up the hill.

First, be sure you're right, boys,
Then with rarge strong
Strap your pack upon your back,
And tug, tug along;
Better let the lag lout
Fill the lower bill,
And strike the further stake pole
Higher up the hill.

Frowns make the better man!
Let them sneer, "The fool!"
It is only for a day, boys,
Life is but a school,
On the world's stage, boys,
Which is very big,
Do not be surprised, boys,
If you meet a pig.

Let them have their chuckle, Chuckle if they will,
With a dirty hand shake,
When you've elimbed the hill.
Chmbing up the hill, boys,
Gantleman and clown,
Some have stopped to rest, boys,
Some are coming down.

Bluster with its brag mouth Bluster with its brag mourn
Claims every deal
But Silence in the long run
Turns the biggest wheel.
Climb, but halt ways up, boys,
Don't you be "too smart'
Stop and lend a hand then

Stop and lend a name To your neighbor's cart. Trudge is a slow horse.

Made to pull a load.
But in the end will give the dust
To racers on the road.
When you're near the top, boys,
On the rugged way,
Do not stop to blow your horn,
But climb, climb away.

Climbing up the hills, boys, Climbing up the finis, boys,
Every ugly kneek,
If you can but stand the strain
Proves the better stock.
When you're on the top, boys,
Lower down you'll hear,
Coming from the common sort,

Coming from the Admiration's cheer. Shoot above the crowd, boys, Brace yourselves and go Let the plodding land pad Hoe the easy row:
Success is at the top, boys,
Waiting there until
Brains and Pluck and Self-Respect
Have mounted up the hill.

The Three Talents. Robert Louis Stevenson, renamed by the natives of his chosen Samoa "Tusitala," the Loving Heart, knew and loved children as few writers did. This great heart had a real under standing of the young hearts' needs. Occasionally he was invited to school to give a talk to the children, and the little ones were never weary of his

-James Riley

ser nonettes. Once, talking to the pupils of a school in Samoa, he adverted to the parable of the talents. "Each one of you possesses three talents," said "Tusitala." Three talents! Some of the dunces must surely have opened their eyes in wide wonder. Where were their three talents? As for the bright scholars, of course they might-

"Every one," repeated the speaker, insistently, "has these three talents. All have tongues to make good words for the happiness of others; all have faces to keep bright with the cheerful light of home affection; all have hands to do useful work in cheerfulness. you use your three talents for the gressions, be sincerely sorry, not to do discuss your three talents for the merely for having deserved hell, but you use your three talents for the for having offended your loving Regood of others, you may be told at last, Inasmuch as ye did it unto east of these ye did it unto Me.

Genius is a rare miracle and mere talent is not common, but every physically complete human being has three talents of which the good Tusitala spoke to the island children How many make proper use of their gifts of speech, expression and action? How many must render a shameful account of their three talents on the last day? - Catholic Standard and Times.

# A Concert Not on the Bills.

Jenny Lind, whose singing used to delight the grandmothers of our young people, was noted no less for her kind heart than for her wondrous voice At one time she was visiting at the house of a friend who lived in rural and was taking her accus-England, tomed daily ramble in the green fields. Suddenly it began to rain; and the songstress, being unprovided with an umbrella, sought shelter in a picturesque little cottage near by.

The good woman of the house came

forward with her best chair, and gave her unknown guest a hearty welcome The rain was slow in ceasing, and Jenny Lind tried to divert herself as best she could. A cage hung in the window, and a canary was singing with all his might.

"What is the name of your bird? questioned the chance visitor.

"Jenny Lind," was the reply. The prima donna smiled — perhaps at the thought that Dick or Billy would have been so much more appropriate for the lady bird never sings Why do you call him Jenny

Lind? "Because," said the old woman, "he

is the finest singer in the world."

Jenny Lind's smile deepened.
"O you dear creature!" she thought, you shall be paid for this sweet compliment." Then she asked: "Have you heard Jenny Lind sing?" "Oa, no, no, Madam! Such a great

pleasure is only for the rich." "And would you like to hear her?" The mistress of the cottage sighed

'I wish to hear her so much, my lady, that it seems as if I could die happy if I could listen even once to her

The singer put forth her hand and

"I am Jenny Lind, and you shall hear me sing. Send for your neighbors and we will have a concert; and if it isn't as fine a one as the rich people hear, it will be no fault of mine."

And this is why Jenny Lind's friend, searching for her with umbrellas and mackintoshes, found her sing "Auld Lang Syne" to a row of happy peasant women. He told her afterward that she never sang so well in all her life. It was because I did it out of love,

not for money," said the songstress. The Ave Maria.

## The Old Year's Blessing.

I am fading from you, But one draweth near, Called the angel guardian Of the coming year.

If my gifts and graces Coldly you forget, Let the New Year's angel Bless and crown them yet.

I brought Good Desires ; Though as yet but seeds, Let the New Year make them Blossom into Deeds.

If I gave you Sickness,
If I brought you Care,
Let him make one Patience,
And the other, Prayer.

If I brought you Plenty, All wealth's bounteous charms, Shall not the new angel Turn them into Alms? I brought Joy to brighten

Many happy days; Let the New Year's angel Turn it into Praise.

If your list of Errors
Dark and long appears,
Let this new-born monard
Melt them into Tears.

May you hold this angel Dearer than the last; So I bless his Future, While he crowns my Past. -A. A. Procter.

# CHATS WITH YOUNG MEN

Suggestions For The New Year. The old song says :-

"Backward: turn backward. Oh time your flight. Make me a child again just for to-night." And it is natural that the sentiment which it contains should come to mind

on the eve of the New Year. Childhood has its trials and sorrows, but what are they compared to the dis-appointments and heartaches of more mature life, and the temptations without and within which beset us when we take our places as soldiers in the real battle of life? No wonder, then, that we sometimes long to be taken back to that mother-heart which was once a refuge for all our woes. N

wonder we cry, "Tired of the hollow, the base, the untrue, Mother, dear mother, my heart turns to you.

But with most of us I trust this feel ing is only momentary. In a world like this we can not afford to brood too long upon the past. We must be up we shall fall into and doing, or we shall fall into that inaction which begets coward ice. We must be heroes in the strife, we would win either material or spiritual success, for the palm of victory comes not to the man who lets dreaming take the place of work. The the end of all the years is not crown at for the loiterer by the wayside, but for those who have stuck to their resolutions and have never lost their enthusiasm, for without this latter quality no one may hope to accomplish much The lukewarm man is usually good for nothing. Therefore, cultivate enthusiasm. Always be ardent, hopeful, energetic, and you can not fail in the long run. And, above all, do not make resolutions only to break them. Hell, you know, is paved with good in tentions. You can not stand still. 1900 you must be either better or worse than you are now, and you will certainly be the latter if your resolves are con-stantly overturned by the world, the flesh and the devil. Every time a good resolution is broken the will is weakened. Why is it that we see so many wrecks of young manhood about It is because there has been no persistent resistance to evil desires, and the mind has become as flabby as an oyster. I pity the young fellow who can not say No at the proper time, and who can be led about like an ass by the nose. He is no use to himself or any one else, and is a nonentity in an existence where everybody should be somebody. The oftener a man falls the harder he finds it to get up again, and if he fails to keep his promises to God and himself he becomes in the end a poor, pitiable object who only breeds contempt in his fellows, and a creature whom only the infinite mercy of heaven

One way to keep good resolutions is to have the mind always occupied. In the hours that succeed the regular daily toil for bread have some particular pursuit so that you may not fall into the aimless dissipation which means destruction to soul and body. Cultivate a love for music, art or literature. Anything that is not bad, outside of your regular business, will give you rest, for the mind is refreshed by change of occupation, not by mere idle If your carry the work of the ness. day into the night you will be apt to become a man of one idea, who have no city of the mind, no resources when old age has incapacitated you for the exacting labor of your younger

years. I once knew a man who was very uccessful in the accumulation o riches, but he knew nothing outside of the calling which had brought him wealth. He had labored night and day untiringly in the "marts of trade where nothing breeds but gold," and when he retired he was the most woeterest in anything beyond methods for morant of its value and currency. money-getting. The relatives with The men learned where this party begone person possible. He took no in

him every means of recreation. His daughter had children to whom he might have been a typical grandfather, but they annoyed rather than pleased him, for he had not the love that Jesus showed for the little ones In his greed for gain he had forgotten He did not care to read thing but the market reports and the monetary review in the daily papers

In short, he was nothing but an Old Moneybags, whose mind moved only in one channel, and he ended by being a fixture in his son-in law's counting house, where he sat with folded hands all day and watched the people come and go on financial errands. One afternoon he was found dead in his chair from heart failure, it was said, though there were some who questioned if he had a heart. Now I do not want you to make a resolu tion to be like this unhappy man. Money is a very good thing to have, if it is not made a god, and there is some worldly truth in the saying, "There's no friend in the world like a dollar or two," but one must not worship Mam-mon. There is One above Who can bestow infinitely greater riches. Make a resolution to serve Him and all other things shall be added unto you.—Ben-

### ST. DIMPHNA, PATRONESS OF THE INSANE.

dict Bell in Sacred Heart Review.

In the sixth century of the Christian era the North of Ireland was divided into a number of small, independent kingdoms. Over one of these ruled a certain Pagan king whose fame has been so completely eclipsed by his daughter's that his name has been forgotten The legend merely states that his queen was a woman of surpassing beauty, gentleness and grace, and that she brought up her only daughter to be like her in thought, word, and action. Just as Dimphna, for such was name of the princess, was entering into womanhood her mother died, leav ing the king in the very depths of sorrow over his great loss. So great indeed was his grief that the court attendants urged him to take to himself another wife, hoping that by so doing a part at least of his grief might

wear away.

The advice of his counsellors pre vailed, and a delegation was sent out to visit the neighboring courts in search of a worthy consort. Their unfavorable report cast him down and caused him to rebuke his emissaries Then, to protect themselves, they appealed to their sovereign's vanity and said: "Oking, we have not sorely found the spouse whom you desire be-cause there is none worthy of you. She whom you seek is near you; the living image of the deceased, one who is not her inferior in grace nor in beauty, one in whom the queen, whose love has made you so happy, seems to live again. It is Dimphna, your daughter; she alone is worthy of you; choose her, raise her to the dignity of wife." Seeing that the proposition was not met with expressions of indignation, they hastened to paint her charms and describe her many virtues, nor did they cease until they saw their sugges-tions bearing fruit. The king at once called his daughter into his presence and declared to her his intentions.

But she, having accepted Christian But she, naving acceptations ity, saw in this unnatural proposition sins of which he knew nothing, and resolutely refused obedience. This resolutely refused obedience. brought about a conflict which very soon showed the father's greater power, and so, to avoid an immediate union, she feigned a less stubborn resistance and asked for a fortnight in which to reach a decision. The request was cheerfully granted, but Dimphna made use of this time in preparing for flight instead of arguing herself into acquiesc ence. In this labor she was aided by her religious instructor and two of he servants. The four succeeded in escaping, reached the coast and embarked in a sail boat that had been put in readiness for that purpose. Propitious winds and a smooth sea enabled them to round Scotland and finally enter the mouth of the Scheldt, up which they journeyed until Antwerp was reached. But owing to the busy life of this town they feared to make it their home, thinking that the knowl edge of their flight, which would sooner or later reach this world-port, might cause them to be suspected as They, therefore, decided the fugitives. to go further inland, stopping event ually at the hamlet of Gheel. Here the little church built in honor of St. Martin, the good saint who had shared his cleak with a beggar, and the quiet life around offered the homeless promising asylum.

When the king learned of the escape of his daughter he sent men in pursuit, promising rich presents for success and death for failure. The pursurers eventually reached Antwerp. Here they heard of the party of strangers who had stopped in that city for awhile and the direction they had taken upon leaving. This unexpected trail was quickly followed and southward the hopeful At Oalen the seekers journeyed. party stopped for refreshments, upon leaving offered a piece of gold in payment. To their surprise it was in payment. promptly refused, the hostess declaring that she had once before accepted similar piece and up to the present time had been unable to dispose of it. In answer to the question from whom she had received it, she explained that there once lived in the neighborhood two men and two women who fre quently bought supplies of her, and that the younger lady was so amiable and beautiful that she could not refuse the coin when proffered, although ig

whom he had gone to live offered dwelt, and in a short time came near enouge to the cabin they occupied to see that their suspicions were correct that the occupants were the persons

whom they sought. The king, who had come to Antwerp when informed that definite clues had been discovered there, was promptly informed of the successful issue of the search, and immediately hastened to bring surprise and confusion to the peaceful dwellers in the little cabin. He commanded his daughter to pre pare to accompany him home; she resolutely refused, nor was she moved by threats, even when aimed at her life. Her faithful companien urged her to remain steadfast in her resolu tion, and received as his reward his death. The murder of this good man brought forth such expressions of grief from the daughter as to anger her father beyond all bounds. He com

manded his attendants to kill her they refused; then, incensed by second disregard of his authority, he struck her down with his own sword. The instant he realized the magni tude of his crime he fled, leaving two lifeless bodies to the beasts of the

fields. However, the good people of the neighborhood, having been attracted to the gentle lady from over the eas, and, indignant that such a crime should have been committed in their midst, buried the two martyrs where they fell.

In a short time the report of the horrible deed spread abroad, and the pious folk of the land used it as an illustration of the extent to which vicious desires could carry one. prominence thus given to the heroic of a principle made by defence Dimphna suggested that a more worthy sepulture should be provided, but as the suggestion was being put into execution those present were greatly surprised to find that the bodies were encased in coffins of the purest alabaster, instead of the rough boards to which they had been consigned. Thus a miracle had been performed, the victory over the cravings of a disordered

mind had been crowned, and an intimation given that the act of honor ing the dead received marks of the highest approval. It was then de cided to further sanctify this hallowed spot by erecting here a stately church and dedicating it, in the name of St. Dimphna, to the healing of such men tal disorders as might have come from base desires

In the building of this church provision were made for the reception of patients, for it was thought persons from a distance might be brought for cure, and even yet these rooms may be seen in one of the towers of this noble edifice.-Prof. J. Howard Gore, in Catholic World.

# THE MARRIED VAGABOND.

What should society do to the man who, after marrying a wife and be getting a lot of children, deserts his

helpless family? He shirks on to the community burden that is his, that he voluntarily assumed and that he should have to carry. In his utter selfishness he looks out for bimself first. Worse than the brutes, he abandons his own offspring Sometimes he disappears for Sometimes he goes off only in times of distress, leaving his wife and little ones to shift for themselves or to seek the bread of charity, and occasionally he comes back in season to take more than a fair portion of the food that has

been earned or begged in his absence. His heartlessness is due to a lack of moral training, to laziness, to want of thrift, and to love for strong liquor To cure him perfectly, his craving for stimulants would have to be quenched he should be taught how to save and make headway in the world, he would have to become industrious, and his spiritual dullness would have to be re moved. A wretched tenement, a termagant or irritable wife, ailing children, lack of skill, and hopeless poverty are a poor school in which to educate him up from his degradation to manliness, generosity, self-restraint and ambition. Nevertheless some-thing should be attempted for his reformation, for his name is legion, and ruined lives and wrecked homes are scattered in his wake. Better still, something should be done to prevent him-and this opens up a wide field for thought and effort.

The first step towards making im possible the married vagabond, is to put a stop to desertions, by means of a stringent enforcement of a law compelling a man to do what he can for the support of his family. That is a primary duty for every husband and Its violation should not be permitted by society.-Catholic Columbian.

You Should Know What Hood's Sarsaparilla has power to do for those who have impure and impoverished blood. It makes the blood rich and pure, and cures scrofula, salt rheum, dyspepsia, catarrh, rheumatism, nervousness. It you are troubled with any ailment caused or promoted by impure blood, take Hood's Sarsaparilla at once.

arilla at once

Hood's Pills are prompt and efficient, easy to take, easy to operate.

There is not a more dangerous class of disorders than those which affect the breath ing organs. Nullify this danger with Dr. Thomas' Eclectric Oil—a pulmonic of acknowledged efficacy. It cures lameness and soreness when applied externally, as well as swelled neck and crick in the back; and, sa an inward specific, posseses most suban inward specific, posseses antial claims to public confidence



### VERY TRUE.

We hardly ever meet a Protestant who has ever read a Catholic book, or even a Catholic catechism. We hardly ever find a Catholic book or a Catholic paper in a Protestant house. We occasionally meet with a Protestant who has read the Book of Mormon, who can discourse learnedly and accurately of ancient and modern systems of philosophy, of Mohammedism, or of Buddhism; but a Protestant who is correctly informed in regard to a single one of the Catholic dogmas against which he protests, we seldom or never meet. This is a fact to which all Catholics can bear witness. - American Herald.

# AN INGERSOLL CASE.

HOW MR. FRANCIS STEWART BAFFLED A RELENTLESS ENEMY.

Stricken by Kidney Disease—He Had Treatment from the Most Skilful Doctors—All Falled to Help Him— Dodd's Kidney Pills Cured Him.

Ingersoll, Jan. 16.-Some time ago Mr. Francis Stewart, one of the wellto-do tailors of this town, had the misfortune to fall, and injure his kidneys severely.

Soon after the accident symptoms of Kidney Disease made their appearance, and Mr. Stewart at once placed himself under the care of a competent physi-

cian. Time passed; the medical men were constant in their attendance, and unremitting in their care. But no benefit On the contrary Mr. Stewresulted. art's condition grew steadily worse. The symptoms became more and more pronounced, and the patient's suffer

ings were, at last, almost unbearable.
About this time he bought a box of Dodd's Kidney Pills, and began using them, taking no more of the doctors medicines, which had proved so use-

Mr. Stewart tells the result of his action in the following words: "I had taken only a few doses of Dodd's Kidney Pills when I began to feel better. My urine grew more natural in color, and became normal in quantity. "I persevered in the use of Dodd's

Kidney Pills, and to day I am sound and well-have not an ache or a pain, though the doctors had utterly failed to relieve me." This is a fair example of the wonder-

ful cures that Dodd's Kidney Pills have been making in this district during the past few years.

It is an absolute fact that Kidney

Diseases, of every type, from Bright's Disease, Diabetes and Rheumatism, to Female Complaints, have been almost entirely banished from this section by Dodd's Kidney Pills. Dodd's Kidney Pills cost only fifty

cents a box, \$2.50 for six boxes, can be got at all drug stores, or by sending the price to The Dodd's Medicine Co., Limited, Toronto.

You Must have pure blood for good health. Hood's Sarsaparilla purities the blood. Take Hood's Sarsaparilla if you would BE WELL.

# Test the **KIDNEYS**

They are the Great Feeders of our Bedies The Purity of the Blood is Dependent on Cleansing Powers

There's a time to all, old and young, man or woman, when poor health brings trouble, anxiety, and burdens hard to stand up under, and one's efforts to rid himself or herself seem only to be baffled at every turn, and we are prone to grow discouraged. That is not the time to give up—but the time for action, the time to seek out the seat of the trouble, and act as your best judgment and the experience of others will help you, guarding against mistakes in MR. GEORGE BENNER,

WIARTON, ONTARIO, Says Wiarton, Ontario, says:—

As a life saver to mankind, I hereby state what Dr. A. W. Chase's K.-L. Pills did for me. For nearly four years I was greatly troubled with Constipation and general weakness in the Kidneys, and in my perilous position was strongly advised to use Chase's Pills, and to-day I can safely and truthfully state that they have saved my life.

DR. CHASE'S KIDNEY-LIVER PILLS are the only Combined Kidney and Liver Pill-What they have Accomplished is but a guarantee of what they will do . . . . .

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ROBINSON & JOHNSON, F. C. A.

BELLEVILLE, - ONTARIO. The London Mutual Fire Insurance Company of Canada.

THE ANNUAL GENERAL MEETING OF the members of this company will be held at their place of business. 476 Richmond street, city of London, on Wednesday, 1st February, 1889, at the hour of two o'clock, when a statement of the affairs of the company will be submitted, and directors elected in the place of those retiring, but who are eligible for re-election. By order.

By order,
D. C. MACDONALD,
Secretary and Manager,

Third and Enlarged Edition. FATHER DAMEN, S. J.

One of the Most Instructive and Useful Pamphlets Extant

is the Lectures of Father Damen.

THOMAS COFFEY Catholic Record Office, - London, Ont.

### ARCHDIOCESE OF KINGSTON.

A Regretfed Bemoval - Rey. Father Stanton Transferred to Brockville-General Sorrow at his Going-Vicar-General Kelly Appointed to Smith's

The Redeau Record, Jan. 12, 1899. The Redeau Record, Jan. 12, 1839.

Seldom has an announcement from any pul pul caused greater surprise and more sincere regret than did the one made by Rev. Father Stanton after the service in St. Francis de Sales church last Friday morning when he told his congregation that he was about to leave them. The seene was a very touching one, and before he had finished teiling of his transfer to Brockville the quivering lip, the moistened eye and broken voice told of the effort it cost to make the announcement. As soon as the full import of it dawned upon the istening audience, the surprise so plainly depicted on every face gave place to sudness which found expression in tears, and a weeping congregation told of the regret with which the tie that bound pastor and people would broken.

which totale expression of the regret with which the tie that bound pastor and people would be broken.

Father Stanton's removal was unknown to himself or to anyone, although his name had been frequently mentioned in cennection with the vacancy in Brockville parish since the late pastor there, Vicar General Gauthier, was made Archbishop. It was known that the Brockville neople when the Brockville neople neo

been a fostering friend, and the regret that is felt over his going away extends far beyond the bounds of St. Francis de S. eles church—it extends to the entire citizenship of the town. A brief sketch of his career at this time may not be out of place. He was born on the 13th of August, 1842, in Ireland, almost within sound of the beils of the ancient "city of the Tribes"—Galway. He received his early education in the schools of the Christian Brothers. Later he became a student at the tollege of St. Ignatius, conducted in Galway by the very best talent in the country, and from this seat of learning he went in due time to All Hollows College, the Alma Mater of so many Irish missionary priests. In 1861 he came to Canada and entered Regiopolis College, and on the 15th of August, 1865, over thirty-there years ago, he was ordained priest in St. Mary's Cathedral, Kingston by the late Bishop Horan. His first pastoral work was at Wolfe Island, where he spent one year, and was then appointed a director of Regiopolis college, where his brilliant attainments, his kind manner and great tact won for him the respect and affection of both professors and students. In 1876 he was appointed to the parish of Erinsville, where for eight years he labored with much zeal and no little success. Here he built a magnificent new church and presbytery, raising funds in addition to the offerings of the people by visiting many places in the eastern states where his self-unity of the propersors and students. In 1876 he was appointed to wetcome him. After three months holidays he returned to his labors with increased health and strength. In 1876 he was appointed to Westport, and for eleven years he administered the affairs of this parish with marked ability While there he grearly improved the church adding a beautiful vestry and spine, and building on of the linest convents in Eastern Ontario.

In 1886 he came to Smith's Falls, bringing with him the ardor and zoal of his youth and

lario.

In the large of the charge of his youth and the experience of many years' successful pastoral work. Since his coming he has greatly enhanced the value of the church property, improving the church, providing it with one of the finest bells in the diocese, and almost building a new presbytery, a model of comfort and elegance. In ail he has spent in the thirteen years \$16,000 on the property, and his people were only asked directly to contribute about \$3,000 of this: the balance raised in the thirteen years \$16,000 on the property, and his people were only asked directly to contribute about \$3,000 of this: the balance raised in for some the cost of it. but this he now leaves to his success or. He also leaves him a model parish and a devoted, faithful people.

In the small pioneer parish as well as in the wealthier and more populous charges, Father Stanton has shown himself equally capable, energetic and faithful in the performance of duty and to this doubtless he now owes his advancement of the larger an ana of scholarly attainments, of fine presence and of rare earnestness and eloquence as alpreacher. That he has been chosen to succeed the Archbishop of the diocess is no small honor, and while the Record deeply regrets his removal, it yet cannot but congratulate him on the preferment. The chance was not of his seeking, as he told his congregation in making the announcement last Friday morning: he was happy and contented here, he liked the town and its people and hoped thought to be clsewhere and he similar fagure will be missed from our streets, out the memory of him as a kind-hearted Christian gentleman will linger long after he has gone.

The change does not take place until the first Standay in February, and until then Father Stanton will remain here.

The kingston News, in speaking of his coming, here the has gone.

The change does not hake place until the first Sunday in February, and until then Father Stanton will remain here.

The kingston has been will be greatly missed in smith a father between t

duce him. In conclusion he said he felt it to be a great task to undertake to fill Father Stanton's place, but in all other respects he felt it to be a privilege to take the pastorate of St. Francis de Saleschurch. The character of the neople of this parish was known all over the diocese, and he hoped the pleasant relations which had existed between pastor and people for so long would be continued for many years to come. He would be glad to give each and every one every possible assistance and would endeavor to do his duty to the best of his ability.

among the ciergy of the Archaeocese of Name Ston:

Rev. M. J. Stanton, P. P., Smith's Falls, in succession to Archbishop Gauthier as pastor of Brockville, Ont.

Rev. Thomas Kelly, from Bishop's Palace, Kingston, succeeds Rev. Father Stanton as pastor of Smith's Falls.

Rev. Dean O'Connor, now pastor of Chesterville, has been appointed pastor of Marysville, Tyendinaga, Ont., in place of the Rev. John Quinn, now of Marysville, who becomes pastor of Chesterville.

uinn, now of Marysville, who becomes pastor of Chesterville. Rev. Father Fleming, of Tweed, Ont., to Morrisburg, Ont. Rev. Father, Denis Twomey, from Morris-Morrisburg, Ont. Rev. Father Denis Twomey, from Morris-burg, Ont., to Tweed, Ont. Rev. Father John MacCarthy, from Merricklie to Frankford, Ont. Rev. Father Carson, from Frankford to Mer-

rickville.

Rev. Father Killeen. late curate at Perth, has been appointed pastor of the newly formed parisn of Toledo, Ont.

The newly appointed pastors above designated are expected to take charge of their new parishes on first Sunday in February next.

Com.

"Suffer little children to come unto Me, and orbid them not, for of such is the Kingdom of

Port Dover Maple Leaf, Jan. 13.

Last Sunday the new R. C. Church was dedicated by the Right Rev. Bishop O'Connor, of London. with highly interesting ceremonies appropriate to the occasion, at 11a. m. Ciothed in his Episcopal robes the Bishop, assisted by flev. F. Schnefer, Superior of the Chatham Franciscans, and Mr. R. F. Foster, Prof. in Assumption College, Sandwich, recited the usual prayers given in the Roman Ritual for use on such occasions. While these prayers were being offered up the Bishop, followed by his assistants, proceeded around the church inside and out sprinkling the same with holy water, after which he biesed the altar, altar linen, statue of the Sacred Heart, Stations of the Cross and two handsome pictures. Mrs. J. Kelly presented the one of the Blessed Virgin, and Miss E. Brennan the one of the Sacred Heart, Father Schaefer, O. F. F. then celebrated Missa Cantata, after which the Bishop delivered a most eloquent discourse. He explained the meaning of the different blessings they had witnessed and expressed his keen approval of the beautiful church and his appropriate furnishings. He deservedly complimented the people and their pastor for the energy and self-sacrifice they had displayed in the erection of so costly an edifice for the worship of their Lord and Master. He also thanked the people of Port Dover, who manifested a Chrisian spiritin generously assisting in the erection of the church; the few Catholic families in and around Dover and the neighboring congregations of Walpole, Simcoe and La Salette. and hoped to have the pleasure of meeting them all occasionally and wished that they might all meet together in a place of continuous worship in the future world.

At the afternoon service His Lordship officiated and gave the Benediction of the Blessed Sacraments. The audience was large and attentive throughout, and both the morning and afternoon service His Lordship officiated and gave the Benediction of the Blessed Sacraments. The audience was large and attentive throughout, and both the Port Dover Maple Leaf, Jan. 13.

keily and her sister, also O Mahoney, was high spoken of.

The church is a neat and handsome structure, is well built, tojecat about two hundred comfortably. The architect was Mr. If. F. Powell, Stratford, and the contractors were flessers George Hussey and Charles Welsal of wom are to be congratulated on the release of their handwork, as the structure is of credit to them furnance. Many devote a fine of the church assisted the following the sisted was a fine of the church assisted the furnance of the church assisted the following the following the may be mentioned the following: The organ from Mr. and Mrs. H. Reeves; the new missal from Miss. E. Cunningham, the candlesticks from St. Mary's parish: Simcoe; a beautiful marble cross and cruciflx from Mr. Dayard, Simcoe; sanctuary lamp from Branch 231, C. M. B. A., Simcoe; Rev. H. G. Traher, first paster of St. Mary's, Simcoe, 300; the Bishop over \$200. The windows are particularly handsome, and were donated by the following named parties: Mr. J. O'Hearn, Simcoe; Mr. and Mrs. McEhone, La Salette; Mrs. Anna Albitz, Simcoe—and these among others from Port Dover, Mr. Blake, Mr. D. Blake, Mr M. Poole, Mrs. Poole, Mrs. Elliott, Mrs. Kelv, Mrs. West, Mr. O'Neil and Miss Murphy, Mrs. West, Mr. O'Neil and Miss Morally.

The church cost between \$2,000 and \$3,000, all of which is paid off, with the exception of about \$500, and was built by about a dozen or fifteen families.

His Lordship har the character of the second of the second of the control of the parties of the church cost between \$2,000 and \$3,000, all of which is paid off, with the exception of about \$500, and was built by about a dozen or fifteen families.

Sign and was built by about a dozen or fifteen families.

His Lordship and the other clergy taking part in the ceremonies were most hospitably entertained by the Misses MeNally, whose house has most generously been used for religious purposes for many years in consequence of there being no suitable edifice in which to hold services. The choir was entertained with equally lavish hospitality by Mrs. West of the Norfolk House. Miss J. Hyland ably acted as organist, and was kindly assisted by Miss Allen in making the music part of the services so successful. In conclusion, the pastor, the Rev. Father Forster, wishes to extend his sincere thanks to the people of Port Dover for the kindness and good feeling they have displayed towards him and his people in the crection of the church. At the same time he feels that he can never be too grateful to his own parishioners for the unceasing interest, good-will and generosity they

have all manifested from beginning to end in the good work they have undertaken and so

### DIOCESE OF ALEXANDRIA. Parish of Cornwall,

"O Merciful Jesus, by the love and agony or Thy Sacred Heart, and by the merits of Thy Precious Blood, strengthen us against all vice —particularly against the vice of intemper ance."

ance."

"Sec. 1—The object of this Society is for the purpose of uniting Catholics, both Clergy and Laity, in a holy warfare against intemperance and of thereby raising the religious, social and domestic state of our Catholic people."

Lattick

and of thereby raising the religious, social and domestic state of our Catholic people."

The above beautiful prayer, and see. I. article 2 printed in the little, book containing the By-Laws of St. Columban's Total Abstinence Society, Cornwall, explains the aims and objects of the society, and I am happy to say that it has produced much good fruit among its members who in their turn both by precept and example spread the seed among others.

But as the Church is ever watchful over the youth who are even more exposed to tempisations than their elders, the good pastor of Cornwallis making special efforts for their weighter for this purpose he has established a gymnasium and reading room in the old church, under the auspices of this society, which will be formally opened on the 23rd inst. All the modern appliances will be furnished that is usual in gymnasiums, so that members may spend their evenings pleasantly and profitably, by exercising their bodies; while their minds will be nourished with good, healthy literature approved by their pastor. May success attend their efforts!

### DIOCESE OF HAMILTON.

In a despatch from Hamilton the following description is given of the new Presbytery creeted by Father Brady:
The completion of the presbytery makes St. Lawrence church property one of the finest in the city. The new residence is certainly one of the handsomest in the city. It is imposingly situated on the fine, high ground on the corner of Mary and Macaulay streets, and faces on Mary. It is of red brick, with terra cotta facings, and is three stories in height, with celiar under the entire building. There is a verandah of about one hundred and thirty feet around it. On the main building are a reception room large parlor, private office and dining-room, all finished in oak, with hard maple floors, handsome mantels, and inside Venetian blinds. On the second floor are the pastor's suite of rooms, study, sitting-room, and bedroom on the north side of the corridor, and a similar suite for an assistant priest when the parish requires one, also a spare bed-room. On the top floor is a fine recreation room, commanding a view of the whole city and the bay and lake. There are fine bath rooms, etc., all fitted up in the most modern style. In the cellar are a fine modern laundry and eight other compartments, all with concrete floors; also the hot water heating apparatus. The building has gas and electric lighting throughout. In the extension are the kitchen, summer kitchen, and butler's room on the main floor, and the servant's living-rooms, bathrooms, linen and other closets, and store-rooms on the second and third floors. The furnishings are rich and handsome and the fittings in keeping with the rest. The lev. Father Brady, the popular pastor, is re

### HON. SENATOR ADAMS' FUNER-AL

lergy participating: Very Rev. T. F. Barry, Vicar General, cele-

sopher, Plato—"Non emnis moriar," "I will not entirely die." The body will be dissolved, will return to its primitive elements; but the soul will never perish. It will live forever. Plato who lived four centuries before the advent of Christ, pagan though he was, makes Secrates, in his matchless Dialogues, tell us that "the soul is in the likeness of the divine, and immortal, and intelligible and uniform, and indissoluble, and unchangeable," the body being the opposite of all that; he again adds that "nature orders the soul to rule and govern, and the body to obey and serve. This truth, with the thoughts that flow from it, gives life a value and a meaning which it, otherwise, could never have. When tempted to swerve from duty, the Spirit admonishingly and threateningly says: "What doth it profit a man to gain the whole world, if he lose his own sour?" Immortal soul? To that soul life is worth living, when the moral law becomes paramount in practical daily life. Difficulties the Christian soul will have to contend with but One, the good God, stretches forth His hand, says to it: "Be thou faithful; I will be thy reward exceedingly great." God promises it not the material things of the world, riches, honors, and the things which men most covet: for they are too insignificant, and will not satisfy the cravings of the soul; but He gives Himself: nothing less than Ilmself will satisfy; and that is freely given. If the Christian teels his weakness; if he fears for the result. Christ says to him, as he said to St. Paut. "My grace is sufficient for thee." This double promise—strength in 'he present, a reward in the future, enables us to rise above ourselves. Looking thus at the life we live, how very petty on the lunors and the riches and the pleasures of the world appear! The thought is numilating. Ask the soul whose body now what of the extraordinary efforts which men are daily making. What think you would be the answer? The answer would be that which to serve."

thy God shalt thou adore, and Him only shalt thou serve."
In our daily life we become sensible of our weakness. The divine Oracic declares the just man sins seven times. We sin over and over again. Rising and falling, falling and rising, we fatigue God, a Benng who, though infinitely merciful, is also infinitely just. Justice being one of His attributes, fills us with a feeling of terror. God's holiness, our sinfulness; God's omniscience, our ignorance; God's strength, our weakness—these varying attributes come up before us, and fill us with fear; for in the words of sacred Scripture "No man knows whether he be worthy oflove or hatred." Eccl. i. In such event, the Christian is reminded of the consoling doctrine of the Communion of

ix. i.

In such event, the Christian is reminded of the consoling doctrine of the Communion of Saints. What is this Communion of Saints. What is this Communion of Saints. What is this Communion of Saints. It is the union which exists between the different parts of the Church, whether militant on party of the Church are interested in each other. The souls in heaven see mirrored in God the things that are taking place here, somewhat as do the angels who are, as the Scriptures assure us, quite in terested in us, and know all about us. Full of divine charity, full of zeal for God's honor they cease not to pray for us, and to interest dead; the dead pray for us; although unable to do anything for themselves; for "the night cometh when no man can work." (St. John ix, 4.) Happy intercourse! The father quis this earthly scene in which he played a part. A tear flows down his checks, as he lovingly and fondly grasps the hands of wife and child. Is he gone forever! Is there for them no literest in common? Will all communication easie! Will the grave constitute an impact able void between them? No. His state of existence has been somewhat modified. The soul which, as Aristotile says, is the underlechy or form of the body has taken its flight to serener regions and a pure running to more latensified. The Church of every age.

Ber. W. Y. Ferry masker of corresponds.

There was also before it by T. A. Allech of the control purity of God forbids them enter His presence of justice shrinks from the thought. Therefore, they are for a time denied His presence, until full atonement shall have been made. In the administration of justice here on earth, the judge in pronouncing sentence makes a very emphatic distinction between crimes committed against the laws of the land. One is condemned to capital punishment; another to the penitentiary for life; another to a few months or a few days in gaol, according to the heinousness of his crime. Were he to condemn all alike to the gallows; or in a uniform fit of leniency, acquit them all, the boys on the street would cry out: "What's the matter with the Judge!" Yet, justice as administered by the Eternal God, is a type after which is modeled justice, as administered by His creatures here on earth. The distinctions observed in one are to be observed in the other. The Christian Church, therefore, does, as was done in the old law, prays for its dead. Alms are given; prayers are made; the holy sacrifice of the altar is offered in atonement for sin. Is this something new? No. It is as old as the Church heresid. Tertulian, the oldest of the Latin fathers, some seventeen hundred years ago, advises a widow "to pray for the soul of her departed husband, ontreating repose to him, and making oblations for him on the anniversary of his death, which, if she neglects, it may be truly said she has divoreed her husband." Origen writing about the same times, says: "When we depart this life, if we take with us virtues, and vices, shall we receive reward for our virtues, and the conditions of the conditions

but he believed because God had revealed, and the Church had spoken. To him the Church was the repository of divine truth; and, just as in the civil order the judicial pronouncement of a supreme court is for the civil iffe, evidence of legal principles, so to the Christian, so to our deceased friend, the teat-ing was, and human, all liable to err. The "unexpected flashes of our better nature" do not always preduce a describe impression

'unexpected flashes of our better nature" do not always produce a desirable impression. Not unlike the winds that blow on the sea of Gallee, they suddenly come, and as suddenly go. We look at death in the distance, and act too frequently, as if it were never to come upon us. Our health, the markets, worldly prospects,—these and many other things occupy the mind; one thing alone is forgotten, death, the soul, and all that they imply. We are flattering ourselves on the possession of many years to come; until, at last, God's Angel strikes; and in language not to be misunderstood, cries out: "Fool, this night thy soul is demanded of thee." A conscience that often warned us, now strikes louder and louder; but now it is too late. During life we may have closed our eyes to the light that shone upon us and warned us; but now the light has disappeared, and the voice is stilled forever.

After the sermon the funeral service was concluded and the body was conveyed to the family plot.

Richmond, Ont.

The funeral of the late Father O'Connell, who was parish priest of Richmond, Ont., for forty-five years, and who died in Montreal on Wednesday of last week, took place in the church of St. Philip, Richmond, on the 9th inst. His Grace the Archbishop of Ottawa assisted on the throne and spoke in most feeling terms on the life and labors of the deceased. He referred to the many sterling qualities which distinguished the venerable priest, especially the spirit of charity which he displayed towards all persons of every race and creed. High Mass of Requiem was celebrated by Rev. F. McGovern, P. P., of Richmond, with Rev. Canon McCarthy, of St. Bridget's, Ottawa, as deacon, and Rev Father Sloan, as sub-deacon. Among the clergy present were Rev. Father Whelan, P. P., St. Patrick's Ottawa; Rev. Father Cole, St Mary's Bayswater, Hintonburg; Rev. Father Cokery, West Huntley, Canon Plaintin, of the Basilica accompanied His Grace. The sermon on the occasion was preached by the Rev. Father Cavanagh, P. P. of Metcaife, whois a native of Richmond, and was baprised and received his first Communion at the hands of the deceased priest. Taking for his text St. Paul I. Cor., chap. 4. verses I and 2, he showed that the venerable priest fulfilled to the letter the admonition of the apostle, that he was a true dispenser of the mysteries of God., a faithful minister of Christ and faithful to his duties during his long service as a priest of God.

The final absolution was given by His Grace. minister of Christ and faithful to his duties during his long service as a priest of God. The final absolution was given by His Grace, with Rev. Father Whelan and Rev. Father Cole as assistants. The choir, under the lead-ership of Mr. Arthur Leblane and Miss Vaughan, with Miss Aggie McCarthy as or-ganist, rendered the Gregorian plain chant

## WEDDING BELLS.

LONGEWAY-MCCARTHY.

# PORTS HERSELF AND FAMILY.

"I often read of ladies who work hard trythe very bar; Inere is an intermediate chase very key. T. F. Barry, Vicar-General, celebrant.

Rev. M. F. Richard, deacon.

Rev. W. P. Dixon, preacher.

There were also present Rev. Th. Allard, of Caraquet, and Rev. Henry T. Joyner, of Chatham.

Rev. W. P. Dixon, preacher.

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Rev. W. P. Dixon preacher.

Rev. W. P. Dixon preacher are the finance of the consignation of the standard of the constant of t

## SHRINE OF ST. ANN.

Established at St. Catharines, Ont. by Father Allain.

The Daughters of St. Ann, under the direction of Rey. Father Allain, observe the pions custom of offering up to the Sacred Heart of Jesus, through the powerful intercession of Saint Ann, Our Lady and Saint Joseph, all their prayers, good works, special Masses, etc., commencing Jan. 1 and continuing during the entire year, for the spiritual and temporal welfare of their benefactors and all others who seek their aid in this way.

Their suffrages are presented in particular for the benefit of the holy souls suffering in purgatory who have no one to pray for them. Those persons who desire prayers, either for themselves or their friends, whether living or dead, including Catholies, Protestants, Hebrews and others, are invited to write their request, sign the same with full name and address and forward to Rev. Luke Allain, pastor St. Mary's Church, St. Catharines, Ont., Canding the past year thousands of letters.

soul is demanded of thee. A conscience that often warned us, now strikes louder and louder; but now it is too late. During life wenay have closed our eyes to the light that shone upon us and warned us; but now the light has disappeared, and the voice is stilled forever.

After the sermon the tuneral service was concluded and the body was conveyed to the churchyard, where it was interred in the family plot.

THE LATE FATHER O'CONNELL.

Impressive Service for the Dead at Richmond, Ont.

St. Mary's Church, St. Catharines, Ont., Cada.

During the past year thousands of lette were received from all parts of the world a pressing the gratitude of the receipients in the family plot.

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### EARLY CLOSING.

A movement has again been set on foot

## MARKET REPORTS.

Sec., es to 95c; barley, 85 to \$1.00; cern, 75 to \$0.00; cern, 75 to \$1.00; cern, \$1.

VOLUME XXI.

The Catholic Re

London, Saturday, January LEO'S PROPOSA

Mr. Stead has in the curr the Review of Reviews a v ory article on the Czar. upon him as a very sincere -a prophet in fact who se approaching when nation swear war forever.

He forgot to mention, ho the Peace scheme came original the Vatican and not from

> A LITTLE BOO We have a little book w

olden time. It has pas many hands, but its solid preserved it from the fate tentious tomes. It was pr Amsterdam-with many a quaint device in its thick t and fashioned lovingly by some Dutch artiz worthy receptacle for goo When we place it aside modern publishers it look seigneur beside a parver book has a soul; and as pages we can hear it s words are sweetest music those who can understa has much to say of the l life, of the sunlight, the the ocean, of all the thir the beauty of the Creat even a beggar can own. of simple lives which die sometimes under the c Knight, and again und vesture of the peasan book, however, has one -that of Truth and Puri we are weary with sham and spent with struggli down from the shelf a talking, and feel all the

REPORTS FROM

The missionaries wi the conversion of the Cuban "should rememb begins at home. The H missionary of the A. M Cuba, says that profanit ance are the greatest civilization is teaching that Cuban boys and contaminated by the fe

some of the soldiers. It seems from this others besides the Cu

need of the good tiding The reports from Cu the liberty so loudly p cousins is of a peculia those high in comman are commissioned to Reformers-to be 19th with Table Talk sup diers. There should test from every Catho States against the u of officers and soldier

If the Cubans wer they were struggling should they not be al Why should they strolling preacher an

terrorism of military The reason may sagacious politician from the gaze of the

AN INS An instance of was given recent Uister. The gen the "yellow color "free-thought and tion have given us it. They assembled and decided after support Orange car forthcoming electi this to show that yet uprooted from men the bigotry a Catholic that h past history. have never weapons of intole

countrymen, how interests and op from them. They and the madden and outrages mig to reprisals, che war, and friends In our own days t in majority, deba aspiring to a pe