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London, Saturday, January 26, 1901.

TO OUR YOUNG MEN.

That some of our young men lack ambition is unquestionable. We should like to say otherwise, but the number of those who are mere accidental appendages to the body politic cannot be overlooked. Occasionally a lad emerges from the ranks of the toilers, but the majority are satisfied to vote and work after the fashion of their fathers. It is undoubtedly a blessed thing-contentment- a rare quality indeed in our days of unrest and aimless strivings, but one cannot with any show of reason apply it to a condition of mind produced by apathy be this. We have brilliant dreams of a very beautiful doctrine, and may have making the very best of our lives, and work ourselves betimes into a transient fever of enthusiasm. But we tire easily, are discouraged by the slightest obstacle-in short, we have no grit and no persistence. Many of us know quick witted lads who are simply frittering away their lives in trifles, in biliards, in dawdling in club rooms, in talking endless shop. What they do not seem to understand is that the individual who makes his way today must devote his every effort to his particular business. That is the only way to get a grip on life. The young man who knows how to plod, and to keep on plodding despite opposition and difficulties, will have many a moment of weariness, but will also enjoy the happiness that springs from the doing of whole-souled work. And we do not ask you to work for a com-

ter citizen and a more efficient Catholic. Again, what we should realize is that the Catholics now prominent in various communities are not immortal. Every year shows a gap in the ranks, and the time cannot be very far dis tant when they who are now carrying mercantile circles will go the way of ali flesh. Who shall take their places? prove its want of Divine sanction? To our mind it is a very serious ques

petency merely-but because it is the

best tonic for mind and body, and be-

cause it tends to bring out in you the

Divine Image, and to make you a bet

tion, and one not easily answered. If to-day we complain of our meagre share of patronage, what shall we say prived of the support of authority are when the men who are now carrying a prey to doubt and indifference, vain us on their shoulders, and shielding us theories and hypothetical systems, by their influence from still more unjust discrimination, have gone to their cording to one of its exponents, Pro-

account.

with ambitionless young men, and sistence: that some preachers in order with parents plunging their children to fill the pews are obliged to suppleat an early age into the vortex of life, ment their Bible with attractions of a we are certain to lose in prestige and power. We may deplore it, but can we justly complain? Without purpose and without education, what else can the Bible alone. we hope for than to be hewers of wood?

We may accord a respectful hearing to addresses anent our progress, but they are merely the flowering of the imaginations of the good people who, living in a fool's paradise, will not see that in various sections of Canada our power is waning, our influence becoming every day more shadowy. Instead of having trained and intelligent Catholics in every walk of life childish disregard for the future.

But the world will take us at our own valuation. Let us, then, play and drival over euchre parties, and neg lect the priceless advantages held out to us by our colleges, and our place at the table of national prosperity will certainly be below the salt.

TWENTIETH CENTURY PRO-PHETS.

century is a subject that just now af-

fords occupation to a vast number of lecturers, clergymen and even scientists, that is, the individuals whose " science is a jumbled heap of odds and certain cant phrases which they hold mechanically and not in any vital re lation with the world of thought," are indulging in speculation, prophecy and vapid sentimentalities. They who walk circumspectly in worldly affairs and are not, in mundane

schemes to meet the needs of the cen tury, but we think the palm should be given to the one devised by a gentleman who lectured in New York recently. This gentleman, to start with, has a name that one must pronounce in sec tions, and much worldly wisdom, as evidenced by his unloading his system on the humbug ridden Anglo-Saxon. We are keen and energetic and adorned, as say our panegyrists, with many virtues-and we are also in point of gullibility superior to all peoples. And so the gentleman will receive the coin of an enlightened generation for telling it that the religious needs of the century can be satis fied by "tuning the molecules of the brain cells to harmonize with the vibrations of the cosmic mind." This is that opinion. At all events he may be quite sure that in the race for notoriety he is-well-a considerable distance in

FAILURE OF PROTESTANT MIS-SIONARY EFFORT.

front of all competitors.

The Bible Society is a great institution-for the missionary. It employs many estimable men and women and develops much literary ability, especially in the manufacture of reports for home consumption. Reading some of the reports now to hand, one is at a loss to account for the exultant strain that pervades them. That they have distributed Bibles is quite evident, but that the said distribution has had any influence upon the heathen is not so clear. We confess that our separated brethren have some adherents in OUR CHILDREN AND THE Coina and in India, but that their success is at all commensurate with the labor and money expended yearly for missionary purposes will scarcely be

claimed by their most ardent admirers. We have no intention of belitting the work of earnest laborers, but that they, after such signal failure, should still hold to the scheme of propagating Caristianity by distributing copies of our banner in social and political and the Bible is proof they have eyes and see not. Does not its failure

And when we consider that prominent divines are not so sure as to what con sti utes the Bible : that Protestants, desuperstitions and absurdities: that actestantism is but ecclasiastical anarchy One thing, however, is certain, that | -without doctrine and without convaudeville character-it is surely a brave man who undertakes the task of the conversion of a nation by reading

THE CHURCH'S MISSION EVER THE SAME.

We wonder how the barbarians who destroyed the Cæsars became Christians? Did they, in order to come to the knowledge of Christ, read the Bible : or were they, in the words of S:. Augustine, held by the consent of peoples and nations by that authority we are burdened with immaturity and which began in miracles, was nourished ignorance, and what is worse-with a in hope, was incressed by charity, and made steadfast by age; by that succession of priests from the chair of the Apostle Peter, to whose feeding the Lord, after His Resurrection, commended His sheep, even to the present episcopate; lastly, by the very title of Catholic, which, not without cause, hath this Church alone, amid so many heresies, obtained in such sort that whereas all heretics wish to be called Catholics, nevertheless to any stranger who asked where to find the Catholic Church, none of them would dare to The religious needs of the twentieth make reply by pointing to his own hasilica or home.

The Catholic does not need the Scrip tures to know that the Church is divine. There she stands, says the disends, and whose first principles are tinguished convert, James Kent Stone, are her credentials. She acts, and her work is her vindication. She points to the past, and her history is her irrefutable argument. She was in the world before the first Christian pen calculations, beyond blundering, have man had begun his sacred task. She

sage is the same forever. Her cflice is to teach: and her commission, not what was afterwards written in a book, but what was uttered on the day of Ascension.

Inthe standing at the centre of truth as revealed by God Himself, sees all things in harmonious unity, centering in God Who is our Creator, our Redeemer, our highest wisdom and our final end Ascension.

world with lies and blood and fury, I think certainly that to send hawkers over the world with copies of this book scattering it in all places.

STAGE.

Entertainments for charitable objects are sometimes necessary. But what we do not deem necessary is the spectacle of children on the stage. Their performance may be pretty and a new crop.

PEL vs. THE WISDOM OF THE

WORLD.

The foolishness of the Gospal?
That is strange language. We thought the Gospel was the highest wisdom; how, then, can it be called foolishness? It is the Apostle St. Paul who makes the declaration, but he declares that "the word of the cross," which is the Gospel of Christ, "to them, indeed, that perish is foolishness, but to them that are saved, that is to us, it is the power of God."

Arain he says: "It plessed God by on previous occasions, as reported in we preach Christ crucified; unto the Jews, indeed, a stumbling block and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God

The edifice is a spacious one, with a large seating one. and Greeks, Christ the power of God and the wisdom of God."

classes,—the faithful and the world lings-the one representing the wisdom of God, and the other the wisdom of the world, which is foolishness. These two are pitted against each other. The world is foolishness, simply because it is opposed to the spirit and require ments of the Gospel, which is of divine revelation. The worlding esteems the Gospel foolishness simply because it is by the riches, the grandeur and the glory of the world He lives for this personal aggrandizement; therefore the humility, the charity, the self for getfuiness and self-abnegation of the him. In his view Christ, instead dignity of His character. He does not like His humbling Himself and mingl ing so much with the poor-the com

humility, charity and self abnegation. and her existence is the evidence of the Gospel is addressed principally to her origin. She speaks, and her claims the masses—to the poor and the despised of every name and condition, for He brings to them just what they need. The worldling indulges in a thousand theories and speculations to satisfy his conscience and his cravings, but they He reasons high on all the deep things the world and the mysteries of Providence, "but finds no end in wander."

He reasons high on all the deep things that picture, and perhaps are unknown, even in non-Catolic some learned to view in a different England. Ireland and Scotland, I beautiful to chitist was lesseded by Such integral as you note at methodic some learned to view in a different England. Ireland and Scotland, I beautiful the attitude of the old Mother lieve. They exist among bankrupt never a doubt as to their knowledge of was then what she is now. She is the deace, "but finds no end in wander.

sage is the same forever. Her office is faith, standing at the centre of truth ion.

Ascension.

It is proof positive of the potent the wisdom or the foolishness of the power of prejudice that our brethren Gospel. Observe, the apostle says: cannot view this matter aright. In "the word of the cross is foolishness to business they act reasonably; they de them that perish, but to them that are business they act reasonably; they depend on tribunals for authoritative in terpretation of law, but in matters above the reach of reason they rely upon themselves and view with another and eternal state of existence, complacency the men and women in foreign fields foisting upon bewildered not there be a greater folly than to ignore this tremendous truth and to live natives contradictory and grotesque as if this fleeting, transitory and, after conceptions of Christianity, all founded on the Bible. No wonder Froude, who hated Catholicism as furiously as the Methodist Goodsell, felt constrained to But He has made us free agents, and admitthat, considering all the heresies put our happiness or misery in our in its mysterious folds many a germ of greatness. Parhaps the author is of the astounding follies, which the Bible that it is possible for us to fail in the has been made to justify and which its indiscriminate reading has suggested; considering that it has been and due consideration, and by supreme devotion to the gratical support of the strain in the accomplishment of the great end of our being? That by carelessness, by want of reflection and due consideration, and by supreme devotion to the gratical support of the strain in the accomplishment of the great end of our being? indeed the sword which our Lord said fication of the desires and propensities that He was sending, that not the glorious prize which the goodness and devil himself could have invented an mercy of God offers us, and to attain congregation when the Biessed Sacraimplement more potent to fill the hated which the highest wisdom declares is

and them, but cramming it into their tinuance in well doing, are seeking to own hands as God's book, which He secure a title to that inheritance, the wrote and they are to read, each for blessedness of which eye hath not seen, himself, is the most culpable folly of nor ear heard, nor hath it entered which it is impossible for man to be which God hath prepared for those that love Him.

CHURCH.

A Sunday Service Which was at Once Pleasing and Saddening to a Cath-one.

The Sistine Madonna is fast bepleasing to foolish parents, but they can be productive of no good to the little ones. It tends to make them too bellishment of a Baptist church precoclous, vain, and, to use an ugly Raphael's masterpiece is a surprising word, too smart. We have enough of novelty. Whether it was a desire to prematurely old people without raising substitute the Sunday previous for the Catholic festival of Christmas or whether a secular paper's attack a few days previous on what it termed "yel Sacred Heart Review,
THE FOOLISHNESS OF THE GOSthere was an almost unanimous choice of topics relating to Christmas among the announcement of the Protestant

Again he says: "It pleased God by on previous occasions, as reported in the foolishness of our preaching to these columns, delivered sermons desaye them that believe." "The precating the prevailing slighting at-Jews," he continues, "require a sign titude of Protestants towards the and the Greeks seek after wisdom, but Blessed Virgin, and, with a desire to

galiery, and has a large seating ca-The world is divided into two great pacity, though only one hundred an hirty five persons all told were pre sent, including an excellent choir, with nine boys' voices and seventeet adults, counting the organist. This number omits not two ministers, four ushers and the reporter Over the paptistery was a picture of the Sistine Madonna, the central figure of the Christmas decorations, and over its frame was twined the evergreen which

festoored the pulpit. One pathetic figure among the early opposed to his spirit, his desires and his way of thinking. He is attracted arrivals was a woman attired in deep arrivals was a woman attired in deep arrivals. by the riches, the grandeur and the glory of the world. He lives for this world, for personal enjoyment and personal aggrandizement; therefore Mother of Sorrows, nor was she vouch safed the consolation of praying for Gospel are distasteful, are an offence to her dear one's soul. O hers came and met others whom they grasped by the being born in a stable and cradled in hand and showed that sociability which a manger, should have come with pomp and circumstance befitting the manifest towards each other in other places as they should. There were those, too, who came in and knelt, or rather half knelt, with head in hands and prayed, and had some zeaious members of the Women's Foreign Missionary Society caught them in this attitude in front of a picture of the Madonna, it might result in a hurried withdrawal of forces from Mexico for missionary" labor at Seventh and Girard avenue. But there is not a

Rev Dr. Catheart, a venerable

clergyman, offered a prayer that was a prayer. It was not a speech devoted to everyday affairs, sensational and political, and with aspersions on the original Church of Christ. It was evidently sincere and it was fervid. The music included Marzo's "Hark! What Mean Those Holy Voices" and Gounod's "Sanctus," the latter incomplete and in English, thus losing the musical sweetness of the Latin words. Rev Dr. Gordon anneunced that,

owing to the Christmas season, he had decided to drop the series of sermons on The Saven Last Words on the Cross and to take the text, Luke xix., 10. He dwelt on the significance of the title, "The Son of Man," so frequently applied by Christ to Himself, con demned the heresy of the present age which makes a good life sufficient without faith and spoke of the worldly and oftimes sinful observance of Christmas by professed believers in Christ.

At the Communion, which was given to all present who would partake, the deacons passing both bread and wine to all in the congregation, Dr. Gordon offered a prayer of thanksgiving before each distribution and at the second spoke of "this cup which is an emblem of Thy blood." The hush and quiet at ment is exposed, and one could not but regret that such a devout people should not be receiving Christ Him elf and not an emblem. It seems almost in-credible that Bible Christians with dalized by what the world esteems as credible that Bitls Christians with foolishness; thrice blessed they whose among all persons, not teaching them to understand it; not standing like to understand it; not standing like beauty, the wisdom and the blessed ness of the "word of the cross," and the who, by humility, and an earnest containing the dalized by what the world esteems as credible that Bitls Christians with foolishness; thrice blessed they whose to accept His words when He said, "This is My body," not "This is an emblem." To believe that Christians with foolishness; thrice blessed they whose the care the fuse to accept His words when He said, "This is My body," not "This is an emblem." To believe that Christians with foolishness; thrice blessed they whose the fuse to accept His words when He said, "This is My body," not "This is an emblem." To believe that Christ as all powerful can rewould give no excuse for some of them murmuring. "This is a hard saying' (John vi., 60); nor for those who re fused to believe to walk "no more with Him" (John vi, 66) The reverential hush of the Second Bap ist congrega tion at the time of the Communion would indicate that it would not be THE MADONNA IN A BAPTIST hard for them to believe with the Apostles and with the Apostolic Church that Christ is truly present in the Blessed Sacrament as consecrated by His duly ordained ministers, and to return to the fold and to say again with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life."-Phila-

delphia Standard and Times. CATHOLICISM AND HAPPINESS

"Ireland Illustrated "-a cheap and renerally sympathetic book (Hurst, New York) - quotes as to Galway fish er folk:

Some Protestant Judgments,

"It must be refreshing to a Christian of any sect, who has seen much of the despairing infidelity and brutalizing wretchedness of some parts of England, to witness even the superstitions of this simple, patient and joyous people. They believe in the actual presence of God among them, and do every thing in His name. [Surely not one of their superstitions]. It is worthy of remark that they ne er by any chance salute or speak to each other without the Name of God. I almost regretted to learn that the priests are almost regretted to learn that the prissts a discontinuing their old amiable supers tion. [But not certainly the greetings the Name of God]"

The apologetic writer continues:

"I may be excused for these allusions to the religion of this race; for certainly the thoughts and feelings of men form the most interesting phase of human study; and it might be a question with the social reformer whether these people in their ignorance [? illiteracy] and poverty are not happier than the rich, in whom the emotional element is comparatively dull, and who feel less acutely the juys and sorrows of the battle of life." [Page 146].

And Cobbett writing in 1826 in And Cobbett writing in 1826 in

his letters on the sixteenth century changes in religion :

changes in religion:

"The thing called the Reformation was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder_devastation, and by rivers of innocent English and Irish blood; and as to its more remote consequences, they are, some of them, now before us, in that misery that beggary, that nakedness, that hunger, that everlasting wrangling and spite, which now stare us in the face and stirs our ears at every turn, and which the 'Reformation' has given us in exchange for the ease and happiness and harmouy and Christian chairy, enjyed so abundantly, and for so many ages, by our Catholic forefathers."

St B-de's biographical note to Ec-

St Bede's biographical note to Ecclestastical History of England:

clestastical History of England:

"I have spent the whole of my life within the monastery, devoting all my energy to the study of the Scriptures; and amid the observance of monastic discipline and the daily charge of singing in the church it has ever been my delight to learn or to teach or to write.

From the time of my ordination to the priesthood until my present fifty-minth year I have endeavored, for my own use and that of my brethren, to make brief notes upon Holy Scripture out of the works of ancient fathers, or to add something in conformity with their meaning and interpretation.

This is practically all we know and can know about this half century of daily work. It is all conveyed in the office of the Saint semper legit semper scrip sit, semper docuit semper oravit. He was ever reading, writing, teaching or praying."

NO COLLEGE HAZING IN GREAT BBITAIN AND IRELAND.

Sir-I think one may say that the United States and Canada are alone notorious for whatever college abominations of the bullying, caddishly insolent, and brutally foolish sort they have had or still have.

Such things as you note at McGill member of that congregation whose devotion to Christ was lessened by

higher things. There are all sorts of contemporary of all ages. Her mes- ing mazes lost;" while the man of Church in the matter of art and relig- millionaire Hocley's garg (Hooligans) the London street rufflans W. F. P. S.

THE CONSECRATION OF THE CATROLIC KINGS OF ENGLAND.

From Cardinal Manning's "The Four Great Evils of the day," p. 87, iii. 'The Revolt of So-ciety from God.'

"In order that we may better understand what, in those ages of faith, was the belief of men as to the civil power, let us look at the ceremony of

the consecration of a king.
"Nowadays we hear of coronations, but we hear no more of the consecration of Kings. But a coronation, even in the tradition of England, takes place in the old Abbey of Westminster, and with certain rites which remain, mutilated indeed, but taken chiefly from the ancient Catholic ritual. shortly describe what the ancient rit-ual was. The prince who was to be consecrated, for three days before, fasted as a preparation. On the day of his consecration he came to the sanctuary of the church, where the

metropolitan and his suffragans re-ceived him. He then, first upon his knees before the altar, made solamn oath to Almighty God to ob erve, and cause to be observed, according to his knowledge and his power, for the sake of the Church and of his pe ple, law, justice and peace, according to the laws of the land and the canons of the Church. He then lay prostrate before consecrated ; the litanies were chanted, the same litanies which are sung in our solemn ordinations Then, kneeling before the altar, he received the unction. He was ancinted on the right arm, which is the arm of strength and on the shoulder, typical of royal power; as in the prophecy, 'The Government is upon his should-er.' He then received the sword with

this admonition, 'Remember that the saints conquered kingdoms, not by the crown was put upon his head, with the prayer that he might wear it in mercy and in justice; and the sceptre was then placed in his hands, in token of the authority of law. After that, the Holy Mass was celebrated ; and in that Mass he received the Holy Communion of the precious Body and Blood of Jesus Christ, from the hands of the consecratting Bishop. These solemn ac s in themselves portrayed what were the relations of Christian law and fidelity between the chief rulers of nations and of kingdoms, and the sovereignly of

And those kings did not take oaths of abominable blasphemy, and abuse of the religion of most Christians.

SLAVES OF THE BODY.

With large numbers of men the body is the master, not the servant To feed it well, to clothe it well, to give it al! possible luxuries is their great busi ness in life. They care more for physical enjoyment than for literature or for art, or for morality, or for God. Everything is made to give way to the ibla flesh, that without its skeleton of bones, would fall into a shapeless heap; into maggots and efficie and foul gasses. To pamper that body is their delight. They eat too much, they drink too much, they sleep drink too much, they sleep too much, they yield to impurity in their youth and they indulge to excess in even what properly is lawful, after marriage. They steadily become sensual, heavy, coarse, passionate irritable, moody and sad. You can see the progress of their degradation.
Their will grows weak. They can
deny their body nothing. They would not think for a moment to put it in pain to conquer it. They will not fast in Lent. They will not take hard ex-ercise. They would not use a discip-line on themselves for anything. They hate to go to confession. The light of faith grows dim within them. Gradually the body is fully surrendered to the sway of its passions. Peace departs from their conscience, hope aban-dons their heart, joy leaves their soul. They are like animals given up to beastly instincts. Their spirit is dead. Their body is their master.

TRUE PATRIOTS.

"How often has public calamity been arrested on the very brink of ruin by the seasonable energy of a single man! I am as sure as I am of my being that one vigorous mind (at a time when the want of such a thing is felt), I say one such mind, confitting in the aid of God, and full of just reliance in his own fortitude, enterprise and perseverance, would first draw to him some few like himself, and then that multitudes, hardly thought to be in existence, would appear and troop about him.
"Why should not a Maccabeus and his

brethren arise to assert the honor of the ancient law, and to defend the temple of their forefathers, with as ardent a spirit as can in pire any innovator to destroy the menuments, the piety, and the glory of the ancient ages." Burk's Letter to Eliiot, vol. vil. page 366

Every duty we omit obscures some truth we should have known.—Ruskin,

ALMANAC OF FOR 1901. of His Excellency the io, Apostotic Delegate, hoishops and Bishops of d throughout with pictory and Disnops and

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er cwa., \$6.50 to \$6.75; to \$6.25; heavy hors, re hogs, \$4.25 to \$4.50; , \$2.00 to \$2.75,

Y. Jan. 17— nand. Calves—Steady ogs moderate. Sneep is sale; choice to extra \$1.50 to \$5.50; sheep, \$5.50; good to choice, to \$5.50; chode, to \$5.50 for heavy and 7.5 for Yerkers; pigs, \$1.75 to \$4.99; stags, \$4.00 to \$

which she is engaged the BY THE DOZEN. \$2. ey, Catholic Record Office,

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canch No. 4, London, and 4th Thursday of every t, at their hall, on Albion treet. Frank Smith, Presi-tecretary TED FOR NO 10 AND II.
DI. Richmond Dutries 10
State salary and qualified
th 2nd class preferted.
Kingsford, Ont.

EDIATELY MALE OR r for R C Separate school, snelg. Applications, statistace, to be addressed to J. S. Pemons, Ont.

the usual brainless female-you will

A FATAL RESEMBLANCE

BY CHRISTIAN FABRE. XXXV.

Carnew took his leave of Weewald Place with the heat grace he could assume; and he found himself back in C— jost four weeks after his departure He had not sent any word to his thence. He had not sent any word to his annt, preferring to come upon her as sud-denly as he had left her, and thus he was surprised to find Macgilivray with one of the Rahandabed carriagee at the station

when he stepped from the train.

"Not waiting for me, Donald, eurely,"
he said, when he had returned the
Scotchman's glad and respectful greet-

"Nae, Mr. Carnew; me leddy sent me for visitors that's expected frae this train; but they're noo comin', as I ken," Carnew and another gentleman being the only passengers to alight from the car.

"I'll take the place of the visitors," said Alan, stepping into the carriage.

"Aye, an' mair welcome." responded the Scotchman half to himself.

"Haw are they all at the house?' re-

"How are they all at the house?' re-

sumed the young man.
"They're a' weel but me leddy hersel';
she's a maist daft since Miss Ned's

Since Miss Ned's away! What do you mean?" And the young man paused in the act of comfortably adjusting his cushions, and almost glowered at the

Macgilivray's honest face wore a shade of serrow.
"I thought it vers likely that you'd not "I thought it vera likely that you'd noo ken hoo it happened," and out of the fulness of his sympathizing heart he told Ned's story, Carnew taking his seat on the box beside him the better to hear. Donald had heard the account of her summary dismissal from Mrs. Doloran's maid, who had been an unintentional listener to the stormy interview between that lady and her "companion," when the latter announced her intention of leaving Rahandahed. He knew from that lady and her "companion," when the latter announced her intention of leaving Rahandabed. He knew from servant goseip long before the unhappy tale of Josephine, and he had been told by the old Scotch wife, with whom Jose-phine abods of Natla constant charity to by the old Scotch wife, with whom Josephine abode, of Ned's constant charity to the unfortunate girl, so that he was sufficiently informed to give Carnew all particulars; and he did so in his homely fashion. Carnew listened with that telltale color that never came only when excited by strong emotions, and even with labored breath.

"And Miss Ned is now boarding here in C—, you say?" he asked, when Macgillyray had finished.

"Yes, she's wi' kinspeople o' me ain.

Macgilivray had finished.

"Yee, she's wi' kinspeople o' me ain, and vera weel treated, she says her-

"Drive me back to the village, Donald, to the hotel; I shall stay there for a few days; and tell me where Miss Ned is stopping. On your return to Rahandabed, say nothing of having met me."

"Dinna fear air. I have the to the hour.

"Dinna fear, sir; I kent hoo to keep me ain connsel this mony a day." me ain connect this mony a day."

In his room in the hotel, Carnew was almost exuitant. To have that about Ned which had so pained him in his annt's letter quite disproved, as it was disproved by Macgillivray's story that aunt's letter quite disproved, as it was disproved by Macgilivray's story that gave the substance, if not the precise language, of Ned's denial of Mrs. Doloran's charge, and to hear of her tender charity to an erring one of her own sex, were like vindications of her character from Heaven itself. How could he longer do violence to his own heart by wither his effection for one who evinced stifling his affection for one who evince such admirable qualities? Her very spirit in leaving his aunt endeared her to spirit in leaving his aunt endeared her to him. What though there were some secret passages in her life in which she coquetied with affections, and perhaps even broke a heart—what woman was entirely free from the weakness of her sex? And to one who had such estimable virtues as Ned showed, surely much might be pardoned. Besides, she was now of a woman now and increasing of a woman now, and increasing years in such a character as hers must unusual stren Thus did he reason with himself, and not until he was in the very flush of joy from his arguments did the ugly thought of Dykard Dutton come, the young man whom he had once met, and to whom he had seen Ned's letters addressed. Some-how, of late, in thinking of Ned, there had not intruded any thought of Dutton, her possible lover; it was only Ned her-seif, pure, simple, free, as Carnew's heart longed for her. Now, however, when he had worked himself into an enthusiasm about her virtues, Dutton's image rose up as if to forbid it; rose up with that honest, manly, brave look that had wor such involuntary respect from Carnew or the night of their brief meeting. The re membrance of the joy she showed in his company that night, the money she had once sent him, but which had been so promptly returned, her letters to him—all came before him now in a most tantalizing manner. His joy was dampened, but even in the midst of his depression but even in the midst of his depression his kindly nature asserted itself. For the noble traits she had shown she deserved to be made happy, though her happiness should be bestowed only through his pangs. He would learn what prevented or delayed her marriage to Dutton; and if it were poverty, he would sweep away the obstacle. Thus

would sweep away the obstacle. Thus resolved, he took his way to the address which Macgillvray had given him. Ned had found such a comfortable home with Macgillvray's simple kinspeople, that she deemed it as well not to think of Albany for the present. Here she could, at least, without doing violence to anybody's feelings, pay her way; and why might she not remain thus until spring, when Dyke seemed so certain of being able to procure another situation for her? She need not even tell him, nor Meg, of her change, for it would cause them so much auxiety, and probably even bring Dyke from his business to see

Jim Slade, who had driven her from Rahandabed, was compelled to disclose her whereabouts the very same evening her whereabouts the very same evening to Ordotte, for that gentleman had been indefatigable in his inquiries among the servants, until he ascertained who had driven the young lady to the village; and before Nad retired to rest that night, she was the recipient of a half-sharp, half-penitent note from Mrs. Doloran, asking her to return. The note was written in accordance with Ordotte's request. The reply was kind and respectful, but in it Ned firmly declined ever to go back to Rahandabed. Ordotte was dismayed, while Mrs. Doloran was furious, and the while Mrs. Duloran was furious, and the man who brought her that message owed it to his skill in evading a blow that his as not broken with a small, but The ornament

shivered into fragments almost at his

feet.

She sent again the next day, and the third day; by Ordotte's advice, she deigned to go herself in her most pompons state with her liveried lacqueys, which fashion she had copied, but grotesquely, as she copied everything else from abroad, and she almost overpowered the good people into whose simple little home she entered. But she was well known by reputation, her eccentricities being a frequent theme of conversation in nearly every house in C.—.

"And what am I to tell Alan?" in her anger raising her voice as if sire were at

"Since you accused me before of misrepresenting you, I refrained from writing to him of your unkind and ungrateful de-

"I trust that it has been neither un-kind nor ungrateful," was the response, "and if your own heart, Mrs Doloran, does not prompt you to tell exactly why I left your service, then certainly noth-ing that I can say will avail."

Exasperated by the gentle firmness which neither entreaty nor insult, nor threat could move, Mrs. Doloran screamed rather than said:
"Your audacity is only equalled by

rather than said:

"Your andacity is only equalled by your impertinence, and I shall tell Alan how fortunate I am to be rid of you. You are a viper biting the hand that fed you."

"Mrs. Doloran," in a voice so full of indignant agony that it sounded hoarse and strange; but Mrs. Doloran flounced out of the room, her heavy-trailing silk dress making an alarming rustle, and out to her carriage without even a word to the amazed folk of the house. They had all heard the loud and angry tones, and knowing something of Ned's story from Macgilivray, and much of Mrs. Doloran's temper from the same source, all their sympathies went out to the young girl whom already, from her gentle, kindly ways they had learned to like.

Ordotte was more disappointed at Ned's refusal to return than he thought it prudent to express to the widow, and with similar prudence he refrained from telling her that he intended to have a watch kept upon Ned, lest she should leave without his knowledge,

Mrs. Doloran did not write to he nephew of Ned's departure; she knew, no matter what her version might be, that

nephew of Ned's departure; she knew, no matter what her version might be, that he would attribute the fault to her, and she preferred to wait his return, and answer his questions about Ned in her own sarcastic way,

XXXVI.

Ned, never dreaming of another visitor Ned, never dreaming of another visitor in her little quiet home, felt her breath almost taken away by the announcement one afternoon that a gentleman wished to see her. Could it be Dyke, was her first thought, and how did he get her present address? But a momen't reflection solved the latter query, as he could have ascertained it easily in Rahandabed. It rough the he, she thought, with violently palpitating heart and some

violently palpitating heart and some trouble perhaps, had brought him. She hurried to the little parlor to meet, not Dyke, but handsome, flushed, gentlenanly Carnew. She was speechless from

surprise.
"Miss Edgar," he said, almost tenderly, "Miss Edgar," he said, almost tenderly, as he approached her with extended hand, "I have only to-day returned to C—, and learning, while on my way to Rahandabed, that you had left my aunt, I could not go on without seeing you." She blushed brightly and answered: "How kind of you, Mr. Carnew." He shook his head disclaimingly. "Hardly so kind as I might have been.

Hardly so kind as I might have b have forborne my visit and remained at home to have protected you from my whimsical aunt. I have all about it, you see, though not from the lady I have just mentioned. Sit down," leading her to a chair, and seating him self near her, "and permit me to speak to you in a very frank, brotherly man-

ner."
She could not conceal her surprise. Mr. Carnew's manner was so different from what it used to be. He was almost like Dyke in the kindly, protecting air he has assumed—he who had been so reserved—and she lifted her wide, clear eyes in a manuar, that showed her, wonder, and that showed her wonder, and also her pleasure. He smiled and con-

Will you give me the right of a friend Miss Edgar, to question you upon your circumstances, what means you have of

living now, out of position as you are what you intend to do in the future?" "I am not in any want," she answered smiling back at him. "Mrs. Doloran's emiling back at him. "Mrs. Doloran's compensation for my poor services has been so ample as to place me beyond reach of need for some time to come. Regarding the future, I think I shall be able to secure another position in the

Another position! Do you mean that you will hire yourself out again as a lady's companion?"
"Yes," with a smile that was almost a

"Miss Edgar, may I be very frank even to the verge of impertinence?"
"As frank as you please, Mr. Carnew,
wondering what he wanted to know.
"I have sometimes thought that yo

were engaged to be married"—she started, and he regarded her emotion as one of astonishment that he had guess her secret so well—"but that want of means prevented all immediate fulfilment of the contract; if such be the case, it will be my delight to remove the obstacle, to give to Mr. Dutton and your self—" he could get no further, for she had risen to her feet, and exclaimed in an amszed, perplexed way:

amszyd, perpiexed way:

"Mr. Dution! Who said I was eugazed
to be married to him?" It was Mr. Carnew's turn to be confused. He also rose.

"Pardon me, Miss Edgar; no one has
ever said a word to me about it; I surmised such to be the case from the devo-

tion you seemed to show him."
"Poor Dyke!" said Ned, her voice very tremulous," he is my brother, the dearest, truest, best friend I have, but not my lover;" and then with her eyes swimming, and her cheeks flushing until the color mounted to her forehead, she told the tale of her childhood; all Dyke's fatherly care of her, Meg's motherly tenderness, and all about the little mountain home which she loved so well. own deeply stirred feelings made her elo-

quent, and never, Alan thought, had she looked so beautiful. Her love of and gratitude to these simple people was another virtue in her most estimable character, and when she had finished, unable to restrain longer the confession of his heart, he said, almost as tremplonaly

able to restrain longer the confession of his heart, he said, almost as tremulously as she herself had spoken: "Since you are not engaged, may I sue for your hand? My heart is already yours."

yours."
Had she heard aright? Had he whom she loved so well, actually proposed to her? Was it true, then, that he had not gone to offer himself to Edna, but that he really loved her? Heaven was too kind really loved her? Heaven was too kind and with a gasp that was almost a sob, she put her hands into his so appealingly outstretched, and with a great, glad thrill of delight he knew that he was answered.

of delight he knew that he was answered.
"But your aunt," she said, when the
violence of her emotion having passed,
she was able to look up and to speak

Carnew felt like uttering some very profane exclamation in connection with his relative, but he repressed it and said

"As I am quite of age and have ample means in my own right, I do not know that my aunt will have any authority in this matter. I shall announce my en-gagement to her to-day, and I shall have preparations made for receiving you at Rahandabed."

preparations made for receiving you at Rahandabed."
"Oh, no!" she shudderingly responded,
"after all that has passed between Mrs. Doloran and myself I cannot meet her."
"As my affianced, Ned, you will have nothing to fear. You will find Mrs. Doloran, the lady to whom you were companion, and Mrs. Doloran, the aunt of the party to whom you are engaged to be married, two very different persons. Also, my pride will not be satisfied unless the guests of Rahandabed receive you as an equal, which they will only be too well pleased to do now. They have had the pleasure of slighting you; I want them to have the agony of receiving you."

of slighting you; I want them to have the agony of receiving you."

Thus he argued down every objection she interposed, and he was so lovingly firm about it that she was obliged to yield. When he left her she promised to be ready to accompany him to Rahandahad the next morning.

ed the next morning.

And when he left her she went up to her room and cried from very joy. Her happiness was so unexpected, so great. Then she wrote to Dyke a full account of everything that had happened, and a whole page filled with her own blissful whole page filled with her own brissing feelings. Her pen seemed to dance over the paper, and she could have filled an-other sheet, but that she had some mercy on Dyke's eyes and time. She closed it

"I know, dear Dyke, all this will make you as happy as it has made me, and that you will give your choicest blessing to your "Own NED."

Dyke received that letter in the midst of Dyke received that letter in the industry one of his busy days; still he could have snatched a few moments for its perusal, but he only pressed it secretly to his lips and put it into his bosom. He preferred to read it in the solitude of his own room that evening when he could drink in all by himself the pleasure, the bliss which her letters gave him. And that day something most unexpected came

him.

The head of the firm sought him, and offered him a partnership in the busi-

offered him a particular nees.

"We have watched you closely, Mr. Dutton," he said, "and we have observed in you business faculties most valuable, but most rare. They will stand to us in the place of money you would otherwise have to give, and they will be of equal assistance to the firm." istance to the firm.

Dutton went home with an elastic step.

Now would be be able to provide well for
Ned without even waiting for the spring He could bring both her and Meg to New York for the remainder of the winter, and in the summer he could have the little mountain home improved into a pretty country residence. He would have means for all that now. Thus delighted-ly planning, he was in too high spirits to delay long at his supper, and he hurried to his room to read his precious letter.

After one perusal it fell from his hand, and his head dropped forward on the little table beside which he sat. What nttle table beside which he sat. What an agony shook him! It seemed as if his heart would burst in that wave of sorrow. And for the first fierce moments his soul cried out against fate, which ever seemed determined to snatch joy from him just as it was within his grasp. Then manhood returned; that true man his manhood returned; that true man-hood which is brave in adversity and disappointment. He called up all his own hopes and wishes for Ned, that she might be a lady, mingling in the society which she was so well fitted to adorn; here was the fulfilment of all his wishes; surely he ought to rejoice. And he tried to do so, but his heart ached in the effort, and his temples throbbed with agony. Ned had been so dear, so constantly cherished. He took out from a secret reces the packet of her letters; every letter she had ever written to him, from the first childish epistle that she sent from se the opened them one by one, and read them all. Then he folded them again, and tied them in their old position, adding the one he had that day received, and put them back.

How could he write to her with his heart so blistered? How could he convenient her or hampiness that was his

heart so blistered? How could be con gratulate her on a happiness that was his own death-blow? And for a little his head fell forward again on the table, and he yielded to his agony. But in it there was no reproach of Ned. He knew now that she had not understood any of his letters, and that she had never dreamed of his lover-like affection.

He looked up at last, the fiercest of his

feelings conquered; and with a trembling hand he sought his writing materials. She never dreamed when she received that true, tender answer to her own letter, in what agony it had been penned; she did not even dream that the blister upon her own name was caused by Dyke's tear. She pressed the letter to her lips and to her heart, for it was so tender and so good; but even she did not know how self sacrificing, how noble was the writer.

XXXVII.

Mrs. Doloran went into hysterics when told by her nephew of his intention to make, not Eina, but determined, impertinent Ned, his bride; her own peculiar hysterics, that threw the whole house into a confusion, and demanded fast and furious attention from those about her. She kicked with her feet, and worked with her hands, and jerked with her head, to the immiment danger of all in

nees in choice of a wife, after which she laughed and cried in a breath, and then resumed her violent contortions.

Everybody in the house, from the latest greet to the newest servant, heard in a very short time the cause of the commotion made by Mrs. Doloran, for goesiping tongues were pienty to repeat all that the mistrees of Rahandabed said in her fooligh temper: and consternation. disapmistress of Ranandabed said in her fool-ish temper; and consternation, disap-pointment, and envy, and even some-thing like dismay actuated the hearts of most of the feminine guests, especially those who had treated Ned only as a hired

companion.

Carnew knew his agust so well that he was not unprepared for such a scene, and he retired to his own apartment until she should be in a more rational condition.

Mascar, where are you, and where am 1?" when her temper brought no result save the disappearance of Alan, and an array of attendants, and she raised her head from the couch to which, with main strength, she had been borne, and she strength, she had been borne, and she strength, she had been borne, and she affected to speak with so much feebleness that it was extremely ludicrons.

"Here, Mrs. Doloran," and Ordotte showed himself from a corner of the room, whither he had taken refuge until

showed himself from a corner of the room, whither he had taken refuge until her puglistic efforts should cease.

"Won't you give me my salts and find my fan, and arrange this cushion—I am so exhausted," and back went the head with feigned helplessness, while her maid stood aside to let the gentleman obey the many behests. But she opened her eyes and said, as if she were delivering her last will and testament:

"Does not your heart bleed for me, Mascar? Well has the poet said, 'Better is a serpent's tooth, than a thankful child."

In her various emotions she was not conscious how she had twisted the quotation. "And what have I not done for him? Broughthim up, and loved him as if he was her own son. Oh, my sorrows are greater than I can bear."

And again the eyes were closed, and the whole attitude that of one about to faint. With perfect gravity, Ordotte motioned the maid to attend her mistress while he surveyed the scene from a little distance. As soon as the pretanded to recover her n as she pretended to recover h

She satup, trying to appear very weak, and very much of a martyr; her voice was most languishing as she bade her maid retire to the adjoining room, and as she again addressed Ordotte:

"You have not delivered your opinion of

Ordotte stroked his mustache once or twice, and then answered quietly:
"My opinion is, that Mr. Carnew has shown excellent judgment in his choice of a wife. Mise Ned is a young lady quite worthy of becoming your niece.

She fairly shrieked his name, every trace of her pretended weakness gone She was even sitting bolt upright, her hand

clutching his arm.
"Think," she said in her high shrill
voice, "Ned had to earn her living; I paid

voice, "Ned had to earn her living; I paid her for being my companion!" "And highly favored you were to get "And highly favored you were to get her to be your companion; and working for one's living is rather to be commended, Come, Mrs. Doloran, be yourself again, and accept what can neither be controlled nor avoided. Alan will certainly marry this love of his, and if you continue to show your displeasure, you will drive him entirely from Rahandabed. I have heard you say that you loved him too well to give him up entirely; besides, how the country will talk if you permit this rupture to be. Call your accustomed good sense to you, and receive Miss Ned. Accompany Alan when he goes for her, and my word for it, you will be much happier than by seeking to gain your ends in this my word for it, you will be made in thi

manner."
But his arguments, weighty with her as they had been always heretofore, had to be repeated, and made still more forcible before she could bring herself this time to yield, and it was only when he had impressed upon her that Alan would have his way regardless of her, that she consented to send for her nephew. When she had thus consented with her usual talent for quick transitions of feeling she talent for quick transitions of feeling she pecame astonishingly changed, and Alah found her as ready to accede to his wishes as she was before opposed to them; nay, even eager to hurry their fulfilment. She could scarcely wait until morning to go

In the morning she insisted upon going in the same stylish equipage in which she had made her former call, and Alan, assured that she had the friendliest spirit. assured that she had the friendhest spirit, did not oppose her. He took his seat beside her without a word of remonstrance, and once more the good people with whom Ned sojourned were surprised by a visit m the wealthy and eccentric mistress Rahandabed. But this time, there was no loud and angry words from the lady to shock and amaze them, for she absolutely rushed at Ned and folded her in her ample arms in a way that took the girl's breath for a moment.

You dear, charming, sly creature," she "You dear, charming, sly creature," she said, "never to let me know that you had won 'Alan's heart; but then Alan tells me you didn't know it yourself. And how mistaken I have been to think he loved that bewitching Etna. And Mascar speaks so beautifully of you. What have you done to win them all? And me! Can yon ever forgive those dreadful things I said to you? But I didn't mean them, Ned; it was only my temper that spoke. Ned; it was only my temper that spoke. See how good I shall be to you, now." And Ned was subjected to another uncomfortable hug, while Carnew looked on with an expression of such amusement that it came near evoking from Ned ourst of laughter.

Mrs. Doloran had actually worked herself into feeling all that she said. Here self into feeling all that she said. Here was one of those shallow, emotional, though sometimes obstinate natures which may be easily turned, and she would continue to imagine that she had quite forgiven, and really liked Ned, while nothing occurred to lessen the esteem in which the young lady was held by Car-

now or Ordotte. Ned was triumphantly re-established in Rahandabed; the guests fawned upon her, those who most slighted her being most forward in their attentions; the servants paid as much court to her as to Mrs. Doloran, and that lady fairly lavished attentions upon her. Indeed, Ned might be said to queen it in Rahandabed, and often she was so happy she onestioned the reality of it all. Carnew most forward in their attentions; the ser was most devoted, he rode with her, walked with her, and was by her side constantly in the evenings.

She bore her honors with a sweet,

modest dignity; no one could detect an iota of pride or triumph in her manner; she was as gentle and simple and kind as her vicinity, and then she paused long in the old days, even insisting upon givenough to stigmatize Alan for his ingrati-tude, and to predict for him dire unhappi-Mrs. Doloran, until Alan interposed.

"You are not a 'companion' in that sense of the word any longer," he said. Sometimes Carnew yearned to ask about Mackay, for every word of what Edna had once said to him seemed to have been burned upon his brain; but as often he refrained from doing so. If she had been guilty of coquetry with him, a coquetry which had even sent him to his death, he did not, after all, want to know it, and if she were not, he would not for worlds pain her by letting her know that he had ever entertained such a suspicion. So he was silent on the subject, and she spoke only of the past as it referred to Dyke and Meg and her mountain home; she never only of the past as it referred to Dyke and Meg and her mountain home; she never spoke of Mr. Eigar, nor of her life in Weewald Place. It was such an unpleasant memory she could not bear to revert to it, and Carnew, divining her dislike to speak of it, would not intrude upon her silence by a single question.

She had not received any letter from Edna since Carnew's return from his

Edna since Carnew's return from his visit to her father, so she felt that she might with impunity refrain from writing to her cousin. She was most reluctant to write, as her letter would have to

ant to write, as her letter would have to contain an account of her engagement, and that might cause a pang to Eina.

The winter passed as never a winter since she was a child had passed to Ned before, for her life was a child had passed to Ned as the thought of Carnew's strong, true love thrilled her with delight, she exclaimed to herself:
"I am so happy; what have I done to

deserve it?"

It was only the calm before the storm.

A cup so bitter was to be ere long at her lips that her worst enemies might look on aghast while she drank it.

TO BE CONTINUED.

A LOGICAL THIEF.

I had come up from Bournemouth and one thing and another had detained me in town ; so I determined to return to my little suburban retreat at Alperton for the night and travel back to the seaside on the morrow. It was nearly 7 o'clock when I arrived opposite my little home. I had to pass it on my way to the general shop, where I had left the door key for safe keeping. looked up at my bed room window, when to my horror and surprise I saw the curtains move, then a long, thin hand, a man's hand, latched the window and disappeared. For a moment I felt frightened; the evening was fast fading into darkness. My cottage cught to have been as I had left it two weeks ago, empty, and yet unless my eyesight had played me some fanciful trick, there was a hand, and if a hand, as a natural sequence, a man. I do not know what made me do it, if it was the outcome of foolhardiness or cour or extreme nervousness, or age, mixture of all three, but I marched to the front door and gave a rat-tat tat that would have roused the seven

If it's a thief he will bolt, I thought and if—the door opened and a young man in his shirt sleeves stood before

me.
"Well?" said he interrogatively.

"Well?" said I, feebly. "Do you want anybody"
"Yes," I answered. "Is Miss Chris

"Yes," I answered. ine Smythe at home?" "Oh, yes; she expected you.

in, and mechanically I stepped in. 'Take a seat in the parlor," said he affably, and here I must apologize to any of my friends who read this. Christine Smythe, a woman noted for her strength of mind and immunity from feminine weaknesses, I who had always derided hysterical and fainting

women, well-I fainted. When I regained consciousness he was standing beside me with some brandy in one of my best wine glasses "Drink a little ; it will do you good,

"You know my name?"

"Yes. Now drink." I did so "I will draw the curtains and light the lamp, only don't you move He said the last three words in such a peculiar manner that I imagined it better to obey him, but I thought I would give a tremendous scream, if I could see anybody passing, and I looked out of the window

He had lit the lamp, and, having drawn the curtains, turned to me. I shouldn't do that," he said.

"Do what?" I asked. 'Scream for help if you saw anybody pass the window. I should have toand he stopped and smiled pleasantly

"Have to what?"

"Ever see a woman gagged, Miss Smythe? "No," I answered. I felt quite s creepy sensation all over me.

You will excuse my shirt sleeves but I took off my coat when I was working about the house this after He sat down on the easy chair opposite me.

He wasn't at all a bad-looking young man. In fact, perhaps he was rather handsome; and then his eyes were so ingenuous, his manner so candid.
"I suppose you are wondering who

I am?" he said, pleasantly. I looked round the room, and my ac customed eye missed my silver candlesticks, my beautiful clock, my bronze statuettes ; even the Persian hearthrug was rolled up and stood waiting in

corner
"Well," I said, "I should think you
were a-" I stopped. I was alone in
a country cottage with a desperate
criminal, and candor seems strangely out of piace. "Go on," he remarked, perussively.

"Remember that you are my guest, and that you will be treated with all the deference and chivalry which your charming sex commands; that is, of course, as long as you don't scream. I did not like to say a burglar ; be

sides, he was so unlike one; and as for calling him a thief, I couldn't and so I compromised matters and said, I suppose you-are-a robber.

Now, that is where you are wrong,

entirely wrong; and really I am sur

pardon the reflection on your sex-but who has written so clearly and explicitly on the questions of capital and abor and on the division of wealth, should call me a robber! Surely, Miss Smythe, the word is misplaced.

I really felt quite ashamed. "It is not often," he continued, "that in the pursuit of my profession I have the opportunity of a tete a-tete with a charming authoress whose books have given me such great pleasure, and if you would allow me to make use of the opportunity and converse with you, I should be obliged. Understand me, madam, I do not insist. The few things that I have thought worthy of collection are now mine, if not legally, at least morally. Shall we exchange ideas ?'

Involuntarily my eye fell upon a little sack in the corner of the room peeping out of the mouth of which I could discern the only piece of silver

which I possessed. I sighed.
"Why sigh?" he urged, "Surely
a lady endowed with so much philosophy as yourself has a mind above the trivial exchanges of every day life; or can it be that your books are only sham? Why, only lately a charming little treatise of yours fell into my hands during a professional visit which I paid one evening to the house of a well-known money lender. It was entitled 'The Inequality of Wealth,' a charming pamphet, most logical and so true." His expressive logical and so true." His expressive eyes dwelt upon me with an admiring

I began to feel indignant. "Surely," I remarked, with asper-ity, "having robbed me of my valubles, you can now spare me your brutal wit.

"Oh, madam, you pain me! But, with your permission, I will resume my coat. I made no response, but stared at

him in my iclest manner.
"Then, madam," and he put on his coat, "without your permission. there," he continued, "I am forgetting my duties as a host. While inspecting the lower regions I discovered six half pint bottles of champagne. Thre have gone—the other three are here. He placed two glasses on the table fetched a bottle from the sideboard, and continued: "Unfortunately, the nip pers are down stairs. To procure hem I should have to leave you. I

could not be so rude-ergo we must have recourse to the poker." He poured it out with a stendy hand, and I noticed with a pang that two rings I had foolishly left upstairs decked his aristocratic fingers. " It is rather an inferior brand," he

remarked, filling his own glass. "Accept my apologies. Madam, may I have the honor to clink glasses with you?

I tried to freeze him with a glance of supreme contempt. He looked at me, reproachfully. "Is it possible," he reproachfully. "Is it possione, reproachfully. "Is it possione, it has I am mistaken in maintain I have you; that your works, which I have studied with such delight and benefit to myself, are merely theoretical; that you, who have propounded a scheme perfect in every detail, a scheme by which Dives should share equally with the poorest of his brethren his ill gotten es, that you cannot rise superior to the annexation of a silver teapot or a little useless bric-a-brac?" and he con templated the empty mantelpiece and

the deserted sideboard. "Great heavens !" he said, sudden ly. "Why, you must take me for"-and he stopped. "Do you?" "Do you?"

"Yes," I answered, promptly "A thief or a burglar?" he asked.

" Both," I rejoined. "You misjudge me ; you do, indeed. You are very hard, very hard. The few years that I have been in my profession I have had many clients, never yet have I been called a thief. He heaved a deep sigh, and added by way of explanation, "You are the first one I have met personally." He took out my little silver watch. "You left out my little silver watch.

suavely, in answer to my look of recognition. "I see I have half an hour to spare and I will point out to you where you are mistaken, and if you would like to embody my short history in a news-article you have my sanction," and he

it on your dressing table," he said,

bowed graciously.
"With your permission I will take one of your essays as the text whereon to hang my sermon. The essay I refer to is entitled 'Oar Right to It is a charming piece of work for a woman-logical, clear and convincing. There is one passage only to which I will refer. It is impressed indelibly upon my memory." He took up the poker, opened another bottle of champagne, replenished the glasses, drank and proceeded. "The passage is this: All men who can work and who will work have a right, a divine right, to live, not exist merely, but to live, and share freely in the world's superb abundance.' Do you remember that

excerpt?' I nodded assent. "Well," he continued, "four years ago I was eighteen. I had just left Rugby, when my father, who had oc cupied a high position as a building society director, passed unobtrusively away to another sphere, leaving liabilities of about a million. The widow and the orphan, in fact, all the imbecile idiots who had lost their savingsvented their rage upon me. flagellated by the press, cartconed by the comic papers, and verbally assaulted at every street corner, so I changed my name and disappeared. You would be surprised at the difficulty a young man fresh from a public school experiences in obtaining ployment. In fact, there is none for him. It was then I came across your prised that a young lady, who is not little treatise."

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ARGUMENT COMMONLY URGED

matice of the offence.

Now, the dignity of God, whom man

offends by sin, is infinite, and the duties that man violates by offending God are the most sacred. They con-

clude, therefore, that the malice or

moral deformity of sin is the greatest that can be conceived; and that con-

sequently it justly deserves the great-

THERE IS ANOTHER ARGUMENT

which ought to commend itself to every impartial mind. The scriptures de-clare that nothing defiled shall enter

the kingdom of heaven, and that only the clean of heart shall ascend to the

mount of the Lord and stand in His

holy place. This truth of revelation is at once approved by our reason.

Let us represent to ourselves a man whose life is given up to the gratifica

orgies; surely, you will admit that in

the swift transition from time to etern.

elevation of soul, the love of God, and

the aspirations for the good, the beauti-

ful and the true that animated them in

their last moments, so shall the slave of

with the passions of an ill-spent life

seclusion of the convent or the stir of

population, the names of Jesus and

must be a proud thing to feel himself a

member of a vast community hat

spreads from the Andes to the Indus;

that has bid defiance to the vicissitudes

of fifteen centuries and adorned itself

with the genius and virtues of them all; that beheld the transition from

ancient to modern civilization, and it-

self forms the connecting link between

the old world in Europe and the new

the missionary of the nations, the as

sociate of history, the patron of art, the vanquisher of the sword."

trans mare current."

that he had in this world.

est of all punishments

"It has only been written a year," I

remarked triumphantly.

"Ah! well, some one must have anticipated you. There are burglars in ticipated you. There are surgars in the literary line, you know," and he smiled at me in a manner that made my blood boil. "Well, I determined to embark in this profession, which is merely a question of substraction and addition. For example, you have evidently a watch too many. I have none. dently a watch too many. I have none. I subtract one from you, and add to my that there never was a genuine in-belongings. One woman, one watch.

One man, one watch. Mind you, it is One man, one watch. Mind you, it is not a calling to suit a lazy man. I have had to work hard, especially during one three months. Well, I gradu ated by annexing coats. Then I took rooms in a fashionable locality, and was liberal with my patronage to West end tradesmen. Then, in the language of the dramatic profession. end tradesmen. Then, in the language of the dramatic profession, I rested a while, although I was not at liberty. For the last three years I have attached myself to this branch of the business. It seems to me so follows: and involves no hardship for any one. I enly visit unoccupied houses, and when people go away to the continent or the seaside they take all they want. What they leave they don't want. That's when I call."

"You will excuse my interruption," I said. "You have stolen, or thieved or substracted "-I was very emphatic
"all you want. Now please go."

"Pardon me," he said, "but you mistake our positions. I am your host, you are my guest"—he motioned me back to my seat—"and, besides"—he stopped, and his ingenuous eyes gave an admiring glance at my diamond ring -- " we have more subtraction and addition."

'Take it!" I exclaimed. "You are a pairry, low, plifering thief!" and I flung my lovely diamond ring on the carpet.
"No, rather call me," said he, grave

ly "a picker up of unconsidered trifles," and my jewel went into his

I had worked myself up into a fur ious passion and sat trembling with rage and beating the devil's tattoo with my foot. He put his arm on the mantelpiece and looked down on me. "Ah! there is no real philosophy in women," he said sadly. He looked at my watch again.

"Well, I must go. On! by the way, were you going back to Bourne mouth to morrow? "Yes; what has that to do with

"Oh, nothing, nothing; only it is most ridiculous of me. I am really most careless. You see, if you are go ing back to Bournemouth, naturally you would go back by rail." I looked up at him. "Naturally you would pay your fare," he remarked, as if he were following out some abstruse train of reasoning, "and possibly you have money, and I dare say - now tell me if I am wrong-it is in a purse."

I could not speak. I was dumb with rage.
"I must be frank with you. I am s little short now. In fact, aith ugh I have a few things in that sack, they are not immediately negotiable, and you must see the absurdity of me of-fering a cabman a silver candlestick for a fare. It would be undignified, would it not? I hate to trouble you,

and he held out his hand. You make my work so difficult, he said, with a reproachful glance.

I gave him my broach. Shall we never understand each

other? Allow me to unclasp it.'

thief and low class burglar."

cured me to the arm chair. "I am going to gag you with this." He took a thick antimacassar. "It won't hurt you. I will see you are

released in an hour." He finished his work, and stood gaz ing at me with sorrow. "Ah, woman, inconsistent woman, philosophy and legic are impossible to you, and you called me a common burglar!" He sighed sadly. "Well, perhaps I am," sighed sadly. "Well, pernaps and he kissed me on the forehead.

Black and White. ALL ELSE SHALL PERISH

Learn thou to part with an intimate and reloved friend for the love of God, nor take it to heart if thou be for saken by thy friend, knowing that sooner or later we must all be separ ated. In Ged thy love for thy friend ought to stand, and for God is he to be loved, and without Him frienship can neither prosper nor last, nor is that love pure and true which He doth not Remember that all shall perish that cometh not of Him.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

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The Public stould bear in mind that DR. The Public stould bear in mind that Dr.

Thomas Eclierrate Oil has nothing in common with the impure, deteriorating class of so called medicinal oils. It is eminently pure and really efficacious—relieving pain and lomeness, stiffness of the joints and muscles, and sores or hurts, besides being an muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints,

tone quite loud enough for everybody in the car to hear. At first we thought the young man must be one of those with the young man must be one of those or in the car to hear. At first we thought the young man must be one of those with young man must be one of those or in the car to hear. At first we thought the young man must be one of those with young man must be one of

A Dablin tradesman was convicted before one of the police magistrates of some act of violence. He protested that he would not harm man, weman or child in a thousand years if it were not for "that blackguard drink"
True for you, my poor man, and true
for many another evil deed and evil doer! A good authority has stated I not a drunken father or mother. An eminent judge of the English divorce court (Sir Creswell Creswell) had given it as his opinion that "more than

convert, Sir Henry Hawkins (now Lord Brampton), one of the most experienced of criminal judges, said at Stafford in 1890, that "at least 80 per cent of the punishable crime of the country was caused by drink." Still more the crimes that the law does not punish, the sins that defile the soul and offend the all-seeing, all-pure eye of God. Then, as for other evils, intemperance is responsible for poverty and sickness and miserable homes far beyoud all other causes. Dr. Edgar Sheppard, medical superintendent of Colney Hatch Asylum, calculated that 40 per cent. of the inmates admitted into that institution owed their sad condition, directly or indirectly, to alcohol; and Sir Andrew Clark said that of those whom he attended in the public hospital—ten thousand each year-seven out of every ten owed their ili health to the use of alcohol,

considered excessive. No wonder, then, that Father Bernard Vaughan, S J., should denounce this vice as a cruel thing, an accursed thing. But we may quote at some

length the passage which ends with denunciation :"Man is the living image and like ness of God. God is a spirit; He is knowledge, He is love, He is free dom. And what is man if not knowledge, love and freedom? He has knowledge in his mind, love in his heart, freedom in his will. And in this, his threefold power, resides man's likeness to his Maker. Observe, you and I are like animals in so far as with them we possess a bodily organ zation, move, eat and feel; but inas much as we possess an immortal spirit, and know, and love, and will, we dif fer from them and are like the great God. Behold the drunkard as he reels out of the public-house, and tell me, can yob bring yourself to believe that such a one had ever been made to the likeness of God in his soul, or, for the matter of that, to the image of the beast in his body? Look at him. Do you think that creature has a mind capable of conceiving one noble thought, or possesses a heart capable of holding Where is his free any pure love? dom of will? Is he capable of choos ing between good and evil, right or wrong? Look at him again! Ob serve how he keeps the commandment of the law, and be satisfied. Does he love God? No, for, as the apostle says, he has made his belly his God.
Does he reverence God? No, else he would not biaspheme His holy Name. Does he keep the Sabbatt? No, for the public bouse is his church. Does he benore his is his church. Does he benore his mother, his wife, or his chief? No, for the fish and to or clear he would not raise a hand to or clear he storm of ages, and such particulars to the clash of nations. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars of himself and courses by mall for those who council and the clash of nations. It is on over the storm of ages, and such particulars of himself and course by mall for those who council and the clash of nations. It is on over the storm of ages, and such particulars of he paticulars of he paticular and course by mall for those the course by mall for those th he would not blaspheme His holy The bracelet was gone.

"And now, good by," he said, holding my hand reverently. "I have often thought of abandoning this partial line of the profession and embed in the barking in a more recognized branch. restrain his passions? No, or else Colleagues of mine tell me there are he would not court the society of many openings in the city of London the unclean. Does he respect the as a director or as an outside stock rights of his neighbor? No, else he broker or as a company promoter. In would not leave his family to famish that case, Miss Smythe, it may only be for want of food. You see, so far Au revoir. I trust I have treated you as the drunkard is concerned, the as a gentleman."

"You are a contemptible, common they were not. He is not a man at all, thief and low class burglar."

He tied my hands with a piece of Created a little lower than the angels, he has made himself a little lower than the beasts. Oh, great God in heaven and this is the creature that Thou didst make to Thine own image and

DO THE PRIESTS DESIRE A POLITICAL PARTY?

Matthew Russell, S J.

likeness? Oh! what a cruel thing.

what a cowardly thing, what an ac

cursed thing, is drunkenness?-Rev

The misinformation affoat concerning the proposed Catholic federation is most remarkable. The Protestant papers, with a few honorable exceptions, have already sounded a note of alarm, and raised the cry that Catholies are getting together for a political purpose. Even among Catholics of a certain type there exists an idea on the

matter that is grote: quely erroneous The other day in a street car we overheard a few sentences of a discussion on this matter between two men manifestly Catholics, which showed us how mistaken the notions of some of our co religionists may be. One sentence, and that which first attracted our attention, was uttered by a man quite youthful in appearance, and ran

Now the priests are trying to get the "Now the priests are trying to get the Catholic societies together, to form a Catholic political party, and after a while they'll bost the country, and a man can't have a decent coat on his back without asking their leave."

This was spoken in an indignant tone quite loud enough for everybody subject in the car to hear. At first we thought view.

"THAT BLACKGUARD DRINK." in his outward appearance at least, indicating a marked intellectual superiority. So we concluded that he was just an ordinary young man-a Catholic - whose reasoning powers had been warped by reading stupid editor ials on Catholic affairs, penned by men whose lack of information on any given subject is no bar to their writing about it.

Of course the young man's statement showed that his ignorance was extensive. It proved that he had read very little about the subject, and that what he had read was written by those who did not understand, either through their own carelessness or their own obtuseness, the first principle of the federation movement.

In the first place, the federation of Catholic societies has not for its object the seeking of political place or power for any Catholic. No sensible Catholic will deny that the pushing forward of some four a religious to the catholic sensible ca of some of our co-religionists into po-litical office would be disastrous, as it is disastrous now. Much better would it be for many of them never to aspire to office. Much better would it be for the Catholic Church, whose unworthy sons they are and whose good name suffers for their misdeeds. The idea of a Catholic political party does not appear in any of the pronouncements from priest, prelate, or layman on the federation of Catholic societies, that we

have seen, as yet.
Secondly, the movement is one which will be entirely in the hands of the laity-that is, if it ever really emerges from its present nebulous state-and with which the clergy will have but little to do. It is essentially a lay movement. It will seek justice, not favor, for Catholics. It will seek to have the principles of the con-stitution of the United States applied to matters where now they lie in abey not always in a degree that would be

ance. The priests will not try to "boss" it, as this young man fears. Catholic priests in the United States have never interfered in politics. It would be going against all the traditions of the Church in this country were they to do so now. There is abcolutely no foundation for the notion that they ever will, except in the imagination of ignorant people who like to frighten themselves and others with mental bogies. No other body of men in this country has such a record for attending to their own affairs and let ting politics strictly alone as the Cath olic priesthood. In spite of this, they have been decried by ignorant and malicious sectarians so constantly, and with so much vigor, that, as we have seen in the case of this young man, the minds of even Catholics are tainted

with fear and suspicion. This is proof of the necessity of a movement such as we hope the federation of Catholic societies will inaugurate-a movement to enlighten outsiders and ourselves as to our wrongs and our rights; a movement to educate our own people in loyalty to one another and to the Church. The movement, properly conducted, should extend the horizon of knowledge of such men as our friend of the street car. He will then know that there is A PROTESTANT DIVINES TRI something in the world besides politics worth thinking of, worth working for. With a broader and more discriminat ing knowledge, a needed self-respect may be expected to show itself, and possibly this self respect may prevent him from repeating, parrot-like, the senseless twaddle of the daily papers. cently in London, wrote of the Cath--Sacred Heart Review.

recognize, but do we, in actual, every day life, regard the flesh as an enemy What do we do to overcome that enemy? Do we do anything against it voluntarily? We do abstain from meat on Friday, we do fast a little some time; we do go to Mass on some Sunday when we'd like to loll in bed we do avoid getting drunk; we are not so careful to not eat more than we need; and we observe the chastity of our state of life. But these are all ob ligatory. We have to subdue our ody to this extent under pain of sin; and some of us, indeed, are no mor faithful in this respect than we ought

But what do we do against the flesh enemy, of our own accord? We coddle our body every day; we gratify it more than necessary every day; we feed it three times every day; we study to keep it pleasantly cool in summer and comfortably warm in winter. But what do we do against it, to conquer it, to put it under subjec

Do we realize that it is one of our greatest enemies? - Catholic Colum bian.

ETERNAL PUNISHMENT.

Reason and Revelation Alike Proclaim

No article of the Christian creed has been so vehemently assailed as the doctrins of eternal punishment, writes Cardinal Gibbons in the Baltimore Catholic Mirror. It is denounced even by some professing Christians as unjust and cruel and in conflict with our ideas of divine clemency.

That revelation proclaims the exter nal exclusion of the reprobate from the kingdom of heaven cannot be reasonably questioned, and, therefore, we need not dwell at any length on the subject from a scriptural point of

ENGLISH SPEAKING CATHOLICS

into life everlasting." The duration of punishment and of bliss is declared There is the sound and feeling of a be the same Now, as the eternity of happiness is admitted, so, too, must the eternity of misery. St. Paul says: "The works of the flesh are manifest, triumphant march in the record of the progress in English-speaking countries as summed up by Bishop Spalding in his recent great sermon on "Education and the Future of Relig which are fornication, murders, drunk-enness and such like, of which I foreion." "A hundred years ago," says he, "those who spoke English did not tell you, as I have before said, that they who do such things shall not ob tain the kingdom of God " I might count at all in the Catholic Church. They were few, poor, ignorant. Their fathers had held to the old faith at the cost of all the earthly things that men by divines to demonstrate that the most seek and cherish. In England they were a handful, forgotten doctrine of eternal punishment is not incompatible with our ideas of God's justice and elemency. That penalty, they say, is just which is in proportion and forgetting. In Ireland they were ground by the penal laws, a system for tyranny the best adapted of to the malice or moral deformity of the any ever contrived by the ingenuity of oppressors to degrade and dehumanize But everlasting punishment is in a people. In America they were a small body confined to a few counties proportion to the malice or moral de-formity of siz, which is an offence in Maryland and Pennsylvania, with against God ; therefore, the penalty of everlasting punishment is just. The malice of any offence depends chiefly out education, without it fluence, with out consideration. It would have been deemed as improbable that the worship on the dignity of the person offended of Jupiter should revive among us as and on the special relations that exist between the offender and the offended. that the Catholic religion should re-So that the greater the dignity of the person offended and the more sacred the duties violated, the greater is the "What a marvelous transforma

tion," he continues, "has taken place in the last fifty years, for it is scarce-ly longer than this since the Catholic revival in the English speaking world began. More than one-fifth of the bis hops who govern dioceses are now found in the British Empire and in the United States. The Catholics who speak English are 20 000 000 or more. In the last half century they have built probably as many churches, schools, convents, and institutions of charity as the 200 000 000 Catholics besides. There have doubtless been losses, but in the midst of struggle and battle loss is inevitable. Has there, then, been no falling away from the faith, no decay of spiritual life among the Catho lies of other nations? Are not our losses in America to be attributed largely to the indifference or ignor-ance of many of those who have come to us from countries that are called Catholic? The root of the evil lies tion of his sensual desires, "whose god is his belly," whose imagination reelsewhere than in our own country. veis in scenes of debauchery, whose heart is estranged from God and His Nevertheless, the history of the Church in the English speaking world during law. Suppose he dies in one of these the nineteenth century is one of rea and great progress; and there is good reason to think that we shall continue ity he does not pass through a purifying ordeal to fit him for the kingdom to advance, since both priests and people are animated by the εpirit of of heaven. The sleep of death does not alter the dispositions of his heart; confidence, of courage, of generous zeal and devoted loyalty to the faith." for just as we are assured that the blessed will bear to the future life, the

ST. PHILIP OF JESUS.

Felipe las Casas was born in 1572 His early life was not edifying. Many were the tears and prayers of his lust awaken in eternity encumbered with the passions of an ill-spent life mother for his conversion. Hoping Cœlum, non animum mutant, qui that he would do better if he were re moved from his evil companions, his father sent him to Manila, where he Even as they who cross the sea may change the clime, but not their dis-position, so in crossing the sea of life life in the Philippines was no better than it had been in Mexico. He the sensual man lands on the shores of squandered his fortune, almost ruined eternity in the same frame of mind his health, and found himself in as desperate straits as was the predigal of the gospel. Then, like another Augus tine, he gave up his wicked life, turned to God and resolved to serve BUTE TO THE CATHOLIC Him with his whole heart and soul for the rest of his life, and he did. He Dr. James Martineau, a voluminous author and by universal consent one of the profoundest thinkers and meta became a Franciscan friar, entering their convent in the city and by word and example he encour aged all he came in contact with to b true followers of Jesus Christ. olic Church:
"Long and far was this Church the

"Long and far was this Church the After an absence of several years, sole vehicle of Christianity, that bore he left Cavité to visit Mexice to see his out of utter barbarism. It stood by the desert fountain, from which all mod the Franciscan friars at Czaca and ern history flows, and dropped into it the sweetening branch of Christian truth and peace. It presided at the birth of Art, and liberally gave its traditions into the young hands of color and design. Traces of its labors and were to die and saw the twenty six ditions into the young name of the when the wenty six and design. Traces of its labors and were to die and saw the twenty-six of its versatile power over the haman crosses prepared for them, and them. mind are scattered throughout the sentioners with their spears and iron globe. It has consecrated the memor bands, and the crowds of Japanese ies of the lost cities of Africa and given | waiting for the execution, the martyrs to Carthage a Christian as well as a actonished the pagans by a tremendous classic renown. The mountains of short of joy. Philip could be heard Switzerland have heard its vespers above the rest, as he stretched out his mingling with the cry of liberty, and its requiem sung over patriot graves.
The convulsions of Asiatic history have failed to overthrow it; on the heights of Lebanon, on the plains of Armenia, ing, O fortunate vessel, whose ship in the provinces of China, either in the such great gain !" One of the iron bands with which

Mary still ascend. It is not difficult to Philip was fastened to his cross became understand the enthusiasm which this displaced, caught him about the neck, ancient and picturesque religion kind-les in its disciples. To the poor peas-ant who knows no other dignity it ecutioners put an end to his sufferings by driving a spear through his body, thus giving him the martyr's crown ahead of his twenty five companions

Let me give up all regrets for the past, all Lot me give up an regrets for the past, at the present, all anxieties for the future. I will leave all to God and place at my burdens in His hands.—Mrs. Craven.

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CATHOLIC HOME AND LITTLE

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We have a few of Benziger's Carnolic Home Annuals for 1900 still in stock, and should be pleased to mail same to any of our readers, for the sum of 35 cents in stamps.

The boys and girls who have purchased copies of this little Annual are deligated with it. It is within the reach of sil, as it costs only 5 cents. The stories are interesting and instructive, being written especially for the young readers of this little book. The illustrations are numerous and pretty.

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The Catholic Mecord Published Weekly at 484 and 486 Richmond street, London, Ontario.

EDITORS : BEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels." THOMAS COFFEY.

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Oorrespondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must each London not later than Tuesday morning.

Arrears must be paid in full before the paper san be stopped.

when subscribers change their residence it is important that the old as well as the new ad-dress be sent us. LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manser in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the taithful. Therefore, with to the taithful.

he faithful.

sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London, Saturday, January 26, 1901. MORE PRIESTS WANTED.

The Rev. Father E. H. Fitzgerald, Chaplain of the 22nd United States Infantry, writing from Manila, under date October 6, declares that he has become attached to army life and would not give it up for a good deal, as it affords magnificent opportunities for doing good for the soldiers and for religion. He is the only Catholic chaplain in Manila, [and consequently his life is exceedingly laborious. He thus speaks of the importance of having more priests to labor for the salvation of souls in that difficult field :

of soils in that dimential in the collection of the collection of

THE QUEEN.

The health of Her Majesty Queen Victoria is said to have been recently greatly impaired. Her malady would be curable in a younger person, but in consequence of her great age the medical advisers in attendance have serious apprehension of the result of her pres ent condition, which though not imme diately likely to prove fatal, is sufficiently serious to cause alarm as to results. She is advised by her physicians to ab stain entirely at present from transacting business. Her age on the 18th of January was eighty-one years and two hundred and twenty nine days, which is exactly the age at which her grand. father, George III., died, so that she is now the oldest sovereign who has ever returned to England There to considerable talk of appointing the Prince of Wales Regent, but it is a point settled by law that this can be done only by Parliament. It appears to be not improbable that Parliament may be assembled before its proper time, which is February 14, in order to make the appointment.

Later intelligence is to the effect that stricken with paralysis, and her death

may occur at any moment. LATEST-The Queen died on Tues-

day at 1 15 p.m.

A TIMELY APPEAL.

His Eminence Cardinal Gibbons, preaching in the Cathedral of Baltimore, on Sunday Jan. 6, the feast of the Epiphany, made a most touching appeal to Christian people in favor of the preservation of peace among Christian nations, a full report of which we published last week.

In view of the fact that three pro longed and great wars are at present being carried on-the war of the United States against the Filipinos, the South African war between the Afrikander Dutch and the British Empire, and that of the allied European powers against the Chinese-His Eminence's appeal is most timely. His Eninence said in the conclusion of his discourse :

"The teachings of the Gospel form the only basis of peace for the rulers of the earth. All the arts and resources of diplomacy will be in vain, all the courts of arbitration and peace conferences that ever shall assemble will avail but little, as experience demonstrates. All their deliberations will be so much waste paper, unless their decisions are guided and framed under the invocation of the Lord of Peace, who sits enthroused on the Cross"

This is the keynote to the secret of preserving peace. Nations, however, in their greed for extended authority, scarcely ever think of framing their conduct on the precepts of the Gospel, about \$27,000.

but fashion it from their lust for power. May the time come when Christian nations shall follow more closely the commands of the Prime of Peace.

SIR FRANK SMITH.

"He lived in the past." Such was the thought frequently expressed of late by old friends who called upon Sir Frank Smith during his protracted illness. Although, however, it might be said "he lived in the past" never for a moment did he neglect the duties and responsibilities of the present and the future. What a beautiful and consoling thought: "He lived in the past!" He loved the past. He vividly remembered the past. And he had good reason to do so, for his was a noble and glorious past. Few of our great men who have gone down to the grave have had as little to regret in taking a final review of their life work.

We knew Frank Smith as a young man in our city of London. This was in the fifties, and every fibre of his being seemed permeated with the noble resolve of making for himself an honorable name and fame in this beloved Canada of ours. He had no bad habits or instincts to drag him down. wards, and his programme of life was simple and direct: straightforward in speech and act-honest alike in small as in large transactions. Particularly noted was he at all times for helping a deserving friend or a worthy object of charity. It would, indeed, be difficult to enumerate the cases wherein Frank Smith's good counsel and open purse served to set a struggling fellow-citizen on the road to prosperity.

His wealth, it is true, makes a goodly sum, but never can it be said that it was built up by chicanery, by miserable parsimonionness, by creating misery amongst his fellow-beings or by making a demand for the " pound of flesh" in order that he might possess his own. No! The wealth he has left to his heirs is the product of honest and laborious work and of honorable and successful ventures in the commercial world.

"He lived in the past." Would that our young men would take Frank Smith for a model ! How many of them, as they live to day, will be able to say i firmed by the Roman Congregation on their bed of mortal sickness, and as they are about to depart from this world, they have as few regrets upon which to look back. Rather, alas will many of them be filled with shame by a backward glance at their early lives when they take account of the years frittered away in idleness, or in something worse than idleness. We would advise them to take thought before it is too late. With Sir Frank Smith as a model, their lives can be made honorable and useful.

True as steel was Sir Frank Smith to his native land - good old Ireland. True, also, was he to Holy Mother Church, and to her his heart was ever deeply attached.

We join our prayers with the mul titude that the soul of the good and great and noble hearted Frank Smith may enter into eternal glory.

A BEAUTIFUL WORK OF ART.

We learn that the new canopy which has been recently erected over the main altar of St. James' Catholic Cathedral Her Majesty is worse. She has been of Montreal has added very greatly to the beauty and ornamentation of that already magnificent church. The Cathedral itself is a reproduction of St. Peter's Church, Rome, but on a much smaller scale, being about one half of St. Peter's in all its dimensions, and the new canopy is also on the same scale of one haif the dimensions of the canopy over the grand altar of St. Peter's. Thus the St. Peter's canopy is 100 ft. high, while the new one of St. James' in Montreal is 50 ft , and so on in proportion.

The new canopy is a gem of art. It was made by Mr. J. Arthur Vincent, sculptor, of Montreal, and it is in every respect, except in size, a perfect copy of the original at Rome which was erected in the fifteenth century, and has been since the admiration of all visitors to the Elernal City.

The artist had some difficulty in ob taining permission to take a copy of the St. Peter's canopy, as it is not desired that the works of art in St. Peter's should be closely imitated elsewhere, and we understand the permission of the Holy Father had to be obtained before the requisite leave was granted. This permission was obtained, however, owing to the great respect and esteem with which Archbishop Bruchesi was given.

The new canopy is in bronze, and weighs 11,000 pounds. Its cost is

THE DELPIT CASE.

Much comment has been written in the columns of the daily papers regard ing the now celebrated Delpit case. which in a nutshell stands as fellows:

Mr. Edward Delpit married Miss Cote in Montreal on May 2ad, 1893, before the Rev. William S Barnes of the Unitarian Church of that city.

At this time both parties were reputed as Catholics, and as a matter of course much scandal arose out of the fact that they presented themselves before a Protestant minister to be married, contrary to all the laws of the Catholic Church.

Such a marriage as this is declared by the Council of Trent to be null wherever the decree to this effect has been duly promulgated, as is the case in the Province of Quebec. A valid marriage in the Catholic Church, being consummated, cannot be dissolved except by the death of one of the parties, but such a marriage as that contracted by Mr. Delpit and Miss Cote is not regarded by the Church as a marriage at all, owing to the fact that it is clandes-

tine. If Miss Cote had been really a baptized Protestant, the clandestinity would not have prevented the validity of the act, and the Church would have regarded the marriage as valid though illicitly contracted, as the Catholic party would have participated in her immunity from the law of clandestinity. Hence, as Mr. Delpit has been always admittedly a Catholic, the question of validity in the eyes of the Church turns upon the Catholicity of Miss Cote. This lady was baptized a Catholic on March 9th, 1877, and made her first Communion and was confirmed in Montreal on May 24th, 1888.

She had never renounced her Catholic faith, at least by any public declaration, and according to the laws of the Church she was to be recognized as a Catholic subject to those laws. Hence, according to the Church laws, she could be married to Mr. Delpit only by a Catholic priest, and the Church Court could come only to one decision, that her actual marriage before a Unitarian minister was null from the beginning, and this was actuually the decision, which has been conacting in the name of the Pope.

Hence this is not a case of divorce or of the annulment of a marriage by the Church, which is never permitted on any consideration.

The trouble which has arisen out of the matter arises from the fact that by the laws of Quebec Province, the law of the Church is also the law of the land. There is no reason for the excitement which many of the Protestant associations and Evangelical Societies are attempt ing to create on account of the present state of the matter. The parties should not have contracted a marriage in violation of their duty as Catholics, in the first place; but as they did so they must abide by the consequences of their act. Mr. Dalpit is the person who wishes that the nullity should hold, and he has the right to refuse to be married validiy now. If he desired that the marriage should be legalized, the impediment could be removed by dispensation properly obtained from the Church which created that impedi ment of clandestinity, but there is no law to compel him to have the impediment removed, and the marriage reval-

HAZING.

An investigation has, been going on for some time at West Point Military Academy into the practice of hazing as carried on in that institution. The practice is, indeed, contrary to the rules of the Academy, yet, with a strange inconsistency, it has been connived at by the faculty, who have been always aware that the young men of the institution in the lower classes were subjected to the most cruel treatment by their seniors, yet this was connived at, or even encouraged, under the supposition that this ordeal contributed toward making the cadets better soldiers, and more capable of undergoing the hardships of a soldier's

The punishment which it is usual to inflict upon the men of the fourth class was so severe that recently there were at least two deaths as the direct result of hazing, the treatment inflicted being brutal to an extreme.

is regarded by the Pope; and at His one thus called upon had to encounter athlete, the purpose being not to test of a practiced boxer.

dition.

The investigation now going on is being conducted by a Committee of Congress, which has at the present it is understood that the revelations made at the West Point Academy will be the basis for drastic changes to be made in the future manner of training the cadets.

On the 15th inst. there were many sensational revelations in the course of the examination, and these gave rise to most severe denunciatory remarks from members of the investigating Committee,

One of the upper class witnesses, Cadet Deen, had been many times called upon to inflict beatings upon the juniors, and in giving his testimony he declared that he could only recollect the name of one cadet on whom he had inflicted a severe thrash ing. There can be no doubt that his want of remembrance on this point came from his having a very "convenient memory." It is an evidence of the general demoralizing effect of the hazing practice that when Representative Driggs asked Cadet Deen if it was through his convenient memory that he could not recall the names of other ill treated students, there was a storm of hisses through the room, from the women in the audience as well as the men, because, forsooth, they could not endure this reflection which seemed to impugn the truthfulness of the witness !

Judge Smith questioned Cadet Barnes, who is on the eve of gradu ation. The Judge pointed out that the witness' statements showed the first-class men to be "arrogant, igporant, and conceited." inasmuch as they contend that the fighting code current in their class has their approval, though it it contrary to the writ ten rules and regulations of the Acad emy, which have been drawn up and adopted by military officers of the highest standing.

Mr. Driggs of Brooklyn also examined this witness, eliciting the admission that when a fourth class man is called out to fight, he cannot refuse without incurring even worse treat ment, or what is regarded as worse, as the refusal would be an excuse for constant annovances and social degradation which would make life in the institution intolerable. Yet, when thus called out, it is well understood that being untrained in the business, he is to undergo a sound drubbing at the hands of the first class athlete against whom he is pitted. According to the witness the students' code is such that "it is understood when a fourth class man is called out he is to be whipped."

This testimony elicited from Repre sentative Driggs the following indigpant protest, which is none too strong :

"Young man, this dishonorable practice hich you have described would not be lergisly any athletic club in the world. tolers? All any athletic club in the world. I am an admirer of good boxing and wrestling myself, and I never heard of such a cowardly method of matching men as your code calls for. The upper-class man who is a party to the calling out of a fourth class man for the purpose of having him thrashed is a coward, and the fourth class man who is beaten is nothing else than a hero."

Albert R. Dockery, another firstclass cadet, testified that he had seen several fourth-class cadets very sick after going through the terrible ordeals to which they had been subjected. This was called "exercising" them.

A young cadet named MacArthur had been " exercised " by Cadet Dockery and had been attacked with convulsions after going through the exercise, but Dockery declared that he had not heard of this until the present investigation began. When asked if he had heard that MacArthur had been sick, and that cotton was put into his mouth, he admitted that he had heard of the illness, but not of the cotton or convulsions.

He admitted also, in answer to direct question, that he had treated MacArthur cruelly, whereupon Driggs burst out into the following torrent of invective :

"Well, young man, tor your information I will tell you that I think it was atrocious, base, detestable, disgraceful, dishonorable, disreputable, heinous, ignominious, ill-famed, nefarious, odious, outrageous, scandalous, shametul, shameless, villainous, and wicked."

Dockery was overwhelmed by this vigorous denunciation, and being to depend upon the Catholic party for questioned further by General Dick, said he was anxious regarding the occasion. The Catholic party might condition of MacArthur when he be relied upon to give M. Waldeckheard of his illness, yet his anxiety Rousseau a generous support if he was not so great as to make him bring One of the practices was to call out him aid. The General also took the the junior cadets to fight, when the witness severely to task for taking ists may be seen in the vote they gave part in unmanly methods of forcing a against the Government on this occa-Grace's earnest request the permission an upper class man who was a trained newcomer to sure defeat at the hands sion. They are not satisfied with the

battered to an unrecognizable con- bill the revelations made at the in- bargain. The Chamber indignantly vestigation gave rise to strong comments on the brutality of hazing. Mr. Allen Money, the member for Mississippi, was particularly vigorous moment under consideration a bill for in his language, denouncing the practhe reorganization of the army; and | tice as an "evidence of brutality and cowardice." Continuing, he declared that any student whom his fellows might attempt to haze would be justified in killing his assaliants. As far as himself was concerned, he declared that "if he were a cadet on whom such an outrage were practiced, he would kill his assailants if he had to wait one hundred years for the oppor-

> tunity. We are not surprised that in a mili tary institution like the West Point Academy, the practice of hazing should be somewhat more brutal in its excesses than in ordinary colleges, but in every case it is a barbarous prac tice, made more pernicious in the case of a military institution from the fact that the young men there are under the impression that such disgraceful proceedings fit their comrades for a soldier's life. No doubt the legislation which is to be put into effect by the bill now before Congress will attempt to apply a remedy to the evil in the military academies. But hazing being always brutal, repressive measures should not be limited to the military colleges supported by the nation, but should be extended to all educational institutions.

THE FRENCH GOVERNMENT AND THE RELIGIOUS ORDERS.

A despatch from Paris states that the question of the Pope's letter to Cardinal Richard, complaining of the proposed attempt of the Government to suppress religious orders by means of a new law which has been brought before the Chamber of Deputies, was brought up in the Chamber on January 14th.

M. Marcel Sembat, a Radical Social ist Daputy for the department of the Seine, introduced the matter on Jan. 10th, by an interpellation to the Government whereby he intended to force the Government to take some action to resent the Holy Father's protest against the bill, this protest being regarded by M. Sembat as an undue attempt on the part of the Pope to "influence the internal policy of France."

M. Waldeck Rousseau asked that the interpellation be allowed to follow the order of the day. The Chamber rejected this suggestion, but agreed to a subsequent request of the Premier that the discussion of the matter should be taken up on Monday, the 14th, before the debate on the Law of Associations, which is the proposed law intended to effect the suppression of the religious orders

It was in consequence of this agree ment that the debate took place on the 14th.

The right of the Holy Father to raise his voice when religious interests were imperilled, was defended by M. Ribot. the former Premier of France, who was loudly applauded by the Rightists and Centrists of the Chamber.

Mons. Sembat's motion was defeated by a vote of 310 to 110. This is an nounced in the headings to the Associated Press despatches as a "refusal to notice the Pope's letter," and as a vote to sustain the course of the Gov. ernment. We do not regard it in this light, though it is difficult to forecast what action the Chamber will take, as it is to be feared that any anti Catholic law which has the support of the Government will be sustained by the Chamber as at present constituted. We are of opinion, however, that the discussion and vote are rather a warn ing to the Government that it must retreat from its attitude of hostility to re ligion, than an encouragement to go on as it has been doing.

It may be said, indeed, that with us, "the wish is father to the thought;" and this may be so to some extent, yet we have quite as good grounds for our interpretation of the situation as have the daily press. In the first place it will be seen from the report of the matter that the Right and Centre of the Chamber opposed Mons. Sembat's motion to a man, as they include the thoroughly Catholic members of the House. Hence, Mons. Waldeck-Rousseau had his decisive majority of 200 on this would follow a moderate course of policy, but the unreliability of the Social. scandalous proposition of the ministry his courage and ability in an equal While the debate was going on in to suppress the religious orders, but the merit of the redemption of Christ. contest, but to mani him till he was Congress on the Army Reorganization they wish to insult the Pope in the .

rejected their proposition ; and from this it is not unreasonable to infer that the extreme and anti-religious bill which was the occasion of this episode does not really meet with the approbation of the Chamber of Deputies. In fact the Ministry were easily beaten when they proposed to delay the consideration of Mons. Sambat's motion till it should be reached in the ordinary course as an order of the day. What was the significance of this vote?

To us it appears clear that the Deputies who are ready to support the Ministry through thick and thin voted for this proposition, and that it was negatived chiefly by the Catholic and moderate Deputies as a warning to the Ministry that they accepted M. Sem. bat's challenge, and would have his proposition voted on and beaten before the discussion of the principal issue. Thus the Premier might learn, if he can read the signs of the times, that it is time for him to pause in his career of opposition to religion.

The Catholic people of France cannot remain always apathetic to the petty persecutions to which the Catholic religion has been subjected, and we are prepared to find at any moment that they shall have risen up to bring these to an end. We should not be surprised to learn that M. Waldeck-Rousseau will find in the recent vote the premonitory symptoms of a reactionary storm which will overwhelm his ministry unless he be wise enough to bend to the blast, by withdrawing the obnoxious bill on which he relies for the suppression of monastic houses.

The Holy Father, in his letter to the Cardinal, boldly states that the religicus orders have been of great benefit to mankind, and especially to France. In the far East they have given France prestige, and even more substantial benefits by being under the French protectorate, which the Pope has hitherto maintained with all vigor even though there has been strong influence brought to bear to put an end to the glorious position which France has had in the East, ever since the time of the crusades, as the protector of all Christians. The Pope gives Cardinal Richar! to understand that the Christians who need a protection are in the main under the care of religious orders, and if France suppresses these orders it will be necessary to look for another protector of Eastern Christianity. It would be an anomaly for the religious orders to look for protection from a power which suppresses them at

Will M. Waldeck · Rousseau take the hint?

Translated for the Freeman's Journal. EXTENSION OF THE UNIVERSAL JUBILEE.

Celebrated in the City in the Year of Whole Catholic World,

ANTS OF GOD, TO ALL THE FAITH-FUL WHO SHALL READ THESE LET-TERS, HEALTH AND THE APOSTOLIC

BENEDICTION. The sacred season which we closed sesterday with the solemnities of relig ion was a source of joy to us while lasted, and will leave many grateful memories behind it. For the Church's desire and her sole aim in renewing this celebration after a lapse of seventy five years was to give a salutary imulus to men's minds, and this, with God's help, we are seen to have attained. The number of those who have with gladness and eagerness striven to avail themselves of the extraordinary privileges of gaining the sacred Indulgences has not been small-it has run into the hundreds of thousands and has been made up of all classes of soci

It is beyond all question that multitudes of souls have thus been cleansed by salutary penance and renewed to the life of Christian virtue, and we have every reason to believe that from this head and source the Catholic name has derived a fresh influx of faith and devotion all over the world.

Following the example set by our predecessors on such occasions, we now intend to enlarge still further the bounds of Apostolic charity by offering more ample opportunity for obtaining the favors of heaven. determined to throw open to the faithful in all parts of the world during the first six months of next year treasury of sacred indulgence which has been entrusted to us, and which has been put within the reach of the faithful in Rome during the last twelve months, for this design will, we think, serve greatly for the revival of Christian morality, for knitting men's hearts more closely to the Holy See, and for obtaining for the people at large those other blessings of which we spoke at length when we first proclaimed the Great Jubilee. It will also be a fitting dedication for the opening of the new century, for we know of no better way in which mankind can initiate a new century than by availing themselves abundantly of

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e think. f Chrismen's ly See, ople at st pro-It will for we ry than antly of Christ. but that

all the children of the Church will welcome this unusual means of salvation in the same spirit in which we offer it. We are sure that our venerable brothers, the bishops, and all the clergy, will, with their tried vigilance and diligence, duly exert themselves to give fullest fruition to the desires of all the faithful.

We do, therefore, by the authority of Almighty God, of the Blessed Apostles Peter and Paul, and by cur own, extend and prorogue, for a period jury, and of those penal obligations of six months, the Great Jubilee has just been celebrated in the Holy

Wherefore, to all the faithful of both sexes, in all parts of the earth, includ-ing even those that have come to Rome during the past year and there or else where gained the Jubilee under any conditions, we grant and accord merci-fully in the Lord, for once, the fullest indulgence, remission and pardon of their sins, the annual Paschai confession and Communion being, however, not valid as conditions for gaining the Jubilee, provided that within months from the date of the publication in each diocese of this letter they visit the cathedral in the episcopal city or the principal church in other parts of the different dioceses, together with three other churches in the same place, as appointed by the Ordin ary either directly or through his officials, the parish priests or Vicars Foran, at least once a day for fifteen continuous or interrupted days, natural or ecclesiastical (the ec clesiastical day being that which commences with the first Vespers of one day and ends with the dusk of the day following), and pray devoutly to God for the exaltation of the Church, the extirpation of heresy, the concord of Catholic princes and the salvation of

In place where there are not four Churches power is granted in the smaller number of churches, or even one church, where there is only one, in which the faithful may make the full number of visits, separate and dis tinct, on the same natural or ecclesias tical day, in such a way that the sixty visits be distributed through fifteen continuous or interrupted days.

In consideration of the special conditions in which certain classes of persons are situated, we make the following provisions:

I. Persons at sea or travelling who, after the said six months, return to their homes or reach some fixed sta tion, and there carry out the prescribed conditions, paying fifteen visits to the cathedral or the parish or principal church of their domicile or fixed station, may gain the same indulg-

II. We grant the Ordinaries power to dispense from the prescribed visits nuns and Oblate Sisters, as well as girls and women living in religious communities; as also anchorites and hermits, and all persons in prison or captivity, and those prevented from making the appointed visits by reason to revolt him, on the contrary, all is of sickness or any other cause whatsoever; and of commuting for them, all and mind at once. Happy for him i and severally, through their regular he obtains the grace to go yet further superiors or through their confess sors, and this even outside sacramental confession, the prescribed his early impressions. If, instead of visits, appointing in their stead suddenly thrusting himself back and devout exercises, and in like manner of substituting other devout exercises for children who have not made their first Communion, and of reducing the number of visits for chap-

designated by him.

With regard to Jubilee confessors we grant the following privileges:

both sexes, that is to say the laity and ecclesiastics - secular and regulars belonging to any of the orders, even which special mention should ordinarily be made-may to the same end choose as confessors any priests or religious of any order or institute, even different from their own, pro-vided in the case of the laity they be approved by the Ordinary of the diocese for hearing the confessions of seculars, and in the case of regulars provided they be approved for hearing the confessions of regulars by their

III. To confessors thus selected and approved for the purpose of gaining the Jubilee we grant power for this occasion to absolve, during the said period of six months, and in the form of conscience only, from excommunication, suspension and other ecclesias tical sentences inflicted either by the law of the Church or by individuals for

who have without permission acquired ecclesiastical rights or property until they have either restored these, or arranged with the Ordinary, or promised that they will as soon as possible ar range with him or the Holy See.

So also all vows reserved to the Apostolic See (excepting those of chastity and religion and those binding obligations which depend on a third person, or in, which the solution would cause a third person to incur inwhich are known as preservatives against sin, unless the solution of such deemed to be of as much efficacy in the prevention of sin as the previous devout and salutary acts. And such penitents as are in sacred orders, including regulars may be absorbed from hidden ir-

regulartities concerning the exercise of their orders and referable to their superiors, provided that such irre-gularities have not been brought before the ecclesiastical courts, and are not likely to be so brought. V. In like manner he may grant a

dispensation, in the form of conscience only, allowing parties to continue in matrimony who have, whether wit tingly or unwittingly, contracted mar-riage with the impediment of the second and third degree.

TO BE CONTINUED.

NON CATHOLICS AT CATHOLIC SERVICES.

On Christmas Day and at the mid-night Masses which ushered in the new century thousands of non Catho lies were present in our city churches. It has been truly said that to get an intelligent American Protestant to enter a Catholic church at all is a step in the right direction. His motive may be, as it generally is, pure curios ity; but an ordinary spirit of rever-ence for a place devoted to religion, not to speak of the natural respect for the opinions of his neighbors time being, will prepare him to receive a distinctly favorable impression from what he sees and hears. His eye may be pleased with the ceremonies and with the intense desire which he sees carried out around him to make the house of God beautiful and worthy of its sacred mission. His ear may be pleased by the reverent and expressive music which he listens to. He may b struck with the edifying manner which men, women and children around him are behaving. All these are purely aesthetic sensations, and are quite consistent with a complete absence of faith or likelihood of their possessor ever attaining faith. But in very many cases they have their due effect in making an earnest inquirer say to himself, "surely there must be something good in all this."

Going a step further, our non-Cath-clic friend hears for the first time a sermon, or a few words of instruction in Catholic doctrine. There is nothing he finds, to his astonishment perhaps reasonable and appeals to his heart and mind at once. Happy for him if and inquire not only into the truth of what he hears, but into the falsity of stifling his conscience with the easy lie, "all this appearance of good only shows how much greater and more dangerous is the evil beneath," he will bring to the test all the malicious ters, congregations of seculars and re- fables with which he had been filled gulars, Sodalities, confraternities, uni- from his boyhood, and applying to a versities and colleges, as well as for Catholic priest will ask for a solution. invited by the faithful who visit the appointed It would take volumes upon volumes to churches processionally with their describe even in the faintest degree the and beautiful house which the person stounding ignorance in which Protestants from the highest to the lowest are sunk with respect to Catholics rant the following privileges:

I. Nuns and their novices may the barrier between us and them, to choose for their confessor any priest ap. get them to come closer to us and exproved of by the Ordinary for hearing amine our ways and find out what we believe, not from hearsay, but from the confessions of nuns.

II. All the rest of the faithful of our own deeds and prayers — this, surely, is to do a tremendous service both to these poor souls and to the Church. How many there are who early come to believe that all forms of religion are more or less of a sham, judging the Catholic Church by the test of some experience of their own among the sects. All we ask for is a trial; all that we object to is to be judged without a hearing. Nothing is more remarkable than the testimony given by notorious unbelievers to the reality of the Faith which they have found existing in the Catholic Church as compared with bodies cutside it .--

HOW CONVERTS COME.

Curious Circumstances Which Were the Means of Bringing Non-Catholics Into the Church.

any cause, including those reserved to the Ordinaries, or to us and the Apostolic See, even those special cases which are reserved in any special way whatsover to us and the Apostolic See and which would not be understood as granted in any other cencession, however ample, as well as from all sins and excesses, however those reserved as above to the Ordinaries or to ourself and the Apostolic See, after prescribing a salutary penance and the other conditions isid down in the camnons. An exception is made for the crime of absolutio complisis committed three times or oftener.

He must, however, be careful not to absolve hereites who have publicly dog matized against the faith until they have abjured their heres and made and the phase given; nor must he absolve those Rev. James B. Donelan, formerly

olic; a priest, accompanied by a seminarian, on a mission journey in Indiana, sought lodging for the night at a house in which a lady was on her deathbed, praying God to enlighten her as to the true religion in the midst of so many conflicting sects, and before morning she died in peace of soul a member of the one true Church; a priest now in the Indian Territory was converted in his boyhood by reading a scrap from a Catholic periodical, picked up from some waste paper; a member of the Masonic fraternity was, to our personal knowledge, converted to the Catholic Church by a discussion that he accidentally overheard between a Protestant zealot and a Catholic who could not well evade his questions. could continue the list if we had time to recall similar instances in our experience or that had come to our know-ledge.

THE PASSING OF NEW ENGLAND.

The Hartford Transcript tells of a monument in plain sight of Brighton Seminary, where many of the priests of New England are grounded in theology which bears the simple and rather startling inscription: "Death to startling inscription: "Death to Priestcraft." Here was one who had vowed death to priestcraft and priest craft was flourishing over his grave.

The coincidence is fairly indicative of the great mutations which are being enacted around us," reflects the Transcript. "When priestcrast haunted the dreams of the godly men who built up our New England commonwealths, Catholics were but a scattering few. Now they have multiplied and waxed mighty, and become a full third of the entire population. The decade is not far distant when they will have passed from the

minority to the majority.
"The process of their advancement is deplorable at least from one point of view. The descendants of the old priest-baiters are affected with such a horror of a numerous progeny that their numbers are bound to dwindle, and many of them will pass from the land without leaving an offspring to perpetuate their name. How many of the old New England families are al-

"There is much to regret in the passing of this sturdy race—the de-scendants of those who clung to the stubborn soil, increased and multiplied and drove the aboriginal to his doom. There is always the danger that the the Candidans, Octic who come to who cade away before fatherbood and mother fatherbood and mother for the case of infection may pass to others, and that the posterity of the Canadians, the

give pleasure to my wife and daugh ters, but this is my place-right here among these books, which are my friends. And these here on the desk " - pointing to a score of fine volumes -are what I may call my most intimate friends."

Father Darcy got up and examined one of them, when a broad grin spread over his good-natured face.

" Well, it's glad I am to see that you never cut your intimate friends," he

THE SCOTTISH POET ON PRES-BYTERIANIZED SCOTLAND, A HUNDRED YEARS SINCE.

Says Burns : What a poor, pimping

DEATH OF SIR FRANK SMITH. One of Canada's Foremost Men and a

Member of Several Administrations of the Past.

Toronto Mail and Empire, Jan. 18.

STARTED A BANK.

Sir Frank was a bold man in financial undertakings, and possessed of indomitable energy and perseverance. Few men would found a band on the spur of the moment to aid a frind; yet he did it, and the Deminion Bank—one of the strongest financial institutions in America—is the result. The late Mr. Austin, prior to the establishment of the Dominion Bank, was managing director of the Bank of Commerce, and the late Senator McMaster was president. The Senator was intuicial to Mr. Austin, and finally succeeded in crowding him out. Mr. Austin and Sir Frank had been warm friends, the former having assisted Sir Frank in his early business ventures, and when the blow fell Mr. Austin went directly to Sir Frank. He sat in the latter's office, grieving over his mis fortune, and his friend said, somewhat briskly. "Come, get up, and don't be crying there. There's a man up on Toronto street has a bank charter; go and buy it from him."

The charter was secured; Sir Frank subscribed for a large amount of stock, and sent to self the rest. Such was the confidential clerk to self the rest. Such was the confidence in Sir Frank that in loss than a day the total amount was subscribed and the bank was launched.

Sir Frank is credited by the men who were

sir Frank that in less than a day the total amount was subscribed and the bank was launched.

Sir Frank is credited by the men who were in a position to know with having saved the C.P.R. He went to Ottawa at the call of Sir John A. Maedonald, and arrived justin time to intercept Mr. Geo. Stephen (Lord Mountscehen) as he was getting into a cab. about to go to Montreal and make an assignment. The contractors were gathered in Montreal, clamoring for their money, and the company had apparently come to the end of its tether. Sir Frank asserted, with Irish emphasis, that they would pull through, and practically forced Mr. Stephen back into his house. The French members of the Cabinet were fighting further support by the Government, and Sir John Macdonald depended largely upon Sir Frank to win out. History has chronicled his success. Had the C.P.R. gone to the well at that time, be sides impeding Canadian development and the opening of the North-West, financial rum would have overtaken the country like a landside. Among Sir Frank's papers is a lotter from Sir Wm. Van Horne, acknowledging the C.P.R. so bligation to him.

Sir Frank's park to the country like a land-

Toronto Globs, Jan. 2i.

The funeral of the late Sir Frank Smith on Saturday morning was attended by hundreds of prominent citizens who were comrades of the deceawed in commercial, financial and public life. The weather was extremely cold bot many persons advanced in years braved the shilling atmosphere to pay tribute to the memory of a man who had carned the warmest riendships in every walk of life which he ningled. In accordance with the late Senara's wish, the coremony was very simple, but I was distinguished to the mejesty which he naracterizes the services of the Roman Cathelic Church. At the house, 12 Bloor street ast, the service we brief, and was conducted

Momber of Several Administrations of the Past.

Toronto Mail and Empire, Jan. ix.

Sir Frank Smith ded yesterday at his residence, 10 Hoor street east, side a painful in life.

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Frank Smith ded yesterday at his residence, 10 Hoor street east, side and particular party.

Frank Smith ded yesterday at his residence property of man who had carned the warness was and a few minutes after noon he passed quiet.

Austin Smith, his some in law and daugitters, Mr and Mrs. J. J. Fry, Mr and Mrs. Pursed of Wellesky street, and his friend and spirit und adviser, Father Bennam, which affected his somewh, and had kept him confided to his dismost continuously for the confidence of the bed simes continuously for the confidence of the bed simes continuously for the few days, however, he had continued to be interested in public affect, following the various of the passed away on March 2, 1805.

Faceboth of His Life Smith.

His sareet is a movement to Crank's great-ness at the land of opportunity." He began Irish lad, appeared to year a poor of the Duminion Administrations and was for years and the substitution of the substitution

Among Alica of Mrs. Robert McBride.

Wreath, Mr. J. Stillivan.

Large anchor, from the Senate of Canada.

Cross, from the Dominion Bank.

Wreath, Mr. J. Stillivan.

Wreath, Mr. J. Stillivan.

Wreath, Mr. J. Stillivan.

Wreath, Mr. J. Stillivan.

Wreath, Niagara Navigation Co.

Horseshoe of violets, Ontario Jockey Club.

Cross, Co. Sumers' Gas Co.

Wreath, Dominion Teiegraph Co.

Cross, With pedestal of sickle and sheaf, from Manager and staff Home Savings & Loan Co.

Anchor, Albany Club.

Spray, Mr. George Macdonald.

Cross, Lt.-Col, and Mrs. Mason; spray, Mrs.

J. A. Donaldson and Miss Donaldson; wreath, Mr. and Mrs. George Allan Arthurs; Sheath, Mr. and Mrs. Gross, Lt.-Col, and Mrs. French; cross, Mr. and Mrs. H. Gross, W. T. McGuire; spray, Mr. and Mrs. H. Gross, W. T. McGuire; spray, Mr. and Mrs. H. Gross, W. T. McGuire; spray, Mr. and Mrs. H. Gross, Mr. and Mrs. J. Haney; cross, Mr. and Mrs. J. Haney; cross, Mr. and Mrs. J. A. Donadon and the Misses Burns; pillow, Mrs. E. Y. Eaton; wreath, Mr., and Mrs. H. Gross, Mr. and Mrs. Gross,

your minds more forcibly than any other the lesson we ought to draw from what we have here before us to day.

"The deceased, as you know, was a man of duty, always doing His will: doing it honerstly, doing it because it because it was a duty; not because the world was looking on, but simply because his own soul told nim that what was his duty should be done always with that in view, and nothing else. And it was for this reason, my dear brethren, that he held so high a place amongst his fellowmen; it is for this reason that he was as bighly honored by his country; and it is for this reason that the is surrounded here by so many who were his friends; and also for this reason that the press from one end of the country to the other has been sounding aloud his praises.

His Grace concluded by pointing out in eloquent language the leasons to be drawn from the occasion. Ho said there was a God whose rights must be respected, and the violation of whose laws brought punishment upon the world. It also reminded us that if we obeyed His laws there would be a recompense for us. At the conclusion of the service the remains were conveyed to St. Michael's cemetery, and there interred in the tamily plot, Father Brennan conducting the service.

Sir Frank Smith was at one time Minister of Public Works. Mr. Tarte, being unable to get away, sent a representative on behalf of the

THE APOSTOLATE OF THE PRESS. A Simple Means by Which all Can

regularly to some worthylperson who would be delighted to receive them, let them send a postal to that effect to the International Catholic Truth Society, Arbuckte Bullding, Brooklyo, N. Y., and we will send them the name and address of some one who will greatly appreciate the publication they send. We desire to have our Canadian friends attend to these families in their own land in Canada, as the Canadian papers would doubtless be more welcome than these coming from the United States.

WM. F. CGINNIS D. D., President I. C. T. S.

OBITUARY.

MRS. SARAH BEARDSLEY, BARRIE.

At Barry, January 5th, 1901, Sarah, relict of the late John Beardsley. Deputy Sheriff of the County of Simcoe, in her seventy-eighth year. Sarah she she she she was a she was a she was a she had and highly respected faing member of an old and highly respected faing member of the cours house and jail were building he took contracts on both. His family consisted of four daughters and one son—Mrs. P. McBride, Mrs. Chas, McBride, Barrie, Mrg. Joseph Cain, of Sunmale and Michael McGernan ef Michigan, U. S. Mrs. Beardsley had been earetaker of the court house for nearly lifty seven years. She was loved at d respected by all who knew her. In her the poor have lost a good friend, as she was always ready to give to those in need. She leaves a family of three to mourn herlioss—Carrie, Mary Ann and Alfred. One of her daughters has been appointed to the position made vacant by the death of her mother. During her illness, which lasted over four months, she was attended by the Very Kev. Dean Egan and Father Sweeney, fortified by the last sacraments of the Church a few days before. She also had the very great biessing of having Dean Egan at her bedside when she was dying. Her funeral took place on Monday morning to St. Mary's church where a Requiem High Mass was celebrated by Dean Egan and thence to St. Mary's cemetery, May her soul rest in peace!

Mrs. Ellen Grogan, Toronto MRS. SARAH BEARDSLEY, BARRIE.

MRS. ELLEN GROGAN, TORONTO MRS. ELLEN GROGAN, TORONTO
Died, on January 7th, 1901, at her late residence, 23 Anderson street, Toronto, Ellen Grogan, beloved wife of Henry Gregan, formerly
of Adjala,
The funeral took place on Wednesday morning, the 9th inst., to St. Patrick's church, and
the interment took place at St. Michael's cemetery.

May her soul rest in peace!

MRS. W. J. O'CONNOR, DICKINSON'S LAND-ING. MRS. W. J. O'CONNOR. DICKINSON'S LANDING.

We regret tolearn of the death of Mrs. W. J.
O'Connor. daughter of Mr. Jas. Connelly,
Wales. The deceased lady had been siling for
some time, until finally death relieved her of
her sufferings. Her death was a most happy
and edifying one. Fortified as she was by the
rites of holy Church she gladly yielded up her
pure soul to her Creator. The funeral took
place on Saturday, 5th inst., from the Church
of Our Lady of Grace, Bickinson's Landing, to
the cemetery. The pastor, Rev. D. D McMillan, officiated. We beg to extend our sympathy to her sorrowing relatives. Requiescat
in pace!

Jan. 11, 1901.

MR. WILLIAM MCDONAGH, PERTH.

Requiescat in pace.

William Jerome Northgraves, Goderich,
On Tuesday, Jan. 15, at noon, died, Mr. William Jerome Northgraves at the residence of
hisson-in-law, Judge A. L. Doyle, and his daughter, Mrs. Caroline Doyle of Goderich, at the ripe
age of cigaty one years and four months.
The deceased was well known and highly respected in the city of Belleville and the County
of Hastings, as he carried on the watchmaking
and jaweiry business in that city for forcy-two
years. He was afterwards engaged in the same
business in Toronto and Sanforth, but retired
from active work about ten years ago, and for
the hast three years resided with Judge Doyle
in Goderich.
The deceased was a brother of the Ray.

business in Toronto and Seaforth, but retired from active work about ten years ago, and for the last three years resided with Judge Doyle in Goderich.

The deceased was a brother of the Rev. George R. Northgraves of the Diocese of London, the editor of the Catholic Record. He leaves four daughters, Mrs. Doyle aiready mentioned, Mrs. Theresa Waish of Vancouver, Mrs. Annie Hastings, wife of Mr. William Hastings, recently appointed Registrar of the four counties of Manicob of which Boisvain it the centre, and Miss Afice Northgraves of Winnipeg. He leaves also two sons, George and Henry Northgraves.

He was a fervent and bractical Catholic, and died peacefully and resignedly, fortified with the sacraments of the Church.

The funeral took piace on Thursday, Jan. 17 proceeding to St. Peter's Church of Goderich, where Soleme High Mass of Requiem was celebrated by the Rev. Geo. R. Northgraves, brother the deceased. The last absolution was read by Rev. T. West, P. P. of Goderich. The Rev. Father Mc Menamin, P. P., of Clinton, preached a touching discourse on the certainty of death and the necessity of our being well prepared for our last end. He eulogized the deceased for having led a good Christians. He concluded by exhorting those was had assisted at the funeral service to pray for the dead, and especially for the repose of the soul of the deceased for having led a grood Christians. He concluded by exhorting those was had assisted at the funeral service to pray for the dead, and especially for the repose of the soul of the deceased fur. Northgraves.

The funeral cortege then proceeded to the cemetery, where the caset constaining his remains was denosited after the final prayers were read by Rev. Father West.

Requiescatin pace!

Every man must bese any one trying to do it manfully; carrying his cross bravely, silently, patiently, and in a way which makes you hope that he has take n for his pattern the greatest of all Sufferers—James Hamilton. A Simple Means by Which all Can Assist.

Editor Catholic Record:

Brooklyn, N. Y., Jan. 9, 1991.

The attention of the International Catholic Truth Society has been directed to the pressing need of Catholic papers and magazines among our co-religionists in the Southern and Western parts of the United States, in the Maritime Provinces and in the North West Territories of Canada.

Recently we have received word from priests in aparsely settled sections of Canada that there are Catholic families there who see the priest but once or twice a year, and if such families, frequently very poor, are to be kept in the Church it must be largely by means of good Catholic literature.

We are assured, by those who are competent to speak on the matter, that if our plan be heartily co-operated with, a knowledge and colored in thousands of homes. The paper hurriedly glanced over and thrown by us in the waste basket will be a welcome and efficient mission ary in many a country home.

The following plan to meet the call has been adouted:

We are obtaining lists of the names of Catholic Record of the commandments of God and the Sacraments of His Church. Translated from the Italian of St. Alphonsus Liguori. Instructions on the Commandments of God and the Sacraments of His Church. Translated from the Italian of St. Alphonsus Liguori. Instructions on the Commandments of God and the Sacraments of His Church. Translated from the Italian of St. Alphonsus Liguori. Instructions on the Commandments of God and the Sacraments of His Church. Translated from the Italian of St. Alphonsus Liguori. Instructions on the Commandments of God and the Sacraments of His Church. Translated from the Italian of St. Alphonsus Liguori. Instructions on the Commandments of God and the Sacraments of His Church. Translated from the Italian of St. Alphonsus Liguori, by Rev. Eugene Grimm, C. S.S. R. (Paper) 25 cents.

SY A PROTESTANT MINISTER.

CXXI. Dr. Hodges warmly and justly praises William the Silent for his stren uous, and finally successful, efforts, to secure to the Datch Cathelics the right to remain in the land, and to practise their religion, with certain restrictions against irritating publicity, at a time when the minds of the victorious rime when the minds of the victorious Protestants were very much inflamed against them, charging them with being in secret confederacy with Spain. The charge was probably not wholly unfounded, for the quarrel be tween Holland and Spain turned maintener religious and naturally a good ly on religion, and naturally a good many of the Datch Catholics might think it better to be governed by Catholic Castile than by an angry and persecuting majority of Calvinists. Philip was their hereditary lord, and, just as in our own Revolution, many conscientious men held themselves bound by their old allegiance, rather than by the claims of the yet undecided ed revolt. The event showed that their forecast was not a wise one, but it was only the event that could determine.
In public matters, wisdom and folly, as well as right and wrong, rest largely on success. Intrinsically they are very variable things. In himself, as Mr. Freeman rightly says, a Confederate is neither better nor worse than a Unionist, a Tory than a Whig, a Conservative than a Liberal. Few men, however, are able to be as keenly devoted to their own side and yet as just and charitable towards their opponents, as, for instance, a Justin Mc-One of these few was William

To be sure, the Dutch Catholics were, as they still are, a third of the people. To drive them out wholesale would have staggered the resolution even of a Protestant Ferdinand or Isabella. Yet, but for the intervention of William, their religion, we may suppose, would have been wholly proscribed their chief families driven away or ex-ecuted, and Netherlands history defiled, on a vastly larger scale, with the same furious injustice and inhumanity which our fathers showed, at the end of the Revolution, towards the helpless loyalists. From this terrible stain the great Prince of Orange has secured that Dutch history shall be free.

the Silent.

The Dean intimates that there was a good deal to be said for the inclination of the Calvinists of Holland to banish their countrymen of the old religion, not only their presumed disloyalty, but also their besotted adherence to a system which their more enlightened a bap countrymen viewed as merely "a bap-tized paganism." Now if Dr. Hodges controversialist-if we can call him a controversialist at all-held Catholic ism itself to be "baptized paganism," this excuse for the fury of the Dutch Calvinists would be quite in But it seems plain, from the whele course of these lectures, that the Dean thinks no such thing. He regards both the elder and the later Catholicism as a true and deep Caristianity. He would hold many things in it to be paganizing deformities—he could point out a good many such things among ourselves—but he would indignantly deny that Roman Catholicism, in itself, is paganism, baptized or unbaptized. Then what right has he to insignate that the Dutch Catho-Heism of 1580 or 1600 was any more "haptized paganism" than that of

"baptized paganism" than that of Savonarola, or St. Bernard, or St. Charles Borremeo, or Archbishop Carranzs, or his friend and admirer Se Datch Catholicism differed in nothing from these except in a still inclination towards those severer aspects of the doctrines of grace which, after coming into collision with the Jesuits, became known as Jansen-Now Japsenism stands univers ally in high repute among Protestants, especially among Calvinists. Indeed, a Jasuit has defined a Jansenist as un Calviniste disant messe, "a Calvinist that says Mass" It seems rather hard on the poor Dutch Catholies of that time to charge them, on the one hand, with being crypto-Calvinists, and on the other with being "baptized pagans." It is not so very strange that between these two bewildering accusations some of the Butch Catho lies were at last provoked into setting up a Church of their own, on the one hand theoretically subordinate to Rome and practically separate, on the other maintaining resolutely the apostolic suc cession and the doctrines of Trent over against Netherlands Presbyterianism.

insinuation of the Dean is all of a piece with his utterly unhistorical description of the Catholic Church of the cen tury before Trent as scmething essentially different in doctrine and use from the elder and the later Church. As we have seen already, and as is shown conclusively out of Terzel him self, there is not a word of truth in this imputation. There was a lamentable dectine in discipline and in life, but there was not the slightest breach of continuity in either doctrine or worship. Therefore, if the Datch Catho l.cs of that time were baptized pagans, so were the earlier Catholics of the Low Countries, Thomas à Kempis and the Brethren of the Common Life, and so are also the Dutch Catholics of to-day. Moreover, we must remember that the Catholics of William's later life were living in the strenuous observance of the practical reforms of Trent.

The truth is that this disparaging

The position of the Netherlands Presbyterians, or the most of them, doubtless is, that the Datch Catholles of good as all after him. As this is no: that battled against her, in spite of the at all Dr. Hodges' view of the matter, violence of temporal princes, she

he would have done better not to bring in a piece of this opinion, for the frag ment is wholly inseparable from the whole except by a violent and illogical breach. The Dutch Protestants will con him little thanks for this ineffective support, and will upbraid him with

halting on both sides. I may remark that I have seen it de-clared that even now Dutch Catholics, although one-third of the people, have little more hope of public office, except in some petty posts, than they would have in Massachusetts if the Committee of One Hundred should succeed in its praiseworthy and highly American en-deavor to put the Commonwealth in place of the Pope by giving her authority to make inquisition into people's sptritual allegiance. If this oppressive vestige of persecution does in fact still subsist in Holland, which I must doubt, of course William of Orange is the new researchible for it. in no way responsible for it.

Dean Hodges makes a very just dis

crimination between the earlier and

the later career of the great Prince

At first he seems to have been little more than a soldier of fortune. His

own ambitions, although it was impossible, with his nature, that they should not be broad and far-seeing, seem for a good while to have weighed heavier with him than the general good. So also, as the Dean signifies, he seems to have made religion rather a tool than an end. The intimations of the doctor are fully borne out by Janssen's documentary evidence of the unscrupulous intrigues of William and his brother, Count John, now with Protest. ant, now with Catholic princes. time went on, however, and the crying needs of the Netherlands against the oppressions of Spain appealed more and more to that large fatherly heart which was always latent in him, thenceforward his own ambitions are seen shrinking more and more, and the independence of his country absorbs his thoughts. He no longer aims, or will con-sent, to be a sovereign, while yet he is willing that his countrymen shall find a sovereign. if they can, in either England or Frace, in a Protestant or a Catholic prince. No one would take the perilous dignity at the risk of a war with mighty Spain, but that was not William's fault. Even the pre carious dignity of the Stadholdership came into his house rather by the force of events than by any plans of his. The regal crown which at last fell to his house, long after the Seven Pro-vinces had ceased to be a commanding power, was the result of a European cataclysm which it was quite impos-sible for him to foresee. His dying words, "this poor people," show the father's heart just before it ceases to

beat. In my next paper I shall make some ganism." Now if Dr. Hodges remarks on Dr. Hodges' evident con like the average Protestant | ception of the Spanish Inquisition and its functions. If it is very amusing, he may plead that one of the greatest men of our time, James Martineau, shows himself just as comically a blunderhead in the matter as Dean Hodges himself. No greatness will take the place of a little pains to ascertain facts.

CHARLES C. STARBUCK.

Andover, Mass.

FIVE MINUTES' SERMOS. Third Sunday after Epiphany.

CONSOLING CERTAINTY OF FAITH

"Amen, I say to you, I have not found so great faith in Israel." (Matt. 8 10.) In the gospel of this Sunday, Breth proaching Jesus, imploring assistance. Is he in need, to pain? No, it is his compassion for the servant who is grievously tormented, brings him to the feet of our Divine Saviour Our Lord promising to go to the house and heal the servant, the centurian de clares that he is not worthy of such an bonor, and begs that Jesus but say a word here at a distance, and his ser vant shall be healed. Thus spoke not a Jew, but a pagan, a man holding the high rank of a centurian in the Roman army. What great faith, what depth of humility! Truly, he merited that Jesus would bestow on him this great praise: "Amen, I say

in Israel." Oh, that the grace of faith would penetrate our souls with a power similar to that of the centurian, and thus encourage, strengthen and inapire us with equal virtue! Why should this not be the case? Who is He to Whom we have piedged unwavering faith to the boly sacrament of Baptism? Who is He to whom we have sworn un dying love when receiving the Sacrament of the Alear? Is it not the Son of God Jesus Christ, for the ever praised, in Whom alone there is salvation, and without Whose name there is no name in which we can be saved!

to you, I have not found so great faith

He was from the beginning the ex pectation of the people, the desired of the good, the object of the predictions of the prophets They delineated His life and His works so clearly to us, that it seems as if we had seen them with our own eyes You know His holy life. His holy doctrine, the numberles miracles and prophectes by which He proved Himself to be the Lord of Heaven and earth, the promised M di ator between God and man. know, moreover, how, out of infinite love, He sacrificed His life for our sal vation to pay our debt and, to recover the precious grace which we had lost

You are aware that before going to the Father, He established His Courch, His infaltible and permanent representa-tive on earth, that this Church, not-William's time were "baptized pag-withstanding the most bloody persecuans," most of those before him, and as tions, in spite of numberless heresies

not only exists at the present day, but in her victorious march she has traversed the whole world.

How gloriously do not the marks of divinity with which the Eternal Founder has embellished her, shine on this hely Church, the Spouse of Christ, throughout all centuries! How eloquently speaks the blood of millions of those holy martyrs, who, in the most excruciating pain, sacrificed their lives in the profession of our holy faith! How glorious is not the testi mony of those innumerable saints of all centuries, in whose civinely in spired works the virtues and the mir acles of the Divine Founder of the Church are renewed! What may be said of the blessings which the Church has scattered wherever she has placed her foot! Before her vanished idolatry with all its ruthlessness and cruei-ties; before her vanished slavery with its accompanying misery and woe; with the Church came light in the darkness and shadows of the world. A new, heavenly life sprang into exist ence, where formerly brutal wickedness spread its course. This being the case through all centuries, is so at the pres ent day. Whosoever, in all humility, accepts the doctrines of the church and makes them the rule of his life, will become renewed and sanctified; he will experience the truth of our Divine Saviour's words: "If any man will do the will of Him, he shall know of the doctrine whether it be of God. or whether I speak of Myself." (St John 7, 17) When the sinner is truly con

verted to God, when he confesses his sins and does penance, then peace and happiness will take possession of his anguish lader soul, and he will receive supernatural strength to break the chains, the enslaving chains of sin; when the infidel, overcome by dire misfortunes, kneels before his Saviour, the scales of spiritual blindness will fall from his eyes, and Christ will en-lighten his soul. The just who lives y faith, has in his heart the fullness f peace which gives him the assurance of being a child of God, and an heir of

O Faith! thou art, indeed, a price less treasure. We should daily thank God on bended knees for this great gift with which He has enriched us even from our very cradle, without any merit on our part. Ah, yes, grati-tude should continually fill our hearts. excite us daily to a spirit of sacrifice for our faith, to a fearless acknowledg ment of it before the whole world, and above all to a devout living in accord ance to it, that it may be a ladder which will assist us from this valley of tears to our eternal home. Amen.

O'CONNELL'S EARLY ROWS. A Couple of Samples that Ended in a Laughable Manner.

Early in his career at the bar O'Connell was counsel at the Kerry assizes in an action against a relative named Mr. Siggerson, and, having occasion to refer to that person in somewhat strong terms in his speech to the jury, Siggerson jumped up in court and called him "a purse proud blockhead.

O'Connell said: "In the first place, I have got no purse to be proud of, and, secondly, if I be a blockhead, it is the better for you, as I am a counsel against you However, just to save you the trouble of saying to again, I'll administer a slight rebuke," where upon he struck Siggerson soundly on the back with a cane which the tipstaff commodatingly lent him for the pur-

That evening Siggerson sent him a challenge, but next morning he wrote stating that he had discovered that O'Connell's life was inserted in a very valuable lease of a portion of his lands Under these circumstances." he con linued, "I cannot afford to shoot you unless, as a precautionary measure you first insure your life for my bene fit. If you do, then heigh for powder and ball. I'm your man."

The other case had a ending almost as ludicrously absurd. It arose out of a lawsuit and affords us yet another glimpse of that arena—the Irish courts -in which O Connell had at the time of which I write already won fame and fortune. In the August of 1818 O'Conneil appearing in a case tried at Limerick, interrupted his learned friend, Counsellor Maurice Magrath, who was engaged on the other side, by exclaiming "That's a lie, Maurice to which Maurice replied by fluging the volume of the statutes from which he was quoting at O'Conneli's head and then kicking him on the shins O Conneil sent a challenge, which of course Magrath accepted. A refusal to fight when challeuged in those days days led to one inevitable conclusionhat it was due to cowardice. On the he scene of many an affair of honor -O Connell, as he stood before his opp nent awaiting the signal to fire, exclaimed with deep emotion, "Now I am going to fire at my dearest and best friend." The duel was stopped, and the seconds after a long discussion

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References as to Dr. McTaggart's professional standing and personal integrity per tonal standing and personal integrity per titled V. K. Meredith, Chief Instice, Hon, G. W. Ross, Premier of Ontario Rev. John Potts, D. D., Victoria College, Rev. William Caven, D. D., knot College, Rev. Father Ryan St. Michael's Cathedral Right Rev. A. Sweatman, Bishop of Toronte Thos. Coffey, CATHOLIC RECORD, London.

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arrived at an amicable settlement. It was arranged that the two combatants should again face each other, loaded pistols in hand, and each declare aloud is regret for what had occurred After this somewhat comic episode, O'Connell and Magrath warmly shock hands amid the acclamation of those present, and returned to Limerick in the same carriage.—Cornhil.

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OUR BOYS AND GIRLS.

A Tender-Hearted Engineer. One never knows the value of an amiable deed, says The Youth's Companion, till he knows all its consenences ; and the merit of it is in not

nowing them all beforehand. An engineer of a passenger train or Mississippi ratiroad was driving through a snow storm, eagerly scanwhen, half way through a deep cut, something appeared, lying on the rails. It was a sheep with her two little

His first thought was that he could rush on without damage to his train but the sight of the innocent family and he pulled the air break and sent

In a few minutes the fireman came back with a terrified face. There had been a landslide, and just beyond the cut the track was covered with rocks. It seemed certain that if the train had gone on at full speed, in the blinding snow, it would have been impossible to stop in time to escape disaster.

In the absolute sense the incident was providential; but circumstantialpassengers on that railway train owed their safety, if not their lives, to an engineer who was too tender-hearted to kill a sheep and her lambs.

A Bright Boy.

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More than a century ago there was a terrible storm in the West Indies. was one of those dreadful gales such as Captain Marryat has so well described - a hurricane that wasted the rich man's plantation and drove the poor man's little boat upon the rocks. soon after the hurricane an account of it appeared in one of the newspapers. account was said to be almost perfect; everything was described with clearness, with carefulness, with such accuracy that people wondered who its writer could be. In a little while it was known that the writer was a boy in a Bermuda store. He had left school before he was twelve, and his employer would sometimes leave everything in his charge for a fortnight or even a whenever he was out late. longer period. If he had been taken from school early, he had done much to educate himself. Important corespondence was intrusted to him, and he learned to write able letters—a talent which he carried with him to his grave. burricane amazed his best friends. Relatives and neighbors made up their minds that a boy who could write such a paper ought to be helped. They raised funds and sent him to New York, where he found more books and better teachers than he could find at home. He made his mark at cellege, and when the Revolution broke out proved himself a good soldier. Here, too, his talent for writing made him of great use. As Washington's secretary he had a great deal of important correspondence placed in his charge, and many a letter, both in French and English passed through his hands. In after years his bitterest enemy, man who fired the shot that killed him. said: "The man who puts himself on paper with Hamilton is lost." A remarkable career began when Alex

ander Hamilton wrote the account of

the hurricane. - Young Christian.

Thoughtf A nickle was a regular Captain Kidd treasure to Mary and Lizzle. They never had hoped to have so much money all at one time in their lives. So that when Mary found it on the pavement she and her sister straight way formed a committee of two on ways and means, and went into executive session as how to dispose of it to the best advantage. No millionaire building his first yacht covered the ground of expenditure so carefully. Finally they wended their way to a candy store, and there hovered over the wares to discover what was " most fillin' for the least money." The pur chase made and placed in a tiny cornu copia of white paper, two happy youngsters bounded out on the street. Mary opened the precious bag and Lizzie looked into itsdelicious contents to see what she would choose.

Then a sudden thought struck Mary

'Hadn't we orter take some to Jen-Lizzie looked at the sweets longing.

after a minute.

Mary closed the bag slowly, and with it clutched in one grimy paw, the two youngsters trudged down the street to the hospital. They went along in unbroken silence, only Liz zie hoped once "They'd find another nickel." The high white steps and the silence inside awed them. Perhaps it was this that brought the tremble to

Mary's voice as she said : "Wont you please give that to Jen-le? She was the one that was took in

the amblance this morning."
"My poor little girls, Jennie--" Then he thought better of it and reached over and took the candy.

Several years ago a boy who had given his mother years of anxiety by his wiifulness and later by his waywardness ran away from his home in Jersey City and became a tramp, and worse. For a time things went merrily, and he was popular with his wild companions; but at length his money was gone, his health was break ing and he was far from home. "I found," said he, "that when a bad man's money is gone he can put all his friends into his pocketbook and still leave it empty."

After a period of sullen remorse

A Light in the Window.

which he tried to conquer by such ex-cesses as were still possible to his con-dition of poverty and broken health,

he turned homeward. He stole his way to Chicago, riding sometimes on freight trains and some times on the trucks of passenger cars and from Chicago eastward he rode in an empty stock car to Binghamton whence he walked most of the way to Jersey City, the latter part of it is great feebleness. He nerved himsel to his utmost by the hope that he migh reach his mother's door in time to ask her forgiveness before he died.

He came near his own city at midday. but had not the courage to go through the familiar streets by daylight. All the afternoon and until late in the

evening he lay in a corn field. Then came doubts that almost per-suaded him to turn back. Would he be welcome? Could be dare to look in and perhaps by his return bring to the knowledge of the neighbors the story of these last bitter years, and with the story fresh sorrow to his mother, already bent beneath the load of afflic-tion he had brought upon her? He could not, he would not do it! He would turn back and die alone!

So he said to himself ; but the desire was strong upon him to see his mother's house again, and he resolved to go into the city, look at the house and then turn back. Almost too weak to walk, he made his way at last to his mother's gate. The streets were dark and silent, but a light burned in the same

In the five years that he had been gone it had burned every night the whole night through. And his mother had never sat down at her lonely table without laying a plate and setting a chair where his place had been. He saw the light and knew full well that which he carried with him to me grants which he carried with him to me grants which he carried with him to me grants with him the light and knew tun. When his employer was away, his it had been burning all these years it had been burning all these years for him. He could not turn back; he in the practice of composition. Everyone the body who knew him reckoned him a population of the body who knew him reckoned him a body who knew him reckoned him a population of the body who knew him reckoned him a population of the body who knew him reckoned him a population of the body who knew him reckoned him a population of the body who knew him reckoned him a population of the body who knew him reckoned him a population of the body who knew him reckoned him a population of the body who knew him reckoned him a population. she heard the gate click and met him at the door.

For weeks he lay with typhoid fever, and his mother nursed him back to health. When his recovery began he faced the question of his future. 'You have come back to your mother,' said she to him. "Come back to you Heavenly Father and be His son.

And so his life began anew. "I should have doubted God's willingness to take me back," he said afterward, "but I could not forget the light in my mother's window, and I crept back into the love of my Father."—Youth's

CHATS WITH YOUNG MEN.

Are we doing the best we can? This is a question which we should ask ourselves frequently, and not be satisfied until we have answered it correctly.

Success does not always come to those who are willing workers, but, on the other hand, few succeed who do not work cheerfully. This fact should be deeply impressed upon the minds of young people about to begin their life's work, for if they start in the wrong way they will have great difficulty in establishing such good reputation as leads to promotion. Boys who have had some little advantages over their fellows in the matter of education are especially liable to make a wrong start. They have an exalted idea of their abilities and their importance and hence are unwilling to do the drudgery that usually falls to the lot of a new employe, no matter what his abilities may be. At present, stores and offices are generally heated by ap paratus requiring the attention of a special fireman who also does much of the cleaning that in the olden times fell to the lot of the office boy: the and she gazed apprehensiveness at her telephone has reduced errand running to a minimum and all kinds of con ventences have tended to reduce the nie?" she said. "Maybe they don't amount of drudgery imposed upon new give her nuthin' good at the bospital." remain the same and may be illustrated "Maybe we had orter," she said dating back a quarter of a century. by a story taken from real life, though

At that time a modest little office was opened for wholesale trade which required only two employes, one to act as book keeper, the other as clark and office boy. The book-keeper was a hard-headed fellow who, though very poor, had by thrift and economy suc ceeded in graduating from a business college, paying his own tuition fees. The clerk, beside being younger, had led an easy life, his parents having sent him to the high school of his native city, where he had obtained, be sides an imperfect education, an exalted idea of his own importance. The office was heated by a stove, and it was shaded street.

"Jennie'll know we a'in't forgot her, anyway. Won't it taste good, though?" said Mary.

"You bet. Guess she'll wonder how we pinched it."

And the candy lay on the clerk's desk till the office was swep; and then it was togged away.

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And the candy lay on the clerk's swept out the office of the missionaries in Thibet:

Whilst thou hast time, heap up to thou knowest not when it was to the following testimony in registree thou knowest not when thou shalt det; nor dost thou knowest not when it was to find the point of the secture of the removes these peace, and then it was to seat the out on the one of the one of the missionaries in Thibet:

If your children moan and are restless during the thou hast time, heap up to thou kno

in presentable condition. Before long

the clerk had drifted into habits of lazy indifference, while the book-keeper became indispensable to the growing business. A second clerk was engaged who took his place next to the book keeper, but this was a matonly looked forward to having an eas-

() her clerks and salesmen were employed. The book-keeper withdrew more and more from the general cares of the office, devoting his whole time to his specialty, and the first clerk had been almost forgotten when he made s demand for more wages and promotion. It was then remembered how useless he had been during the period when the business was expanding. Promotion was refused him and he left the office. Years passed, during which he drifted from one place to another, carrying to each his bad habits. He used to protest that he was capable of doing better work than was assigned to him, but gaged because it was beneath him. And so, one employer after another dispensed with his services, and at this day he occupies a position very similar to that in which he started.

He is still a junior clerk obliged to wait on men young enough to be his sons. His office being in a great city building he does not have to build fire or do the cleaning, but in other re spects his position has not bettered. The book keeper who worked willingly in the interest of his employer, doing any service that came to his hand, has a very different history. As the busi-ness expanded he was obliged to take finances, engaging other young men His ductes became of such a confiden firm and became wealthy, so wealthy that he is the chief stock-helder in the great corporation which now employs his old time clerk and companion.

is of a kindly disposition and has endeavored time and again to help his former associate, but is always thwarted because the boy who was an unwilling worker has developed into a man of the same disposition.

The moral of this story is obvious. The willing worker may in some cases be overlooked and receive no reward for his labors except the consciousnes value will be recognized, and he will entrench himself in office by his willingness and usefulness. On the other hand, promotion will never come to the unwilling worker except as a matter of favor. To the man who makes use of his talents and opportunities more are generally given ; from those who neglect them are taken away those they have had. The world has no time to discuss with young workers what they might do if given a chance ; measures them by what they have done in the humblest callings. No young man who hopes to succeed should neglect this lesson. The avenue to preferment is always open to those who faithfully discharge present

IMITATION OF CHRIST.

The Thoughts of Death.

Trust not in thy friends and kins folk, and put off not the welfare of thy soul to hereafter; for men will sooner forget thee than thou imaginest.

If thou art not now careful for thy-

after? The present time is very precious Behold, now is the acceptable time; behold, now is the day of salvation.

(2, Cor. vi, 2)
But it is greatly to be lamented that thou dost not spend this time more pro-fitably, wherein thou mayest acquire a on which to live forever. time will come when thou wilt wish for one day or hour to amend; and I know not whether thou wilt obtain it.

Oh, my dearly beloved, from how great a danger mayest thou deliver thyself, from how great a fear mayest thou be freed, if thou wouldst only be always fearful, and looking for death ! Strive now so to live that in the hour of thy death thou mayest rather rejoice than fear.

Learr now to die to the world, that then thou mayest begin to live with Christ.

Learn now to despise all things, that then thou mayest freely go to Christ. Chastise thy body now by penance, that thou mayest then have an assured confidence.

Ah! fool, why dost thy think to live long, when thou art not sure of one

How many, thinking to live long, have been deceived, and have been unexpectedly snatched away !

How often hast thou heard it related. that such a one was slain by the sword,

ouring the Saints of God and imitating

their actions, that when thou shalt fail in this life they may receive thee into everlasting dwellings. Keep thyself as a pilgrim and a stranger upon earth, to whom the af fairs of this world do not in the least belong. Keep thy heart free and raised up

wards to God, because thou hast not here a lasting city.
Send thither thy daily prayers with sighs and tears, that after death thy spirit may be worthy to pass happily to our Lord. Amen

THOUGHTS ON THE SACRED HEART.

In temptation, O my soul, hasten to take refuge in the amiable Heart of Jesus, then place before thine eyes I's goodness and Its love, and consider thy unworthy sentiments, thy malice, thy infidelity, thy arrogance. - St. Peter Canisius

My side was pierced to reveal to men the secret of My Heart, and to make them understand that My love is al ways greater than of the exterior token which I give thereof, for My sufferings had an end, but My love has none .-Our Lord to St. Catherine of Sienna.

Forget yourself and the Heart of Jesus will show you that it is no less amiable in the bitterness of Calvary than in the joys of Thabor.—Bi. Mar garet Mary.

"Lord, may the remembrance o Thee who art so full of sweetness, be my refuge and my repose amidst the storms of my exile."—St. Auselm of Canterbury.

" Vouchsafe O Jesus! during the whole course of my life and especially at the awful moment of my death, to wound of Thy Sacred Heart."-St.

OUR OBLIGATION TO THE PRO-PAGATION OF THE FAITH.

The man who really loves his religion and is devoted to his Church will naturally take a deep interest in pro moting its welfare. The man who has any realizing sense of the importance of salvation and the danger of being lost, will inevitably be willing and even bound to labor and make sacrifices to extend the blessings of the Gospel to the heathen. The subject of mis sions is always in order-always interesting to every Christian whose heart is in his religion. It appeals powerfully to the heart and conscience of

every loyal Catholic. We have recently been looking over the Annals of the Propagation of the Faith for May and June, 1900, called the Report Number, and we find it an extremely interesting and even stimulating number. It contains, among other things, a list of the diocese which contributed to the funds of the society for the year 1899 throughout the whole world. It is interesting to compare the contributions of the varidioceses, especially those in United States. Members of

Archdiocese of Boston have reason to congratulate themselves on the fine showing of the archdiocese. The figures \$17 000 stand out conspicuously in the list of contributors, especially when viewed in connection with the other large cen-

The unusualty fine showing of Boston is to be attributed to the fact that in this Archdiocese a regular plan for raising funds has been adopted, and its execution put into the hands of Rev.

Dr. Joseph V. Tracy, who, though occupied as professor in the Theological Control of the control of th cal Seminary at Brighton, yet finds time to visit the various parishes of the Archdiocese, principally on Sundays. His plan is a simple one, modeled, we believe, after that of the Propagation Society, and recommended by the Archbishops. The members of the parish are divided into bands of ten or more, and volunteer promot ers are appointed to collect the funds which are transmitted, monthly, to headquarters. One of the priests of the parish takes charge of the society, and looks after its interests. The results of the plan may be seen, from week to week, in that page of the review which is devoted to this important subject, and which we flatter ourselves has had no little influence in

promoting the good work.

Do we need a motive for taking an interest in, and contributing to, this blessed work? We have it first in what the missionaries are accomplish-ing under the most discouraging cir-

that such a one was slain by the sword, another falling from on high broke his neck, this man died at the table, that other came to his end when he was at play?

Some have perished by fire, some by the sword, some by robbers.

Thus death is the end of all; and man's life passes suddenly like a shadow.

Who will remember thee when thou art dead, and who will pray for thee?

Mejor Waddeli an English traysler.

"Look at them (the missionaries)," says the writer, "hands often grimy with toil, faces weatherbeaten, old clothes that a Jew would not, perhaps, give six-pence for; they show the amount of trial and secrifice it is form conviction. In what is they go barefoot and in destitution among the blacks, to gain the dusky tribesmen to Christ. There is more of the glory of God shows itself soone those weatherboaton missionaries, than there is in a trainicad of sparkling Koh i noors, or an army of men who scramble over the ice-bound pass that led them to Klondike in search of gold."

Mejor Waddeli an English traysler.

thinking of returning to home - life in Europe."

Our missionary papers are full of the most impressive and touching appeals of our missionaries, in various fields, who are laboring under the most discouraging circumstances for want of means; and, what is particularly aggravating, oftentimes, in competi-tion with Protestant missionaries who have abundant means and facilities for their work.

Another powerful motive, and one which ought to have great weight with us, is that, as the Aquais shows, "from 1822 to 1897 the Association gave to the Church in the United States more than five and a half million dellars. Twenty-three of the Archdioceses dioceses and vicariates in this country have received grants of money from it and at the present time (1898) fourteen participate in its distributions." 1884 Cardinal Gibbons wrote to the Association :

If the grain of mustard-seed, sown in the virginal soil of America, has struck deep root and has grown into a mighty tree, whose branches spread from the borders of the Atlantic Ocean even to the shores of the Pacific, it is, gentlemen, owing chiefly to the co operation of your admirable work that we are indebted for this happy result."

Gratitude, then, to say nothing of our power for the spread of the Gospe in heathen lands, should prompt us to contribute more generously to the funds of this great and important association. We trust that the repor which we hope to publish next week will show, by a greatly increased con tribution, that we have appreciated our indebtedness and determined to discharge it in a liberal manner .-Sacred Heart Review.

OUR WORDS AND WORKS.

A Spiritual Stock Taking of the Last Year's Merits and Demerits.

We put the question to our readers asked by the Home Journal and News:
"What did your religion cost you during the past year? Were you simply hot house Catholics, those Cath clies who go to Mass on Sunday when it is fine, but on rainy days remain away? Were you of those who failed to go to Mass on hely days, because it required the getting up a little earlier? Half - past 5 is early and 5:30 means the loss of one or perhaps two, hours sleep. Did that little penance, that little mortification, keep you from going to Mass on holy days? Ah, then, your religion has not cost you much and you love it but little. Have you kept the fasts and abstinence is it true that you are continually looking for pretexts in order to do away with this or that penance and law of the Church? If you have, your religion has cost you little and you

love it proportionately little. We might take up the vices, one after the other, and examining ourselves, find if the love for our religion had held us in restraint or not. And we can judge infallibility of our stand ing to day in the sight of God, at the close of this blessed year, as we would be able to answer the question honestly : Have I made a sacrifice for the love of religion, or have my pro sions been as the politician's p sions of patriotism, idle boastings? Have I gone to Mass through routine Have I said my prayers, because I have been accustomed to say them for years? Have I denied myself nothforget thee than thou imaginest.

It is better now to provide in time country. New York, for instance, has and send some good before thee, than to trust to others helping thee after thy Baltimore \$3 170 10 ; Chicago \$2 729.

Baltimore \$3 170 10 ; Chicago \$2 729. 59 ; Buffalo \$1 169 80 ; Nawark, \$2. it was more convenient to me to prac-625 60; St Louis \$1 899 45; Sau tice virtue than to practice vice If Francisco \$846 95; St. Paul \$1 029 00 this has been the condition of affairs during the past year we have to an swer to the question put : What has

shall be saved, but those who do the will of my Father, who is in heaven." Not those Catholics, therefore, that make profession of being Catholics, but those who practice it, no matter what the cost, they will be saved. Not those who would have men believe that they are fervent, not those who would parade different little virtues that they have, as the Pharisees did of old, but those who really and sincerely believe and profess the doctrines the Church teaches and practice the morals that the Church inculcates with every personal incon-venience and sacrifice, those only can be called Catholics.

We Christians carrying on the business of saving our souls, will weigh, measure and add up and find if we stand debtor or creditor in the matter whether we have gained or lost in the past year, whether we stand in God's favor or disfavor, whether we gained cumstances for lack of means. Take the following testimony of a Protestant paper,—the New Zualand Tablet:

ligion cost me during the past year anything, and how much? If it has the second ding to the past year anything, and how much? If it has the second means anything, then, according to the amount of trial and sacrifice it has cost am I a sincere Catholic -a Catholic from conviction. In what is it, therefore, that I have lost during the past year? For what vice have I shown too much affection?

Scrofula in the blood shows itself sconer or



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap: the most satisfactory soap and most economical.

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an atmosphere of peat fire and mountain breezes.

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ARCHDIOCESE OF OTTAWA

On Thursday evening of last week the venerte chaplein of the Rideau Street convent, the
V. Father Pailier, was entertained by the
pile at a musical and literary scance, and
programme included an operetta by the
tle onts. The occasion was the rev gentleare patronal feast and, by the way, a belated
ervance of the Goiden Jubilee of his ordinato which occurred last September, but which,
his own request, was allowed to pass unobred.

at his own request, was allowed to pass unob served.

A half-size life-like portrait of Doctor MacCabe. Principal of the Normal School, was placed in position last week. It was presented by the Department of Education, and had been intended to be formally presented at the celebration of his Silver Jubilee as head of the institution last September, but apparently some delay took place in its completion.

The Archbishops and Bishops of Canada are subscribing to pay for the purchase and equipment of the residence of the Delegate Apostolic on the Bank street row.

Under the heading "Works of Mercy Well Done," the St. Patrick's Cal ndar for January sives the following statistics for the past year: Parish Sewing Society, average attendance nine; garments distributed four hundred and dorty six; expenditure \$63,16; balance on hand \$30,22.

Senior Conference of St. Vincent de Paul's

enting 187 families, had joined the League of Family Prayer.

The semi monthly meeting of the St. Patrick's Temperance Society. Hon. John Ces-tigan. President in the chair, was held on Sun-

Patrick's Temperance Society, Hon, John Costagan, President in the chair, was held on Sunday evening last.

The veteran Temperance man, Mr. John Heney, is reported ill of la grippe.

A large number of persons approached the Holy Table, in St. Patrick's on the Feast of the Holy Table, in St. Patrick's on the Feast of the Holy Name At High Mass, Rev. Father Whelan preached from St. John, xil-28.

For about three quarters of an hour on Sunday afternoon Rev. Father Whelan entertained the weekly meeting of the A. O. H. with "Reminiscences by the Son of an Irishman Who was fed with a Pewter Spoon and Who Came to Canada in 1847," of early Bytown, subsequently Ottawa.) At the end of his discourse he deplored the fact that no eminent laymen had arisen to succeed Brownson, McMaster, Clerke or Lucas—all converts to the faith—as champions of Catholicism either on this or the other side of the Atlantic each and all of whom were also champions of Ireland's cause, knowing that the Irish were the backtone of the Church in England, the United States and Canada. An unanimous vote of thanks was accorded to the reverend gentleman,

The devotions of the Forty Hours opened in

devotions of the Forty Hours opened in loucester street convent chapel on Sun-

A Mother Assistant has assumed duties at the Gloucester street convent. The reverend lady has been for the past fifteen years Superior of Academy of la Congregation, 79th street, New York City.

ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON.

The improvements in the Church of St. Edward, Westport, have been completed and reflect great credit on all concerned. The freecoing has been done in a most skilful, workman like and artistic manner. There are thirty-two life size figures and ten smaller ones representing angels. The work was done under the supervision of O. J. Kover, the well known artist and painter of Fort Wayne, Indiana, who has now obtained a continental reputation. After paying for all the improvements there is a balance of between \$600 and \$700 in the treasury. The active and en ractic work carried on for so many years by Rev. Father Twohey has been well sustained by his successor, Rev. Father Walsh. Father Walsh and his good people are to be congratulated on the flourishing condition of the parish, The Children of Mary cleared \$145 00 at their sale of lancy work.

dren of Mary cleared \$145.00 at their saie of fancy work.

James Blandry, an ex convict, was arrested for robbing the poor boxes in St. Mary's Cathe drai and stealing a fur cap from the church. He was brought before Colonel Duff. Police Magistrate, and acknowledged bis guilt, He was remanded for rentence. Some years ago this man broke into and robbe 4 the sacristy of the cathedral in Peterborouch and was sent for two years to the Central Prison.

Professor Mugan, teacher of Classics in Regiopalis College, has resigned, and leaves shortly for Calgary.

giopolis College, has resigned, and leaves shortly for Calgary.

Ex Mayor Minnes on leaving office presented the Sisters of the Hotel Dieu with a cheque for \$50.00. He and Mrs. Minnes visited the hespital and were shown through the institution and were much pleased with all they saw. The Mother Superior and the Sisters expressed their thanks and appreciation shown them by our worthy ex mayor.

Miss Carmel Crowley has been appointed teacher in one of the Separate schools, Wolfe Island. This young lady is one of the distinguished graduates and gold medallst, educated by the Ladies of Notre Dame.

Miss Eamily Wholen, daughter of Mr. Patrick Whalen, of John street, this city, has joined the Sisters of Charity, House of Providence.

It is announced that Rev. Father M. F. Fall on of Ottawa will lecture in this city on St. Patrick's day on Daniel O'Connell.

Miss Jeane Univert, of Westport, is teaching.

lon of Ottawa will lecture in this city on St. Patrick's day on Daniel O'Connell. Miss Jennie Lynett, of Westport, is teaching the Senarta school at Portamonth.

Miss Jennie Lynett, of Westport, is teaching the Separte school at Portanouth.

Rev BrotherArnoid of the Christian Brothers, and who was director of St. Marv's schools thirty years ago, and will be remembered by many is now hvior in the city of St. Louis Mo, and is in the crigoment of perfect health.

Rev. Father Carry of Erinsville intends erecting a new brick presbytery in the spring. H. P. Smith architect, of this city is preparing plans of the new building for Father Carelding a haquet in the halls of the Carholic societies next Friday, 25th inst., in honor of the delegates of the Provincial Board, who will be visiting here on that day.

The many friends of the late Right Rev. Bishop Wigger of Newark, N. J., in the city and archiocese heard with great regret of his unexpected death. Requiescat in pace!

Christmas collection, Westport, \$312.0

DIOCESE OF PETERBOROUGH. FIRST ANNIVERSARY OF THE FORMATION OF

ARCHDEACON CASEY.

FIRST ANNIVERSARY OF THE FORMATION OF ST. PETERS T. A S.— SERMON BY VEN ARCHDEACON CASEY.

Below we print the sermon preached by Ven, Archdeacon Casey on Sunday last on Temperance. The occasion was the first anniversary of the forming of St. Peter's Total Abstinence Society in Peterborouch, and it was eciebrated in a very edifying manner.

On Sunday morning the members of the society, to the number of nearly three hundred, received holy Communion in a body, and occupied dews in the body of the church, after which they marched down to their hall, accompanied by their chaplain, Rev Dr. O Brien. Thanksgiving was offered up in the hait.

In the evening they attended Veepers and listened to the very able sermon preached by Ven. Archdeacon Casey, on "Temperance." He took for his text the following words from the Episile of St. Paul to the Romans, (il. in chapter and 2 ist verse.) "It is good not to eat flesh, and not to drink wine nor anything whereby thy brother, is offended, or scandailsed, or made weak."

The society is to be congratulated upon the large number of members and upon the good work that they are doing, as is as-o he chaplain, under whose direction the society has ecome to be what it now its, a credit to the Catholics and to the young men themselves and an influence for good that cannot be overlooked.

Ven Archdeac n Casey took for his text the above words from the Episte of Saint Paul to the Remans, it'n, chap, and 21st verse.

My Lord (Addressing the Bishop) Dearly Beloved Brethren—This evening I am to speak to you about the great cardinal virt eo frem perance and against the vice that is opposed to it, drunkenness.

This is the age of associations. When any great work is to be undertaken no matter of what mature, men associate themselves together be pornouse it. We hear of syndicates of every king, We see societies arrise on all sides of us having some particular object in view and it is one of the great means of furthering any cause, of gaining adherents to that cause and of enabling them to make t

Holy Scripture, that they have banded themselves together and pledged to abstain from in toxicating liquor lest it offend their brother or scandalize him or make him weak.

This scelety and it is a protection against the vice of drunkenness, for, my dear brethren, like every other vice it is formed in the soul by repealed acts which create a habit therein, and if he abst ain from inoxicating liquor that habit cannot possibly bed against one of the worst vices of the age. So to-night by their scene worst vices of the age. So to-night by their example they wish to bring others within their society so that they may be an example unto others to do away more and more with this terrible vices. Now, to understand what this iterrible vices. Now, to understand what this learning in the beginning by first taking a little of the earth and forming it and breathing into it a living soul. Here was man, the very image of God with an intelligence capable of understanding in the beginning by first taking a little of the earth and forming it and breathing into it a living soul. Here was man, the very image of God with an intelligence capable of understanding and a soul perfectly free, and therefore the first commandment is one of abstinence. Thouseld the commandment is one of abstinence. Thouseld the commandment is one of abstinence in the society of the commandment on our first parents, and if it was essential 10 man in the beginning of creation that he should abstain is it not as essential to day when we have failen from our primitive innocense when when the failen from our primitive innocense, when when the desires of the works of His creation and what does God desire from man! He desires that, being flist oreature he works of His creation and for the social man of the should abstain is it not as essential to day when we have failen from our primitive innocense when when the desires that, being flist oreature he works of His creation and what does God distorted in distributions. The sound is a sould be supposed to the first o

then he turbs from a vice and turns to God he has his intelligence and the mercy of God will reach him no matter how low he has fallen. Therefore there is hope for him, and that he pe is strengthened for him by joining such an asseciation as Saint Peter's Total Abstimence Society. But, my dear brethren, if we are to love God we are to love our neighbor also, for St. John the Exangelist tells us that he who says he loves God and hatch his neighbor is a liar and the truth is not his. If we love God we will love, our neighbor is understands to all men the nearest and the truth is not his. If we love God we will love, our neighbor is understands to all men the nearest and the dearest to us are those of our own family. Thus we must love one another. The instand must love his wife, and they both must love their children and the children honor and respoct their parents. But, if the vice of droukenses are as that family, where is the truth is children? It is lost. It is overwhered by the love for drink that has entered his soul. He bings misery upon them of every kind: poverty comes from drink; sickness comes—and the blame falls upon the drunkard. The mrn who in his early manhood has taken to his beom a maiden in her yearsof innocence, to love and to cherish forgets it when he be comes addicted to drink. The children that are born of this marriage they are lost shoes; Sometimes the mother will watch her children and guard them as far as possible, but it is a difficult—thing to do. Moreover, that indukes in it, and the vice becomes here ditary. If there is in the blood of the children and guard them as far as possible, but it is a difficult thing to do. Moreover, that indukes his wife well provided for a desire for strong drink and when they begin with little they desire increase and before long they too enter that downward path of the drunkard? What happiness can be in that family. Perhaps the man is well off when he takes to drink he neglects his business, his home, and he comes in and every hing is wrong he scolds hi

which have been manifested in you have rendered the ties which bind you to us so strong that it is extremely difficult for us to part with you; nevertheless we feel that we must reconcile ourselves to the bereavement as our beloved Bishop so highly appreciates your work that he feels it necessary to call you to labor in a more important character for the interest of religion and the salvation of souls.

Your well-known administrative ability and profound scholarship, especially as a theologian whereby you were able to impart to us in the pulpit much sound and valuable instruction, together with your zeal in the discharge of your sacred effice as a priest, will enable you, we have no doubt, to fulfil satisfactorily the duties which devoive upon you as pastor of the parish of Wallaceburg.

We wish you every success in your new field of labor, and we pray that Almighty God may grant yon the graces which will be needed for you to fulfil the duties of the position to which you have been called.

In return we beg of you to bestow upon us your blessing, and to remember us frequently in the offering of the Holy Sacrifice of the Mass.

We also beg of you to accept this small gift ried. Now what woman, what young woman if she foresaw the end of that marriage would place her hand in his before the alter of God, and therefore, young women watch now you place your affections upon. Let him take the piedge, and that home will be happy even if it be poor. But if you marry with your eyes open a man who drinks you may be sure it is not in your power to reform him. Let him reform first. If you do not, then you will find that your home is one of misery, the happiness that you expected lost, and you perhaps dependant upon the charity of the neighbors! So, my dear brethren, we see how this vice desireys the love of God and the love of our neighbor in our hearts. And this terribis future that awaits the drunkard none can picture because it is the most sellish of all vices. Now, now are we to protect ourselves against this vice! Because we are the fallen children of Adam it is there, because from originals in in our members; and the way to do it, it to svoid it in the beginning, and therefore no man, especially those who are just entering upon iffe, if they wisn to be successful they must become total abstainers. If we look out to the different businesses that are exercised around us we will find that the successful man is the total abstainer. We find that it become a total abstainer. We find that it become a total abstainer.

Mass.

We also beg of you to accept this small kift as a token of out affection and love for you, and of our deep gratitude to you for your devocations in laboring so carnesily for our welfare, both apiritual and temporal while you have been in our m det.

Signed on behalf of the younger members, J. J. Murphy, A. J. Pepin, Vincent Fenich, M. A. McHugh, J. Edward O'Connor, Geo. Hanrahan.

week, and have inflicted on the British some losses, though they were in every instance finally repulsed.

A depatch from Durban of da'e January 17, states that while Gen. Colville's column was on the way from New Denmark to Volklaagte, near Standarton, it was attacked by a force of 1000 Boers whose aim was to cut off the baggage train and thus secure supplies. Their attempt was made with great determination and courage but was repulsed, the determination and repulsed to the assailants. The Boer loss was large; that of the British was small, being I killed and 15 wounded.

Four hundred Boers at the same time charged the British cavairy and forced it to retire in the first onslaught, but four companies of British rifles who were in ambush had now the opportunity to join in the defence, and the Boers were in turn obliged to retreat.

Eight miles west of Ventersburg the New Zealanders and Australian Bushmen attacked 490 Boers and completely routed them. The New Zealanders distinguished themselves by their borsery in this engagement.

Another engagement occurred near Ventersburg where the Boers attempted to raid a Government farm, especially for the purpose of securing horses to supply their losses of the last three weeks during which they lost 1400 horses. The attack was repelled, and beside the loss in me. 49 Boer borses were killed or captured.

At Moddersfontein there was also an engagement between 200 Boers and a British brigade in which the Boers were defeated, and a considerable number killed Reministon's Guides had also several brushs with the enemy near went the were defeated.

General Colville occupied Buffels poort without opposition.

The Boer General De Wet is reported to be

become a total abstainer.

The rallroads for instance, traverse the whole country. Men travel in bundreds upon each train and as railroad, managers know that if they are to obtain the public patronage they must have competent men to work for it m and therefore they oblige every man who is employed upon the train to abstain from liquor, at least while having charge of a train thus showing how men understand how dangerous it is to allow any man to be in a responsible position where the lives of those are dependant if he takes any liquor at all. So we see in every other instance the trusted man is the man thatabarains. We therefore on this anniversary, especially to Saint Peter's Total Abstinence Society. I can congratulate them upon the work that they have done, upon those that they brought into their ranks, and upon the manner in which they kept their pledges and I hope that they will always be faithful to this piedge. The older ones can understand how beneficial it is to themselves, how much better they can do their duty towards Almighty God and how the love for their neighbors is showo, especially in the family, in the happiness there.

The wife is prepared to receive him on his return from work. There is no faar of trembing about her, as perhans there was in the days when he drank. He flads the bouse well provided for, his children healthy and well clothed and attending school. They can understand how much batter it is to abst-sin and serve God than it was to drink and offend Him. With the younger members now that they are entering upon their early manhood would never wish themselves thus because there is no greater slave upon this earth than a man who is addicted to drink and he will sell everything he has in order to satisfy that vile appetite. Therefore in your early manhood would never wish themselves thus because there is no greater slave upon this carth than a man who is addicted to drink and he will sell everything he has in order to savery to the savery of the transfer of the society and the process o

that thriet was rendered more terrible and sponizing because of the sins of drink. We are told that when the soldier took a prong and dioped it in vinegar and gall and reached it to the line of the sins of drink. We are told that when the soldier took a prong and dioped it in vinegar and gall and reached it to the line of the sins of drink. He would not drink even though in that agony He might have received all fittle ease, but H- would not drink even though in that agony He might have received all fittle ease, but H- would not. He would not drink but denied Himself. Therefore, in memory of that thirst, of hat self cental of Our Lord Jesus Curist I hope that the S. Feber's Abst increase Sciety may always preserve their piedge of total abstinence.

DIOCESE OF LONDON

RECEPTION TENDERED REV M J BRADY ON HIS DEFARTURE FIR M WINDSOR.

Detroit Free Press, Jan 13.

Rev Fr M J Brady, of S. Alphonsus church, Windsor, who leaves this week to take church of the important Cathedic parts of Ottober, 1832, in St. Thomas Ont., of worthy Irish parents. Having completed his elements of the present in the schools of his native town, he entered upon and fluished an entire of studies in St. Michael's College. Toronto and the Graad Seminary University, Montreal, when he was ordained a priest by the late distinction, the strength of the complete of religious wom n. His carriest days of of religious wom n. His carriest days of of religious wom n. His carriest days of the complete of religious wom n. His carriest days of the complete of religious wom n. His carriest days of the complete of religious wom n. His carriest days of the complete of religious wom n. His carriest days of the complete of religious wom n. His carriest days of the complete of th

General Colville occupied Buffels poort without opposition.

The Boer General De Wet is reported to be sow at Ernelo with 6.00 men under his command. It is stated that he intends to invade Natal, as the invasion of Cape Colony has not Natal, as the invasion of Cape Colony has necessary to be successed by the colony and Alivah has perturned over the Vaal River and others are marching in a westerry direction. The radders will in Cape Colony are reported to have reached a point 60 miles north of Capetern, but are being closely pressed by the British and it is not believe; that they can achieve any success. Lord Kitchener is reported to have sent 20,00 men for the protection of the Colony, and it is shought he may entrap the invaders as Crouje was entrapped at P. arder-burg.

vaders as Crouje was entrapped at P. arderburg.

It is now certain that the sources of supplies to the detached bands of Boers who are over running the country are growing scanty. During the last six months the Boer women left on their farms have baken advantage of their liberty to assist very much the Boes in the field by bakit go bread and other wise providing supplies, but now these women and their children are being sent into Pretoria and other towns where they will be under the eyes of the Britter armisons and so be prevented from giving this substantial and, It is condidently stated that the present hide and seek game which the Buers have kept up so long must soon collapse.

THE TRANSVAAL.

The burghers in the Transvaai have shown an undiminished activity during the past week, and have inflicted on the British some losses, though they were in every instance fla-ally repulsed. A depatch from Durban of da'e January 17.

the allies.

The Chinese Reform Association of British Columbia have addressed a petition to the Emperor of Japan reviewing the whole Chinese question very intelligently, and asking that the Empress be deposed, and that the Emperor's authority be established. It is added that Li Hung Chang, Lu Quin, Yah, and Chung Chi Tung are regarded by the association as working to protect their own individual in terests and not with any idea of securing the reinstatement of the Emperor and the establishment of a modern, broad minded government.

ALBERTON MONTHLY NOTE-BOOK

His creed in and out of other is true Christian ity in action.—Ditroit Free Press, Jan 18

Rev. Father J. M. Brady was tendered a reception in the Windsor Opera Houselast, evening the like of which has never been given to any ciergym in in the history of the city. I was under the auspices of the young members of St. Alphonsus church but many Processans were present to show their appreciation of Rev. Father Beady's worth.

It is estimated that fully five hundred people were in the room when De J. O. ceaums called the gathering to order. In addition to the address from the members of St. Alphonsus congregation. Rev. James Living-ton, pastor of the Methodist Episcopal church, read an address signed by a large number of the prominent Protestan residents of the riy, In when regret was expressed at Rev. Father Brady's departure. On Dec. 8th, 1900. Right Rev. Bishop Grandin received the annual vows of two young ladies of the far North West. This is for the drs. time in the history of the diocese that a neiver pronunces vows of religion in a community of nuns. The ceremony took place at the convent of the Grey Nuns.

On Dec. 22, 1900, Right Rev. Bishop Legal cume back from a long pestoral visit in the E set of the diocese. The journey lasted four weeks. At that time Rev. Fether Grandin, O. M. I., a nephew of our worthy and venerable Bishop, cerebraied the twenty if the anniversary of his ordination to the priesthood. He had been ordsined at Saint Albert in 1875, Nov. 30. On Dec. 26, 27, and 28 a large bazanr was held in the Seminary Hall, towards the Saint Albert Cathedral Building Fund. The spacious hall was a busy centre during three days. The bazaar was largely patronized. The proceeds of the bazaar reached a total of \$1.300.

Announcement was heard from the public in the old cath dral that the stone foundations of the new cathedral will be I ald nex summer. Works will begin soon in May. Bricks will be parish. the prominent Profestan residen s of the city, in which regret was expressed at Rev. Father Brady a departure,
Judge McHugh read the address from the young members of the congregation, and he preduced the reading with some remarks in regard to certain members of the Courch. He said that some people were trying to raise dissensions between the French and Irish and that such a shing should not be countenanced. It was not for them to say what a priest s nation arity should be, but to remember that he is their spiritual adviser, and as such should receive their respect and love.

George Haurahan presented to Rev. Father Bradys purse containing \$100 in gold. Sefore and after the presentation several musical selections were given by Windsor and Detroit people, Rev. Father Brady will leave this week for his new home in Wallaceburg.

made and burned within the limits of the parish.

Rev Father Lacombe arrived at Saint Albert, on Dec 27, from his trip to France, Rome, Vienna, etc. He was accompanied by one of the Sons of St. Norbert A. community of Saint Norbert's Sons will serablished at Saint Paul, a half-breed settlement founded five years ago by Rev. Father Lacomba, one hundred and miles below Etmonton, on the north side of the Saskatchewan.

Saint Albert, Jan 11th, 1901.

NEW BOOK.

people, Rev. Father Brady will feave this week for his new home in Wallaceburg.

Address of St Alphonsus' Church congregation, Windsor, Ont., to Rev. Father Brady, on the occasion of his removal to the pastorace of Wallaceburg, Ont.:

Rev. and dear Father,—We, the younger memb is of St. Alphonsus' congregation. Windsor, have learned with deep regret that you are about to leave this parish, having been appointed by His Lordship, our venerated Bishop, to the more important charge of the parish of Wallaceburg.

Our regret at losing you is, we can assure you very keenly felt, but we are aware that what is our loss is your gain; and the knowledge of this should indeed console us; yet we cannot help feeling a loss so direct and person all oevery one of us.

Your amiability of character, as well as your devot-dees to your sacred duries have endeared you to us during the two years you have been here, and the many social virtues Illustrated Explanation of the Aposiles Creed, a Thorough Exposition of Cytholie Faith. Advende from the original of Rev. H. Roifus D. D. With a reflection practice and prayer on each article of the Creed. By Very Rev. Ferreol Girardey, C. SS. R., the well-known author. Benziger Bros, Publishers. Price \$1:0.

Beeswax Cardies for sale at the Caulotic Record Office, London, Ont

PRESENTATION TO MISS MINNIE HOGAN OF OUSTIC.

On Saturday evening, Dec. 29, the choir of St. Peter's parish, Oustic, assembled at Maple-burst, the residence of Mr. and Mrs. Michael Hogan, and after holiday greetings with the tamily called upon Miss Minnie and read to her the following address:

church, Oustic:

Dear Miss Hogan—Your friends in the congregation of St. Peter's church desire to express to you their hearty appreciation of your efforts as organist of our church during the past few years. We realize that your services have always been rendered, freely and cheerfully, and you have never failed to do all in your power to advance the interest of our church and congregation at Oustic. Will you please accept the accompanying gold watch as a slight mark of our appreciation of your services and of our high regard for yourself.

We unite in wishing you all the compliments of the season, and a bright and happy New Year.

We unite in wishing you all the combination of the season, and a bright and happy New Year.

On behalf of the congregation Miss Eliza Beechmor read the saddress, and Miss Eliza Beechmor read the watch, which was a very valuable one.

Miss Hogan was completely taken by surprise, yet cordially and sincerely thanked her young friends, also the people of the congregation for their kind remembrance of her, for their handsome present and their kindly worded address. She assured them that it was a great pleasure to teach them for they were always willing and apt, and she would always remember her practice with them, as hours of pleasure, and in the years to come as she looked upon their valuable gift, which tells that time glides on, she knew that time, be it ever so feeting, could not lessen in the least degree her interest in them, nor her sincere desire that they would enjoy all the happiness and prosperity of this fife.

After a few hours spent in music, song and other amusements all dispersed for their homes.

MARKET REPORTS

LONDON. LONDON,
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LONDON,
\$1,05 to \$1.07; oate 82 to 83c; peas, o0 to 90c.;
barley, 75c to 80; corn. 75 to 80c.; ye, 70c. to
\$1.00; buckwheat, 85 to 95; beans, per
bushel, 90c. to \$1.10; alsike clover, \$5.50 to

\$1.00; buckwheat, \$5 to \$5; beans, \$6.50 to \$6.60.

Live Stock—Live hogs, \$6.25 to \$6.40; pige, pair, \$3.50 to \$5.5; export cattle, \$4.50 to \$5.5 arm Produce — Hay, \$8.00 to \$8.25; straw, per load, \$3.00 to \$5.5; export cattle, \$4.50 to \$5.5 arm Produce — Hay, \$8.00 to \$8.25; straw, per load, \$3.00 to \$5.5; etraw, per load, \$5.00 to \$6.00.

Dairy Produce—Eggs, fresh laid, per dozen, 22 to \$5c; eggs, basket lots, 18 to 20c; butter, store lots, 17 to 18c; butter, creamery, 23 to 25c; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 12 to 14c; honey, per pound, 12; to 15c; lard, per pound, wholesale, 9 to 10c; lard, per pound, wholesale, 9 to 10c; lard, per pound, retail, 10 to 11c. Poultry—Ducks, dressed pair, 70c, to \$1.00; spring chickens, (dressed) 50 to 75c; live chickens, 33 to 59c; geese, per lb, 6 to 7c; geese, each, 60 to 76c; turkeys, per lb, \$5 to 94c.

Meat—Pork, per cwt., \$8.25 to \$8.55; lamb, by the carcass, \$6.10 arm, by the \$6.10 arm, by the \$6.10 arm, by the \$6.10 arm, by \$6.10 arm,

mutton, by the carcass, \$5 to \$5.50; lamb, by the carcass, \$c.; lamb, by the quarter, \$10 9c. roronto, Jan. 24 - Flour quiet; prices unchanged; 90 per cent. at \$2.85 in barrels, middle freights; and \$2.60 to \$2.65 in bags west; choice brands worth 15c. to 29c more; Manicoba patents. \$4 25, and strong bakers, \$3.85, bags included. Bran unchanged, with ear lots at \$12 50 to \$13 west, and shorts \$14 to \$14.50. Wheat quiet; with feeling unsettied; red winter and white at 64 to 65c; middle freights; spring steady at 65c east; goose, 625c, west, and 63pc, east; No. 1 Manitoba hard, 9tc. Toronto and west, and 96c g. i. t.; No. 2 hard, 90c. Toronto and west, No. 3 nard, 70 to 89c. Oais unchanged, with No. 1 white selling at 25t to 29c middle freights; No. 2 at 275 to 29c middle freights. Peas in fair demand, with prices 61c west and at 63c, east. Corn unchanged; Canadian at 35t to 36c, west for new; American yellow, 4te for new at Toronto. Barley steady, with prices unchanged; No. 2 at 40c, west and 41 63c, east. Granger; No. 3 extra at 39c, middle freights. Buckwheat steady, at 49c, test and 41 feights. Buckwheat steady; at 49c, middle freights. Buckwheat steady; at 49c, to 50c at outside points. Oatmeat steady; cars on track at \$3 30 in wood and at \$3.20 in bags; small lots 20c, additional.

MONTREAL

mucha, mu

Toronto, Jan. 24 — Following is the range of quotations at the western cattle market this morning:

Cattle — Shippers, per cwt., \$4.25 to \$4.65 butcher choice, do., \$3.75 to \$4.25; butcher; medium to good, \$3.25 to \$3.75; butcher; inferior \$3.40 to \$3.25; stockers per cwt., \$2.75 to \$3.; export bulls, per cwt., \$3.25 to \$4.25; Sheep and lambs—Sheep, per cwt., \$3.00 tc \$3.50; spring lambs, per cwt. \$4.00 to \$4.50.

Milkers and Caives,—Cows, each, \$20 to \$5.00 calves, each, \$2 to \$10.

Hogs — Choice hogs, per cwt, \$6.50 kg. \$6.80 light hogs, per cwt., \$6 to \$6.25; heavy hogs per cwt., \$6 to \$6.25; stockers to \$4.50; sows, \$3.50 to \$4.50.

East Buffalo, N. Y., Jan. 24— Cattle — Cattle nominally steady and unchanged. Calves, Moderate supply; steady choice to extra \$7.75 to \$8; good to choice, \$7.50 to \$5.75. Sheep and lambs—Market in good position; lambs, choice to extra, \$6.10; good to choice \$5.75 to \$6.25; heavy slowd to choice \$4.50 to \$4.75; common to fair, \$4.75 to \$5; sheep, choice to "xtra, \$4.75 to \$5; sheep, choice to "xtra, \$4.75 to \$5; sheep, choice to "xtra, \$4.75 to \$5; \$8.75; to \$4.50 to \$4.75; common to fair, \$4.75 to \$5; \$9.60 to \$4.75; common to fair, \$4.75 to \$5; \$9.60 to \$4.75; common to \$5.75; common to fair, \$4.75 to \$5; \$9.60 to \$6.00; good to choice \$4.50 to \$4.75; common to \$6.10; good to choice \$4.75 to \$5.60; mirked \$5.50 to \$5.60; roughs, \$4.75 to \$4.90; \$6.90; pigs, \$5.50 to \$5.60; roughs, \$4.75; cost \$4.50 to \$4.75; cost \$6.90; roughs, \$4.75; to \$4.90; \$6.90; pigs, \$5.50 to \$5.60; roughs, \$4.75; to \$4.90; \$6.90; pigs, \$5.50 to \$6.90; roughs, \$4.75; to \$4.90; \$6.90; pigs, \$5.50; cost \$6.90; roughs, \$4.75; to \$4.90; \$6.90; pigs, \$5.50; cost \$6.90; roughs, \$4.75; to \$4.90; \$6.90; pigs, \$5.50; cost \$6.90; pigs, \$5.50; cost \$6.90; pigs, \$5.50; cost \$6.90; pigs, \$6.90; pigs,

Face Humours Pimples, blackheads, simple rashes,

red, rough hands, falling hair, and baby blemishes prevented by Curr-CURA SOAP, a sure preventive of inflammation and clogging of the Pores. Sold everywhere. Foreign depots: F. NEWBERY, Lon-lon: L. Midy, Paris: R. Towns& Co., Sydney, Portug

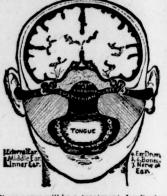
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Nearly every case of deafness results from catarrb. Many, many are the patients afflict-ed with deafness that I have cured after they had tried ear specialists in vain, simply by cur-ing the catarrh

had tried ear specialists in vain, simply by curing the catarrh

Until within a few years most of the diseases of the ear were pronounced incurable, and even to day this belief is wide spread. For tunately there is an error, for hearly all the diseases of the ear are curable.

Do not listen to the advice of those who tell you that your deafness has lasted so long that nothing else can be done for it. Very many who have been deaf for years can be entirely cured, and still many others who are rendered by their deafness totally unfit to transact business, or have intercourse with their friends, can receive enough benefit to make them useful citizens, and a comfort and a biessing to their homes, and the community at large.

Therefore, TAKE NO RISK! Do not let a trouble of the car of any kind run on from week to week, month to month, or perhaps, year to year, until the parts are so completely destroyed that there is little hope of regaining this valuable and important sense.

The Symptoms of Disease of the Ears.

Deafness and ear troubles result from catarrh passing along the Eustachian tube that leads from the throat to the ear. Is your hearing failing? Are your ears dry and scaly ! Do your ears discharge? Do your ears itch and burn? Have you pain behind the ears? Is there a throbbing in the ears?

Do you have ringing in the ears? Are there crackling sounds heard? Is your hearing bad on cloudy days? Are there sounds like steam escaping?
When you blow your nose do your ears
rack?

Paul with pictures of the founders in different localities.

The Academy of the Sacred Heart, London, with pictures of the chapel, the grout othe convent, a garden scene and the study hall, with a short skeep of the order by a former pupil, A. Edna Wright of London, Ont.

A History of the Establishment of the Mission of Sault. Sie Marie (illustrated). Ontario Jubilarians of 1900.

The late Rev. Nicholas Dixon (with photo). The late Rev. Dean Murphy (with photo). The Church in Untario.

In the good work in which she is engaged the distinguished compiler has received letters of warm approval from His Excellency Mgr. Merry del Vale, through whom His Holiness the Pope sends his blessing; His Excellency D. Falconio, Apostolic Delegate; Cardina Gibbons; the Archishops of Ottawa and Toronto; the Bishops of Hamilton, Peterborough, Alexandria, Pembroke and London.

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PARLIAMENTARY NOTICE.

Monday, the Eighteenth day of February next, will be the last day for receiving Pet-tions for Private Bills. Monday, the Twenty-Fifth day of February next, will be the last day for introducing Pri-vate Bills to the House. Friday, the Eighth day of March next will be the last day for presenting Reports of Committees relative to Private Bills,

CHARLES CLARKE, Clerk Legislative Assembly. Toronto, 10th January, 1901

C. M. B A. Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albian Block, Richmond Street, Frank Smith, Presi-dent, P F. Boyle, Secretary.