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

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SHORT SIGHT.

How alarmingly general the use of spectacles has become. It is almost the minority who do not use them. Now if some one would present the world with spectacles for mental short-sight ! We are afraid these are even more sadly needed, and the use of them in viewing one neighbor's actions would reveal to us motives to win admiration, whereas we now mete out only censure.

"Actions wear a different look when motives are assigned them." We judge largely by results without considering the material a man has to start with. We look for virtue in a positive quantity, not in a comparative state, but with our mental eye glass we would average up before deciding for or against. We would take into consideration the point from which we started and consider progress and effort.

For example, let us take the good. natured boy and the close fisted one and start them out in life, not forgetting the handicaps to be allowed in the race. Later on in life we need them, when we want a friend. The goodnatured boy has developed into a goodnatured man, and the close fisted one, let us say, the average business man, who has been continually on the layaway tack ; and though he sometimes opened heart and purse such occasions were rare.

Now, in our need, we turn to both our early friends and find No. 1 as ready and willing as ever to help.

It is no struggle for him ; no effort is needed. No. 2 has a struggle and a hard one. Self, whom he has perhaps fought manfully all along, is still striving for a hearing and wants to retain what has been stored up by such labour. But out of the struggle self comes second best and our No. 2 also gives us his help.

Of course we receive without shame from the former; but are we not really more indebted to the latter ? Has he not given us more-given what cost him ? and surely his effort pleased God, though his hesitation hurt us.

We admire the foot-ball hero with his broken nose or disabled arm. Those, however, who show scars of the tussle with self offend our sight, and to those of unbroken cuticle we give our love and respect. We are all born with some evil tendencies-no blame to us-and with good inclinations as well-no credit to us.

ality of a man of genius more firmly in the mind of posterity than his greatest virtues. King Alfred is, despite the iconoclastic critic, better remembered as the disguised soldier burning the cake of his peasant-hostess than as the intrepid chieftain and wise law maker. Prince Charlie has, by means of his romantic adventures, endeared himself to the Scottish nation, while no such halo of love encircles the brows of the First or Second Charles of England, even though the martyr King has won by his tragical death a separate niche in the Valhalla of history.

Though many of the anecdotes are

trivial, they somehow fix the person-

In all ages and all climes learning and wealth have seldom gone together, and we have, throughout the length and breadth of literature, anecdotes of wants were in sad contrast with their aspirations. Often it would seem as if the brighter the genius, the more relentless the poverty which, shadow-like, pursued it unceasingly. Most of us are familiar with the story of the Three Students of the Middle Ages who possessed but one cloak between them, so that while one attended a lecture the other two remained in bed. In Paris, which was at that time the world's great centre of learning, it is

one almost unbroken record of hardship and poverty endured by the sturdy knowledge-seekers of mediæval days. Turning to the chivalrous land of Germany we find in the same century the school of poor minstrels, the

wandering troubadours, who, as a writer tells us, "led a most strange and romantic life. With little else save their sword, fiddle or harp and perchance a bit of love ribbon from their sweetheart, they wandered from village to village, from castle to castle, welcomed always with gladness and accepting remuneration with the proud unconcern of the strolling vagrant. The young German knight, compelled by custom to saunter out into the world, and, thanks to poverty, to keep on sauntering all his life-time, was hardly better off than the minnesingers. Later on we hear of the melancholy Schiller translating French books at a shilling a page and wasting much of his ability in literary hackwork. No wonder Goethe should cry out in righteous wrath when offered three pounds for a drama, " If Europe praised me, what has Europe done for

Back again to England, and on through a long list of those whose names "echo through the corridors of at Christmas, do wisely : where the old time." History again tells us that but fashioned games are played ; where few of the mighty ones of the intellectual world had aught else but the mis-

and the publishers did not do anything to ameloriate his condition. Perhaps they were debarred from helping Poe for the same reason that makes good people blind to the outstretched hand - "they might spend it on drink." For "The Raven " he received \$10, and we hear of him writing to a friend to borrow \$5-for the purpose of buying delicacies for his wife Virginia, who was dying. And yet he was at that time known in two continents. And when he entered an office in New York and mentioned who he was, men turned around to look at the poet whose name was already enrolled among the great men of America.

And there are to-day not a few with lips touched with some. artists, poets and authors whose daily thing akin to the blazing coal of genius whose names are never blazoned forth to the world, because for some reason or another they choose to remain hidden. Some of them are in every big centre living in a district yclept Bohemia - a land of indolence and unforgetfulness of the morrow, but a land also whose denizens write worldsongs betimes, chisel wondrous statues and who are credited with a kindness and generosity that are oftimes lacking in those who regulate their conduct according to the standards of orthodox society.

A HUNDRED YEARS.

Well, here we are, with the lights still burning on the Christmas treethey're growing a little dim to be sure, for to morrow will be twelfth day, and then-poof, out they go. The children will all have trooped back to school, and we shall be alone again. Then, the old Christmas tree will be gathered up and thrown out in the yard, where it will lie until the spring. George will likely tear it branch from branch and spread them over the flower beds, to protect them from the frost, and the only memory to remind us of past festivities will be the smell of the fir that comes to us whenever we open the window-that pungent odor, which, to us Canadians, has been associated with Christmas ever since childhood. We confess we are always sorry when the season of Christmas is at an end, for at this time whatever of good is left in us comes up again to the surface; the past resurges out of its grave-ah, me, a sad-eyed ghost some times !- and those in whose homes the old-time customs are still kept up the tree is alight with gleaming

again.

either justice to his magnificent abil- but when the lights are put have all mustered to embrace their victory is over the road of religious ities or to lay hold of happiness, out, and the guests depart, he changes guests and give them for the time the education - education in Catholic to a rattling skeleton, who through the hospitality of open heart as well as

watches of the night keeps whisper- open house. ing to more than one weary heart- Bat all this took place a hundred vanitas vanitatum ! Trying to be years ago, away at the beginning of what we are not. Labelling our the last century. A hundred years ! selves XXX, when it is all adultera. It is a solemn thought - one which, tion. Keeping up an empty show ; standing on the threshold of the new, living beyond our means ; courting should fain make us pause a little. the world's adulation, while our hearts After all what will anything matter a are torn and bleeding, with the strain hundred years hence : all the wrong and tension of the bottomless sham and hatred and oppression roll into one gigantic blur-justice and and pretence.

Glitter and show! no matter what mercy and kindliness alone shine the cost, or the heart burn. "Confess," forth and are remembered. And says Thackeray, "If you have not those of our friends who have been at feasts-or at least known of left us by the wayside, to struggle them-when it struck you the viands, on alone. How do we recall them ? the plate-aye! the guests-were all Is it that they were society leaders, sham, like Cinderella's coach and or because of their boasted ancestry, footmen, and could turn into rats and handed down to them from the gothic mice, and an old shoe or a cabhage ages? Ah, no-we remember only stalk, as soon as we ware out of the the good they have done, their kindly house, and the clock struck 12." cheertul spirit; their love of their We ask, though vainly, what is it all fellow-men. It is this blessed memory for ? Does it make for us any true of good deeds that enshrines those dear friends? Lot adversity come, and we hearts and true - " whose angel faces have the bleak cold answer. Any smile which I have loved long since, and among us who have lived long enough lost awhile." Our dead, says a wellto know the world realize this. In known writer, "we have not really lost the day of trial, where are those them-they have only stepped into the whilom friends ?-turned their backs, next room ; presently you will get up shrugged their shoulders, with and follow them, and then the door will a: "We were quite aware the close upon you, and you will be seen 'Swaggers' were going at too no more."

rapid a - pace. We rather pity poor old 'Swagger'- not a bai LOCATING THE RESPONSIBILITY. sort ; but it is all his wife's fault-too The Church in every age has to keen on society." Then they vote it a bore-" for their parties were excel- blush for the scandalous some of her careless and disobedient lent. But of course, we cannot be exchildren, but in every age also she has pected to know them any longer. been defended and glorified by sons People like that have no right to de- and daughters whose lives reflected the strength and beauty of her interior ceive the public, etc., etc." And thus, If she has to look out into lovliness. Hobs and Nobs, sit in easy chairs at the night of unbelief for some of her the club, and chop the poor 'Swaggers' misguided children who have abanto mincemeat and gobble up with ex- doned her divine direction, she is also cessive relish every anecdote of their consoled in the fidelity and confidence that brings the body of the faithful past extravagance. Poor Mrs. Swagpast extravagance. Poor Mrs. Swag-ger! We pity her from our heart, and What constitutes the real difference

most particularly do we pity her as she between these classes? It is the lies, wide-eyed and sleepless, counting difference between obedient submission hes, wide-eyed and steepless, counting the long night hours until the dawn breaks, and the weary day begins "Thy holy will be done." What is the wellspring of love and obedience Well, when we began, we did not God's grace first of all, but back of think we should have drifted away from that it is found in the dropping of the the subject like this, but life is not al-together a joke, you know, and we come upon thoughts — suddenly—as the everything that goes to furnish his one meets a funeral in the streets. Still we cannot help wearying of the artificiality of it all-of the wear and the street of the money. tear and rush of life; of the money. knowledge. Stripped of the inform-making, the getting ahead, the trying ing grace of God and of received one to out-do the other: of the false knowledge, man is little more than friends and petty jealousies that make the animal-little elevated above the friends and petty jealousies that make beast. It is the superadded gifts of up the sum of life; and which din and God together with the training of the training of candles, and loaded down with pres- hum round us, and wag and jar, till parents that lifts him to be what his we are fain to leave it all and seek Maker intended him the application of God's saving grace, he may became a more enligh itened animal, but still an animal. Without down in the stillness and listen to the the interference of parental guidance -without grace and without education, he must shift like a rudderless boat upon the sea of human passion. By Providence every man is left in a large measure, particularly in the formative years of his existence, in the hands and at the mercy of his parents Ry physical generation he is very largely, in temperament and charact Men and women who are taking their eristics, what they make him, while part in life, in the fullest meaning of his mental bent will in a great measure reflect their own or the delegated precentors to whom they entrust him. Knowledge of every kind is, as a ule, communicated. Man may learn by experience, but he learns little by experience that he was not taught by others. This with regard to the simplest duties and laws of naturemore truly with regard to his scientific acquirements-but absolutely so with should all be beautiful, if it were not acquirements—but absolutely so with for our perverse passions. Well, we can at least make the world more beautiful, make our friends happier, if we will begin to have kind thoughts and to do good deeds-for no religion faith. It comes by no uatural law is worth having if it does not help to and is learned by no experience. Faith, the knowledge of God, our duties to God, all these must be taught If, then, man is so completely at the mercy of his parents for the knowledge of his duties to God, the generations, one after another, must depend upor fathers and mothers for the character of their men and women. The from the tree. What is yours? A Church must have glory or shame in booklet - 1899 shaking hands with them in the measure in which Catholic 1900 across the border of the years ! parents faithfully discharge the serious obligations of parentage or neglect them. The heroes of the coming gendepicted, in the horseman in Welling-eration are in training now. The to-morrow are rehearsing now. Every Catholic home is carrying on this eduthe invitation to Xmas dinner. cation-training athletes for the spirit-Turn over the page: there is the ual battles sure to come. Every Cathmerry party arriving, and tumbling olic parent by a religious or a godless fortunate. We refer to the poet Poe, who, impulsive and gifted far beyond the ordinary mortal, was a too ardent votary at the shrine of Bacchus to do

RELIGION vs THEOLOGY. There is a greatideal of talk going on just now among those who want a religion and don't know exactly where to find it, about "dogma. Dogma " is a word of evil import. Theology is styled "intellectual rit-ualism" and is reproached with havng obscured the Christ-with having seduced men away from the sweetness and simplicity of primitive Christianity. Amid the strife of creeds "vital" religion has been neglected. Time has shown that "dogmas" are transient. Christ's teachings need no revis-ion. Men must anchor themselves, so to speak, to Jesus Christ and then, despite the ever changing currents of

human thought, they will be safe. It is easy to understand this protest against "theology." The so-called "Reformers," who arrogated to them-selves doctrinal infallibility, are now found to have been merely ventilating their own notions. Their followe have ruefully come to the conclusion that infallibility in doctrine is neither possible nor desirable. To stick so Christ is the one thing necessary Christ taught religion but His Apostles and their successors taught dogmatic theology. What the world-of course is question of the Protestant there world-needs to day is a return to religion pure and undefiled.

Now, all this sounds well, but the fact is "that Christianity without dogma is inconceivable." "D)gma," dogma is inconceivable." "Digma," according to Harnack, is used in three senses. It means: 1. The historical doctrines of Christianity; or, 2 the historical facts on which the Christian religion is grounded-such, for example, as are mentioned in Apostles' Creed ; or, 3, the scientific formulation of the contents of the Gospel. Perhaps the neo Christians will after all, admit "dogmas" in the first and second sense, though repudiating them in the third. But even in this sense, Harnack's principle, with which we begin, must hold good. course the supposition is that those who talk about anchoring themselves to Christ mean the real Christ, the Christ of history, not a sort of ideal Being who is admired pretty much as men admire the hero of the Æaeld or the mysterious Child of the San Sisto. There are people who hear the Gos-pel as they would hear a lovely song, whose interest in it is purely authetic. But with these dilettanti we have no concern. We are speaking of those whose conception of religion is one of personal discipleship to Jesus hrist of obedience to Him on all points on which He claims obedience. Open the Gospels in which the conditions of personal discipleship are laid down. There is no escaping the conclusion that Christ was the author of a theology whose principles must inform the Christian life. He made known a body

conduct of

of truths concerning Himself, His Father and the divine purposes regarding man, the acceptance of which is the primary condition of Christian discipleship. To keep that revelation before the eyes of men, and to preserve it in its original purity, He founded a Church which He promised to be with all days even to the consummation of the world. Instead of concluding from the failure of their own dogmas, the futility of all dogma. the neo-Christians ought to study their Gospels a little more closely The truth is somewhere for the mission of Christ was not in vain. But to go back a little. Religious practice always supposes religious principles-dogmas-and this holds true whether Christianity be considered s purely ethical-looking to good conduct, or whether it relates to speculative truths of faith as well. Make it consist in morality, in a pure life, according to the teachings of Christ. Why is such teachings? What claim Why follow Christ to our obedience? Immediately we find ourselves confronted by dogmas. Make it consist in filial depend ence on the all Father. Why acknowledge such a dependence? Immediate ly we find ourselves confronted with dogmas, for the service of God is a reasonable service. Take the matter of prayer. All prayer rests on belief in the dogmas of the goodness and providence of God. Some of the neo-Christians, President Hyde of Bowdoin, see and proclaim the absolute necessity of theology, others, less clearsighted, think otherwise. We venture to think that good will come of the new movement, which, repudiating the exploded Confessions of Protestantism, calls upon men to go back to Christ for their religion. The arnest seeker after truth will find in the record of the words and works of the founder of Christianity conclusive proof of the claims of the ancient Church. - Providence Visitor.

But the poor-under-dog who has the former predominating is hedged off from the others and little account taken of his efforts. Perhaps we cannot love him, but surely we can appre ciate his struggles.

RANDOM THOUGHTS.

Glancing through the pages of a contemporary the other day we came across a paragraph offering a prize for the best an addete of any living great man.

The craving which men have to know the details of the private life of anyone distinguished from the commonality by talent or position is an inexplicable phenomenon; but one which persists in remaining in force long after we have decided that it has no business to exist. Is it that we yearn to claim fellowship with intellect through the sacred instincts which intellect and mediocrity share alike? Or is it through that loftier feeling which urges us to ally ourselves by sympathy with all that is highest and noblest in human nature? In this rapid age we should suppose there was not time to look beneath the surface, and ponder there the domestic joys and sorrows of a great man or profound scholar.

An anecdote from the life of a favorite author often produces in us a sensation we might experience in being admitted for the first time to the fireside of a dear friend. Washington Irving tells us "there is a companionship between the writer and the reader which is ever new, active and immediate : he lives for us more than for himself, and in dying leaves us an inheritance not of on veins of language."

ery and distress of poverty. Should we desire to see them, many of their homes lie in any other direction than that which leads to the stone-mansion districts. Mayhap we shall have to pick our way through slumming courts and even mount garret stairs, for in such

unlovely localities such bright spirits as Goldsmith, Johnson, Chatterton have their abode.

Who does not love the old Doctor in spite of all his crustiness? And did not our admiration spring into being on the day at Oxford when he flung out of the window the new pair of shoes which the young nobleman presented to him. No charity for him. His old shoes might be down at heel, but they were his own.

In America, the "El dorado " of untaught European imagination, the scholar was hardly destined to a hap pier lot than in the old-world cities, where learning is supposed to have a traditionary value. The life of Nathaniel Hawthorne presents various instances of want and manful struggle. Driven by extreme necessity to devote himself to literature, he wrote "The Scarlet Letter," and, we are told that during its composition kind friends came to the rescue and kept the wolf from the door. When completed Hawthorne sent the novel to a friend of sound judgment and an unsparing critic. The friend raced through the MS.; hurried then to Hawthorne's house and meeting the little boy Julian caught him in his arms exclaiming : "Child ; child ; do you know what a

father you have !" Another American genius was less thought, treasures of wiedom, and gold- the ordinary mortal, was a too ardent ed harlequin, strutting about and

ents ; where the old throw off care, and, dancing with the youngsters, for one day at least, forget the burden of the years, for the old-time customs were the best, the truest, the honestest. Old times ! the very words give us a pang, for are we not drifting swiftly away from those good old days-and here we are entering a new century. Stiff and starched, and swift with

the scientific rush, automobiles, tele phones, and the swir of electricity. Why ! how could we dare so much as breathe old fashion to this severely progressive gentleman who sits in his automobile and receives us. What would an old custom look like coming in here? Like a poor, simple, old woman, making her appearance in a great ball room. She is bewildered by the strangeness of the scene-dazzled by the electric lights. She looks around for some familiar face-and there is Mrs. X., sitting with her daughters, in a prominent position near the door. But Mrs. X scarcely returns the old lady's salutation-"Know you, Madame? Whatever are you thinking of-surely there must be some mistake ! We are now in society ; have given up all simple customs, and, with our old cicthes, have thrown off our old friends." Oh, dearest Mrs. X., would not hypocracy be even better than this daring cynicism-this open heartlessness !

Take us back, then, to the old time days, when men and women were true-hearted and sincere, and lived simply and honestly before their fellows. This is no over rated picture.

some sequestered spot, where the brook murmurs musically, where we can lie pines rustling overhead. As we look up at their tall tops, the blue sky, clear and serene, meets our gaze-and we know that heaven is not far off.

We are soothed, softened, and subdued-our irritable mood changes, and we recall the good and the true. the word ; and even if some among them have pass. . way-as youth and beauty pass away and perish-we still rule, communicated. have that beloved memory to keep us in faith with human nature. Emerson tells us that all the ugliness in the world is the result of sin ; that we should all be beautiful, if it were not lighten the load of our more heavily burdened brother, or if it does not inspire us with thoughts which make us both giad to live and fit to die.

And here, while we are sermonizing you have been handed your presents Here is the early nineteenth century tons, and three cornered hat, plowing through the snow, bearing

GOOD BOOKS FOR SALE.

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

The spirit of hollowness is rampant

THE CATHOLIC RECORD

"Doctors failed to reach my case and advised me to try a higher air."

2

There is no greater irony than a recom-mendation of change of climate to those whose circumstances make change of climate impossible. How many a sufwhose circumstances make change of climate impossible. How many a suf-ferer in such a case has wistfully watched the flight of the south-seeking birds, and cried with the Psalmist, "Oh that I had winge". But survey would be the wings." But suppose you can fit the lungs to the climate instead of fitting the lungs to the climate instead of fitting the climate to the lungs. That is what has been found possible by those who have used Dr. Pierce's Golden Medical Dis-covery. It so purifies the blood, remov-ing the clogged and poisonous conditions favorable to disease, that the whole body is strengthened. With new strength comes new power, and disease is resisted and theorem off and thrown off.

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I feel that I owe a debt of preparing such grand remu-ases especially, which the B. Staples, ago my work keepin stepping out free bronchitis ated. friend a Medical Di

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efore

storied inn as he had known it as a bo

ame, which had in the course of year

cappea ed under the daub of white pain

passed over it long ago; and he could poin to the spot, where if you were to feel about

beneath the climbing rose-tree, you would find the hole in which the beam was fixed

from which swung, in days gone by, the board with an Irish harp painted on each side for a sign. This very morning Matt Dayer toddled up from the stables, drawn by the rumor A great many lead about two gentlemen who were coming t ing medical men after studying the matter say: "O'Keefe's" is see the inn and to look at the books; and say: "O'Keefe's" is the best L:quid Ex when Conn was returning from the Castle he found the old man stationed within a few yards of the inn-door, surrounded by tract of Malt on the tor if this is not so. Try a few bottles Michael the herd, and Terence Mahony,

shouldn't wonder at all as they're coming to look over the place and the books, if they're not thinking of buying, too. Lis-ten! Don't you hear the sound of car-riage wheels?" GLENCOONOGE. By RICHARD BRINSLEY SHERIDAN Tage wheels?" Matt Dwyer said he heard nothing, and that it was all Com's imagination; but sure enough wihin less than a minute the sound was unmistakeable, and pres-KNOWLES.

CHAPTER XXII.-CONTINUED. Conn expounded his views with much colubility, and had the pros and cons of ently a car, curving into view, approached at a spanking rate. Conn made for the inn, followed more leisurely by Dan, and Conn exponence of the prosent cons of every conceivable contingency at his fingers' ends. Evidently the activity of speculation with which the neighborhood was rife concerning the fate of "The Harp" had not been lost upon him. Hardly anything else was talked of. Nor was this to be wondered at, considering how many people were materially in-terested in the conduct and prosperity of the inn. Its stores were drawn from many a small farm round about Gien-conore; and instinctively; it was felt that it would be in the power of a new-comer to drive harder bargains than its late mistress had ever cared to profit by. The custom might even go altogether, the interview of the bell, according to rule, swung it vigorously, making its peaks go ringing through the house. The book-keeper ran out of her room, the servants flocked ran out of her room, the servane motion hurriedly into the hall, the car pulled up and its two occupants jumped off. Why did old Matt Dwyer and his satellites open their mouths wide and stare hard? Why did Conn look astonished and the book keeper turn pale? "Murdher!" ex-claimed Dan Hoolahan under his breath, as he too recognized the actors in the wellas he too recognized the actors in the well-remembered fray of several months before "them schoundhrels again!" "Here !" cried the foremost and taller of the two, known to history as "Henry," The custom might even go altogether, suggested some alarmists, for a hard man suggested some alarmists, for a hard man could buy, and buy cheaper, in the Cork or Limerick market. But the theme was a many-sided one. When speculation on the future of the inn was for the nonce exhausted, there was the past to fall back upon. The elegy of "The Harp" was sung by voices young and old; but the statut with their longer memories had here of the two, known to history as finity, addressing no one in particular, "look alive some of you! Just lift those bags out and put them where they'll be safe. And you" (to the driver)" take out and bait the horse, and be ready to start at 2 olders here."

o'clock sharp. sing by voices young and old; but the old with their longer memories had here naturally the advantage. Old Matt Dwyer, head stableman and patriarch of the village, who had known Giencoonoge man and boy for over seventy years, was nearly past work now, and could not re-member things infallibly when they had when here had been advantage of the day be-"Where is the book keeper?" " "Here, sir," said Mrs. Hoolahan. " Weil: you know, I suppose, what we've come for? Mr. Jardine has sent you vord, hasn't he ?"

"Yee, str." "Very well. This," motioning to the short comfortable figure of the rosy-faced man beside him, "is Mr. Lend. My name is Goble. We've got no time to lose, so as soon as you like we'll start on nember times intra loss of the day be-fore, became on this subject the oracle, the referce in disputes, and the only voice instened to when he was by. How many times and with what a zest did he not tell off on his fingers the names, dispositions, and peculiarities of the owners of the inn whom he had known, and of the others farther back that he had heard his father, look at the books, and by that time per-haps you can have some luncheon ready, farther back that he had heard heard his great-grandfather talk of! What devils of fel-lows some of them were! Och! the dar-ing things they did! And the sharp ton-gues they had! It was all very well to talk of Conn's luck, or to make out that Parsy Hoolahan could say the witty While he spoke Mr. Goble kept his eve markedly fixed on the scar on Conn's forehead, and his face brightened with a pleam of satisfaction which he made no attempt to conceal. Conn's blood began to rise. The book-keeper took in the sit-Paisy Hoolahan could say the witty bright thing, or that it was Jerome that to rise.

uation at a glance. "Certainly, sir," she said, with alacrity. buld dance, or Jan sing the good song; ut you felt when Matt Dwyer told of the ojs of those times, that there had been "Conn, my keys are on the table in that room. Bring them me." But Conn would not hear his wife, and that room.

Yes, sir.

boys of those times, that there are so that the grandfather and his father, and for the matter of that, in the time when he him self was young. Yes, Matt Dwyer would admit, the inn might be a larger place steadily returned his antagonist's look with a fierce meaning which grew each instant plainer to Mr. Goble; with the effect that the latter's exultant smill faded, his mouth contracted, and he sud now than it was in those days; but it wasn't at all the cczy place it had been. It was duller, stupider, grander as it had denly turned away on his heel. Conn looked after him an instant with mocking inward laughter, and a

rown. Date by date ne could knock c scoff was rising to his lips when his wife or you the wing and each of the two side locks as they had been added, leaving efore you the plain white-washed oneran up to him. "For my sake, Conn, you must neither

see these men nor speak to them. Dan has done all the showing round, and he shall attend to them."

each side of the centre, the window on each side of the door, the three plain windows in a row above. With a breath he could puff off the slate roof and rein-" Is it let these scoundrels go over the house "What can we do to prevent them? We have no right to interfere." "Good-bye to the inn for me, if they

sate the yellow moss-grown thatch he remembered, and which two generations before him had looked on; while, crown become its masters. I would not serve ing triumphs! he could trace with trem! ing hand in air the faint shale, beneath the clematis and the great rose-tree, o the clematis and the great roze-tree, o part of the lettering of the inn's ancien

after. Nay, nay, Conn, for my sake avoid any chance of a quarrel." The book-keeper was almost crying-how much softer she had grown ! and at

sight of her tears Conn's anger all fied away. "For you, my dear," he chimed, "I'll do anything. I'll even seem to be a cow-ard." And the book-keeper, without more words, calling Dan, told him to show "those gentlemen" over the house. Conn was as good as his word and kept out of the way. But the encounter in which there had been neither words nor blows was not without its fruit. The demeanor of the firm was less aggressive: lemeanor of the firm was less aggressive no further allusion either direct or indi rect was made to the memorable fraces and everything passed off peaceably

ment when he had told her the meaning of its name, "I did, indeed, find a haven here, and you are my rocky island like that one there; it rises ruggedly and steep, but it shelters the creek making its waters always calm"—words like music to bis peasant ears, filling his soul with joyful pride. They had only to re-cur to him, and his sanguineness was dashed at thought of their leaving Glen-coonge, of going forth out of their para-

dashed at thought of their leaving Glen-coonoge, of going forth out of their para-dise like the primeval pair to brave the unknown cheerless world together. How would it fare with her there by his side? thought he. Here she was in a way a queen, her life was primitive. There she would be only his wife, sunk to his level; and how long would her love sur-vive contest with the sordid cares and vulgar strife of the rude surroundings in which his lot must be cast? how would vulgar strife of the rude surroundings in which his lot must be cast? how would he stand in her eyes when she should find that he was not the all-powerful guardian her glowing fancy painted him. He knew she had already come to regard the future with dread; she had told him why; these thoughts of his were partly the reflection of her own. So that when

why; these thoughts of his were parily the reflection of her own. So that when on the evening of the day on which Goble and Lend had paid their flying visit, Conn perceived that his wife was unusually preoccupied, he thought he could guess the reason. But in fact her mind was filled with a much slighter travelse, is represented by something which trouble, suggested by something which Dan reported to have fallen from these men; and the following morning she broached the matter to her husband, say-Then he strode into the hall followed

broached the matter to be rhubband, say ing, "Conn. I am uncasy about that case of mine. Do you think your father could find room for it in his cottage ?" "This very large," said Conn, doubting-ly. "Anyhow, there'd be no harm in tenine".

trying." said she, " It is worrying me so much," said she,

" that I am almost inclined to be thank-ful it is the only piece of property I have got. But having it, I will run no risk of losing it. You remember what those men said yesterday to Dan? We must try and get it out of the way at once." "I'll just step across now," said Conn, promptly, " and have a talk with my father about it."

You had better measure it first, and tou had better measure it first, and then you will be better able to judge how much room it will take up," saying which, the book-keeper led the way along the passage to the furthermost room what in which she had been follow -that in which she had been folding up linen with the girls on the first occasion of my seeing her. The case stood against the wall untouched since that day. Conn

measured its height and width. "'Tis very big," said Conn, consider-g, "and my father's cottage is but ing, small.

"The picture is not as large as the case that might make a difference perhaps." "Twill be easier to carry, anyway," said Conn. "I'll open the box and measure the picture."

"Can you open it ?" "Och! easily enough," said Conn carelessly, after glancing at the fastenings

white coating which was upon both Where in the world did it all com

Conn made no answer ; and after a mo

From the frame first, please, please !'

ment's pause dropped on one knee to wip

"they're only screws." Conn went for his bag of tools, and the book-keeper sighed as she looked again at the case. "It must be five years since

it was closed," she said to hereelf. "I wish it could remain so." Conn returned immediately, and tak

Nor I neither; but that is for here

sight of her tears Conn's anger all fled

The house was gone over, the book-keep-er's accounts were examined, and the visitors, when they had had luncheon,

long and specialitively on what the meaning might be of such expressions as "radical alterations," " a clean sweep,"

"The villians !" cried Dan, " to call

coat, and a heavy neckcloth, above which the corners of a linen collar appeared. The book-keeper had fallen back a few paces to where her husband stood, and she lookod long and intently at the por-trait, which one instant was there before her, and the next was quite blurred out, as tears alternately filted her eyes and, brimming over, coursed silently down her cheeks—for after all she had not under estimated the atraneth of the asso-

under-estimated the strength of the asso-ciations which were linked with that long concealed face.

For Conn, too, the portrait had a fascin-ation, and he was held so fixedly by its inquisitive eyes, that he did not notice

how his wife was affected. "What do you think, Conn ?" she said at last, with a well controlled voice. "I think I never saw so living a thing

in all my life. There are not two of us in the room at all, but three. And look In the room at all, but three. And look! he's opening his mouth to speak! I de-clare he looks me through and through! What do I think? Gad, I'm wondering what does he think. But," continued Conn, shaking off the illusion, " what am Learning? Sume "is achieved in the statement of the second seco I saying ? Sure 'tis only a picture after

"And you never knew him ?" he con-

"Never. He died long before I was born. But he is like a living person to me, so entwined with my earliest recol-lections are his face as painted there, and

the story of his life." "He was a grand man, entirely. He'd be fit to dine with The O'Doherty at the astle any day.

Castle any day." "He ranked much higher," 'said the book-keeper. "The O'Doherty is only a country gentleman. My grandfather would have taken precedence of him." "He looks a sailor, every inch of him," said Conn, approvingly. "And d'ye mean to say that he, sitting there so staid

and dignified, that he ran away from school for love of the sea?" "So I have often and often heard from But this portrait

my poor mother's lips. But this portrait of him was taken in his old age, when he was an admiral." Conn grew rather thoughtfal. "Twas well he died when he die! If

e had been alive how, I suppose you

would never have come to this place, and I never would have seen you, and you would have been the wife of some other man? Andyet that couldn't be," he added, with decision, "because we were destined for one another. The first time I ever saw

you, something told me that you were for me. Didn't you feel the same? Why me. Didn't you feel the same? Why will you nevertell me that, Jane? Sare I

have no secrets from you !" But the book keeper either did not, or would not, hear whathe was saying. She was looking at the portrait, and missed the expression, at once critical and approving, which was on her husband's face, as for a moment he eyed her pensive attitude and pretty figure, her dress plain and neat, he hair and face and neck, and proudly felt that she belonged to him. His eyes fol-lowed hers once more to the portrait of the old sailor, who seemed so eager to speak

and who bent his searching look not un-favorably upon him also. Presently the book-keeper turned towards her husband ing up a driver, without a word deftly loosened the screws. This done he raised the lid, and turning it back on its hinges, displayed to view something enveloped "He lived his life." said Conn, softly seeing her wet cheeks and that she did not speak, "and we have to live ours, my own, and do the best we can. It won't in a wrap, which, when removed, discov-ered a framel picture; the workmanship of the frame, however, and the subject of the picture being quite indistinguishable. "Dust !" said Conn, tonching the thick

own, and do the best we can. It won't he long in going, so don't cry, my dear There's old Matt Dwyer, now; he's the cldest man in the place, and he says the both way life flies is the wonderfallest thing he ever knew in the world. And there's not a man or woman of them all that has from ?" "The case has travelled a good deal grown old but says the same; and the since it was fastened up," said the book-keeper, "and you know it has stood against the wall there for over two were once as young as ourselves. Faith, time might stand still with me and wel-

come, but for one thing. And that is-

ost our best friend? May

"If you were not happy, too, Jane; and 'm not sure that you are

"Why do you doubt it, Conn?" "Ab, yes, I am right! There is a cloud on you—of course there is. Have we not

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But just notice this: in spite of it all, we're their obedient servants, and what we're their obedient servants, and what is it but their money makes us so-show-ing what money will do. If we were rich, 'tisn't like those people we'd behave ourselves, but we'd travel about and see things; and we'd go and see the friends who knew you in better days and lost sight of you, to let them know how pros-perces you were once more, and all withpercus you were once more, and all with-out them." At this the book-keeper broke into a

At this the book-keeper broke into a peal of joyous langhter, 'crying out: "What a funny climax! Struggles, suc-cess, affluence, independence,—all steps to the crowning joy of triumphing over my old faiends. Heigho!" she continued, wiping her eyes after her laughter, "you bring clearly home to me, Conn, the truth of what Father John sometimes says in the complement of the complement of the complement of the set of the complement of the com his sermons about the emptiness of gratified ambition, and the hollowness of wealth. How happy we are here

out them !" "Do you say so? You make me happy, Jane, when you say that. I declare I wouldn't give a snap of the fingers for more than we've got, except for your sake At this moment sundry sounds in the

At this moment sundry sounds in the house recalled them both to the work-a-day world. Opening the door to see what the matter might be, Conn perceived Mr. Jardine making his way along the pass-age, battering doors with his stick, slam-ming them to, aed talking angrily te himning them to, aed talking angrily te him-

"The place is not deserted, then," cried Mr. Jardine, testily, when he saw Conn. "I could make no one hear, and thought mayhap you had all run away."

"I'm very sorry, sir, we have kept you

"In very sorry, "is and Mr. Jar-"I have just run over," said Mr. Jar-dine, with a wave of the hand by way of dismissing excuses, "as I told you I would, to make out an inventory; and now, as I have str und inventory; and perhaps you"-to Conn-" will take me into every room without exception in the

"Yes, sir." "And you. ma'am, might kindly have

your books ready for me by the time I have finished. You know, of ceurse, that 'tis all settled that the inn and its con-

tents are to be sold?

"No, sir !" cried Conn; "settled !" "Aye, indeed, 'Tis a sad necessity, a sad business, indeed, altogether. And so now, if you please—hallo! what have we got here?" His eye had fallen on the newly-His eye had haten the the book-opened case and its treasure. The book-keeper in a few words explained that it was her property, and that certain ex-pressions which had fallen yesterday bothin barvars had alarmed

from the Dublin lawyers had alarmed her. While she did so, Mr. Jardine's eyes turned frequently from the portrait to her, and from her back to the portrait.

TO BE CONTINUED. A MINISTER'S OPEN CONFESSION.

Genesis of the So-Called Reformation in England.

The Rev. Mr. Aked, of Liverpool, is nown as one of the foremost Protestant ministers on Mersey's side. He is prominent citizen of Liverpool and a well known public speaker, distin guished by the fearless courage of an outspoken, yet temperate and respon-sible man. He has just been lecturing at Great Harwood, near Blackburn, on The Story of the Pilgrim Fathers,' and in the course of his lecture he traced the genesis of the Protestant Reformation in England. These are Mr. Aked's words, as reported in a

Protestant paper printed in the local-ity where he lectured : In this country the Protestant Reformation in its outward and official acts grew out of the adulterous passion of a king for a pretty girl, and the whole course of the early stages of the movement, with its schims, subterfuges, compromises and controversies might be traced to the fact that the

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EXTRACT FROM DISCOURSE PRO NOUNCED AT THE FUNERAL OF A CARMELITE NUN.

St. Louis Western Watchman. On Saturday last Sister Mary Fran

cls, of the Carmelites, was buried from the Convent on Victor Street. She was only twenty eight years of age and had been in the community nine years. The obsequies were performed in the chapter room, where the young nun was laid out in a plain pine coffin, bare-footed and holding in her clasped hand a copy of her vows. There was a large attendance of friends. The priest who presided at the obsequies "I am sure that neither death nor life, nor angels, nor principalities, nor powers, nor things present, non things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus. Rom

38 39) "In these words St. Paul tells the Romans of the power and efficacy of th love of God. Nothing can check it nothing can withstand it. From th beginning men have known the tre mendous force of electricity. The de structive power of the lightning, th awful force of the thunderbolt, have a all times filled men's minds with terror It was the emblem of all that was mos terrible in nature and the synonym of boundless destruction. The sha that shot from the clouds, riving moun tains and cleaving the granite hill was the visible sign of an anger en throned on high. But men discovere that there was a double force in elec ricity, and that this awful energy wa only the power of affinity. They di covered two electrical currents and i se currents found that subtle affiin ty that generated a dynamic force : powerful as it was terrible. The opposite currents would be one : at neither height, nor depth, nor distance nor time could hold them apar Though separated by only a few in passable inches they would encircle t earth to effect a union. That was th secret which has developed into ele trical science; and that new bo energy, no longer terrible or destru tive, has been harnessed to men's use and its application in the arts and i dustries has revolutionized physic life and labors of men.

"From the beginning men ha known human love. The history the race can be summarized in a f words : Men on earth have lived, a loved and died. Begotten of love th grew with their love ; and when lo ceased they died. This love was ceased they died. mighty ever-present force. It was i main-spring of all the energies a activities of mankind. It created i hearth stone, built the cities and h the foundations of empires. Eve human life is an epic poem, beginni with the development of thought; th unfolding into desire and ending last in disappointment and sorrow the grave. Life was full of lovin hoping hearts ; the graves full of d hearts, killed by disappointment a despair. Human love too has been awful force in human history, its st is told in ruins. The earth is cove with dead Troys, as society is ful Helens, and hell full of loves' victi But men discovered another love t had affinity to theirs. They discove a love coming down from beyond skies, awakening a counter curren love long storaged in human hear and the discovery was simultane with the birth of the mightiest force the universe of God : divine love force that not only binds all crea together in the bonds of charity,

nning the chasm that spans

and eternity, makes heaven and ea

and humanity and divinity, twain

one infinite and indevisable love.

is the force that ha made our civil

tion, revolutionized mens' thou

and motives, and absolutely rene the entire face of the earth.

force is in the moral world what

harnessed lightnings of heaven ar

the physical. "I am sure," says Apostle, "that neither life nor de

nor angels, nor principalities, powers, nor things present, nor thi

to come, nor might, nor height, depth, nor any other creature, wi

able to separate us from the low God which is in Christ Jesus."

magnetic force was discovered by power to attract. All smaller ob

were by the loadstone drawn to in

So precisely was the presence of

new force made manifest among t

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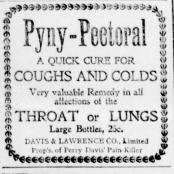
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contradictory, unsteady fellow, whom it was never possible to identify with any occupation or place in particular. "What's the news from the Castle?" drove away. sings out old Matt Dwyer to Conn, as the

latter approaches. "No news at all," says Conn, "except-ing what's old. The O'Doherty and old Lord Lisheen are cuttin' each other's throats to see who'll buy the inn." "To think of th' old 'flarp' changin' hands!" said Matt Dwyer, shaking his

unnecessary expense." ioned," "a general smartening up all round,"--phrases which Dan reported to have fallen from the visitors at every ioned.' "To think it'll be no more head sadly. kep by an Ennis! I declare 'tis enoug to make a man glad he hasn't long t turn. " How was it they used to address each live. There'll be nothin' any more like what it was. Four generations of them other when they were here before? asked the book-keeper. "'Gad, I forget,' answered Conn. "There were three of them that time, but we never knew they were Goble and 've known; a grand race o' min intirely daster George he's o' the same stoc there's no denying, but not in the direct

line, d'ye see. Tell me again the name of the man that robbed him?" "Sure 'its a tirm of money-linding swindlers," said Dan. "What's this their

themselves by names not their own And they were very eager to know what name is Conn?

And they were very each of yours, Jane, in the linen-room. I said I didn't know, and they looked at me very hard as if they thought I was telling lies. And when I said it belonged to the book-keeper, 'On,' "Goble and Lend," answered Conn "Gobie and Lend," answered Conn. "Two on 'em!" exclaimed old Matt Dwyer, casting up his eyes and slightly raising his hands. "Two to one was never fair play in my time. I never heard tell on 'em. Are they from these reate?" said it belonged to the book-keeper, Ou, says the tall one, 'I dare say. How many more things in the house belong to her?' and then he whispered to his friend, 'Mr. Jardine must keep his eyes parts'

"No. sir, they're from Dublin. Dublin solicitors

catechism

that?

"Any one would think the place be-longed to them already," said Conn, "Big cities is bad places." said old Matt, "and lawyers are the divil an' all." hotly

"George Eanis was a fool," said Ter-ence Mahony — Terence Mahony of all people! a man thirty years of age if he was a day, and not yet married! A pretty sort of fellow to be putting in his word! The book-keeper answered nothing, and Conn feit that the whole affair was unsatisfactory.

Lend.

word! "An' if he was a fool, what then?" asked old Matt Dwyer, getting very angry. "Would an honest man take advantage of a fool? Is that the way you larnt your cotrobiem?" Conn was more chaffed by his friends outside than usual that afternoon, on the score of his clouded prosperity. Hard-ness of life, the habit of living from hand to mouth, and of enduring privation, de-velope a comparative indifference to mis-Why did he have anything to do with ortune; and no one was particularly them when he knew he was no match for them?" persisted Terence Mahony. "If he had known he was no match for heart-broken because Conn. who had superior to the fickleness of chance. Neither was Conn himself cast down. them, would he have been a fool, tell me

that? If you knew ye were no match for me, wouldn't ye be a wiser man than But his readiness to join in the laugh against himself in presence of a change to his disadvantage which now more than ever seemed imminent, his What's the good o' talking !" said

Terence Mahony, turning away and going and sitting by himself on the parapet of half-risen exultancy even, born of the spirit of recklessness and love of adventhe stone wal "Never mind him !" cried Matt Dwver ;

"but tell me, Conn, about them two gin-tlemen coming to day, who are they at all and what are they coming for ?"

cried the book-keeper. "Why from the frame first ?" thought Conn : but he did not ask the question nor even look round inquiringly. He wiped the dust from the frame, not notic-As soon as they were gone, Dan had : long account to give to Conn and the book-keeper of how the gentlemen had looked and spoken; and the trio dwelt Conn and the

lown the dust

now

reflections.

the intricacy of its mouldings, be-se the question kept repeating itself in mind, "Why from the frame first?" ing else !" "Isn't that enough?" his mind,

"If that were but all! Tell me, Jane, do you fret because you are married to one who—who isn't half good enough for his mind, "Why from the frame hist?" "Shall I do the picture, now?" he asked, quietly, for the frame was soon finished. Its gilding shone with a faded splendor surrounding an oblong blank-ness of white dust that covered the pic-ture like a veil. "Shall I do the picture "Hush !" she said, putting her hand upon his mouth, and her eyes rising to his face, and resting on the scar upon his forehead, she burst afresh into tears ture like a veil.

now ?" he repeated, without rising and without looking round. "Not yet. I cannot bear to look at it." "Oh, Conn! who cares for me but you And you braved danger for my sake, you And you braved danger for my sake, you the best of friends, my dear, my hus Conn turned suddenly. His wife was very pale, and starting to his feet he ran towards her, thinking she was going to "There now, there!" he said, smooth

fall. "It is nothing, Conn, nothing," she said, putting out her hand. He took it in both his, and looked into her face anxi-"There now, there?" he said, smooth ing her hair with his big hands and kiss ing her forehead. "I've sometimes thought when I've seen you downcast-but, thank God! it was a lying fancy Do you think there's anything I can't do

"Was it the picture gave you the turn?" he said, with an angry glance towards it. "Sure I know well enough is you believe in me? Cheer up, cheer up. We may not have to go away at all and if we do, who knows but it may be better for us. It grows on me more and it was. Bother it for a picture ! is what I say. 'Tis the divil and all for being un say. 'Tis the divil and all for bein pleasant. Do you mind the day I more lately that 'is a poor look out, in a manner speaking, staying here: for if no now, another times changes may come and turn us adrift when we are older, less you because I wanted to open it and you wouldn't let me? And you were right, i it makes you unhappy—as if you haven't enough to trouble you already! I'm active, and — and less free, perhaps, than we are now. I don't know what there is for us to do in this place, except farm. And not that even, for the land is full; enough to trouble you already! I'm mad with it, I am. It has been like a ghost all along, haunting you between whiles. But now just lave it to me, and I'll get Patsy to bring his cart along, and and in this country, with the poor soi and the rents there are, it would never do. But out beyond in the great work we'll bundle it across, case and all, and we'll cart it away and make a bonfire of it out on the hills. And when you see it blazing up, you'll be able to say to youracross the seas—oh, what chances! what —what possibilities! Only do you stand by me, Jane, and there is nothing I will not do to keep all annoyance and all harm self, 'There goes my trouble into smoke?' For I won't have you annoyed again, my dear—more than I can help,'' he added, less confidantly, remembering his recent

not do to keep all annoyance and all harm from you, as far as I am able. I declare there's nothing I'd like so much as that you should be restored to your proper station through me. Why do you shake you head? Itisn't awild dream! Didn't he," pointing to the portrait, "begin at the lowest rung in the ladder and mount to the top of it? Sure I've known myself those from about here who've gone away reflections. As Conn finished, the book-keeper's listening face broke suddenly into a smile before with Conn's wrathful determina-tion failed. He could no more help being vanquished by a smile from her, whatever his mood might be, than rain-drops can refuse to g isten or grass keep those from about here who've gone awa as poor as poor could be, and who are ro drops can refuse to g.isten, or grass keep from looking bright, when after a shower the sunshine streams again over field and drops can refuse to glisten, or grass keep from looking bright, when after a shower the sunshine streams again over field and tree and bush. "You forget the picture does not be-long to me." "Twill never be claimed," said Conn, shaking his head. "Give me the cloth," she answered, hurphing and taking his for an adving and the set rooms, and who, to look at their dress, you'd think might be anyhing in the world for grandeur-hurphing and taking his for his norman.

was Henry VIII., the girl, Anne Bo-leyn; and because the Pope declined to go forth upon the world and leave this quiet place? Sure I know all that well enough. What matter if there were nothto annul Henry's marriage with Catherine, the monarch broke the power of the Pope in this land."

origin

of 11

Speaking on Queen Mary, Mr. Aked said "it was perfectly certain that justice had not been done to her by English or Protestant historians." Queen Elizabeth, Mr. Aked had also something to say. He declared :

"She was the greatest liar in Europe. A lie to her was a mere intellectual means of escaping from a difficulty. She always lied, and the rags and tatters of her reputation as a woman were torn in pieces when Hume was allowed access to original documents, letters written by her to lovers

and to other people." So much for the founder of Protestantism. Speaking of the religious change itself. Mr. Aked said :

"In the matter of religion, it was not the nation that had swung from Protestantism to Roman Catholicism, and then back to Protestantism; it was a matter of kings and queens, courts and statesmen and statecraft." Mr. Aked is by no means a pro Catholic ; on the contrary, his attitude is militantly Evangelical, and he is a thorough " No-Popery " man, a fact which makes these prouncements the more significant. Catholic controversialists should store them by : such confessions by a Protestant minister are sure to prove useful.

GENEROUS IMPULSE.

Very pleasant things sometimes happen to Catholics in lands which do not boast of their liberality toward all creeds. In Aberdeen, Scotland, it be-came known that the County Council purposed withholding from the Sisters of Nazareth the annual grant made to them on account of their schools. Im mediately a number of Protestants came forward, unsolicited, with generous donations to make good the deficit. The County Council experienced a change of heart : the grant was allowed, and the Sisters returned the money to their Protestant friends with a gracious note of thanks. Honor to the Protestants of Aberdeen ! - Ave

The pagan world saw the Chris with one heart and one mind, and claimed ; "how these people love another !" The love of God in hu life has always been a magnet known on this earth. Its infit reached all time and embraced whole earth. "When I shall be up I shall draw all things to my And men animated with His s and carrying the Cross after Him, been centres of a mighty attra that overcame all obstacles and mounting all difficulties, to compu-union of hearts and lives. A Anthony and St. Paul and a St. Fr of Assisi might try to hide the of Assist might try to hide the they had found; they might to bury the jewel by b ing themselves in deserts wildernesses. But men have lowed whithersoever they led the deserts were peopled and the dernesses made to blossom as the What was the law that regulate in the desert ? It was the lawles of limitless love. The whole loves a lover. The tourist who Verona is first brought to the of Juliet." She is the fair creat love who under the languid sk the South exemplified the force witchery of perfect human love. whole world most loves a divine If you would understand a sain

spirit of reckiessness and love of adven-ture of which he had his share, were checked when he thought of his wife. He did not care much whither he might the men coming to day, who are they at the work of a farmer being to day, who are they at the work of a farmer being to day, who are they at the work of a farmer being to day, who are they at the work of a farmer being to day, who are they at the work of a farmer being to day, who are they at the work of a farmer being to day, who are they at the work of a farmer being to day, who are they at the being to day, who are they at the being to day, who are they at they are they coming to day, who are they at the being to day, who are they at the being to day, who are they at the being to day, who are they at they are they coming to day, who are they at they are they coming to day, who are they at the being to day. They are they coming to day, who are they at they at the being to day. They are they coming to day, who are they at they are they coming to day, who are they at they are they coming to day, who are they at they are they coming to day, who are they at they are they coming to day, who are they at they are they coming to day, who are they at they are they coming to day, who are they at they are they coming to day, who are they at they are they coming to day, who are they at the standard at the stark and the they are they coming to day. They are they compare the are they compare the they are they compare the are they compare the are they compare the are they compare the are they compare they at the they are they compare the are they at the are they compare the are they at the are they are they compare the are they compare the are they at the are JANUARY 6, 1900

THE CATHOLIC RECORD

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EXTRACT FROM DISCOURSE PRO NOUNCED AT THE FUNERAL OF A CARMELITE NUN.

St. Louis Western Watchman.

On Saturday last Sister Mary Fran-cis, of the Carmelites, was buried from the Convent on Victor Street. She was only twenty eight years of age and had been in the community nine years had been in the community nine years. The obsequies were performed in the chapter room, where the young nun was laid out in a plain pine coffin, bare-footed and holding in her clasped hand a copy of her vows. There was a large attendance of friends. The priest who presided at the obsequies said : "I am sure that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." Rom 38 39)

"In these words St. Paul tells the Romans of the power and efficacy of the love of God. Nothing can check it ; nothing can withstand it. From the beginning men have known the tremendous force of electricity. The destructive power of the lightning, the awful force of the thunderbolt, have at all times filled men's minds with terror. It was the emblem of all that was most terrible in nature and the synonymn of boundless destruction. The shaft that shot from the clouds, riving mountains and cleaving the granite hills was the visible sign of an anger en throaed on high. But men discovered that there was a double force in elect ricity, and that this awful energy was only the power of affinity. They discovered two electrical currents and in e currents found that subtle affiini ty that generated a dynamic force as powerful as it was terrible. These opposite currents would be one : and neither height, nor depth, nor distance, nor time could hold them apart. Though separated by only a few impassable inches they would encircle the earth to effect a union. That was the secret which has developed into electrical science; and that new born energy, no longer terrible or destructive, has been harnessed to men's uses, and its application in the arts and in dustries has revolutionized physical life and labors of men.

"From the beginning men have known human love. The history of the race can be summarized in a few words : Men on earth have lived, and loved and died. Begotten of love they grew with their love ; and when love ceased they died. This love was a mighty ever-present force. It was the main-spring of all the energies and activities of mankind. It created the hearth stone, built the cities and laid the foundations of empires. Every human life is an epic poem, beginning with the development of thought ; then unfolding into desire and ending at last in disappointment and sorrow of the grave. Life was full of loving, hoping hearts ; the graves full of dead hearts, killed by disappointment and despair. Human love too has been an awful force in human history, its story is told in ruins. The earth is covered with dead Troys, as society is full of Helens, and hell full of loves' victims. But men discovered another love that had affinity to theirs. They discovered a love coming down from beyond the skies, awakening a counter current of love long storaged in human hearts and the discovery was simultaneous with the birth of the mightiest force in the universe of God : divine love : a force that not only binds all creation together in the bonds of charity, but, nning the chasm that spans time and eternity, makes heaven and earth, and humanity and divinity, twain in one infinite and indevisable love. It is the force that ha made our civiliza tion, revolutionized mens' thought and motives, and absolutely renewed the entire face of the earth. This new force is in the moral world what the harnessed lightnings of heaven are in the physical. "I am sure," says the Apostle, "that neither life nor death nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, will be separate us from the love of God which is in Christ Jesus. This magnetic force was discovered by its power to attract. All smaller objects were by the loadstone drawn to itself. So precisely was the presence of this new force made manifest among men The pagan world saw the Christians with one heart and one mind, and ex claimed ; " how these people love one another !" The love of God in human life has always been a magnet ever known on this earth. Its influence known on this earth. Its influence reached all time and embraced the whole earth. "When I shall be lifted up I shall draw all things to myself." And men animated with His spirit, and carrying the Cross after Him, have been centres of a mighty attraction that overcame all obstacles and surmounting all difficulties, to compass a union of hearts and lives. A Saint Anthony and St. Paul and a St. Francis of Assisi might try to hide the pearl they had found; they might seek to bury the jewel by bury-ing themselves in deserts and ing themselves in deserts and wildernesses. But men have followed whithersoever they led; and the deserts were peopled and the wildernesses made to blossom as the rose. What was the law that regulated life in the desert ? It was the lawless law of limitless love. The whole world loves a lover. The tourist who visits Verona is first brought to the " Home She is the fair creation of of Juliet.' love who under the languid skies of

must first get at the secret of his life. He is a man of extraordinary deeds. He revels in self sacrifice. He finds joy in sorrow and ecstacy in bodily torment. He is a lover ; and that ex-plains all the unsolvable enigmas of his life. He has a heart. He wants to sacrifice it to his love. His life, and hopes and joys and his all, he casts in the furnace of his love, that they may make sweet incense before the face of his beloved. A man can not love God without loving Him inordinately, and to love Him inordin ately is to love most extraordinarily.

very religious house in the world is a shrine of love's devotion attended by the lovers of Jesus Christ, the spouse of souls. A convent where the love of God is not the food and drink of its inmates, the very atmosphere they breathe, is like the hearthstone from which conjugal love has fled ; it is a whited sepulchre as full of the fruits of death, as are hearts glutted with despair in which plighted faith and love have died. This young girl a few years ago entered these walls a visitor. While here she felt the spell of a present devotion never felt before She returned again and again to the hallowed spot. At last she surren-dered to the voice calling her interiorly, and falling on her knees and with outstretched hands, she cried out Oh, here let me dwell forever. Make me one of you. Your home shall be my home; your love shall be my love forever." She leaves these sacred scenes to day, a shadow of her former self, consumed physically and spirit ually by the love of her heavenly Spouse ; this her death song : I go to Him, " quem vidi, quem em credidi, quem dilexi." que

The Church requires that these spouses of Christ should leave father and mother and relatives and friends change their name and bury themselves in these cloisters. But "they speak to us from their urns." Their life is an object lesson for us. We all cannot be priests or nuns. But we all have hearts-loving hearts. Let us give them up unreservedly to the love of God. We all have minds-vast and godlike minds. Let us give them up wholly to the contemplation of the beauty and grandeur of God. Both mind and heart were made for God, and they will never find rest or content-

ment outside of Him. The attractiveness of love is beautifully illustrated here this morning. This young girl who a few years ago consecrated her heart and life to God before this altar was personally un-But you come known to most of you. But you come here to look at her bier-the bier of this divine Juliet, without the dross of passion or the stain of sin ; and you would like to take from her young grave a sweet flower to bring home with you to remind you in future years of what human hearts can do for the love of heaven. She was an innocent I never knew one more innochild. cent. She was a religious, and her bereaved companions will tell you they never knew one more fervent. But let us not dwell on her virtues. The Church bids us on our knees and chants the "Misereri." She who would enter into the presence of God must be pure beyond the power of hu man intelligence to understand. We have before us the consummation. Looking into her virgin grave let us think of the goal that she has reached, and gather fresh courage for our race that is still on.

THE MARTYR OF THE CREDO.

energy, he dipped his fingers in the blood, which flowed from his wounds, and wrote on the ground. Do you wish to know what it was he It was his Credo, his dear wrote ? Credo. His exasparated murderers killed

him with their swords, and heaven opened to receive the holy martyr. Happy those who die for the faith ! -Pittsburg Catholic.

AN INTREPID CATHOLIC BISHOP.

The Career of Bishop Gordon, S. J. Of Jamaica-Farmer, Zonave, tchol and Prelate-His Work in The West Indies

Bishop Gordon, of Jamaica, is on a visit to Scotland on his way home from Rome, where he was on an official visit to the Pope. Since the Bishop was sen out to Jamaica, ten years ago, the Catholic population in that island has considerably increased, and the gen eral condition of the people much bet-tered. Imbued with Celtic enthusiasm and gifted with indomitable persever-ance, His Lordship has done much for advantage of those under his the charge. Since his arrival in the island he has made himself a favorite with all classes of the community, and his opinion on all matters pertaining to the management of the State is considered as very valuable. By all sections he is regarded in the highest esteem, and before leaving for home a few months ago he was made the recipient of a presentation subscribed to by all the islanders.

The Right Rev. Charles Gordon, S J., belongs to a Catholic and Jacobite family of long standing. He is a descendant of the Gordons of Mimmore, Glenlivet, Banffshire, Scotland, a branch of the old ducal House of Gordon that at one time held feudal suzerainty over the North of Scotland. Glenlivet, as most of our readers know, is a large district the inhabitants of which are mostly Catholics, whose ancestors have ever remained true to the one faith, in spite of the tyranny and cruelty leveled against them at the time of the so called Reformation.

The Gordons were always loyal to the Stuart line, and the Laird of Mim-more played a distinguished part in training in schools was issued. The Laird before setting '15 and '45. forth to join the Prince's men, made simulated conveyance to another of his property on the understanding that no matter what issue of the rising, the estate was to be restored to himself, or, if he fell, to his family. The friend proved false and treacherous : he retained the property, and, of course, there were no means for the Gordons to recover it. Sir Charles Gordon, of Drimin, Argyleshire succeeded his uncle, old Lewis Gordod, solicitor in Aberdeen, as the first secretary of the Highland and Agricultural Society of Scotland, and was instrumental in starting the Agricultural Society of England, together with that of Ireland. Sir Charles Gordon was the father of Bishop Gordon, who was born in 1831. He was des tined for a writership in India, his uncle being a Director of the East India Company. His father's death, however, caused this project to fall through, and after taking an active part in furthering plans and under takings of a benevolent character, settled down to farm a portion of his naternal estate. As a farmer he built ditches, turned heather hills into fertile fields, reared cattle and farm stock, and sold his own produce in Inverness. The work of the enterprising farmer was finished, however, How beautiful is the history of St. for the news came that the French Empire had ceased to defend the Pope, and left it to be a fight for volunteers The spirit which animated his forefather burned in the heart of the Argyleshire Laird, and, like his ancestors, he was ready to do or die in a cause which he considered to be righteous and just. He thought he would raise a force of men, re-cruited from Ireland and Amersufficient to go from one of Italy to the other. He inica end tended that funds should be drawn from these countries and all the British Colonies. He started at once from Scotland with sixty men and organ ized a hundred more to follow, putting himself in communication with Lord Danbig and a Catholic committee in London, of which his uncle was secre tary. Before the expedition started news had come of the battle of Mentana, and no active work was left for the Scottish Volunteers. The brave descendant of the gallant Gordons, however, set out with his men to see if there was any turn of affairs. Nothing turned up, and, after a couple of years' service in the zouaves, the young Argyleshire Laird entered upon another stage of an honorable, self sacrificing career. Having offered his life to God, and not having had it accepted in the manner in which he first gave it to the service of his he resolved to devote it to Him in another form. And so he entered the Jesuit College at St. Bueno's, in North Wales, to study for the priesthood. After a brilliant career in this seminary he was ordained a priest by Bishop Brown, in the year 1869. He served at various towns in England and Scotland, and about twelve years ago he was stationed at St. Aloysius', Glasgow. On the 15th of Anoysius', Glasgow. On the 15th of August, 1889, Father Gordon was consecrated Bishop of Thyetira and Vicar Apostolic of Jamaica. Archbishop Eyre performed the consecration ceremony, there being also present Archbishop Smith and Bishop Mac donald, of Argyle and the Isles, (now Archbishop of Edinburgh) He im-mediately left for Jamaica after his witchery of perfect human love. The But faith continued to increase even consecration, and arrived there on the use my money, I will go and give it more and more in his soul. Gathering 13th of September. On arrival in all to the priest, and ask him to offer 15 you would understand a saint you together all that remained to him of Jamaica he was accorded a hearty wel.

come, and was received by the good Catholics as a guide and father. To-day he is admired and locked up to with veneration and respect by all the members of his flock, while retaining the affection and friendship of the other islander. Under his fostering care the Catholic Church has made rapid progress in his diocese, new churches have sprung up, schools have been opened and a Catholic atmosphere is beginning to permeate the whole of Jamaica and to exercise a powerful influence over the

' here

lives of all sections of its people. The priests of the Society of Jesus have about twenty churches under their charge, and about the same number of schools. The Catholic population is nearly twenty thousand, but this number is rapidly increasing through the immigration of Irish and Scottish people, as well as by the converts to the Catholic Faith. There are about eighteen priests serving on the mission, and their hard work, kindly manner and charitable disposition have been the means of elevating the influence of the Catholic Church. As has been said, Bishop Gordon takes a keen interest in all that appertains to the benefit of the community. He is a member of several of the public boards, and occu ples a prominent place on the board of education.

One of the most useful institutions, the Alpha Cottage Industrial School, was formed through his influence. AL though far from the old land, the sons of Scotland resident in Jamaica, never forget the country of their birth, and every year on St. Andrew's Day they gather in a social capacity. Here Bishop Gordon's popularity is manifest and his stirring addresses to the mem bers of the Caledonian Association, al ways remain fresh in the memories of his audiences. The Bishop was a mem ber of a Commission appointed recently to inquire into the educational affairs of the island. The other members of the Commission included Dr. Nutteil, the Anglican Archbishop of the West Indies : Mr. Lumb. a Judge of the Supreme Court ; and two men bers of the Legislative Council. As a result of the Commission a very learned report on manual and agricultural

GRATITUDE AND FAITH.

How few Catholics there are who ever thank God for the precious gift of faith which He has conferred upon them by singling them out from the midst of millions of others to be mem bers of the true Church ; while many who would, perhaps make a far better use of His precious graces, are still walking in the paths of heresy and infidelity ! It is only those who have perhaps for years, been groping for light, and who at length have been rewarded for their hope in God by the dawning of faith in their souls, who can form an idea of the immense debt of gratitude they owe to God for having guided their tempest tossed ouls into a perfect haven of refuge-His Holy Church.

A striking instance of true gratitude for the light of faith recently oc curred in a neighboring colony. young man, who had spent his child hood and youth in the neighborhood of Mount G----, returned there after some years' absence for a brief visit, only to die. His whole life had been remarkable for little deeds of charity and kindness, and he was always ready to assist his fellow-men, whatever their condition in life, in all their wants, both spiritual and cor-He endeavored, to the best of poral. his ability, to love God and his neigh-bor, but the bright young life was cur short, and God called him to Himself on the Feast of his patron-St. Joseph Being a general favorite in the dis trict, many were the messages and visits of sympathy tendered to his sorrow-stricken young wife on the day of his funeral. Among the crowd was a black, who seemed par ticularly anxious to see her. Nothing could turn him from his purpose or persuade him to come again, and persistent was he in his request that at length the young widow consented to see him. His story was soon told Many years before, the young man who had just been called to his re ward had been the means, under God, of bringing him to a knowledge of the Catholic faith. He told of the per severance with which his instructor had taught him his catechism, snatch ing the hours devoted by most young men to their own relaxation in teach ing him the Christian doctrine. spoke of the patience and gentleness with which his teacher would repea the lessons over and over again unti he thoroughly understood it ; and thought him sufficiently in structed, how he saw that he was pre pared for the Sacramenft, and that he regularly attended the Holy Sacrifice of the Mass on those Sundays on which it was their privilege to hear it. was poor then," said the grat the grateful black, "and could not show him now much 1 thanked him, but now 1 am rich," and taking fron his pocket a well filled purse, he offered it to the astonished wife, saying : "I could not give it to him while he was alive, but you can take it now instead of him." She gently refused the profhim." She gently refused the prof-fered present, saying she would always remember his gratitude with out it, but the poor man was incon solable. He went outside and mingled with the crowd, but returned again to offer his money anew. The man seemed really pained at her refusal to allow him to show his grati tude in his own way, but at length a bright thought entered his mind. Since you refuse, then, to take and

repose of your husband's soul." And so saying, the man departed on his pious errand, and by this generous act of charity to the dead, proved by deeds more than by words that his gratitude to God for the wondrous gift of faith was undying and true-E. de M. in New World.

SPIRITUAL COMMUNION.

When present at the Holy Sacrifice it is well to follow the Massas far as one can, and unite one's self to the action of the priest, rather than to occupy one's self with different devotions. Now the priest offers an obligation, recites prayers, and receives Holy Communion, therefore the laity can and ought to do the same. As the priest offers up the Son of God in sacrifice for us the Christian ought to make an offer ing of himself, to adore [the Word made flesh, and to receive Biessed Sacrament. As however, it is not possible to communicate sacramentally every time one hears Mass, we can a least communicate spiritually-that is to say, we can awaken in ourselves : desire, a fervent longing, for Holy Communion, and beseech Our Lord, who is present under the sacramenta veil, to come and dwell in our hearts by His grace. This spiritual commun ion will receive its completion at the conclusion of the Mass in the blessing given by the priest.

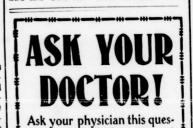
Spiritual communion can, moreover be made without any limit as to place. When the bell rung at the consecration is heard the Christian can awaken in his soul the desire to receive his Lord. The laborer in the fields, the artisan in the factory, the sick man on his bed of pain, each and all can say within themselves : "How happy should I be, O my Lord, if I could now adore Thee in Thy temple and receive Thee sacramentally ! But do Thou at least come and enter my heart and abide with me, that the darkness may not gather round my soul. Gracious y hear me, be merciful unto me Amen.

DEGRADING MARRIAGE.

The Poor Food Show in Columbus had two mock weddings among its "attractions" last week, instead of the two real marriages that it had promised.

This way of making a hilarious circus out of matrimony is a sure method of degrading that holy rite not only among those who take part in the ceremony but also among all who simply witness its travesly sym pathetically. It is turned into a sort of dime museum side show to the great exhibit of cookery. It is made an occasion for suggestive mirth. It is provocative of lewd ideas, loose talk

and lascivious actions. The devil seems set on lowering marriage to the level of animalism. Every Turkish midway, ev ry Elks fair, every street bazaer, and this pure food show are giving him their And crowds of people pretending aid. to be Christlans appear willing to cooperate. Yet is marriage a great sacrament, like the union of Christ and His Church.-Catholic Columbian.



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Martyr of the Credo. It may be proposed to all those who

in these times of weakness and of halfheartedness have not the courage to declare themselves Christians When Peter was returning home

after having been at school, his uncle asked him what he had learned during the day.

"The Credo." answered the child. who was hardly seven years old, and then he recited it with great simplicity

Now, his uncle belonged to the sec of the Manicheans. He was not content with believing in one sole God, but desired to have two, one good, the other evil. Moreover he was a bitter enemy of the Catholic faith. This opportunity was a very good one for dealing a decisive blow against the pure and righteous soul of the child.

"Do you quite understand," he said him, "what the Credo means?" to him, "Certainly I know," replied the boy

and with great delight he explained the Credo The uncle in his turn wished to teach him his. But no mat ter in whatever way we put it, the child persisted in saying Credo in I believe in one sole God. unum

"But your teachers are deseiving you. Do not believe them. What I tell you is the truth.

"Credo in unum," the child repeat ed with a sweet smile.

At last the uncle drove him away and this little confessor carried his treasure with him in order to meditate upon it at his case in the solitude of a convent. He became a Dominican, and all his life was consecrated to the defense of the Credo.

Heretics were so greatly afraid of him that they determined to kill him. One day when he was journeying from Couro to Milan, two villains attacked him, and struck him twice on the head with a hatchet. The saint fell on the ground, bathed in his l

"Credo," he explained with his dying voice, whilst his lips murmured for the last time the words of the creed. the South exemplified the force and witchery of perfect human love. The But faith continued to increase even

tion, "What is the one great remedy for consumption?" He will answer, "Cod-liver oil." Nine out of ten will answer the same way.

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London, Saturday. January 6, 1900.

A CHURCH BURNED.

On Christmas morning the Catholic Church at Campbellford, diocese of Peterborough, was totally destroyed by fire. We have been requested to state that donations of chalices, vestments, etc., will be gratefully received by the pastor and people. We sincerely regret this great loss which has befallen Father McCloskey and his flock, and we trust the generosity of friends at a distance, as well as that of those in the Diocese, will soon enable him to Luild a new church. This is an occasion upon which the charitably disposed should act promptly and generously.

A PROTEST FROM THE POPE.

The enemies of the Catholic religion, and especially the Infidels of Europe, maintain with great persistency that the Pope should accept with equanimity the present anomalous situation in which he is placed in the Vatican palace, as a virtual prisoner.

With a strange obstinacy they assert that he ought to accept his inferior position as an accomplished fact which no circumstances can overturn. They overlook the truth which all the laws of morality lay down, that an iniquity does not become a right because it has become accomplished, and that is always the duty of the moralist to pro-

test against facts thus accomplished against justice and Christian morality. The injustice perpetrated against the

Holy Father by the violent seizure of the States of the Church, completed twenty nine years ago, does not cease to be an injustice because so long a period of time has elapsed since its perpetration. Prescription cannot be quoted in favor of the perpetuation of this state of affairs ; for it is evident that prescription cannot produce a moral right, except where good faith exists on the part of the occupier, and that he has had quiet possession. It may be that the civil laws in some instances allow the claim of prescription on the mere ground of quiet possession, but the purpose of such a provision is

had gained the point. It was the voice of those who with the conquest of Rome had de-prived the Pope of his powers." Thus in St. Peter's first sermon to the people of Jerusalem (Acts 11, 38,) he The Holy Father continues :

The field Father continues: "What hostility have me to fear from those who, even in the face of Europe, do not hesitate to violate the sanctity of the rights and duties which naturally flow from Apostolic powers? Yet, whatever the future may bring, we should certainly never, by God's help, be found on the side of those who are afraid." e afraid

The Holy Father gives the key note with which they were infected when of courage, and notwithstanding the they came into the world, according to apparently hopeless condition, all the words of St. Paul (Eph. ii, 3) who faithful and loyal adherents of the supreme Pontificate should respond in are, equally with adults, "by nature the children of wrath," and who by he same brave tone, assured that the the saving grace and favor of God are time will come when the rights of the quickened in Christ and raised up Holy Pontiff will be recognized, and together "to sit together in the his independence, and even his temheavenly places in Christ Jesus " not

exhorts his hearers :

of themselves, but "by the gift of

In Acts viii., 12-16, and x., 47-48;

God." (Verses 5, 8)

poral power restored. INFANT BAPTISM.

W. J. M., Buckingham, Que., xi., 16, we read that multitudes were makes enquiry whether there is any baptized. In Acts xvi., 15, 33 it is instance of Infant Baptism during the stated that Lydia and her household, time of our Lord's life on earth. and the keeper of the prison in which Amid the press of matter in our col St. Paul was confined, with "all his umns the question was overlooked and family" were baptized, and again thus the answer was unintentionally Stephanus and his household were baptized by St. Paul (1 Cor. i, 16). There delayed.

The only historical passage of Holy is no reason to believe that the chil-Scripture which testifies that our dren of these households were excluded Lord's baptism was administered durfrom the blessings thus freely given, ing His life on earth is found in the for they had to be freed from the sin Gospel of St. John, iv., 1, 2:

in which they were conceived and "The Pharisees had heard that Jesus born, of which David speaks in Psalm maketh more disciples and baptizeth more than John (though Jesus Himself did not baptize, but His disciples)." 2 7, "for behold I was conceived in iniquities, and in sins did my mother conceive me." This was the original

Prophetically, however, it was stated by St. John the Baptist that Jesus would baptize with a more efficient baptism than John's :

into this world, and by sin death ; and "I indeed, baptize you with water unto penance, but He who is to come after me is stronger than I, whose shoes I am not worthy to carry. He shall baptize you with the Holy Ghost and with fire." (St. Matt. iii, 1...) so death passed upon all men, in whom all have sinned." (Rom. v. 12.) Though we have enumerated these Hory Gnost and with fire." (Sf. Matt. III. 11.) There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose. I have baptized you with water; but he shall baptize you with the Holy Ghost." (St. Mark i, S.) passages of Holy Writ which make it indubitable that Baptism was administered to infants in the Apostolic age, it

From these passages it is clear that Christ's baptism was administered to all who needed it, and from the ab sence of any distinction in the matter In fact the practice and faith of the between infants and adults, it is rea-Church existed before a single line of sonable to infer that it was administhe New Testament was written, and tered to both alike.

But there is further evidence of this we may learn much of what was handed down from; the Apostles in St. John iii, 3, 5. Here Jesus through the traditions of the Church teaches His disciple Nicodemus, a Jew and from the practice of the Church in ish ruler, "except a man be born the early ages of Christianity. again he cannot see the kingdom of We have already quoted the great God ;" and when Nicodemus asks :

"How can a man be born when he is old, etc.," Jesus explains :

"Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." fourth century. Of the numerous testimonies which might be adduced in It is clear that here also sacramental proof of the same practice, it will suf-Baptism is referred to, of which St. fice to mention here the following : John speaks prophetically as the Baptism with the Holy Ghost whereby the soul is made just and sanctified before God.

Still earlier, in the second century, Some persons have maintained that this passage which speaks of the St. Irenaeus wrote': "He came to save all through Himself All, I say, who are born again to God, in ants, little children and boys." necessity of Baptism for every "man" refers only to adults, but this is a distortion of the text. In our English And the Council of Miletus proversions the word is translated "a nounced, in the fourth century, an

pearing, an utter indifferentism to all thee as the heathen and the publican." forms of religion taking its place. The Churches are being abandoned : "Do penance, and be baptized every one of you in the name of Jesus Christ for the re mission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is to you and to your children." many of those which a generation or two ago had flourishing congregations have been closed, and the population generally now spend their Sundays in As children are included in the promamusement, where formerly they were ise, so the gift of the Holy Ghost is also most strict adherents of some religion, for them for the remission of the sin

chiefly Congregationalism. Recently a prominent Presbyterian clergyman made an investigation into the religions condition of Brooklyn, and to his horror found that in that city, which but a few years ago was called "the city of Churches," and condition of things. was decidedly a religious city, now

only one fifth of the nominal Church population attend Church services on Sundays. Yet Brooklyn is not at all an exceptional case, for precisely the

amething is to be said of all the large cities. The congregations which years ago thronged the churches have disappeared, so that there are now only empty benches. It is evident that the clergy cannot say to God : " While I was with them, I kept them in Thy name, and none of them hath perished, except the son of perdition ;" for as the matter stands it is precisely of those who are accounted as Church members that it is now said that they do not at tend Church services of any kind. It is easy to draw the conclusion that these neglectful Christians will soon cease even to be called Christians, and that their children will grow up with-

out any religious instruction. sin transmitted from our first parent One of the religious organs has been Adam ; for "by one man sin entered endeavoring to discover the cause of the alarming spread of indifferentism in religion, and this he has attempted by writing circulars asking the clergymen of the various denominations to give their views as to the reasons therefor. The enquiry would probably have been more satisfactory in must be borne in mind that nowhere its results if the people themselves who does the New Testament declare that it are thus negligent had been asked contains fully or clearly all that Christ their reasons ; still the answers given taught, or that His Apostles practiced. by these clergymen give a good

deal of interesting information. Too much eagerness in worldly pur suits, and especially for the acquisition of riches, the patronizing of places of amusement, and dishonesty in business, are among the causes assigned, and a Unitarian minister gives as a prominent cause, "the revolt against dogma, and the truth of the new relig-St. Augustine's testimony to the effect ious idea that Sunday is not only God's day, but the day of humanity." With eral practice of the Church in the this may be coupled another reason, which is also offered in explanation, that people are tired of hearing the doctrine of the everlasting punishment of the wicked in hell dwelt upon in the Origen in the third century wrote : pulpit. "The Church received from the Apostles he tradition that baptism should be given even to infants." (Rom. vi.)

An Episcopalian minister expresses the conviction that "if we had some authority like the Roman Catholic system, whereby the person who stays from Church on Sundays is guilty of mortal sin, this state of things would not be."

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born King should die with them. This decree was carried out ; but Jesus es-The Catholic Church alone pessesses such authority, and hence the people caped the fate of these Holy Innocents, being taken to Egypt by Joseph and obey her laws, and are willing to listen Mary, who were warned by God to do to the preaching of the truths she prothis, and who remained in that counpounds, the doctrine of everlasting try until after the death of Herod. It punishment of the wicked included, was thus that Christ was manifested to because this is a revealed truth, how the Gentile nations ; and we, as the descendants of the Gentiles, owe to God To the causes which have operated our special homage for this calling of toward creating the religious indiffer-

the Gentiles, our ancestors, to the knowence which prevails, we may reasonledge of Christ. ably add the want of religious education in the public schools, which we have no doubt has been a considerable factor in bringing about the present

FEAST OF THE EPIPHANY.

The Feast of the Epiphany, which is celebrated on Saturday, January 6th, was instituted by the Church in commemoration of Christ's manifestation to the Gentiles, and the Greek word Epiphania (Epiphany) signifies Manifestation.

ever disagreeable it may be.

Immediately after the fall of our irst parents a Redeemer was promised to the world, by whom, in conjunction with His Mother, the woman of Genesis iii, 15, who was to crush the head of the serpent, all mankind was to be redeemed and restored to the heavenly inheritance which had been forfeited by Adam's disobedience and sin.

Hence the blessings promised through the Christ or the Messias are not confined to any single race or nation, though from the time of Moses the Jewish people were specially chosen by Almighty God that the knowledge of the truth should be communicated to them, and that they should adore Him and honor Him by the oblation of

acceptable sacrifices. But with the coming of Christ there

was to be a teaching of the Gospel in all nations, and it was foretold " In that day there shall be an altar of the Lord in the midst of the Land of Egypt, and a monument of the Lord at the borders

a monument of the Lord at the borders thereof." [1s. six, 19] "They shall declare My glory to the Gen-tiles, and I will take of them to be priests and Levites, saith the Lord." [1s. lxvi., 1921] The prophet Balaam, who was himself of the Gentiles, was made use of

by God to foretell to the king of the Moabites the signs by means of which the coming of the Messias should be made known by God, and in this prophecy he told his vision thus :

" [shall see him but not now: I shall be held him but not near. A star shall rise ou of Jacob, and a sceptre shall spring up from Israel and shall strike the chiefs Moab. . and he shall possess Idumœa, etc."

From this and other prophecies which indicated the very time when the Messias might be expected to come to earth, there was a general expecta tion of the coming of the Messias at or about the very time when Christ appeared among men. This came from the original revelations made by God, which were not altogether lost but were partially preserved by traditions which were handed down even among pagan nations from generation to

the Jews and Saviour of men.

of mankind.

We have no doubt that this is one of generation.

We should profit by the knowledge of our Redeemer and His work of Redemption by making good use of the means of grace He has left on earth for our benefit, and especially of the sacraments of penance and the Holy Eucharist, whereby we may obtain from God those graces which we particularly need.

SEPARATE SCHOOL IN BELLE RIVER.

Our readers will be pleased to learn that the people of Belle River, Ont., have established a Catholic Separate school under the provisions of the Separate Schools Act. Trustees have been elected and the school goes into operation at once. The school house and site belong to the Episcopal Corporation and are rented to the trustees at a merely nominal rent. The locality is almost entirely Catholic. The school house had been rented hitherto to the Public School Board, but the lease had expired, and the school will now be conducted as a truly Catholic school.

CARDINAL SCORES BIGOTRY.

Bold Utterances of the Great English Prelate-England's Treatment of Ire-land - The Catholic Church and Dreyfus.

Correspondent of the London Times, signing himself "Verax," asserted that Catholicity is responsible for the backward condition of Ireland, Spain and Italy, and "has always been inimical to the highest civilization.

The following, taken from the Liter-ary Digest, is the reply of Cardinal Vaughan in the November New Cen-

tury Review. Cardinal Vaughan's article has attracted wide attention, and the discussion is still simmering in England : "When I assert that the Catholic Church with a free hand is well able to promote the happiness of the people, and to raise them from the pagan to the Christian level of thought and action, my statement, I believe, is amply borne out by the history of Christian civilization. I need only appeal to such names as Milman, Hallam, Froude, Lecky, Farrar, Guizot and a host of other witnesses who are But when I claim above suspicion. for the Catholic and Roman Courch now the same divine power and vitality she gave proof of in England during a thousand years of our history, I am confronted with the present state of Ireland, France and Spain. It would be almost as reasonable to say that the degraded condition of masses of the English poor, and the causes that have led to their misery, are attributable to the Catholic Church ; only that it is too

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devotedness as the world has eve Again, we are referred to b but during the century Spain a been swept by the evil principles French revolution: her religious have been again and again supp her seminaries closed, her pi confiscated, and for years her epin was actually extinguished. The in Spain has had to fight with than 'one hand tied behind her look at the Spanish poor, and y and in them an inbred gent noble bearing, a religious sen courtesy, that you will search vain in England. It is only fai member that the Catholic Chu Spain and in South America her lands, has had to full divine mission in chains, weak all sides by the state, if not a

enslaved by its laws." Turning to the reproach of " that the Catholic Church was to victed of partizanship agains fus, Cardinal Vaughan asks i t. He continues : "The Dreyfus case has been ust.

pieces, and all over the coun divided members of the same family. The Bishops have end to calm the minds of men, but easy to allay a panic. But his guilt has not been confine French Catholics ; ministry af istry without a shred of Catho its composition, was convince guilt. If there has been pa one side, has there been no pa the other?

"I. certain fiery organs of t Catholic press in France have fortunately carried away by hip do they stand alone in ship in France or elsewhere has been distracted for genera political turmoil, and is honey by unscrupulous secret is pledged to despoil and des Catholic Church wherever th Can we be surprised, then single incident, that the na fate of a single case, should pu convictions or fears on one s the other? A single spark m a conflagration. France hav living under panic for years is not to be wondered at if t lose their heads in a state of panic."

THE DUTY OF THE F

Cardinal Vaughau Discusses Question

Cardinal Vaughan, in a preached a few Sundays a armelite Church, Kensing don, dwelt at length on the d rich to the poor. The Carding for his text the words, The Cardi one another's burdens so that fulfill the law of Christ' chap. xiii.,) said the Christi ought to be one common br which the Blood of Chi virtue and vitality should pas all the members, uniting gether as one family, as Ideal that Jesus Christ Our before Him when He came world-that He shoald unite one family-into one bro that all men should be His animated by His love, an spirit, and by His heavenly that they might thereby everything that might be to human nature, as well as t of the world and the devil. look around us and view the which we live, how far a a oved from this unity? "We shall see," said the " how far we are removed fr attained that which Our L have us attain. The state in this country--we confine to our own land and natio sad condition. We see the that exist in society-the ch between the rich and the p are facts staring every o face, and the social question come at last one of the burn tions of this country, and man who is not aware of t and the dangers which exis as it is at present constit three hundred years th Church in this country has of all her influence; she has nigh extinguished by tw hundred years of incessar tion. The religion of this the national religion-may have had all its own way last three hundred years olic Church, at least, had ha of intervening, because sh low and subdued and we tinguished. And now w templating the dangers and of the great society in whi are cast, and we know the remedies men may offer amelioration may be intraction or by the Legisla philanthropy, we know th of themselves go to bring Christian brotherhood wh ideal that Christ had laid We know that Jesus Chri power to form the Christia that every land, every i undertake to improve the man. "Now, we are told that bear one another's burd shall the rich and the educa refined bear the burdens the ignorant and the unc they have no personal a with them? How shall the their lives if they are s any chasm from the lives or of the toilers of the world? by giving a small alms, or amount of money, bring Christian brotherhood white There must be personal tion - the society must be o

to create a practical certainty in the possession of property, and it does not create a right in conscience when the possessor knows that from the beginning his title was bad. But in the usurpation of the States of the Church there has been neither good faith nor quiet possession on the part of the Italian Government, inasmuch as the Pope has constantly protested against constantly before the public view. Beto fix the term of prescription in the present instance, against the Holy

Father's constant protest.

to the second

The Holy Father on the 19th of December, published an allocution its fullest acceptation. which was delivered a few days previously in the consistory of Cardinals. wherein he appointed those Cardinals who were to open the sacred door of document, he again calls attention to the injustice inflicted on the Holy See and the Catholic world by depriving the Church of her liberty, and thus preventing her from celebrating publicly the ceremonies usual on similar occasions in bygone years.

The Pope complains in his encyclical of the underhand means taken to prevent his having a part in the Peace Conference at the Hague, though there is no sovereign more worthy of invita tion to such a Conference, as " it has always been the desire of the Popes to attain justice ; to make peace, and to prevent conflict," an office, which by to prove that infants are to be regen-Divine appointment belongs peculiarly to the Papacy. The Holy Father, though not expressly naming Italy as the power which opposed his being invited to the Conference, plainly enough indicates that it was through Italian machinations that this occurred. He

anathema against ." all who deny that man," but the translation is correct only if we understand man in its general sense of any human being whether man, woman, or child ; for the Greek original has 'tis any person ; and the sense is : self.

"Unless any person be baptized with water and the Holy Ghost he cannot enter into the kingdom of God."

The commandment of Christ to " bapthe robbery, and has kept the injustice tize all nations," therefore, refers equally to children and to adults, sides, there is no competent authority and this is further shown by the words of Christ, " Amen, amen I say unto you." Amen means truly, and its double repetition is to express the absolute certainty of the revelation in

Oar Lord Himself confirms this interpretation by adding : "that which is born of the flesh is flesh, and that which is born of the spirit is St. Peter's Basilica at the beginning spirit." This is the reason for which of the holy year of jubilee. In this the second or spiritual birth is necessary, and its necessity is as great for children as for adults. Therefore children should receive the second birth by Baptism. St. Paul also refers to Baptism in a similar way to that in which Christ speaks of it that

"According to His mercy He saved us by the layer [Baptism or washing] of regener-ation and renovation of the Holy Ghost, whom He hath poured forth upon us abund-antly through Jesus Christ our Saviour." [Fitus iii:5, 6.]

From the very beginning of Christianity this has been the interpretation given to these passages of Holy Scripture, and St. Augustine makes use of the text against the Pelagians erated or born again by baptism, because they are born in original sin, and cannot enter into heaven till they are cleansed from that sin by baptism. (Book i, chap. 10, on sin.) There are other passages of the Bible same discovery in regard to their de- least by a majority of their people-but which indicate that baptism was conferred upon infants and adults alike, knowledged that throughout the New sesses such authority, as Christ said

little children recently born should be baptized." These passages are sufficient to show that the practice of infant baptism comes from the earliest age of the Church, and even from Christ Him-

that there was no doubt as to the gen-

THE PREVAILING INDIFFER. ENTISM IN RELIGION. The prayer of Christ for ! His Apostles, when He was preparing them for their mission to bring mankind to a knowledge of His Gospel, is recorded by St. John the Evangelist. Our Blessed Lord says to His Heavenly Father :

"I have manifested Thy name to the men-thom thou hast given Me out of the world. Thine they were, and to Me Thou gavest hem, and they have kept Thy word. them, and they have kept Thy word. . . . "Holy Father keep them in thy name whom thou hast given me; that they may be one, as we also are. While I was with them I kept them in thy name. Those whom thou gavest me, I have kept, and none of them hath perished, except the son of perdition, that the Scripture may be fulfilled." [St. John xvii, 6-12] It is certain that the Protest ntism of the United States cannot make this

as soon as the Mass at which they have assertion in reference to the numerous and devout flocks which it once possessed, for throughout the land, from

Baptists, Presbyterians, and Methodists alike the wall has been raised are rapidly forsaking them ?"

It is but a few weeks since, at the annual meeting of the Baptists of Michigan, the complaint was made that the Baptist sect is dwindling away in that state. The Presbyteri- that they have authority to bind the ans of New York recently made the conscience, they would be obeyed, at nomination in that city, and it is ac- it is evident that only one Church pos-

the most efficient causes of the universal negligence complained of. The Prctestant Churches have no authority to make laws which all are bound to obey, and the people are not disposed to obey whose star they had seen in the East laws which do not bind their consciences.

The fact itself that the negligence exists is not disputed ; but the reasons whereby it is accounted for are most varied and divergent.

It is admitted that this negligence does not exist among Catholics : for for though it is true that there are negligent Catholics who do not attend Mass on Sundays, their number is but small in comparison with the Catholic population. As a consequence, the Masses in the Catholic churches are attended practically by the whole Cathpeople Israel." olic population, and while there are Masses constantly going on from 6 o'clock a. m. to midday, the Catholic churches are filled during that whole time by successive congregations, each of which gives place to another

assisted is finished. Among the reasons given by the various ministers for the negligence of their nominal congregations we find that everywhere these denominations the following. Some attribute much are losing ground, and the difficult of it to the great diversity of creeds, problem is being proposed, "How and there is little doubt that this is one are we to bring back to our of its causes. Where there is so much churches the congregations which diversity, the natural conclusion is that these creeds are but human fantasies which are set forth as divine

> revelations. If the Churches could assert that they were really instituted by Christ, and Bethlehem.

Thus, and probably also by special lic Church lay prostrate, bleeding and revelation, it was made known to the dying under the harrow, for two or three centuries in England, for even three wise men or magi from the the staunchest Protestant to cast the East who on the feast of the Epiphany blame for the state of the English poor upon the Catholic Church. came to Jerusalem to seek the Messias

" But we are bid to look at Ireland, where the people have remained Cathand which by going before them had clic. Now, the sufferings of the Cathled them to the capital! of Judea that olic Church in Ireland have been second only to those of the Church in England. Archbishop Whately, acthey might find the new-born king of Archbishop Whately, ac-England. counting for his own want of success, They found Christ in Bethlehem, as wrote that he 'he had to fight the the Jewish priests at that city inbattle (of Protestantism in Ireland)

formed them through Herod that the with one hand, and that his best, tied Christ should be born in that city, ac behind him. "The Catholic Church in Ireland cording to the prophecy of Micheas has had to carry out her divine mission, 'And thou Bethlehem, the land of not ' with one hand tied behind her, Juda, are not the least among the but with both hands cut off. She was stripped of her possessions, reduced to poverty, deprived of the right to eduprinces of Juda, for out of thee shall come forth the ruler who shall rule my cate, the land taken from Catholics and

given to Protestants, fettered and persecuted in every possible way by Eng-land for centuries. And yet, even so, Thus Christ was manifested to the Sentile nations, for the three magi reshe has maintained a peasantry that is urned to their own country and presingularly pure and chaste, and in orpared the way for the preaching of the dinary times freer from crime than that of England ; while, in spite of Messias by the news they brought that every disadvantage, she has preserved a high standard of virtue, faith and they had found and had adored in person Him who was to be the Saviour piety among her keenly intelligent and sympathetic poor. Let any one contrast the intellectual, moral and Herod, the king of Judea, was filled with jealousy when he heard of the ex. religious condition of the poor of Ire land with that of the lower classes in pected birth of a new King, and when our great towns, and then say, if he the three wise men went forward in please, that the cause of the irrespectconfidence with the information they ive conditions is to be found in the respective religions of the two countries. "But we are referred to France as had obtained, he told them to return to inform him where should be found the Messias whom they sought, so that he | further proof against the character of the Catholic Church. Has it been for-

also might go to adore Him. But they gotten that the Church in France was were warned by a vision from God nrt to return to Herod, but to go back by another way to their own country, be-cause Herod had evil designs against the King whom they had found in this day in France ; that her Bishops may nowhere meet in synods, that he religious orders are under a ban ; and Herod, finding that the wise men did that whatever education the Church not return, issued the cruel order that gives is under distress and disadvantage ? And yet, in spite of a century of disabilities, Catholic France produces all the male children who were in

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devotedness as the world has ever seen. Again, we are referred to Spain : but during the century Spain also has been swept by the evil principles of the French revolution: her religious orders have been again and again suppressed, her seminaries closed, her property confiscated, and for years her episcopate was actually extinguished. TheChurch in Spain has had to fight with more than 'one hand tied behind her.' Yet than look at the Spanish poor, and you will and in them an inbred gentility, a noble bearing, a religious sense and courtesy, that you will search for in vain in England. It is only fair to remember that the Catholic Church in Spain and in South America, as in other lands, has had to fulfill her divine mission in chains, weakened on all sides by the state, if not actually enslaved by its laws."

Turning to the reproach of "Verax" that the Catholic Church was to be convicted of partizanship against Drey fus, Cardinal Vaughan asks if this is ust. He continues : "The Dreyfus case has been torn to

pieces, and all over the country has divided members of the same Catholic The Bishops have endeavored family. to calm the minds of men, but it is not easy to allay a panic. But belief in his guilt has not been confined to the French Catholics ; ministry after ministry without a shred of Catholicity in its composition, was convinced of his guilt. If there has been passion on one side, has there been no passion on the other ?

"I certain fiery organs of the chear Catholic press in France have been un fortunately carried away by partisan ship do they stand alone in partisan ship in France or elsewhere? France France has been distracted for generations by political turmoil, and is honey combed by unscrupulous secret societies, despoil and destroy the pledged to Catholic Church wherever they can. Can we be surprised, then, that a single incident, that the name and fate of a single case, should precipitate convictions or fears on one side or on A single spark may create the other ? conflagration. France having been living under panic for years; and it is not to be wondered at if some men lose their heads in a state of national panic.

THE DUTY OF THE RICH.

Cardinal Vaughau Discusses the Social Question

Cardinal Vaughan, in a sermon preached a few Sundays ago in the Carmelite Church, Kensington, London, dwelt at length on the duty of the rich to the poor. The Cardinal, tak-ing for his text the words, "Bear ye one another's burdens so that ye shall fulfill the law of Christ" (St. John. chap. xiii.,) said the Christian family ought to be one common brotherhood which the Blood of Christ in its virtue and vitality should pass through all the members, uniting them to gether as one family, as united in blood and affection. This was the blood and affection. This was the ideal that Jesus Christ Our Lord had before Him when He came into the world-that He should unite men into one family-into one brotherhood; that all men should be His brothers, animated by His love, and by His spirit, and by His heavenly grace, so that they might thereby overcome everything that might be repugnant to human nature, as well as the attacks of the world and the devil. But if we look around us and view the society in which we live, how far are we rea oved from this unity? We shall see." said the Cardinal " how far we are removed from having attained that which Our Lord would have us attain. The state of society in this country-we confine ourselve to our own land and nation-is in a sad condition. We see the divisions that exist in society-the chasm that is between the rich and the poor-these are facts staring every man in the face. and the social question has be come at last one of the burning ques tions of this country, and there is no man who is not aware of the disorder and the dangers which exist in society as it is at present constituted. hundred years the Catholic Church in this country has been shorn of all her influence ; she has been well-nigh extinguished by two or three hundred years of incessant persecution. The religion of this countrythe national religion-may be said to have had all its own way during the last three hundred years. The Cath olic Church, at least, had had no power of intervening, because she was kep low and subdued and well-nigh extinguished. And now we are conmplating the dangers and disaters of of the great society in which our lives are cast, and we know that whatever remedies men may offer, whatever amelioration may be introduced by science, or by the Legislature, or by philanthropy, we know that all these of themselves go to bring about that Christian brotherhood which was the ideal that Christ had laid before us We know that Jesus Christ alone has power to form the Christian society so that every land, every nation may undertake to improve the condition of man. "Now, we are told that we should bear one another's burdens. How shall the rich and the educated and the refined bear the burdens of the poor the ignorant and the uncultivated, if they have with them? have no personal acquaintance them? How shall they enter into their lives if they are separated by any chasm from the lives of the pool or of the toilers of the world? We cannot, by giving a small alms, or even a large ount of money, bring about that

rich and the poor, the workman and the employer-all classes, in a word shall get to know each other and live with one another, taking part in each other's lives and each one contributing that which he can contribute toward raising and purifying and the beauti-fying of those around him. We have, in a word, to bear one another's bur dens. The rich man has to carry not only the burthen of his own responsibil ities, and of his own immediate family and surroundings, but he ought to carry the burthen of those who have not had the advantages which have been In other words, we ought to com his municate largely and generously with those that are in any way in need. Our Blessed Lord Himself had made the practice of the corporal and spiritual works of mercy the test of a good and holy life, and at the last judgment we have to account to Him for the actions He declares to us that of our life. whatever has been done to the least of His little ones He takes it as having been done to Himself, because Christ is not only our Brother, but He lives, in a sense, in each one of us. Each one of us represents Him

after being baptized and being partakers of His divine grace, so Christ in a certain way is to be found in the soul of every Christian, and what is done to that soul Christ takes as being done to Himself.

"Let me ask," continued His Emi nence, "you who are here present, what do you know of the condition of the working and the poorer classes? What do you know of those millions living all over London, but especially in the east and the south of London men and women with little instruction and perhaps no education ; multiudes knowledge of religion, without any knowledge of religion, nearly all of them living lives the most precarious, one day with scarcely any-thing, the next with nothing to feed themselves, and whole families depen dent upon their actual employment. with extremely uncertain and small wages, not knowing whether they will be able to pay rent at the end of the week for the miserable hovels in which they live-not knowing how they shall bring up their children, what employment they shall put them to, what trade they shall apprentice them to these poor people living, in a word, in a state of poverty and uncertainty and without the consolations of religion, stirred up frequently by demagogues and often by pamphlets and papers and literature that are written in order to set the poor against the rich and to in flame those passions of the heart which are ever ready to burst when they are

in trial and bitter suffering. Now, he asked his dear brethren in Christ who were gathered round that altar that day, how far had their personal acquaintance extended to the poor masses of the city of London? They knew well their own home ; they knew their own kindred ; they knew the servants who had waited upon them, and who were brought into im mediate contact with them ; but what did they know of the homes and the sorrows and the sufferings, the misery and the despair of the hundreds of thousands of eur fellow creatures here within a few miles of the place in which he spoke. He asked could they say from their own personal knowledge what a chasm, what a gulf, had been dug between them and the masses of this country? Now this was true, and they knew it. It must be apparent to every one that society cannot be sound and healthy ; that it was split into con got the opportunity, were in luxury. The cup of tea which we drank, because of the mingling of its component parts was better with than without milk or sugar ; it would be less palatable were it otherwise, and so it was with this state of society, which could not be wholesome or sweet or happy unless the classes knew more of each other, were mingled together - the rich should show themselves among the poor, and should use every means of extending happiness into the midst of the humbler and the working classes Personal service is that which is needed. It is not sufficient that we should say to ourselves that our homes are respectable and that we ourselves want for nothing. We must look to our brethren, and we must ask are they treated by us as brothers, whether we are sharing our lives with them, and whether we are ready to give our ser vices and our time to them. It may be said that 5 per cent., perhaps 10 per cent., of the people of this country are rich, and the remainder, 90 per cent., are composed of those who are some what in need and who cannot be called in any sense rich. If we have even only 5 per cent. amongst Catholics who are rich-that would be 10,000 Cath olics rich and well to-do-those ten thousand Catholics ought to find a very considerable number of men and women who would gladly devote a portion of their time to benefitting the lives of their poorer brethren. The work called the Catholic Social Union has been established in a number of missions for this particular purpose, by a means whereby the rich and the well to-do might for a certain number of hours in the week come into direct contact with the poorer They had found a difficulty in getting a sufficient number of ladies, and still more of gentlemen, to give their services to this matter of social Christian work. An appeal has been made, and will be made again and sgain until this great work is developed and extended-until the Catholics of London come forward and Christian brotherhood which we ought. There must be personal communica-tion the society must be one which the ionists work which all Catholics displeasure of God. Everywhere God

were bound to undertake in behalf of these who need assistance in this re-spect. We ought to thoroughly persuade ourselves that we have not fulfilled our duties by simply giving a small alms. We should give some of our time and personal services, and thus show our love for the great mass of our suffering brethren. We must be like the milk of human kindness and bring with us that sweetness to fellow creatures which will please our Lord Jesus Christ; that which will sweeten the lives of those who are in trials and difficulties beyond anything else

What he (His Eminence) was asking the congregation that day was to give their alms, to give of their possessions. to give to a great and important charity, and, in asking them to give, they would permit him to say that their wealth was really not their own, as the doctors of the Church had again and again laid down, for they were bu stewards of God's wealth. Whatever were but we possess, whether it be much or lit-tle, comes to us through the providence of God ; whether we have inherited it, or whether we have toiled and labored for it, it had come to us by the providence and the will of God; and we had no power over our wealth any more than we had power over our own body. The members of our body and our senses are ours, indeed, but we could not do what we choose with them ; we could not employ them in any way that fancy might suggest to us, but only as God had ordained. His will must be ever uppermost in our minds to check and restrict, to direct and call forth the powers of the mind and the body according to God's holy will ; and as we have not, therefore, the full power over our mind or body, neither have we full power over our wealth. We are but stewards of God, and while charity begins at home, we are also bound to consider our brethren, the poor and the needy, not as strangers living in some-far-off land.

RELIGION AND DOGMA.

This the Subject of a Masterly Discourse by Mgr. Conaty.

St. Aloysius' Church, Washington, which had been undergoing extensive repairs since last July, was reopened for divine service on Sunday ast. Archbishop Martinelli, Apostolio Delegate. was celebrant of the The Solemn High Mass at 11 o'clock. sermon was preached by Rev. Mgr. Thomas J. Conaty, rector of the Catholic University, who said in part :

This day is to you all a day of bene diction and of joy, for in the renewal of the youth of this Church so dear to you, you see a renewal of your faith in what this church stands for. The Church of St. Aloysius, in the new decoration, rises before you in all the magnificence of Christian art and architecture, a bride indeed more worthy of Him who weds her that through Him she may lead souls to eternal truth and life. A new church in all the glory of her vesture, but the same Church in all the glory of her doctrine, she is to you the expression of a faith dearer than all else the world may present to you. How many hal lowed traditions rise to your minds, as with grateful hearts you thank God for all that this beautiful Church is to you. For so many years she has been your mother, a faithful guardian of the interests entrusted to her care. Un compromising in her teaching, she tending factions, and that the great mass of the people are living lives of event to the indication of our great republic, the cross of St. leading us to fulfil the commandment ity, those who were cultured, and who Alovsius' Church has glistened in the morning light to point to the traveller after truth where alone it could be found, to beckon to sinful, sorrowing man, and lead him to the mercy seat of the cross, there to find pardon and mercy and rest. Self sacrificing, de voted shepherds, sons of the illus Loyola, have guarded trious the sheepfold from threatening dang Their love has been gen erous, but not more generous yours in return. How many chapters have been written in the history of this church, all proclaiming fidelity to God and man. They hand down traditions to the life now beginning, in its renewal of youth, traditions that are sacred with the sacredness of Jesus Christ who sent her forth, and sacred with the mission of truth with which she is invested. They tell of old truths, they tell of Christ and the cross, the priesthood and the sacraments they tell of saints and martyrs ; they of religion and country, and tell around them all is seen the neverchanging, never fading, ever brilliant halo of eternal truth. They speak to day, as in the centuries past, in one grand voice with the Apostles. give you to understand that the Gospel which was preached by me is not according to man, for neither did I re ceive it of man nor did I learn it, but by the revelation of Jesus Christ.

on men. Truth is eternal, immutable, one; and religion, which is but the public expression of the great truth of God, must possess all its essential principles. There can be but one true re ligion, as there is but one true God, and God in His justice must surely have made known what it is and how it is to be offered. We hear it said that religion needs no dogma, and that the religion of the future is a religion without a creed. These phrases, if true, would destroy the very essence of religion, by making it depend on man and not equally upon

man and God. They would leave out of consideration God's will, and man' co operation with it. There are many mistaken notions of dogma and creed and much inveighing against dogma and form in religion. Some assume that true religion is purely subject ive, and that dogma is not intellectua truth. Those who decry dogma most are often most dogmatic in their utter ances against dogma. They seem to think that dogmas in religion are but human agencies, forcing their findings upon the human mind and will, and arrogating authority which would dethrone the intelligence of the individual. Religion, as we under stand it, is the line of duty laid down by God for our belief and our practice, and perfected in Jesus Christ, who is the great teacher. His Gospel is perfect religion ; it is our salva-His Gospel is Dogma underlies all truth ion. it is the expression of duty which man owes to God. It must necessarily be found in that code of principles which tells man not only the duty of his heart, but the duty of his intelligence. You cannot separate the two ; for religion appeals to the whole man and carries the tribute of manhood to God. It does not appeal merely to the emotions, nor Truth is one, merely to the intellect. and religion is one, and no religion can be true which does not call for intellectual as well as heart service. It is objective, and exists independent of man's apprehension or acceptance of it. The formulation of truth is dogma, pure and simple. It is to religion what the frame is to the buildings ; it is in fact its very soul. Eliminate dogma and what becomes of morality? All moral action would therefore be re duced to man's will, and thus there would be an ever-changing reason for

life. "The Catholic Church claims to be the Church of Christ, its foundations are upon the Apostles, whom Christ sent to convert the world. Its credentials are open to the examination of the student of religion : its story is the story of humanity bettered, civiliz ation promoted, education developed, morality established. In our country it craves for investigation of its right to be considered as the most prominent factor in the development of the civil ization in which we have so just a pride. It comes with truth to the in tellect, and answers every craving of the human heart. It protects child hood, it defends womanhood ; it guards the family circle ; it keeps sacred the marriage vows, it preaches the true religion that binds men to one another, and binds mankind to God.

"Thanksgiving, then, to God to-day for all that this Church represents-thanksgiving to God for all that this Church has done for human ity. May its memories make it dearer to its people who in the light of its doctrines will walk securely in the way that leads to life, loyal children of our great Republic. The Church and the

appears as a teacher imposing His will line, and at the same time places him in communication with the station masters along the line, so that he can receive alarm signals, announcements of the interruption of traffic, etc. Monsignor Fiorini has patented his invention, which will shortly be adopted on all Italian railways, and the proceeds of which he intends to The devote to charitable purposes. Father has been highly pleased Holy with this invention, which may be the means of saving so many lives, and in token of his satisfaction has ad dressed a brief to Monsignor Fiorini bestowing his Apostolic blessing on the learned prelate.

CROWFOOT AND THE PRIEST.

Pere Lacombe Did Not Hesitate to shoulder a Rifle to put Down Indian Uprising.

In his interesting paper on "The Making of a Journalist," in the Saturday Evening Post, Julian Ralph writes: Crowfoot, the last great redskin chief of Canada, the head of the Canadian branch of the powerful Blackfeet tribe, was once interviewed in my presenc by a deputation of ladies. He was a plendid man, kingly in every respect. He looked like the portraits of Julius Cæsar. He had commanded his nation in the days when the red Indians were the undisputed rulers of the best and biggest part of a continent, and had fought against incessant, ever increasing odds, until, at last, his vassals had been pauperized by the government of the whites, careless, if not ignorant, of the valuable uses to which these finest savages the world has known could easily have been put. But, to the last, he was never less a king in spirit and bearing than when his tribe was exterminating its only rivals.

When the women came to interview him he was seated in a railway sleep ing car upon a spotless white blanket stretched over a bed. He wore eagle plumes in his long, jet hair. His coa was a huge bit of jewelry, being en His coat covered with beads - snow-white, irei with a blazing sun worked upon its back, and an elaborate design in colors upon its front. His two half trousers were also of white beads, as rich as ivory or silver, patterned in blue and red. His moccasins were such that a collector would give \$50 for them to-It was all I could do to lift this day. royal suit of clothing when I saw it afterwards lying upon the grounds in his tepee

As the three white women advanced toward him he threw from his face the sober expression which he usually wore, and smiled his welcome to them. I have always said, since I knew the red man in the waning splendor of his glory, that no more perfect gentleman has ever been created, and this little anecdote will help to prove my words "Are you married, Crowfoot ?" one woman inquired.

"What? Not married? Did you never have a wife?'

"No ; not any wife. "Oh, do tell us why ! Is it possible so brave a man does not like women?" Crowfoot had always been a womanhater, but far from saying so rude a thing, he replied after a moment's thought :

Never any woman have me. Some days later I interviewed both Crowfoot and a zealous old Catholic missionary and scholar, Père Lacombe besides spending his long life with these romantic people, had writ

Does any one suppose that there was ver a day in their lives after that thrilling event when both these men would not have liked to tell the story -if it came naturally and apropos of omething, without being pulled out by the ears for mere self glorification? So it is most of the time when an interviewer seeks what the crabbed and illnatured people love to call " his prey.

5

INCREASE OF CRIME AND ITS CAUSES.

As the century draws to a close every triend of humanify is sick at heart at the terrible increase of crime The horrible increase in horrors is the effect of well-defined causes, and as long as they continue to grow, crime will not cease to increase. These causes are infidelity and a pagan system of morals. Infidelity in some shape or other has become fashion. able, and the preacher who most minimizes dogma and enunciates the boldest anti Christian theories, is certain to draw the largest audiences. Ministers of the gospel boldly walk on the brink of atheism and, Judas like, betray their Master. While their hearers admire their audacity they gradually come to look on religion as a sham, and fall into the abyss of un-belief. Hell has no terrors for them, for they do not believe in it, Many become criminals. They have noth ing to restrain them but the fear of the laws of man.

But if infidelity leads to crime, the system of morals taught in works of fiction and encouraged by courts of div rce and bankruptcy is the fruitful parent of much of the evil which sfillets society. Our Public schools de not pretend to teach morals. They supply a thin veneer of propriety and call it virtue. If parents were will-ing and able to instruct their sons and daughters in Christian doctrine, they might counteract the evils of de-Home infective moral training. finences and home training are most powerful for good or evil. When boys and girls leave school the duties of the parent multiply. Long before the Christian era it was said that a father who neglected to give his son a trade or a profession was no better than one who would teach his son to steal, and the truth of that old saying is verified daily in the newspaper reports of the idle youths and young men who wage an endless war on society.

The manner in which some parents bring up their sons is positively unjust and cruel. They give them an educatian which unfits them for the ranks of honest industry, and they are obliged to live by their wits. living by one's wits is but another name for dishonesty, and it helps to increase the number of criminals. The only way to stop the increase of crime is to remove the causes, and that can be done only by a return to the oldfashioned and true doctrine of Chrigtianity. The Psalmist says: "Re-member thy last end and thou wilt never sin." And if the rising genernever sin." And if the rising gener-ation are taught that "the fear of the Lord is the beginning," they will not be ashamed to profess their faith in another and better world, and they will respect all the rights of their fellow man. Legislation cannot stem the torrent of crime which madly rushes on. The religion of Christ can calm the turbulent waters and thereby save society. - American Herald.

IT HELPS THE STATE.

The Catholic Church is the best

THE CATHOLIC RECORD

Mgr. Conaty then proceeded to develop his thought of the necessity of a teacher of religion. Among other things he said :

"Men from all time have recognized the necessity of religion, and have expressed their religious idea by some form of worship. All have locked to God for guidance in establishing a worship pleasing to Him. God revealed Himself, and theOld Law expressed that revelation ; but the New Law, as manifested in Christ, was to make known the perfect religion. Christ is the pivot on which all religion turns, and from Him is man to know what is pleasing to God. In no record of God's dealing with man do we find man left

of the love of God and of our neigh bor.

Solemn Vespers was celebrated in the evening by Rev. Donatis Sbarretti. Bishop-elect of Havana. There are now many stately and magnificent Catholic churches in Washington, but forty years ago they were little better than chapels, and St. Aloysius' was the first to lay claim to church-like proportions and architectural beauty of The architect was Father B. sign Sestini, S. J., a native of Florence, Italy, and he reproduced in the National Capital the Italian basilica form for which his native Tuscany is so famous. Father Villiger, who celebrated the Mass of dedication, is the soul survivor of all the participants in that first Mass. St. Aloysius' has been famous ever

since for the splendor of its ceremon ial, the excellence of its preaching and Under the adminisits church music. tration of Father John Murphy, S. J., some effort was made to beautify the church, but his limited resources only permitted a retouching of the fading tints. It was the wish of each succeeding pastor to bring out by decoration the exquisite lines of the interior of the church, but some more urgent need always prevented its accomplishment. When Father Galligan became pastor, a littie over a year ago, he determined to do what his predecessors had long wished but death took him away just

as he was about to begin the work. Father William Tynan, who succeeded him temporarily, immediately set about to carry out his wishes, and the present beautiful interior of St. Aloysius' is due to his labor.

A PRIEST'S INVENTION.

Monsignor Angelo Fiorini, of the Minor Capuchins, who was recently appointed to the episcopal See of Ponmoli, has just invented a simple but extremely ingenious apparatus by means of which he claims that railway collisions will in future be rendered impossible. It consists of an automatic arrangement moved by electricity, which warns the driver of the ap proach of any other train on the same, ed.

what became my surprise to see them warming up, in time, and laughing

and nudging one another like schoolmates who meet after a long separation and rehearse the adventures or the mischievous pranks in which they This proved to be have taken part. This prov what they were really doing !

"What is it, Father ?" I asked.

Then the noble old priest told me that he and his warrior friend were recalling the days when the priest was missionary to both the Crow nation and the Blackfeet-tribes at such enmity to each other that the world was not large enough to hold them both. They recollected how one night, when the priest was ministering to the Blackfeet, an attack on the camp was made by the Crows. It was pitch dark, and along with the first notice came the rush of the enemy, the firing of their guns, the screaming of the of the Blackfeet squaws, the clamor startled dogs, and all the hubbub of primitive warfare. The priest thought to restore peace by his presence, and so he rushed into the melee crying : "Stop this wickedness! Go to your wigwams, you Crows; do you hear me? I am your priest." He might as well have scolded a hurricane or tried to command a volcanic eruption. Bul lets whistled by his ears, and warriors rushed headlong upon him. Then his He saw that it was manner changed. to be a fight to the death and that the only part of wisdom was to counsel strong self-defence.

"Here," he cried to the Blackfeet, give me a gun. Rouse yourselves Save your women and children and your own lives. Quick, I say; give me a gun and let us drive these mad people back to where they came from.

After that, side by side with Crow foot, the priest fought; and the sight so stirred the braves behind him that the battle was easily won. And so was a still greater battle, because from that time the gentle scholar, who came among them to preach love and mercy and faith in the true God, had gained a hold upon the hearts of those rude warriors such as no other priest upon the continent has or perhaps ever possess

friend that the state-that is, the ganized civil power-has in this republic.

It teaches respect for authority. obligates its members to obey the law, and makes of patriotism a religious duty.

It upholds the family, opposes divorce that breaks up homes and results in the neglect of education of children : denounces immorality, promotes purity, keeps matrimony sacred, and insists upon parents fulfilling their obligations to their offspring

It cendemns crimes against the purity of the ballot box-illegal voting, bribery, perjury, and unjust counting of votes cast.

It advocates honesty, truthfulness, charity, peace, patience, temperance, industry and the observance of all just contracts

It is ranged against Socialism, Communism, Anarchy and all lawlessness. The better the Catholic, therefore, the better the citizen. The Church holds the most of its

own members to a high standard of civic fidelity. It is, moreover, an ex-ample to other denominations in loyto the Christian principles on If it which our civilization is based. were effaced, all other religions would suff r and the state itself would rapidly deteriorate, owing to the lowering of ideals and to the decay of morals that would at once set in. The state will serve its own best in-

terests by putting no obstacle in the way of the operations of the Church. -Catholic Columbian.

It is harder work to resist vices and passions than to toil in bodily labors.

TEACHERS WANTED.

TEACHER WANTED AT ONCE FOR T Separate school, No. 12. of Percy and Sey-mour, county of Northumborlana. Holding 2nd or 3rd class certificate, Apply, stating sai-ary and qualifications to P. Collins, See. Campbellford, Ont. 107.2

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THE CATHOLIC RECORD

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXVI.

We have seen how Martin Luther, in his relations to the Catholics, expressly disavows all obligation or in-tention of being governed by two the tention of being governed by truth or by the rules of evidence. He estab lishes one settled priori principle: clude a good many words not found in the original, provided these only amplify without bringing in any new idea. Above all, in any passage con-troverted between different parties of Every zealous Papist is possessed of the devil. Therefore every accusation brought against him is ipso facto just. It expresses something that he has done or something that he means to do, or something equivalent to some wickedness that he has done or means to do. Therefore a verdict of guilty is always in place, and a verdict of inno-cent is never in place. If at any time the text. even such a presumption halts, the only question to be raised is : Will the yords, "For we account that had by justified by faith independently of works of law." Paul does not say "by faith alone." He does not mean it. He is not considering that point at all. mnation of this man mortify the Papists? If it will, then of course he is to be condemned. "Against the Papacy we account all things lawful He only asks whether external works of law, especially the Mosaic law (for

Luther applies this principle in his book against Henry VIII. The King, as we know, was as yet a zeal-ous Catholic. He had thus far been inward dispositions are not called works) add to the justifying power of faith, and declares that they do not. Works proceeding from faith and the guilty of no cruelty towards his blood. I believe that even the death of Buck-I believe that even the death of Buck-ingham was a good deal later. How-ever, as we know, his great uncle, Richard III. had murdered Henry's two young uncles, and his father, Henry VII. had be-headed one or two other persons of the block reset. Therefore, Luther, the out present consideration of its con tents, to the works of the old covenant, Therefore Luther reblood roval. s the young king, wholly innocent of these murders, as a butcher of his own kindred. This sounded forcible, and no one in Germany except a few princes and statesmen would know to the contrary. "Throw mud enough, and some of it will stick," was Luther's principle of controversy through life. We submit to Dean through life. Hodges that there is not much con-

science in this. In the Landgrave's case Luther comes down to a formal defence of lying for the good cause. Oatside and inside, says he, are two things. We have no right to confound them. Inside, those of us that are in the secret know very well that Philip is a poly Outside it is not yet certaingamist. known, and if we only deny it lust ily enough, perhaps we may be able to stave off the exposure of the fact, and to persuade the world that Margaret is not in any sense Philip's wife, but is merely his lawless concubine. The boundless profligacy of our darl ing Evangelical prince, our fearless champion of "my Gospel," our modern Josiah, is well understood. What difference can one loose woman more or less make to his reputation ? Where as let it be known that he is a poly gamiet, and this with our leave and blessing, and the holy cause may be shaken to its ruin. Dany, therefore, deny, and God will applaud the false hood. Luther was not as zealous for this mendaciousness as Bucer, but he subscribes to it.

This distinction of outside and inside is found in Luther's own words. He also held a conference with the Land grave's councillors, in which, as we are told by a Protestant reporter pres ent, he says : A man who hesitates, for the sake of the true religion, to come out with a good plump lie, is a Here we have propounded, poor stick. with cheerful shamelessness, the prin-ciple : The advancement of Protestantism is the supreme moral good. A is justified by faith alone.

universal benevolence, and often show trine and practice. He says that the last time that he answered the ques a good deal of it. Then let them, for charity, take this bantling of Luther's off our hands. It is really unkind in them to refuse the adoption. tions the church was crowded to the doors

ans, chapter ili., verse 28, we have the words, "For we account that man is

love of the Lord Jesus Christ stand in

a wholly different category. Paul does

not mean that faith alone justifies, for

when he comes elsewhere to this point,

he declares that availing faith is the faith which worketh through love. He

is here opposing faith in Christ, with-

The sentence therefore, "Man is justi fied by faith, independently of works of

law," is perfectly clear and adequate It neither requires nor admits an addi

whether in Adam. Abraham or

tion.

The "Question Box " was first in-One point is perfectly well settled in the morality of translation. above all, in the translation of the Scriptures. A troduced in the Catholic Church in this city two years ago by Rev. C. F. Thomas, rector of the cathedral. translation may be more or lass parapresented in may be more or lass para-phrastic, according to the purpose. A popular version of the Scriptures ought not to be jejunely literal. It may in-clude a good many words not found in

FIVE . MINUTES' SERMON. Sunday After New Year.

THE CELESTIAL CHANAAN.

"Arise and take the Child and His Mother and go into the land of Israel." (Matt. 2, 20) The angel's announcement that the Christians, the right which allChristians have in the common foundation of their religion forbids taking liberties with tyrant Herod has died and the command to return to their own country and people, must have filled the hearts Now in St. Paul's epistle to the Rom-

of Mary and Joseph with joy. For many years they had been banished and compelled to live among idolatrous people, who knew nothing of the true God, and whose habits and customs were abhorrent in their eyes. But now, they were to return into the land of Israel, into Chansan, that land for which their forefathers sighed in the lesert for forty years, that land flow ing, as it were, with milk and honey that land the scene of so many works of God. Although the land of Chanaan was so beautiful that the Israelite imagined they have taken possession of a part of paradise, yet there is a more beautiful Chanaan to which the journey of our life leads us ; it is the Chanaan above the starry firmament. where the angels dwell and where the

infinite goodness of God has prepared and eternal habitation for his children If you ask me to describe the beau ties of this promised land I must confess that my feeble words are inadequ ate to perform the task; and if I could speak the tongues of men and of angels, still I would fail. The apostle

Now had Luther translated " Man is St. John, who received a glimpse o stified by faith alone," it might easily the mysteries of the heavenly Chansan have been a more inadvertence. In describes it under the figure of a beau this case, so soon as the Catholics pro tiful city. The streets were of gold, the walls of brilliant crystals, and the ested, as was their right and duty, he would have struck out alone. Did he? twelve gates of the city were each Instead of it, he fell into the most evil made of precious pearls. "And I saw no temple therein. For the Lord of almost all the evil rages of his life He says : "If your new Papist will still be troubling himself with the God Almighty is the temple thereo (Apoc. 21, 22) In and the Lamb. word sola, alone, then say to him straightway thus : Doctor Martin this heavenly Jerusalem our Lord as sures us that "the just shall shine as Luther will have it so and saith : Papist and Ass are one thing: "sic volo the sun in the kingdom of their Father." (Matt. 23, 43) Consider, sic jubeo, sit pro ratione voluntas. For my dear brethren, myriads of suns, oh ! what a scene of spiendor and we will not be the scholars and dis ciples of the Papists, but their schoolglory must it be, and amidst this ocean masters and judges, will now for once of light, in this holy celestial Sion, re carry our heads high and boast ourfulgent in glory, we shall dwell with selves against the donkey - pates. the choirs of angels, with the multi And I am sorry that I have not tude of the elect, we shall be as brothers and sisters ; they will love us added besides all and of all, thus without all works of all laws, so that it with a pure, heavenly, fraternal love ; might sound out full and round. noreover, we shall live with Mary, the Therefore it shall stay in my New Immaculate Mother, and with Testament, and if all the Pope-asse divine Son, our Saviour, our Lord and should go mad and turn stilly, they God. There, in those heavenly man Doel sions of peace and rest, we shall be re united to those dear ones, whom the Now whence did this insane and evi cold hand of death separated from us, rage proceed, this denial of truth and and at whose final departure we wept refusal of justice? Not from heaven so bitterly. There, inseparably united with them, clothed in resplendent garsurely. Not from the holy, loving and righteons souls in purgatory. It came from the father of lies, the enemy and ments of glory, we shall stand before the throne of God, singing the hymns of honor, glory and benediction. Apoc. V. 12) There with the an Yet a Protestant theologian and pro who defends Luther to me gels at the heavenly banquet, we shall through thick and thin, contemptuous est in the paternal bosom of the Eter ly passing over the whole immoral transaction, as if unworthy the attennal Father, rest from the cares and tribulations of our earthly pilgrimage, tion of a good Protestant, says, as if I

forgetting all pains and sorrows, free

quire a full knowledge of Catholic doc- into the third heaven and saw only a glimpse of its glory and the happiness of the elect, but awakening from the vision, he found no words to express the glory he had seen, but could only "Eve hath not seen nor eas exclaim heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him.'

> Oh ! immensity of glory, Oh ! ocean of bliss and joy that awaits the true and faithful laborer in the vineyard of the Lord, a reward that has been as sured to him by the precious Blood of Jesus Christ. How should not our heart rejoice and be glad at the thought of Heaven, how should it not long and desire for the heavenly home, its true fatherland in the land of the angels. But our Lord says "The kingdom of Heaven suffereth vielence, (Matt. and the violent bear it away." (Matt. 11 12) "For many are called, but few are chosen." (Matt. 22.14.) Let few are chosen." fight, us, therefore fight the good battle and labor, make any sacrifice in order to enter this kingdom, to purchase this pearl and to gain the crown of victory. Let us trod in fhe foot-steps of the saints and follow our Lord as true disciples in the way of the cross, of self denial and abnegation. Let us fearlessly profess our faith and faithfully live according to its precepts so that the celestial land of Israel will be our eternal habitation. Amen.

The skeleton-key that opens all hearts is charity. The most ardent zeal for the con-version of sinners will prove ineffectual un-less it be accompanied by kindness, tender-ness, affability, and those other gentle quali-ties which are the offspring of the mother wirtue, love of God and our neighbor.

CELEBRATE THE RED MASS

CELEBRATE THE RED MASS It is with pleasure that we refer to the cel for a second the occasion of the opening of the legal year, of the Voive Mass of the Holy Gass," says The London Weekly Register. This ancient and editying custom was re-ing year, at the quaint old church of SS. An-selm and Cecilia in Sardinia street, Lincoln the Fields, the attendance of members of to the branches of the legal profession has generated and the second of the Inner. The first year the number of barristers wery few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes. The very few of that number were in robes and the Catholic members of the profes-sion a similar service was held for the first no become an annual even. The Mass' will remember the impressive full robes, and the occasion was also honored by the presence of Cardinal Yaughan. The very first hord Russell of Killowen, Mr. Justice full robes, and the occasion was also honored by the presence of Cardinal Yaughan. The very high the galleries and lowere and of the charch were tardly large enough to accomo ate the general public. In fact, last years of the preceding year, when Mr. Justice they may end of be church was slight of the the dass will be celebrated this year in the presence of Cardinal Yaughan, and that the Mass will be celebrated this year in the presence of Cardinal Yaughan, and that the Mass will be celebrated this year in the presence of Cardinal Yaughan, and that the Mass will be celebrated this year in the presence of Cardinal

her

finished, the Mass will be celebrated at Westwinster. In Paris, as is well known, the Sainte Cha-palle is the scene of this interesting function, bat, as far as we are aware, the Catholic members of the profession in Dublin have not marked, in this impressive way, the opening of the legal year. It is to be hoped that, seeing the success that has attended the revival of this ancient custom in England efforts will be made by the Irish bar in the same direction. ARCHDIOCESE OF ST. BONIFACE MAN.

from everything that can afflict the heart. Oh, consoling promise, which faith guarantees us in the beautiful words of the apocalypse "And God heart for a set of the apocalypse and the set of the apocalypse and the set of the set o shall wipe away all tears from their The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fally met with in Bickle's Anti-Cocsumptive Syrup, It is a purely Vegetable Compound, and acts promp'ly and magically in subduing all coughs, colds, bronchiris, inflummation of the lungs, etc. It is so PALATABLE that a child will not re-fuse it, and is put at a price that will not ex eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away." (Apoc. 21, 4) for "Blessed are the dead who die in the Lord from henceforth now, saith the Spirit, they shall rest from fuse it, and is put at a price that will not ex clude the poor from its benefits. their labors, for their works follow them." (Apoc. 14, 13) On tell me,

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Catholic writers, who died only a tew sloutds ago M. E. Francis (Mrs. Francis Blundell): "In St. Patrick's Ward." A pathetic story of a poor old Irish woman. Mme, Blane : "The Norsling of the Counis-ess." One of the most tender stories we havo had the pleasure of reading. It is sweet, simple and touching. Anna T. Sadlier : "Marie de l'Incarnation." Illustrated. A sketch of the foundress and first Superior of the Ursulines of Quebec. Eleganor C. Donnelly : "Not Dead, But Sleeping." A Foom Illustrated. Very Rev. F. Girardey, C.SS R.z "Thoughts on the Fifth, Sixth, and Ninth Commandments." Illustrated.

Commandments." Illustrated. Rev. Edmund Hill, C. P.: "Per Mariam." Illustrated. A Poem in honor of our Blessed

CUR BOYS AND GIRLS The Company Dog.

JANUARY 6, 1900.

BY LIEUT. F P FREMONT.

"Taik about 'Dick,' did you se " 'Dick 'was a favorite ! 'D always counted one in the compa every man claimed 'Dick' as a rade. Surprisingly young loo for his age, with his dark eyes, he face, alert movements, and rin bark

All this and more was tol " Dick," the company dog, way in that summer of '69, out in Indian Territory. "He came from the East with

joined in Jersey City. "' How did he come to j Well, to be honest, we were wa on the platform for the train to in, and when the handsome dog up and made friends, soldier-lik just smuggled him on board. "Yes, I suppose he was someh

pet. "No, it wasn't right, to take But, you see, the whole company him-not any one man-that have been stealing; "No, sir; he hadn't a collar.

"No, sir; he hadn't contar. "There wasn't snything s for a long while. 'Dick 'was fn with everybody; even when so the men got a little 'off'' never got a blow.

Why did I say there never dog that had so much sense? this : Our post was down near Wishita, and the Indians had quiet for a couple of weeks, jus enough for the cavalry to get sho rested and fixed up to go ou chase 'em some more when the ready to be chased.

"Our company was order march to the next fort and bring a supply train. Steam? Not Six mule wagons. So one morn we started, Dick with us as usua

"To make a long story shownext afternoon found us surro by four or five hundred Indian wagon animals killed, and we to move, intrenched as best we with our wounded as comforta we could make them in the cen our circle.

" 'Safe?' Of course we were is, some of us got hurt, of cours they couldn't break our circle. no more could we move. "There we were, out on a

prairie, only a few drops of w our canteens, and cut off from way of getting more. That ma uestion of moving and getting staying still and dying of this getting aid from the fort. "Night came, and voluntee

water tried to steal through the lines. 'Get through ?' No Those plains Indians knew ju kind of a box they had us in, man, white or red, could have g them. Every man that made th came running back for his life. " Next day it was worse, hott

ever, and what little water then was kept for the wounded.

'And the meanest part of it look at the reds. some on hor some on the ground, stretched joying themselves out of rang all of them free to ride over stream, whose cotton covered were in plain sight a few miles

" Night came again, and aga volunteers tried to slip through "But it was no use. Things pretty rough. Only an ces

groan from the wounded bro silence. "Along about 10 o'clock

violation of truth and rectitude is a very great wickedness, but for the sake of Protestantism it is a holy and vir-tuous act. The sublimity of the end sanctifies the foulness of the means. What if the Protestants could find such

a thing in the life of Loyola ? It would demn him and damn his Society. should never hear the last of it, and we ought not. And pray why should we ever hear the last of this scandalous transaction of Luther's, and of the tur bid current of immoral teaching which flows through the last twenty five years of his life ?

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Protestants often feel this, and re sort to expedients worthy of Luther himself to help themselves out of the mire. Thus, Charles Carleton Coffin, in his "Story of Liberty." sets down, as Loyola's this proposition : Any ac tion, however wicked in itself, becomes holy if done in the interest of the Church. He presents it as something original in Jesuitism, constitutive, for mally avowed and established. True, no such thing appears in the writings of Loyola, or ot his colleagues. It is mentioned in the Constitutions as some thing to be abhorred, and is denounced by the great Jesuit Cardinal as a her esy worthy of the stake. The utmost that learned research, on the part of enemies, can do, is to bring forward from a few Jesuit writers, a number of generations later, a sentence or two which it is contended may be interpreted in a sense somewhat approach ing the reprobated one. Indeed, one Jesuit writer says that another, in his zeal for a sound principle, has, with out knowing it, almost betrayed himself into this error.

Such round about tatics, however, do no not content Mr. Coffin. He boldly puts down Luther's maxim, in the blackest of black and the whitest of white, as being Loyola's. Each name begins with an L, so where is the dif-ference? The two men were contamporaries. One was denounced, the other suspected, and twice imprisoned

Charles C 12 Meacham street, North Cambridge, Mass. QUESTION BOX.

were bound to believe that Paul

said it, since Luther has said it, "Man

shall not ding me out of it !" linger Reformation, 3, 139 173

falsifier of the Word of God.

t Gives a Chance to Catholic and Non Catholic Inquirers.

From the Baltimore Sun

Interest has been manifested recent ly in the "Question Box" introduced a short time ago at St. Peter's Catholic my dear Christians, if the end of all Church, Popleton and Hollins streets, by Rov. William A. Reardon, the earthly woe and sorrow constituted the only promise of reward, would not that The box is fastened to the alone make our hearts exult with joy pastor. and gladness?

rear of the wall of the chapel and has an opening in the top, through which questions may be dropped into the box. Persons who ask questions are not required to sign their names.

When a number of questions have that Heavenly bliss which our divine Saviour has promised us in these word accumulated Father Reardon answers "Blessed are the pure of heart for they shall see God." (Matt. 5, 8) Yes, to them at the Sunday evening services instead of preaching a sermon, as is usually the custom. In explaining see God face to tree, to know, as we are known, that constitutes the hap last night the purpose of the "Ques piness of Heaven. It is the beatific vision which engulfs us in the immen tion Box," Father Reardon said he had two fold idea in introducing it. First, sity of bliss. Here on earth we, in he said he hoped to thus give an opportunity to Catholics possessed of errone ous or indistinct ideas as to the doc deed, know God, but only by the light of faith. Here we see His works and trines and practices of their Church to admire them with sentiments of profound reverence, but the Creator of enlightened themselves without reveal ing their ignorance to the priests. Secondly, he said he felt that the these works, our mortal eyes cannot see. However, if we persevere in the "Question Box" would give well-meaning and inquiring non Catholics a chance to inform themselves about love and service of God, the veil will soon be withdrawn from our eyes. When the bell tolls our departure from this world and ushers us into the eter-Catholic doctrines and practices withnal Sabbath, then we shall see God, our greatest Good, no longer by the out disclosing their identity. This latter class could, he said, learn from their Caiholic friends when the ques-tions which had accumulated would be light of faith, no longer in the mirror of His creation, but face to face in the splendor of His glory, in the immen answered and then be present to hear

sity of His Mejesty, and seeing God, the answers. we shall love and possess Him forever and in this love and possession of God, Father Reardon says that the "Question Box " has already had beneficial results. The questions asked, he said, we shall be filled with streams of eter have suggested thoughts to him which nal bliss which flow from the ocean of divine felicity. I can no more pic would likely not have occurred to him in reading the Gospel or Epistle of the ture to you the greatness of this hapa new order of things and a new spirit into the Church. If then, we find it expedient to make over Luther's the same attention. Father Reardon a few reve of the place of the same only the same attention. maxim to Loyola, who is to say us nay? is anxious that the usefulness of the yet he was so overcome with emotions It is very awkward for us to have to "Question Box" be extended, and is of joy and happiness that he wished to carry it and Jesuit shoulders have long especially desirous for non-Catholics to remain forever there with our Lord on been used to it. The Jesuits profess, make use of it, so that they may ac- the holy mountain. St. Paul was rapt

CROUPS, COUGHS AND COLDS are all quickly cured by Pyny-Pectoral. It lessens 'ne cough almost instantly, and cures read-ily the most obstinate cold. Manufactured by the proprietors of Perry Davis' Pain Killer.

They the proprietors of Perry Davis 1 and Killer. THEY CLEANSE THE SYSTEM THOR-OUGHLY-Parmeloe's Vegetable Palls clear the stomach and bowels of bilious matter, cause the excretory vessels to throw off im purities from the blod into the bowels and expel the deleterious mass from the body. They do this without pain or inconvenience to the patient, who speedily realizes their good offices as soon as they begin to take effect. They have strong recommendations from all kinds of people. The Emphasic Statement that The D & L. Menthol Plaster is doing a great deal to alleviate neurslgia and rheumatism is based upon facts. The D. & L. Plaster never fails to soothe and quickly cure. Manufactured by the Davis & Lawrence Co., Ltd. THE D. & L. EMULSION OF COD LIVER And yet, my dear brethren, I have thus far considered only the least of Heaven's joys. But where shall I find words that could express the nature of

THE D. & L. EMULSION OF COD LIVER OIL will boild you up, will make you fat and healthy. Especially beneZcial to those who are "all run down." Manufactured by the Davis & Lawrence Co.. Ltd., fall



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Yearly subscriptions, ranging from 85 t

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Donationseither in money or clothing should be addressed to His Grace Archishop Lange vin, D. D., St. Boniface, Man., or to Rev. C Cahill, O. M. I., Indian Missionary.



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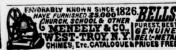
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somebody whistle ; then 'Did called softly. After a bit ever got orders not to let 'Dick 'c side the lines.

"A message to the fort for been rolled up in a piece of blanket and tied around hi Our only hope was that he won off for the fort and carry it, some one would untie the roll a the message.

" Every now and then' Dick try to come up to where I lay circle. But it was only to be r clods of earth that drove him o to find some friend who would him as of old.

But every man's hand was 'Dick' that night, and after time word was passed arou Dick 'was gone. Nobody o him, at all events.

" But we had to wait till da make sure that the poor old not lying down a little way waiting for the dawn and the tion we had never failed in gi before.

"Daylight came at last. Theye was strained to find 'Dic be was not there.

"And after the field gla searched in vain for him the cheer on the morning air that the Indians to their feet, a scanning the horizon all arou

cause. "Well, that little dog mad to the fort, over the dark pra swimming the streams, us after daybreak, about the were cheering him back camp, he trotted up to the sta at one of the cavalry company tired out.

"Well, it wasn't long after we saw our relief coming. brought ' Dick ' with them !

did pet him ! "But I often wondered little fellow thought that n we had driven him off, as along through the dark to For of course he don't kno saved our lives."

St. Margaret, Queen of Se Mary Finn in Echoes from th "How Margaret made her h and her singdom a paradise; ho woman san imitate Margaret, an JANUARY 6, 1900.

THE CATHOLIC RECORD

CUR BOYS AND GIRLS.

The Company Dog. BY LIEUT. F P FREMONT.

"Taik about 'Dick,' did you say ?" "'Dick 'was a favorite ! 'Dick always counted one in the company every man claimed ' Dick ' as a com rade. Surprisingly young looking for his age, with his dark eyes, honest face, alert movements, and ringing bark

All this and more was told of "Dick," the company dog, way back in that summer of '69, out in the Indian Territory. "He came from the East with us

joined in Jersey City. "'How did he come to join?' Well, to be honest, we were waiting on the platform for the train to back in, and when the handsome dog came and made friends, soldier-like we just smuggled him on board.

"Yes, I suppose he was somebody's pet. "No, it wasn't right, to take him

But, you see, the whole company took him-not any one man-that would have been stealing ; No, sir ; he hadn't a collar.

"There wasn't anything special for a long while. 'Dick 'was friends with everybody ; even when some of the men got a little 'off' 'Dick '

never got a blow. "Why did I say there never was dog that had so much sense? Just this : Our post was down near the Wishita, and the Indians had been quiet for a couple of weeks, just time enough for the cavalry to get shod and rested and fixed up to go out and chase 'em some more when they got ready to be chased.

"Our company was ordered to march to the next fort and bring down a supply train. Steam? Not much Six mule wagons. So one morning off we started, Dick with us as usual.

'To make a long story short, the next afternoon found us surrounded by four or five hundred Indians, our wagon animals killed, and we unable to move, intrenched as best we might. with our wounded as comfortable as we could make them in the centre of our circle.

" 'Safe?' Of course we were ; that is, some of us got hurt, of course ; but they couldn't break our circle. And no more could we move.

'There we were, out on a wide prairie, only a few drops of water in our canteens, and cut off from any way of getting more. That made it a puestion of moving and getting killed staying still and dying of thirst ; or

getting aid from the fort. "Night came, and volunteers for water tried to steal through the Indian lines. 'Get through?' No, sir. Those plains Indians knew just the kind of a box they had us in, and no man, white or red, could have got past them. Every man that made the trial came running back for his life.

"Next day it was worse, hotter than ever, and what little water there was, was kent for the wounded.

" And the meanest part of it was to look at the reds, some on horseback, some on the ground, stretched out en joying themselves out of range, and all of them free to ride over to the stream, whose cotton covered banks were in plain sight a few miles off.

" Night came again, and again some volunteers tried to slip through. "But it was no use. Things looked pretty rough. Only an occasional groan from the wounded broke the

stience. "Along about 10 o'clock I heard

little home-kingdom sweet and attractive." Since the dawn of the Christian era it has been a labor of love with authors. as well as, with painters and sculptors, to embody in their artistic conceptions the great heroines of the Bible and the church-illustrious women who had providential missions to fulfil, at certain important epochs before and since the coming of Christ.

After having perused many exquis-ite portraitures of Christian womanhood, I have selected for the theme of this little article, "St. Margaret," this little article, whose name remains as a legacy of blessedness and heavenly beauty in the land of her adoption. This attempt the land of her adoption. This attempt at reproducing her beautiful life his tory will indeed be to me a labor of love, attended by one only fear, that this portrayal of my ideal woman may not be true to its inspired original. St. Margaret, one of the brightest blossoms in Caledonia's beauteous garland of saints, was born and reared in Buda, Hungary. Her father, the noble Edward Atheling, had been for many years an exile in Hungary, under the protection of its saintly King Stephen, and her mother was Agatha, daughter of the German Emperor,

Henry III. In 1058 our saint's father, who was the lawful heir to the English throne, was, by his uncle, Edward the Confessor recalled to England, with his wife

and three children, Edgar, Christina and Margaret. Shortly after their ar-rival, death carried off the pious parents and her uncle, leaving the three precious little ones to the mercy of the Court. During the Norman Invasion, which followed, the child, Edgar, and his sisters were guarded jealously in London till the triumphal entrance into that city, of William the Conquer

During these sorrowful years, Mar garet watched over her brother and sister with that preternatural tenderness and wisdom, which spontaneously flow into the soul of an elder sister when she is suddenly left to fill her parents' place.

To avoid the danger of these troub ous times, Margaret secretly set sail for the continent, with her brother and sister, purposing to seek an asylum for

them in the Court of Buda. Their voyage began most favorably; the sea, calm and quiet, playfully rolled its rippling waves on the sandy shores, and their ship, like a giant swan, glided peacefully and rapidly over the surface of the water. In an instant, the whole tranquil scene was changed ; a violent storm arose, which turned their ship from its course and drove it to the shores of Scotland, where the long-tried and large hearted Malcolm received the tender fugitives with a magnificence, that testified to his grateful remembrance of the wel come once given himself by Edward, the Confessor, their uncle.

The wind that bore their ship to the Scottish coast was one laden with priceless blessings for that hospitable land. Malcolm, who had known Edward Atheling, only to love him many kingly qualities, espoused the cause of his orphans, as if they were his own relatives ; however, he could do little else for his protege, Elgar, than effect a compromise with William ; Christina, whose young life had been one of an gelic innocence and holiness, sought the sweet seclusion of the cloister, while Margaret, by her beauty of soul, much more than by the extraordinary graces of her person had so endeared herself to the chivalrous and affection that the king ate Scottish people, deemed their warm admiration for the

however; for, to no one would she commit what she considered her own indispensable duty-the care of forming these young souls to God. The beautiful life of Margaret ended

as it had begun, in dark storm and bitter trial. Whilst she lay dangerbitter trial. ously ill at Edinburgh, news reache that Malcolm and Prince Edward had been treacherously killed in the English war. She lingered but a few days, inspiring all who beheld her angelic countenance-made still more lovely by the light of approaching

eternity. Margaret's son, King David I., erected a chapel in her honor in the Castle of Edinburgh. Descerated and ruined during the religious wars of the sixteenth century, it has been re-stored under the enlightened patron-age of Queen Victoria. But Margaret needed not this restoration to live ever in history as one of those valiant women, whose deeds reflect the secret of woman's greatness and undying power. O may the noble example Scotia's holy patroness ever burn bright like unextinguishable fire, guiding our path to acts of self-sacri fice and warming our hearts to emulation of heroic virtue.

CHATS WITH YOUNG MEN.

Golden Advice to Young Men by Rev F. H. Wall, D. D.

It is indeed a very great pleasure for me to be here (at the annual religous celebration of the Catholic Young Men's National Union, thiladelphia this evening on the invitation of your spiritual director to extend to you cord ial greetings on behalf of the fifty thousand young men of our National Union, and to say a few words of advice to you regarding the duties incumbent upon you as Catholic young men. To day throughout this country an edifying spectacle is presented to our brothers of the faith, and a lesson of manly plety to those outside of our faith when societies are seen in a body approaching the table of the Lord to partake of the Bread of Life, the Body and Blood of their Redeemer. with joy and gratitude that the Catholic priesthood realize that we can produce such men.

"I came not to preach a sermon but to give a few words of friendly advice, to try to impress upon your minds that it is of supreme importance that you should understand how to frame, form and fashion your character, as it depends upon yourselves alone whether your life is made a suc cess or failure-whether you perform your mission in life. Every one is sent forth by the Creator to perform some special work. This design is evident, and can you regard as unimportant the mission and destiny of an mmortal soul? In fulfilling this mis sion with honor and success it is of the highest importance that you possess energy of character. There are other talents and other qualities that you must possess, but there must be executive force to put these qualities into action and to give them quickening There is no one that cannot ac life. quire this energy by using his judg-ment and Godlike reason. Many are endowed with admirable talents, but for want of this fail of success. They are always fluctuating. A purpose is formed to day and abandoned to-mor They are misguided by the adrow. vice of friends or the taunts of enemies. and suffer themselves to abandon their purpose.

"Let youth have at all times confidence and faith. Among the constitu ent elements that enter into the forma-tion of character I would place a strong Nome. When men like Newman self reliance. I do not mean a dogged obstinacy or determination in spite of the advice of well-informed friends. I would not have you believe all the brains in the world are within the confines of your own head. These qualities excite dis-I do mean, however, that you gust. should have a just confidence in your ability to do work. A young man need not flatter himself that he is a human genius or that he has talents of a superior order, but he must believe that Gcd has given him faculties to accomplish his mission. The youth may have but one talent. Let him rely on that and cultivate it. Because he has not five taients let him not go and bury the one in the ground. The inquiry for one in the ground. The inquiry for him is not Why did God give me but one talent? but What shall I do with it? "Many a great intellect is brought to the dust because of this fault. Oae relies on the honesty and respect of his father ; another on the wealth of his father ; still another on this or that quality in his ancestors. In this coun-try of ours this is calculated to excite ridicule. To claim respect because of our ancesters is to present a draft to the American people which they are not likely to honor. Wealth may impoverish rather than enrich a man and may drag him down. Many a young man can look back and trace all his miseries to the fact that he was born of wealthy parents. To an earnest soul bent on self-culture wealth may be of service to improve his intellect and to enable him to do good, but to rely on wealth is different. It cannot be subwealth is different. It cannot be sub stituted for self-reliance. It cannot take the place of virtue in self. Perseverance is another essential element in the formation of character. Selfreliance must be continuous in order to promise success. The eye must be concentrated on the goal before you. Steadiness of purpose, decision in ad-versity and prosperity are indispens-able to success in life. There are those who say the ranks of the different professions are overcrowded, that it is al-most impossible to obtain a foothold without wealth and influence, but there

all difficulties, and we should never forget the words of the great Henry Clay that 'there is plenty of room at the top.' True, there are difficulties of the most discouraging character, and at times the heart sinks in despain and we are tempted to ask to what purpose is all this toil. But remember courage and perseverance can do all things. Read the biographies of great men. They all had some difficulties to overcome. They had the same cold, overcome. They had the same cold, selfish world to battle against. Had they yielded, had they given up, we would never have heard of them.

"The principle of perseverance is impaired by the great desire to grasp success at once. Man wishes often to grasp the prize before he reaches the The law of the social as of the goal. natural order demands slow progress. It is a long time before the acorn be comes an oak. The student must spend many years in patient toil. Youknow Sir Isaac Newton said that he merely excelled in the patience of waiting. Energy must be combined with other qualities. Every one of them must be founded on a good moral basis. It must be based on sound, honest prin-In this country there is a great ciples. desire for wealth which pushes many

on without regard to honesty. Al adversity and the greatest calamity in life is summed up in not making money. All through life the greatest misfortune is not to be a millionaire

Hence the one idea is to become wealthy. They may have other advantages, but this is the great desid-eratum. They must make a fortune, and under pressure of this desire if an honest course does not bring it, they are tempted to reach it dishonestly, pursuing with an eagle eye the phantom ever before them. They may ac-cumulate dollars and yet be moral bankrupts.

"In this country a great many blessings belong to us. We have civi and religious liberty, and we ought to rise up and thank God who has blessed us with it. There is a great responsibillty upon us-a result of the toil our long-suffering ancestors. The millions who in future years will people these cities and states will be influenced by your lives. You may think it is of little importance what stand you take on public questions. Never was there a greater mistake. Men are continu-

ally battling for on while there are men with hearts to feel, with intellects to think with tongue to utter. We must close the schools and churches and muzzle the press to stop this conflict of minds. It depends upon you to answer every public question as to what is right and wrong-not enquiring what way public opinion tends or what will give you the most wealth or popular ity, but What is right. If true to your faith you will answer rightly.

"I repeat, therefore, your opinion is of the greatest weight. You have your influence. As you throw your influence you will help the cause of justice and truth. The gospel of ini-quity is preached every day that 'a young man must sow his wild eats' young man must sow his wild oats Re that ' youth must have its fling.' member the inexorable law of nature 'as you sow, so shall you reap.' If you sow the wind you must reap the whirlwind. Will you wreck your manhood to give the dregs to an out raged God? Will you give up all good here and hereafter in order to do these base things ? You cannot make the American people believe your religion is the true one unless you live up to it. It is your greatest gift after your creation and redemption.

The Story of the As a recent convert said, look about enter, it is you" duty in this country to uphold its honor. If every Catholic young man would rise to the occasion, the whole world would be impressed with the truth of the faith. Young men gathered here to night, remember your leaders can do nothing unless you roll up your sleeves and help them. The general can do nothing without his army. They may make a beauti-ful display with helmets, plumes, etc., but unless there is bravery in the bosom of the soldiers nothing can be accomplished." In conclusion he appealed to them to live honest lives and to keep before them the fact that they possess immortal souls, and then he begged that Mary Immaculate might send down upon them the choicest blessings from the heart of her Divine Son. Solemn Benediction of the Blessed Sacrament was then given by Archbishop Ryan, assisted by Father Mon-ville and Rev. Joseph C. Kelley, rector of the Immaculate Conception and spiritual director of the Archdiocesan Union. In the sanc uary were Mgr. Loughlin, Rev. Joseph F. O'Keefe, rector of the Cathedral, and Rev. William J. Higgins, S. T. L., vice rector of the High School.

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EVERY CATHOLIC

somebody whistle ; then 'Dick' was called softly. After a bit every man got orders not to let 'Dick' come inside the lines.

"A message to the fort for aid had been rolled up in a piece of rubben blanket and tied around his neck. Our only hope was that he would start off for the fort and carry it, and that some one would untie the roll and read the message.

"Every now and then' Dick ' would try to come up to where I lay in the But it was only to be met with clods of earth that drove him off to try to find some friend who would welcom him as of old.

But every man's hand was against 'Dick' that night, and after a long time word was passed around that Dick' was gone. Nobody could see him, at all events.

" But we had to wait till daylight to make sure that the poor old boy was not lying down a little way from us, waiting for the dawn and the recognition we had never failed in giving him before.

"Daylight came at last. Then every eye was strained to find 'Dick.' But be was not there.

"And after the field glasses had searched in vain for him there rose a cheer on the morning air that brought the Indians to their feet, anxiously scanning the horizon all around for the

cause. "Well, that little dog made his way to the fort, over the dark prairies, and swimming the streams, until, just after daybreak, about the time we were cheering him back there in camp, he trotted up to the stable guard at one of the cavalry company's stables, tired out.

"Well, it wasn't long after that that we saw our relief coming. And they brought ' Dick ' with them ! How we did pet him ! "But I often wondered what the

little fellow thought that night after we had driven him off, as he trotted along through the dark to the fort ! For of course he don't know that he saved our lives."

St. Margaret, Queen of Scotland. Mary Finn in Echoes from the Pines.

How Margaret made her home lovely, her singdom a paradise; how every true nan san imitate Margaret, and make her

Once raised to the throne, Margaret felt herself, sent by God to the wild, turbulent and generous clans, for the sole purpose of devoting her life to their good. Providence had reserved this lovely

young exile, whose soul had been chastened by the fires of sorrow, to complete the apostolic work of St. Columba and his followers.

At this time, Scotland was distracted by a long series of Danish invasions, frequent wars with England and perpetual feuds between the native clans. Margaret, like a true descendant of King Alfred, instead of cowering alarmed amid the turmoil round her, set herself to accomplish most assiduously all her queenly duties.

The first to feel the charm of her holy influence was Malcolm himself, whose never ceasing wonder was that he should have been chosen to posses this treasure, too precious for earthly love. By her magnetic influence, Margaret tamed the wild warrior King Margaret tamed the wild warner here to till she made of him the gentlest of men. Like many another "power be-hind the throne," she devised plans not only for reform in the Church, but also for reform in Court and State ; in the former she caused culture and magnificence to reign side by cide, blended and sanctified by the cross ; in the latter, she strove to lighten the burdens and brighten the homes. She also inspired Malcol n with a desire to benefit his Kingdom by means of commercial relations, with the most fav-ored countries of Christendom. The all embracing charity of Margaret strove to mitigate, when it could not arrest, the horrors of "border warransoming Scottish captives carfare, ried to England or purchasing the lib erty of English prisoners made by the Scota

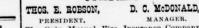
What wonder, that both nations vied with each other in claiming as their own, one whom both equally worshipped.

That such a woman proved as admirable a mother as she was wife and ruler, was to be expected. The most learned and exemplary masters were employed to form the hearts and minds of her children. They did but assist, are means by which we can conquer

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FALLIBLE AND INFALLIBLE CHURCH TRIBUNALS.

<section-header><section-header><text><text> One of the vagaries of modern Une of the vagaries of modern thought is to impugn the authority of the Congregations which direct the work of God's Church. In this con-nection we must not allow critics of the Holy See to confound the acts and deci-sions of the Sacred Congregations with sions of the Sacred Congregations with the iofallibity of the Pope. Infallibil-ity presides over the domain of thought; it defines the doctrine, and lays down the general principle and the abstract truth. It is the province of conscience to apply that doctrine, principle or trath to each particular action and to consider what course of conduct may e right or wrong, justifiable or other wise, in the particular case and in the peculiar circumstances that may arise. As one of the greatest teachers of modern times has well said: "Contence is not a long sighted selfish-tes, nor a desire to be consistent with teself; but it is a messenger from oneself; but it is a messenger from Him who, both in nature and in grace, speaks to us bebind a veil, and teaches and rules us by His representatives. Conscience is the aboriginal vicar of Christ, a prophet in its informations, a prices carist, a proper in its intormations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and, even though the eternal prieshood throughout the Church should cease to be, in it the sacerdotal principle would remain and would have sway."

The brightest intellects and most cute minds that have adorned the world from Origen and Augustine to Thomas Aquinas and Bonaventure, and to the great theologians in our own day, have been the champions of the Catholic Church's teaching. By the infallibility of the Pope we mean that in defining the truths of revelation he is genning the truths of revelation ne is preserved from error, that as head of the Church and successor of the Prince of the Apostles it is his mission to guard the deposits of religious truth received from Christ, and to faithfully hand it or incompare to all source of the faithfully Ordination Services - Rev. D. J. Egan and it on incorrupt to all ages ; and e, when he solemnly proclaims to the whole Church a doctrine to be believed as the teaching of our Blessed Lord regarding faith or morals, he receives that assistance which our Saviour promised by the divine words, "I am with you all days," "the gates of hell shall not prevail." Thus it is that infallibility relates only to the teachings of divine faith and the moral precepts, which as gen-eral principles form the rule of conduct of all the faithful. It does not affect the application of such prin ciples or precepts to individual cases, in which conscience must be our guide Infallibility does not mean that the Pope is impeccable. He is preserved, indeed, from falsifying the doctrines of the Church as to faith and morals, but this gives him no security that he will always rightly apply these doc trines or never personally commit an offence against them. Nor need we fear that this infallibility and con cience may come into conflict. As for the decrees and decisions of the Sacred Congregations all true Catholics give They may err, but it is a thousand to one that they do not. — American Herald.

ful priests.

Orders.

St Mary's Journal, Dec. 28.

A CONVERSION'S QUEER CAUSE.

The New Zealand " Monitor " tells of the conversion of a family in Victoria as the result of a bitter contro versy between an Anglican parson and a Presbyterian preacher. This is

how it happened :

with as great zeal as he had shown as a stu-dent at the Sandwich College. While there, Mr. Egan had won the respect and favor of all with whom he came in contract. He con-gratulated the town on having furnished a citizen canable of qualifying for the priesi-hood, and St. Mary's church on the honor which had been conferred on one of its mem-bers. DIOCESE OF LONDON. Midnight Mass at the Cathedral.

which had blen conferred on one of the members. PRESENTED WITH AN ADDRESS. At the conclusion of Rev. M. Ferguson's re-marks, Bishop McKvay advanced to the altar-ral, at the request of Father Brennan, and on behalf of the congregation of St. Mary's church was presented with the following ad-dress by a committee composed of Messre, P. Whelihan, Moir, Nagle and Murphy, the ad-dress being read by P. Whelihan, Esq., County Registrar: ADDRESS.

To the Right Rev. Fergus P. McEvay, D. D. Bishop of London, Ont. :

ADDRESS. To the Right Rev. Fergues P. McEvay, D. D., Bishop of London, Ont.: My Lord – We, your obedient and devoted thidren of the parish of St. Mary's, with our beloved pastor, greeck and extend to you our beloved pastor, greeck and below which we have that in the part of our holy religion. The book of the unified part of the book data in the barmony with divine worship and the require. The book of the unified part of the book data through the unified part of the book data we have the have of our holy religion. The book of the unified part of the book data through the unified part of the disposed part through the unified part of the book data the require. The book of which we feel justly proud. the book of the disposed part of the disposed part the start of our book part of the disposed part of the through the unified part of the disposed part of the the start of the disposed part of the disposed part of the the start of the disposed part of the disposed part of the the start of the disposed part of the disposed part of the the start of the disposed part of the dispose

of st. Marys Admitted to Holy The prelates of the Church with a zeal worthy of them have erected colleges and sem-inaries for the education of young men who will form a native priesthood to carry on the work of God's holy Church. Our Holy Father Leo XIII., in his wisdom, has selected you a son of the soil to be Bishop of this large and important diocese, the labors of which are ever increasing. We earnestly pray and beseech Almighty God, the Giver of all good, to grant you health and length of years to rule over us as our lov-ing Bishop.

St. Mary's Journal, Dec. 23. The religious services at St. Mary's church last Thursday morains in connection with the ordination of the Rev. D. J. Egan to the priest-hood were probably the most imposing and im-pressive ever conducted in the town. As it was the first time a priest had ever been ordained in St. Mary's and also the occasion of the first visit of Bishop McEvay. unusual interest was taken in the proceedings. The church was filled to the doors, many visitors being present from neighboring par-ishes.

The church was filled to the doors, many visitors being present from neighboring par-lishes. Bishop McEvay was assisted in the solemn ceremonies by Dr. Kilroy, of Stratford; Rev. M. Ferrguson, of Assumption College. Sand-wich; Father Aylward, rector, and McKeon. assistant, rector of the cathedral, Londou; father McCrae, Parkhill; Father McCabe, Scatorth; Father Jowney, Mitchell; Father Gnam. Hesson; Father Fogarty, Irishtown; and the pastor of St. Mary's church, the Rev. Father Brennan. Bishop McEvay is a gentleman of courtly presence and handsome feature and vested in full pontificals and wearing a mitre, as he did during the ordination fervices, presented a striking picture. The candidate was vested as a deacon in amice, alb, side and maniple. He was at-tended by Father Downey, while Fathers Ayl-ward and McKeon were in immediate attend-ance on Bishop McEvay. THE SERVICES. Promply at 9.30 celock the ceremony was be-gun. It iasted over two hours and was most impressive from beginning to end. The serv-ice were, of course, all conducted in Latin, but as pamphets containing translations had b en prepared for the occasion, they were easy to follow. After asking the question as to the worthi-ness of the candidate, the Bishop charged the The length of years to the sense of the sens

inchings of our Holy Church and be ever ready to give an account of the faith that is in as. Sighnod on behalf of the congregation of the parish of St. Mary S. James Nagle, James Moir, Michael Murphy and P. Wheilhan. THE BISHOP'S REPLY The Bishop replied briefly, but in very approp-riate words. He thanked the congregation for the welcome as conveyed in the address. It was, he said, the first occasion in which he had ever officiated at the ordination of a can-didate for the priestbood. To be admitted to holy orders was an honor to the young man and to his family. The parish might be, he stated, considered as a large family, it was therefore, an honor to all connected with the Church. By entering upon the work of a priest, their young friend had brokenall family ties and friendships as his future sphere of farred briefly to the trials of the elergy in the pioneer days of Canada, and congratilated Father Brennan and his congregation on the zeal they had displayed in acquiring such a handsome church and residence. He was are schools in the town, in which education was given according to the laws of the land and the Church. He concluded his address by again thanking the congregation for the welcome given him.

by again thanking the congregation for the welcome given him. The Rev. Father Brennan closed the ser-vices in a few words addressed to the congre-gation, in which he announced that Father Egan would conduct his first Mass on the foi-lowing morning. The young priest would, he said, be called the eldest child of Bishop McEvay's. He invited those who wished a biessing from him who had been newly or-dained to come forward to the altar rail. A great many availed themselves of the privilege.

privilege. Father bgan will, for the present, be a cur-ate attached to the London cathedral and has entered upon the duties of the sacred office a.-ready.

St. Columbkill's Historic Cemetery. The breezy call of incense-breathing morn, The swallow twittering from the straw-built shed. shed, The cock's shrill clarion, or the echoing horn, No more shall rouse them from their lowly

rejoice. The coming of Christ had redeemed markind from the shavery of sin, from the darkness of error, from the despotism of Pagan tyrannies and established the king-dom of peace and Christian love in all mens-hearts. The duty of every follower of Christ is to live up to the saving and canobling to us from heaven, the practice of which alone could entite men to honor amongst their fellows and to a share in the happiness promised to all who serve Him faithfuily in this life. At vespers the stiendance was fair. The ser-mon was preached by the elequen Rev. Father Tiernan, of London, lately appointed to the parish of Mount Carmel in North Middlesex, or possession of which he enters the first of the year. It may be said that Rev. Father Traher, Mary's branch at London. By order of Pope Leo XIII, the Bishop of the biocese has directed that a midnight service be held on New Year's eve, when Mass will bo celebrated.

DIOCESE OF PETERBOROUGH. CHURCH BURNED.

Campbelltord Despatch. Dec. 28.

Christmas morning, 1899, will long be remem mered by the citizens of Campbellford gener-try, and especially by those who belong to the toman Catholic faith, particularly by virtue it the fact that on that morning St. Mary's hurch, with all its contents, was destroyed by ire.

of the fact that on that morning St. Mary's Church, with all its contents, was destroyed by fire. About 2:15 a.m. some persons who happened to be up at that time, saw flames issuing forth from the roof the aiarm. But unfortunately, owing to the lateness of the hour, when mostly every body was sound asleen, and to the diffi-cuity phil, after sufficient people had gathered to do the site lateness of the hour, when mostly every body was sound asleen, and to the diffi-cuity phil, after sufficient people had gathered to do this it was too late when the firemen arrived to do any good as far as the saving of the (church itself was concerned. However they, did most effective work in confining the fire to the church. Until the time of their arrival the small lawn hose beionging to Father McCloskey, was very advantageously used in the preservation of the bell tower. I was too late when the first persons arrived on the spot to attempt to save any of the con-tents, for the whole structure was even then a mass of flames, and being such an old build-sumed. When the fire broke out, everything was ready, decorated, for the services on Christ-ms bay, which were to have begun at 5.30 a. m. and continue all day. The altar and statues were handsomeif yurnished with all manners of lights, plants, etc.; the little crist was nicely parations was after the inte, heard to tay. How the fire originated is of turned in the prever looked nice than railing was neatly feetooned with bunting and evergreen. How the fire originated is of turned is ger-ter. I is last, and a list the service is not de-finitely known, but it is though by some that it resulted from a defective even in defective of cleck, people were in and even ing, up to 12 ocleck, people were in and even ing, up to 12 ordeck, people were in and even ing, and those work one remained to the last claimed that before they left in the prever looked claimed that before they left

o'clock, people were in and out attending serv-ices, and assisting in the decorating mentioned in the preceding paragraph, and those who re-mained to the last claimed that before they left they looked carefully after everything, and then went home and retired, only to be awak-ened a couple of hours later to see the destruc-tion of the scene of their labors. Nothing daunted by the misfortune, how-ever, Rev. Father McCloskey was determined not to have the great teast day pass without some services, so he, as soon as possible, de-spatched messages to Hastings and Peter-borough, acquaining them of his loss and ask-ing them to send the requisites for a Mass, as he had nothing left with which to do anything. Then he secured the Music Hall, where a tem-porary altar was erected, and where, when the different articles arrived from Peterborough and Hastings. Mass was celebrated for a very lawe coughting.

and Hastings, Mass was celebrated for a very large congregation. After this service, Rev. Father McClosky re-ferred to the fire, telling all he knew about the origin, extent and result. He then thanked kindly the members of the congregation of the English church, who as soon as they heard that their Roman Catholic friends had been deprived of a place of worship, generously offered their Sunday school on Rear street for any use which they might make of it. He also inanked the memb rs of the Mcthodist church, who had the hall engaged for the evening and who, at a great deal of inconveni-once to themselves, cheerfully allowed him the use of 11 for a few hours until services sould have been conducted.

The base of the transformed should have been conducted. We understand that for a while at least serv-ices will be held in the Music Hall at Sundaya. The Despatch extends its sympathy to Rev. Father McCloskey and the congregation of St. Mary's church on the occasion of their loss, and expresses the hope that before long a more modern, commodious and imposing structure may rise up from the ruins.

JANUARY 6, 1900.

GRACIOUSLY REMEMBERED BY HIS LURDSHIP.

The Sisters of the Hotel Dieu of St. Joseph of Windsor, Ont., desire to return sincore thanks to His Lordship Bishop Mc Evay, who. follow-ing the charitable custom of his kind predecess-or. Archishop O Connor, sent the "Hotel Dieu" a generous gift of 425 60 to help making Christmas merry, especially for the poorer patients.

FROM REGINA.

Dear Mr. Editor:

PROM REGINA. Doar Mr. Editor: Regins Catholics are indeed to be congratu-lated. The Rev. Fathers of St. Norbert have taken charge of Regins and the surrounding missions. At present the Rev. Father Yon Heertum with a lay, brocher reside here. An other priset is expected after a few months-Athough here but a few woeks he has already endeared himself to his parishioners and woh other orients is expected after a few months-Athough here but a few woeks he has already endeared himself to his parishioners and woh other denominations whom he has mot. Far-est supplications will ascend to heaven at this other denominations whom he has mot. Far-est supplications will ascend to heaven at this of the document of the parishioners and woh respect and consideration from those of all other denominations whom he has mot. Far-est supplications will ascend to heaven at this good health for our Gear Rev. Father and en-couragement to continue his zeal and earned. The soung and old of this parishi maded noids. May he long be spared to minister to the spiritual wants of those with whom kisle bis is east! Protestants and Catholic and disnerely hobe he may often py us a visit, asarring him that he will always be a mere where to thank God. during the past year with parise to how for with pride to the occupants of Government with pride to the occupants of Government Forget an the parist of Catholies and Catholic is parist with Protestants and Catholies (the interfue the intervent of Government with pride to the sound and mane Forget is the grady made be for the for clearity of Catholies and Catholie Forget a herity with Protestants and Catholie is parist the intervent of Government and his most hier help invaluable. Madame Forget a herity with Protestants and Catholie is product the intervent of Government and his diver the intervent of Government with pride to the occupants of Government Forget a herity with Protestants and Catholie is paris the intervent of Government and his most hier he

for all. May every day of 1960 bring health, hap-piness and prosperity to Government House in Regina is the universal wish. Wishing you every success and the blessing? of the holy season, of the holy season,

Yours sincerely, Gena McFartane.

OBITUARY.

MARY AGNES KELLY, BIDDULPH.

MARY AGNES KELLY, BIDDULHI. The more the sad tones of the funeral kine for out upon the frosty air, and with sorrier to the tone and tones of the funeral kine for out upon the frosty air, and with sorrier to the same sould be and the sorrier to the sorrier to the same sould be and the sorrier to the same sorrier to the sorrier to the sorrier to the sorrier to the same sorrier to the sorrier to t

How to be Healthy

In Winter.

Winter is a trying time for most people-especially so for delicate ones. Colds, la grippe and pneumonia find them easy victims.



The Catholic Reco

London, Saturday, January 13, 1

IAN MCLAREN.

Our esteemed contemporary Westminster regrets that Dr. Ws did not come out of the controv with Canon Hammond with cred himself. Dr. Jno. Watson (Ian Laren) is an accomplished maste fiction of a certain kind, but he i a controversialist, a pitiable fail His method of argumentation has since been relegated to low-g ranters. What surprised us in sermon on Sacerdotalism was no much his ignorance of Scripture faulty reasoning as his discourt ness and scurrility.

SOCIETIES.

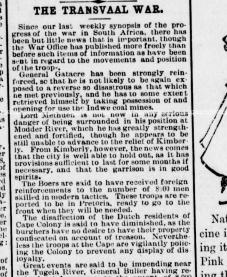
A correspondent requests us to a certain society. Very mode course and quite in line with the of those who expect every fad scheme to receive approval. We decline to stand sponser fo

society. We think we have too societies. One good mutual h organization, a temperance socie men, and sodalities for the wome are enough for any community. have had some experience an assert that a multiplicity of so prevents us from concents our energies on a given object a comes the prolific mother of unge rivalry and cliques and disser Instead of various meeting why not have a building large e for all purposes, where all could meet, become acquainte one another and make thereby attempt at unity. Every no then we hear an individual wh in dreamland debating on our condition. We should like to it, but cold facts warrant us in that some self - sacrifice and patient work must be given be can claim the right to place th Unity over our doors. And that societies tending to estran from class, devoted to diverse in

and "used" betimes for petty pt are responsible for much of e union and disorganization.

THE POPE AND THE IT GOVERNMENT.

The protest of Leo XIII. age Italian Government is replete dignity and fearlessness that but impress those even who o no allegiance. Though in h Rome, ennobled and ada the museum by his predecessors an fied by his genius, he is to all intents a prisoner, he has neve to protest against the sacrilegi bers who despoiled him of his ions, not that they amount t but that they belong to him before which in point of antic proudest kingdoms of Europe insignificance. Times have when shadows gathering o'er t can, and its inmates wear crown of thorns, men have that the end was nigh; shadows have lifted, the su victory has rested upon the c the enemies have crumbled and Peter lives still, rejoici perishable vigor and vitality even though in stress and sto grading, but always in the highest forces of civilization. To-day Rome evokes no kingly bandits, it brings to the labor of those whose n handed down by storied piles eration to generation, of co art and science, of the gifts of ters to posterity, fof the illust tiff who has from the day he to the dread dignity been th of the world. Men may in assertion, but the fact rema man receives anything lik tention accorded to the age of the Vatican. His words circle the glob quoted, because we have le a deliverance from Rome problem, if not a comprehe satisfactory solution of it, valuable addition to the lit the subject.



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UPTERGROVE.

-Gray.

CONVERSION.

On Sunday morning, the 24th ult., Mrs. McKeegan. of Ormstown, P. Q. was received into the Catholic Church by the liev. Father Quesnel. P. P., of the same parish, and re-ceived her first Holy Communion at Midnight Mass on Christimas morning. Mrs. McKeegan had been previously a respected member of the Presbyterian denomination.

RECEIVED HONORS.

We are pleased to learn that Miss Mary E Winefred Bartiett, of Ormstown, P. Q., the daughter of Mr. E. E. Bartiett, graduated last year (829) with honors at the Convent of the Holy Names of Jesus and Mary, Valley-field, taking the gold medal and an academic diploma in English and French. Miss Bart-lett is now taking a course of type writing and stenography in the same institution.

who was conducting a mission, gave offense to the wearer of the black gown of Geneva He wrote an indignant letter to the press, the text of which was that whatever truth there was in Catholicism and Presbyterianism, there was none in Anglicanism. The mis sioner retorted in similar strain-that whatever truth was possessed by Cath-olics or Anglicans, the Presbyterians could claim none. The controversy raged apace ; and a gentleman of the Auglican communion, the leader of the choir, struck with the possible truth allowed to Catholics by the combatants, and the denial and counter denial of any to Presbyterianism or Anglicism, decided to investigate the matter. He procured some Catholic books and was soon satisfied as to the course he should pursue. He was con verted to the Catholic faith ; his wife followed his example, and shortly afterward they had the happiness of seeing their children baptised

CHANGES OF SENTIMENT IN THE CHURCH OF ENGLAND.

One striking evidence of the vast changes of sentiment in the Church of Eogland which have taken place in the last half century is given by the English correspondent of the "Church Standard " (Protestant Episcopal, Nov. 18). The scene might have hap-pened in England of Chaucer. He "An unusual ceremony took wrttes : place last week in a rural Yorkshire parish, namely, the formal unveiling of a lofty crucifix in a field adjoining the village church. The following in scriptions are let into the four panels This at the base of this memorial : cross is erected in public homage to our Divine Redeemer, and to mark the opening of the twentleth century 'In plous memory of those cenefact ors in this parish who have fallen asleep in Christ, on whose souls sweet Jesus have mercy, 'In thanksgiving for fourteen years' church progress in this parish amid exceptional difficulties and many severe trials ; 'In the hour of death and in the Day of Judgment, good Lord deliver us.' Holy Mary, Mother of God, pray for us.' The crucifix was unveiled by Miss Spedding. - Philadelphia Standard

Atter acking the question as to the worthi-ciergy and people present as follows: Dearly beloved breichren, as both the capitain of a ship and the passengers it carries have equal cause for security of for fear, it belof one mind. Nor was that the people also should be them whose interest here alternose that the Fathed tomehing the election of those who are proved in the service of the altar, for what is unknown of the many concerning the life and conversation of those who are pre-sented may oft-lines be known to a tex, and all will necessarily yield a more whose ordina ation they having of the interest of the altar, for what is unknown of the many concerning the life and conversation of those who are pre-sented may oft-lines be known to a tex, and all will necessarily yield a more whose ordina ation they having of an increase of coclesi-astical dignity. But lest favor, or partiality deceive, or hood wink one, or a kwy, the opining of many must be sould to ordina pricest. is the frame, this worth, and testity to his fitness for the priseihood, rather on account of his deceive, or hood wink oft, a twy, the opining of way must be sould to refuse the distribution of the priseihood. rather on account of his deceive, and and goed name, let him boily come forward and speek: build of his own enders. Date the priseihood, a the own how to by on enders or to receive it worthily, and blaue lessly to fall its duites when you have re-ceived it. It appertains to the priest to offer ascriftee to preside, to presend the address of all stract, to presend thy a dignity to be suprover to preceive its worthy a dignity to be suprover to preceive its worthy a dignity to mendable for heavenly wisdom, blameless con-duct, and a preservering practice of justhood, by on enders of the commanded Moses of all stract, to presend the address of all stract. Not his here they a dignity to be domeness there unto, should be com-mendable for heavenly wisdom, blameless con-duct, and a presevering practice of justice. With greet and content t

entered upon the duties of the sacred office ar-ready. ADDRESS TO FATHER EGAN. The following address was presented to Rev. Father Egan by Division No 1, Ancient Order of Hiberains On Thursday evening, D.c. 25, the Rev. Father was invited to the ball of Division 1, A. O. H. Being seated, Mr. James Egan President of the division, came forward and read the address, which was accompanied by a pure. Father Egan was completely taken by surprise, but was equal to the occa-sion and replied in very felicitous terms. After speeches by Messrs Egan, Burns, Moir, Currie, O Connor and Fieming congratulating Father Egan on his elevation to the priesthood the proceedings closed by all the members kneel-ing and receiving the young priest's blessing : To Rev. D. J. Egan: Rev. and dear Father – We, the members of

To Rev. D. J. Egan: Rev. and dear Father-We, the members of Division No. I. Ancient Order of Hibernians. assemble here this evening for the purpose of congratulating you, on your elevation to the priesthood. When we beheld your ordination, it being the first in the parish, our Irish hearts went out to your with the hope that God would bless all your undertakings in behalf of His Holy We have been

your undertakings in behalf of His Holy Church. We have known you from childhood, and have watched with interest and pleasure your career towards the goal of your ambition, and rejoieed to see your labors rewarded, on the day you were admitted to so high and noble a call-ing. We hope that having the privilege of offer-ing up the Holy Sacrifice/of the Mass, you will sometimes remember the A O. H and pray for our success in the good work in which we are engaged. We cannot allow this occasion to pass, how-ever, without showing in some manner the high esteem in which you are held by us. We, therefore, bey of you to accept this small purse, and pray that God will bless you with a long and happy Ho as a pricet of our Holy Church.

Church. Signed in behalf of Division No. 1. P. J. Egan, President; M. Fleming, Secre-St. Mary's, Dec. 28, 1899.

ST. ALPHONSUS' CHURCH, WINDSOR,

st. ALPHONSUS' CHURCH, WINDSOR, Windsor Record. Christmas was a busy day at St. Alphonsus' church. Masses were celebrated at 6:30, 8, 9:15 and 10:39 a. m. and in the evening Ves-pers were sung at 7:39. At the 6:39 service Gregorian Mass was sung by the regular choir. The church was well filled with devout worshippers, most of whom received Holy Communion, nine hun-dred in all partaking of the Blessed Sacra-ment.

The first and provide the second seco

Fronch was given by the pastor, Rev. Dr. Flannery. Mass was celebrated by Rev. M. J. Brady at 9 a. m. to another church full of people. At 10:30 High Mass began. Rev. Father Brady again the celebrant. A full choir, aided by Ruthvon's orchestra of sixteen pieces, reo-dered Marz's amagnificent Mass in superb and entrancing harmonies. Solos were sung by the Hissee Cooney. Gowaniock, Mooney and Waish and Messrs. Oucliette, L'Heureux, Con-way and Penin.

Waish, and Messrs. Oucliefte, L'Heureux, Con-way and Pepin. At the Gospel Rev. Dr. Flannery ascended the pulpit and after reading the Gospel of the day, (Luke 11, 1428 verse, delivered an elo-quent sermon, dwelling especially on the words of the angle (ch. V-19), "For behold I bring you for good tidings of great, joy, which shall be to all the pepile." He said the whole world had resson to

less the troops at the Cape are vignantly pon-ing the Colony to prevent any display of dis-loyalty. Great events are said to be impending near the Tugela River, General Buller having re-ceived reinforcements to the extent of 8,000 men and 18 guns. He expects further rein-forcements within a few days, and it is ex-pected that he will again assume the aggress-ive after their arrival, if not before. There are constant reports of shelling being kept up from both sides at Tugela river, Lady-smith, Kiaberly, and Mafeking, but the re-sults have not been very important. Within a few days, however, some important movement is likely to take place. The second Canadian contingent consisting of cavalry, mounted infantry, and artillery to

The second Canadian contingent consisting of cavalry, mounted infantry, and artillery to the number of over 1200 men, is being rapidly enrolled, and will be ready to start for South Africa within two weeks. The correspondent of the London Daily Tele-graph says that there are now 20,000 or 30,000 Boers between Colenso and Ladysmithlico oppose General Buller's impending attack. He antici-pates British success in what will be the big gest and flercest battle of the war. The twy armies must encounter each other within a few days.

A. O. H.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE. Toronto, Dec. 30, 1890. At the last regular meeting of the Ladies' auxiliary of the A. O. H. Division No.5. York County, held on Dec. 28th. the following reso-lation was unanimously adopted: Whereasi thas pleased our Divine Lord, in distantiation of the second of the second of sorrow the beloved brother of our respected. State member, Miss Lavina Sweeney. Resolved that we, the members of this aux-liant is the single second of the second sustain ther, in their sad afficient. The solved that a copy of this meeting, one ten-serted in the minimate second one second one second to be sister Sorrow and one second to be resolved that a copy of this and one second set to be sister Sorrow and one second to be the best of the member of the second one second set to be sister Sorrow and one second to be register. K. Quirk, Sec. of Committee.

Honor Roll for November and Decem ber.

R. C. S. S. NO. 1. OSGOODE. R. C. S. S. No. I, 08600DF. Fourth class, Neilie Shield and Lena Doyle. Third class, Thomas Doyle, Arthur Kelly and James O'Connor. Second class, Andrew Kelly, Stephen Shields and Ambrose Kelly. Part second class, Lizzie Laplant, Mary Kelly and Edward O'Brien. First class, Cocelia Laplant, Edward O'Brien. Fir and Gladstone Doyle.

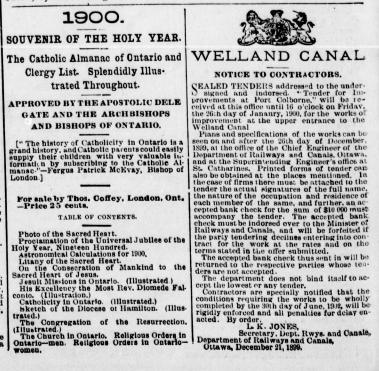
----God receives as for Himself all that is done to the poor, and He receives it only to repay a hundredfold.

Do you catch cold easily? It shows that your system is not in a condition to resist disease. You will be fortunate if you escape pneumonia.

Nature is always fighting against disease. The right kind of medicine is the kind that helps Nature by toning up the system and enabling it to resist disease. Such a tonic is only found in Dr. Williams Pink Pills for Pale People. By building up the blood and strengthening the nerves these pills reach the root of disease, restore health, and make people bright, active and strong.

Mrs. R. Doxsee, Gravenhurst, Ont., writes :--'' I believe that Dr. Williams' Pintc Pills saved my life. When I began their use I was so weak that I was scarcely able to be out of my bed, and showed every symptom of going into a decline. I was pale, emaciated, suffered from headaches and nerve exhaustion. I used Dr. Wil-liams' Pink Pills for a couple of months, and they have completely restored me."

Sold by all dealers or post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville.



Pope Leo refers to the a Italian Government in dep of a place at the Peace Con Hegue and says : "What hostility have we to fe