Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, NOVEMBER 26, 1898.

FATHER FABER ON PURGATORY.

By the doctrine of the communion of by the doctrine of the communion of saints, and of the unity of Christ's mystical body, we have most intimate relations both of duty and affection with the Church Triumphant and Suf fering ; and Catholic devotion furnishes us with many appointed and approved ways of discharging these duties towards them. Of the duties towards them. Of these I shall speak hereafter. For the present it is enough to say that God has given us such power over the dead that they seem, as I have said before, to depend almost more on earth than on Heaven and surely that He has given us this power, and supernatural methods of exercising it, is not the least touching proof that His Blessed Majesty has contrived all things for love. Can we not conceive the joy of the Blessed in Heaven, looking down from the bosom of God and the calmness of their eter nal repose upon this scene of dimness, disquietude, doubt, and fear, and re joicing in the plentitude of their charity, in their vast power with the Sacred Heart of Jesus, to obtain grace and blessing day and night for the poor dwellers upon earth? It does not distract them from God, it does not interfere with the Vision, or make it waver and grow misty; it does not trouble their glory or their peace. On the contrary, it is with them as with our guardian Angels ; the affectionate ministries of their charity increase their own accidental glory. The samejoy inits measure may beourseven upon earth. If we are fully possessed this Catholic devotion for the Holy Souls, we shall never be without the grateful consciousness of the immense powers which Jesus has given us on their behalf. We are never so like Him, or so nearly imitate His tender offices, as when we are devoutly

exercising these powers. We are humbled excessively by becoming the benefactors of those beautiful souls who are so immeasurably our super iors, as Joseph was said to have learned humility by commanding Jesus. We love Jesus with a love beyond words, a love that almost makes us afraid, yet with what a delightful fear ! Because in this devotion it is His hands we are

moving, as we would move the unskil ful hands of a child. Dearest Lord, that He should let us do these things! That He should let us do with His satisfactions what we will, and sprinkle His Precious Blood as if it were so much water from the nearest well That we should limit the efficacy of His unbloody sacrifice, and name souls to Him, and expect Him to obey us, and that He should do so! Beautiful was the helplessness of His blessed infancy ; beautiful is His helplessness in His most dear sacrament ; beautiful is the helplessness in which for the love of us He mostly wills to be with regard to His spouses in Purgatory, whose en-trance into glory His Heart is so impatiently awaiting ! Oh, what thoughts, what feelings, what love should be ours, as we, like choirs of terrestrial angels, gaze down on the wide, silent, sinless kingdom of suffering, and then the sceptred hand of Jesus over its

of the pain of sense is added the dreadulness of the pain of loss. The beauty of God remains in itself the same im mensely desirable object it ever was. But the soul is changed. All that in life and in the world of sense dulled its desires after God is gone from it, so that it seeks Him with an impetuosity which no imagination can at all conceive. The very burning excess of its love becomes the measure of its intoler able pain. And what love can do even on earth we may learn from example of Father John Baptist Sanchez, who said he was sure he should die of misery, if any morning when he arose he should know that he was certain not to die that day. To these horrors we might add many more which depict Purgatory simply as a hell which is not eternal

The spirit of this views is a holy fear of offending God, a desire for bodily austerities, a great value put upon indulgences, an extreme horror of sin, and an habitual trembling before the judgments of God. Those who have led lives of unusual penance, and severe Orders in religion, have always been impregnated with this view ; and it seems to have been borne out in its minutest details by the conclusions of scholastic theologians, as may be seen at once by referring to Bellarmine, who, in each section of his treatise on Purgatory, compares the revelations of the saints with the consequences of theology. It is remarkable also that when the Blessed Henry Suso, through increased familiarity and love of God, began to think comparatively lightly of the pains of Purgatory, our Lord warned him that this was very dis pleasing to Him. For what judgment can be light which God has prepared for sin? Many theologians have said, not only that the least pain of Purga tory was greater than the greatest pain of earth, but greater than all the pains of earth put together. This, then, is a true view of Purgatory, but not a complete one. Yet it is not one which we can safely call coarse or grotesque. It is the view of many saints and servants of God : and it is embodied in the popular celebrations of All Souls' Day in several Catholic countries.

2. The second view of Purgatory does not deny any of the features of the preceding view, but it almost puts them out of sight by the other considerations which it brings more prominent-ly forward. It goes into Purgatory with its eyes fascinated and its spirits sweetly tranquilized by the face of Jesus, its first sight of the Sacred Humanity, at the Particular Judgment which it has undergone. That vision abides with it still and beautifies the uneven terrors of its prison, as if with perpetual silvery showers of moonlight which seem to fall from our Saviour's loving eyes. In the sea of fire it holds fast by that image. The moment that in His sight it perceives its own unfitness for Heaven, it wings its voluntary flight to Pargatory, like a dove to her proper nest in the shadows of the forest. There need be no angels to convey it sinces kingdom of suffering, and then with our own venturous touch wave the purity of God. This is beautifully the sceptred hand of Jesus over its broad regions all richly dropping with trude, related by Blosius. The saint and always has been—Catholic, Apossaw in spirit the soul of a religious who had passed her life in the exercise of the most lofty virtues. She was standing before our Lord clothed and adorned with charity ; but she did not dare to lift her eyes to look at Him. She kept them cast down as if she was ashamed to stand in His presence, and showed by some gesture her desire to be far from Him. Gertrude marveled at this, and ventured to question Him : 'Most merciful God ! why dost Thou not receive this soul into the arms of Thine infinite charity? And what are these strange gestures of diffidence which I behold in her?" Then our Lord lovingly stretched out His right arm, as if He would draw the soul nearer to Himself ; but she, with profound humility and great modesty re-tired from Him. The saint, lost in still greater wonder, asked why she fled from the embraces of a Spouse so worthy to be loved ; and the religious answered her "Because I am not yet perfectly cleansed from the stains which my sins have left behind them ; and even if He were to grant me in this state a free entrance into Heaven would not accept it ; for all resplend ent as I look in your eyes, I know that am not yet a fit spouse for my Lord. In that moment the soul loves God most tenderly, and in return is most tenderly loved by Him. To the eyes of those who take this view, that soul seems most beautiful. How should a dear spouse of God be anything but beautiful? The soul is in punishment, true ; but it is in unbroken union with "it has no remembrance," God. St. Catherine of Genoa most positively, "no remembrance at all of its past sins, or of earth." Its sweet prison, its holy sepulchre, is in the adorable will of its heavenly Father, and there it abides the term of its purification with the most perfect contentment and the most unutterable love. As it is not teased by any vision of self or sin, so neither is it harassed by any atom of fear, or by a single doubt of its own imperturbable security. It is impec-cable ; and there was a time on earth when that gift alone seemed as if it would contain all heaven in itself. cannot commit the slightest imperfecardent fires. Then to this terribleness i tion. It cannot have the least move

ment of impatience. It can do noth-ing whatever which will in the least de gree displease God. It loves God above everything, and it loves Him with a pure and disinterested love. It is constantly consoled by angels, and cannot but rejoice in the confirmed assurance of its own salvation. Nay, its very bitterest agonies are accom panied by a profound, unshaken peace, such as the language of this world has no words to tell. There are revelations, too, which tell of multitudes who are in no local prison, but abide their purification in the air, or by their graves, or near altars where the Blessed Sucrament is, or in the rooms of those who pray for them, or amid the scenes of their former vanity and frivolity. If silent soffering, sweetly, gracefully endured, is a thing so ven-

erable on earth, what must this region of the Church be like? Compared with earth, its trials, doubts, exciting and depressing risks, how much more beautiful, how much more desirable, that still, calm, patient realm over which Mary is crowned as queen, and Michael is the perpetual ambassador of her mercy

The spirit of this view is love, an extreme desire that God should not be offended, a yearning for the interests of Jesus. It takes its tone from the of Jesus. soul's first voluntary flight into that heritage of suffering. As it took God's part against it in that act, so is it throughout. This view of Purgatory turns on the worship of God's purity and sanctivy. It looks at things from God's point of view, and merges its own interests in His. It is just the view we might expect to come from St. Francis of Sales, or the loving St. Catherine of Genoa. And it is the helplessness rather than the wretched ness of the souls detained which moves those who take this view of compassion and devotion ; but it is God's glory and the interests of Jesus which influence them most of all.

WHY AM I A CATHOLIC.

Father Elliott to Those Not of Our Faith.

Hartford, Conn., Nov. 5 - A course of lectures to non Catholics delivered by Fr. Elliot, of the Paulists, has attracted considerable attention. Fr. Elliot's explanations of Catholic doctrine have given many Protestants a true idea of the Church. In his last lecture Fr. Elliot told why he is a He said in part : Catholic. "The Catholic Church is an international association established by Christ. Its objects are to assemble all

men of all nations into a brotherhood, so that they may thereby be an honor to their heavenly Father, be easily saved from sin and hell, and personal ly filled with the divine spirit. Catholic or universal Church is thus God's society on earth, Christ's discipleship and the holy spirit's household of faith and love. That Christ must have formed such an institution is antecendently probable. And, as a matter of fact, He did organize as well as teach, appointed officers as well as proclaimed salvation. And His apostles did like tolic and Roman Church. "But this is the outer side of Christ's religion. I am a Catholic for that rea son, indeed, but mainly because the Church gives me God in my interior life. That is why men and women join the Church, or being bred in it, gladly stay-it gives them an overmastering consciousness of God, and makes God supreme in their lives. It gives us God as an inward light. The certain truth as a controlling force is the Catholic faith. The inner voice is strengthened by the returning echo of the outer teaching; or, rather, God's teaching to man is the harmony of external and internal revelation. The Church guarantees the validity of my inward convictions, excludes fanaticism, arouses sluggishness and is a criterion convictions, of the validity of my personal faith. Hence St. Paul calls it ' The Church of the living God, the pillar and the ground of the truth.' The unity of belief and the certainty of it is why I am a Catholic. "Another reason is, because the Catholic Church conquers my rebellious passions. It is the world-renowned school of repentance. The Church humbles me in my best moments to the sovereign majesty of God. It was to her ministers of reconciliation that God our Lord first said : 'Whatsoever sins you forgive, they are forgiven them ; whatsoever sins you shall retain, they are retaineed.' This has made the consciousness of sin perfect by neces sitating confession : it has elevated the offices of friendship to the divine uses of a sacrament, and has given us a method and process for the externalizing of our inner sorrow for sin, thus develop-ing it as a plant is developed by re-moval to the open sunlight. Confession of sin and absolution from its guilt is, practically, and for the most common run of humanity, a most conclusive argument for the Church's divine in-stitution. "The unity of Christ's faith in a divine brotherhood, universal and ex-ternal and pre-eminent in the world : the plain outer process of pardon test-ing the sincerity of the interior move-ments of the grace of contrition ; the full satisfaction of the soul by entire union with God in the Real Presence and process for the externalizing of union with God in the Real Presence- his last blessing in the death-chamber,

these are the main reasons why I am a Catholic. Add the Communion of Saints, the doctrine and practice of prayers for the dead, the liberty and equality of the Church's people, the gentle sweetness of the Catholic devotional spirit, the spell of this beautiful religion in art and ceremony and poetry and music, the boundless char ity of Catholic men and women in and out of communities, and add many other reasons, all converging to one, and the case is stated. The one great reason is, Catholicity gives me God in His own chosen way, and fullness and fruition.

THE PRIEST.

Ought to be the Last of His Race to be Forgotten of Men.

Philadelphia Catholic Standard and Times Once a year a solemn Requiem Mass is celebrated in the Chicago cathedral for the repose of the souls of the dead priests of the diocese. The ceremony is rendered doubly solemn and impress ive by the presence of the Archbishop and nearly all the local priests. This Mass was celebrated last week, and a notable feature of the exercises was the sermon delivered by Rev. John J. Code. We quote some of the striking pass

ag es "Men are God's instruments. Sa much of the r work only that is His endures ; the rest, with the workman, disappears. Take the greatest historical fact in the world-Christ's Church, whose power and majesty and charm reach back to the days of imperial Rome and which alone among the nations remained organically intact amid the social and political revolu-tions of two thousand years. Popes, Bishops and priests whose number is legion held aloft adown the centuries the light that is still the life of the world. With a few exceptions the whole vast army of sainted names is forgotten, and God, who worked through them, alone remains.

What shall I cry ?' said the Prophet Isaias. ' All flesh is grass, and all the glory thereof as the flower of the field.' "Our position, our eloquence, our

fame, our comforts, all are but a vest ure ; they shall grow old as a garment, but Thou, O God ! art the self-same and Tay years shall not fail. Vanity of vanities ! What are men from Archbishop to acolyte but the grass of the field, which to day is and to-morrow is cast into the oven ? God alone is great, God alone endures.

VALUE OF HUMAN LIFE. "What is life? Viewed apart from God, it is but a fitful fire upon the hearth. At first a spark, then a flame flaring up around the fagots-emblem of boyhood ; then reddening into coals, with intense glow of heat-emblem of manhood. Then comes a whiteness, the heat lessens, the flickering shadows die along the wall, the household hovers over expiring embers-only ashes remain.

"What is life? Tell us, O thou unnumbered host of mitred prelates and white robed priests whose lives were sacrificial fires that illumined and warmed this earth-but who now are forgotten-who are only ashes.

his hopeful prayers at the covered The obvious moral is that Catholic grave dismissed to the bosom of eternal ocieties, with all the good qualities of rest the dearest and sweetest of those Masonry and none of its bad ones, are we have known on earth? Of him becoming more and more necessary, truly might it be said, 'The eyes of Such societies already exist in abund. all hope in thee. Thou openest thy ance, and it is for the interest of both hand and fillest every living creature clergy and laity to encourage them by with thy blessings ' any means possible .-- Ave Maria.

MEMORY'S TRIBUTE OF PRAYER. "It is a sad reflection that when those hands of power and blessing in their turn have become powerless in From the Catholie Champion (High Church death, few are found so filial as to pay The stelepiscopal Organ. their memory the tribute of a prayer. "The great Italian bard, journeying

through the realms of shade and meet-ing the instructor of his youth, cried out O never from the memory of my heart Your dear paternal image shall depart. Who while on earth, are yet by death sur-

Taught me how mortals are immortalized.

" To become your father the priest has turned aside from the sweet joys of home, wife and children and conse crated to you the flower of his days, his talents, his labors, his life. If you Countries while he was enjoying the forget him there are no loved ones to rights and emoluments of a position for plead for him before Heaven.

Time wraps all the faults of the Nature's constant effort is to clothe the repulsive with a raiment of beauty, Bleak Winter is scarce laid away ere she spins a web of green over every barren waste, embosses the ruined wail with ivy and covers every wreck with a veil of vines. So with memory. She is quick to weave a mantle of virtues to hide from view the stern and ober fact that the priest is human like his flock must tread the prison of purgation, and therefore stands in need of prayer. merely a disciple, but a representative of Christ, a leader of the flock, and his strictest stewardship still leaves unfinished the work of his Divine Master.

THE TRAGEDY OF DEATH.

"His death, like every other, is a sentence pronounced against a sinner Whither shall I flee to escape this pen-

alty? I ascend the steps of the temple and lo ! the dead are there. The heads that towered like Carmel lie low as the clods of the valley, the voices that uttered wisdom are mute, the instruments of power, of love, of blessing have become as fallen columns. Surely an enemy hath done this! Thou Thou mighty Death ! what none have dared in his episcopal city. thou hast done. Whom all the world It is said by those has flattered thou hast cast out and despised. Thou hast gathered into one heap the power, genius, valor, beauty and sweetness of this world beside the pride, passion, cruelty and ambition of Should the promoters of the sainted men, and over all hast written this man's cause be successful in establishnarrow epitaph, 'Here lies the remains.

"Vanity of vanities ! Ye pomp and unprofitable splendor of this worldpenny prizes for which the madding crowd strive, starve and sin-I scorn Enough for me when laid upon the bier-be it surrounded by the noble give him a double pleasure. It is and great or shrouded by the midnight many years since a Bishop has been gloom, alone and deserted -enough for canonized, and as yet the North Amerime if there be deeds of simple lowliness can Continent is without a canonized upon which the eye of God may gaze and a memory embalmed in prayer. and a memory embalmed in prayer. SALUTE THE RISEN DEAD

death. about to die take heart at the memory of those other living whom we call the dead.

THE TRUTH COMING OUT.

NO. 1.049.

The vicious lives of most of the so-

called reformers, the grasping covetousness of the Church's goods, the ruth less pillaging of her most sacred shrines under the special guise of a hatred of idolatry, the special of men God in holy and women vowed to chastity living together before the

wondering world under the pretext being man and wife and the hardly less scandalous act of a great Arch. bishop, no less a man than the Protestaut "Martyr "Cranmer, keeping his "wife" hidden away in the Low the holding of which chastity was a

dead in cerements of charity, saving us only the vision of their virtues. stench in the nostrils of Christendom.

The one great distinguishing characteristic of the whole thing, move-ment and movers, seems to be a lack of any principle whatever. Lecherous thieves, they broke into and defiled the houses of God and pillaged and rav-ished the spouses of Christ. Unprincipled and unscrupulous political intriguers were given the supreme rule of the Church of England, and a lay The priest is not papacy, acting nominally for the but a representative Crown, set about the task of destroying the Catholic religion, for which Christ died

AT THE TOMB OF AN AMERICAN SAINT.

The belief of the faithful in the sanctity and miraculous power of the holy Bishop Neumann, of Philadelphia, whose process of canonization is now before the regular authorities in Rome, is shown by the crowds daily to be seen around the Bishop's tomb in the base-ment chapel of old St. Peter's Church

It is said by those familiar with the progress of the investigations that the Holy Father is following the numerous and minute details of the Bishop's process with the most watchful interest ing the many indisputable proofs required by the Church before even the first honor of sainthood, the declaration of Venerable, can be pronounced, the Holy Father will be greatly pleased. The elevation of Bishop Neumann to the veneration of the faithful would ing to the altars the first of her proven

salute thee,' was the gladiator's cry, standing in the arena face to face with Bishon as a model for the enisconecy To day the living who are o die take heart at the memory of the Church. A writer in the Boston Sunday Herald thus describes the scenes around Bishop Neumann's tomb. "There is no other scene in this dio-

the balsam of His saving Blood

There have always been two views of Purgatory prevailing in the Church, not contradictory the one of the other, but rather expressive of the mind and devotion of those who have embraced them. One is the view met with in by far the greater number of the lives and revelations of Italian and Spanish the works of the Germans of saints, the Middle Ages, and the popular de-lineations of Pargatory in Belgium, Portugal, Brazil, Mexico and else where. The other is the view which has been made popular by St. Francis of Sales, though he drew it originally from his favorite treatise on Purgatory by St. Catherine of Genoa, and it is also borne out by many of the revelations of Sister Francesca of Pampeluna, a Theresian nun, published with a long and able censura by Fra. Giuseppe Bonaventura Ponze, a Dominican professor at Saragossa. And each of these two views, though neither denies the other, has its own peculiar spirit of devotion.

1. The first view is embodied in the terrifying sermons of Italian Quaresimali, and in those wayside pictures which so often provoke the fastidiousness of the English traveler. It loves to represent Purgatory simply as a hell which is not eternal. Violence, confusion, wailing, horror, preside over its descriptions. It dwells, and truly, on the terribleness of the pain of sens the soul is mysteriously permitted to endure. The fire is the same firee as that of hell, created for the single and express purpose of giving torture. Our earthly fire is as painted fire compared to it. Besides this, there is a special and indefinable horror to the unbodied soul in becoming the prey of this material agony. imprisonment, close and intolerable, and the intense palp ible darkness, are additional features in the horror of the scene, which prepare us for that sen-sible neighborhood to hell, which many saints have spoken of as belonging to Purgatory. Angels are represented as active executioners of God's awful justice. Some have even held that the demons were permitted to touch and harass the spouses of Christ in those

If the tomb is the horizon stupid were your sacrifices, vain your zeal, unrequited your labors.

"All nature protests against such a heory. The very stars which led the ships of Tarsish ' across the Mediter. theory. ranean are still reflected in those an cient waters and their armor is still as bright as when in Israel's ancient battle Debbora sang how 'the stars in their courses fought against Sisara. Is man then alone mortal in the midst of seemingly immortal elements? Across the buried centuries from an opened tomb comes the answer ; 'I am the Resurrection and the Life ; he whe believes in Me, even though he be dead, shall live.

"God speaks for His saints, and life becomes real and solemn. The grave is not its goal. Death is but the swinging door between time and eter nity. Time is a workshop in God's uni verse, eternity the reward everlasting of the toilers. "The philosophy of life is all found

in the service of these saintly toilers, whose simple lives were part and parce of God's eternal law :

Who said not to their l.ord, as if afraid, Here is my talent in a napkin laid."

"We are not born for ourselves, but for our kind, our neighbor, our country, our God. Not to be known, but rather to know God is our destined way ; not to be loved, but rather to love ; not to be ministered unto, but to minister to; then to die, be forgotten of men in time, be remembered of God in eternity.

TENDER TIES OF PRIEST AND PEOPLE. But the priest surely ought to be the last of his race to be forgotten of men. Through his blessed office men

" Not they, but rather we who yet remain behind are really dead. Their paternal images appear above the arena of death, not wrapped in gloom, but transfigured with celestial light, and lifting up our fainting hearts and voices we hall them : 'Fathers, we who are about to die salute you.' 'The eternal years of God are thine.' 'Man stricken to earth shall rise again. Sweet as the songs that soothe our pain is the recollection of these lowly lives whose glorious destiny fills with sudden flood of splendor the dreary path we here are treading.

Infinite release-infinite peace be thine Unfaltering fidelity and hope be ours !' "Now we know that 'we have not

here a lasting city, but look for one that is to come.

SECRET SOCIETIES.

The dangers that beset the prophet are proverbial ; but our favorite prophecy, that Protestantism will survive in Freemasonry, seems already come true. Those of our priests who have had experience in missionary work among non-Catholics agree that while Protestantism is disintegrating and falling away, Masonry still stands as a wall. solid an efficient missionary of the diocese of Dallas, gives this testimony in the Missionary :

It is very important to hold always to the same resolution until you have entirely corrected the fault which you intend to combat, or have acquired the virtue in which you wish to be strengthened.

Pilot. Father Patrick Brannan.

characteristic of the sects : they do not "Theological believe in themselves. argument" is no longer employed, because even the heterogeneous writings that formerly passed for theology are now openly among sectarians scoffed at. - Ave Maria.

this APOLOGIES. The Duke of Argyll recently said : Even in the House of Lords I have noticed for many years that the Bishops

cese like that presented by the pilgrimage of Catholics to this arrive at daybreak, when the doors of the chapel are first opened, and at night, when soft lights glow around the tomb, they may still thronging thither. They are of all ages and conditions of life--the maimed

hobbling along on crutches, or with their arms in slings ; the blind, led by their friends : men and women crippled with age or rheumatism; sufferers unable to walk, who are slowly carried along: victims of every variety of accident : the deformed, and many others, men. women and children, who suffer from no visible affliction, but whose troubles may not, therefore, be the less. Down the narrow, railed staircase and through the aisles they go, and press

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toward the gates of the sanctuary, which are always open.

"It is a pleture of childlike simplic ity and faith quite strange in work a day time and country. -Boston

themselves never employ theological argument on any subject without making some apology for doing so, as if they felt it to some extent out of place. This is precisely the most striking

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likely to achieve eminence in any walk of life. You annot pump im-pure blood into the brain, and ex-pect the brain to active and keen. If you feed the brain ils on impure blood, you are sure to have ak, sluggish brain cells. If you pump d blood into the lungs, you will have ak ungs. Pump bad blood into the er, and the result is torpidity of the er. Feed the heart on impure blood, d the consequence is a weak heart. Feed the heart on impure blood, e consequence is a weak heart. h the skin with impure blood, and ult is all manner of unsightly skin

est of all known blood purifiers is ce's Golden Medical Discovery. It the appetite hearty, the digestion the liver active and fills the arteries e rich, red blood of health. It is as per cent, of all cases of con-a. It curves bronchilis, weak lungs, of blood, obstinate coughs and ailments. It gives vigor and b the muscles and activity to the derived from the use of this all medicine. All medicine th it

Ella Howell, of Derby, Perry Co., Ind. is seemed like a rock. Everyoning down ave me great pain; I had a bearing down tion; was swelled across my stomach; had a around my right side, and in a short time bloated. I was treated by three of our best icans but got no relief. I was so weak I not walk across the room without assis-, took Dr. Pierce's Golden Melical Dis-y and one bottle of the 'Pieasaut Peliets', ant to improve very fast after the use of a bottles. It cured me and thank God my is permanent."

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

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

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

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

SOLITARY ISLAND.

CHAPTER IL.-CONTINUED. "Wby do you ask that question, Lin-?" he said, looking down at her serious da?'

face. "I thought, you know-that is, I heard, you extol the power of love so often, and well, the thought doesn't come to me. I mean wouldn't it hurt you a little to give the trouble her up-'' "If she didn't become a Catholic after said.

11 ? Yes, it would hurt me." They walked along in silence for all

time. "Ruth is so Quakerish, so thoughtful, and so determined," said Linda. "If she couldn't feel convinced, she wouldn't become a Catholic--not for twenty Flori-I should send him some money. was to bring it, but I told him--"

"Her highest praise, that. I would never have given her my beart otherwise. If my wife is to be a Catholic she shall be a good one."

But just think, Florian, if she didn't a go believe

"You are bound to think disagreeable things to-night," he said laughing, " but let us work on the IF. In that case Ruth and I would part and there would be an

A cool description of a hot affair," she

said. "Do you know, the Pere gave me a "It will be a rough night-

"Do you know, the Pere gave me a fright on this matter not more than two hours past. He thinks Ruth will not be-come a Catholic." "It has often occurred to me," she re-pled with spirit; "nor would I, were I a Protestant, for the sake of getting a hus-hand." band.

The next minute she laughed at his in-The next minute she laughed at his in-dignant face, and made an apology. "No, no, Flory, you may be sure I did not mean that. Ruth has too good a heart, too strong a principle to do such a silly thing. She's in trrouble now over her poor father. You ought to go and comfort hear."

He was not very enthusiastic in taking but at all events he must know something definite about her change of religious convictions before that night

think I will go," he said. They were standing on the river shore, and his boat lay ready a few feet away. Linda

pushed him into it. "Try to make her promise to-night," she said, as he rowed off, "and here's good luck to you."

CHAPTER III.

and a light."

THE ISLAND.

Squire Pendleton's dwelling stood of the bay, and was the first object which he saw that afternoon from the little island. The mistress of the house, at the "He ought to be, in this solitude." All at once a light and a rock burst upon their same moment that her father looked with moist eyes upon his home, was pacing sadly the veranda which ran along the satisfy the vertalita which tain bady the east side of the building; while Florian was listening to the priest's painful re-marks about her religious inclinations she was still restlessly walking there; and yet later, when Linda urged her brother to visit her and he had put off from the shore, she had not left the veranda nor lost her nervourses. She had been in a hut as men of his class are accustomed to build—stout and serviceable, with a table and stools, a single window, a grea fireplace heaped with logs-for the night are chilly so near the water—fire-arms and fishing-tackle in profasion, a print or two, and a few well-thumbed books. There was nothing noticeable in the hut lost her nervousness. She had been in deep trouble ever since her father had been involved in the unlucky rebellion. been involved in the unlucky rebellion. His night-and-day journeying to escape save its cleanliness, neatness, and wholesome smell, as if no more offensive in-truders than sun, air, and good cookery the officers, the exposure which and man must suffer from considerably, the accidents which might happen to him, kept her in a state of nervous dread. "Make yourself quite at home," said

Miss Pendleton was a very womanly the hermit, placing the single candle where it would afford the most light young creature, of an original turn of mind, and a very plain address. The best point in her character was, she thought very little of herself. While her here right off as soon as I kin git to him. You, youngster, kin see to miss while I git her paw. He's not a thousand miles best point in her character thought very little of herself. father was hurried on by the devil of de-lusion and Florian was racked at the ff, and if you want anything to eat thar's thought of losing her, and Linda wept over the chance of her non-conversion, she alone thought of nothing but the foolish father taking his risks of exposure and consequent sickness. She had a single kept his keen eyes fastened on the speaker.

ought to be used even with so sincere a with so sincere a woman. A soft wind was rising, and the of those two rascally governments. I'll first?" for this kind of life? Was it very hard at first for the water was shake be lonely, I know, but I'll make up for it "No, it was never hard. I was kind of the set of the bet of the set o 1'll have a place for you. I'll be the thorn hor third that of mathematical power ments. I'll first?" "No, it was never hard. I was kind of be lonely, I know, but I'll make up for it broken up and took to it for health's sake; broken ug and took to it for health's sake; happen to have a pipe, Florian? This man here don't smoke—not enough fire is him for the thorn in the lookin' for me and they'll find they'll be lookin' for me and they'll find they'll be lookin' for me and they'll find they. I'll be broken up and took to it for health's sake; b en apart to let the stars shine through. en apart to let the stars shine through. Growing stronger it made great rents in the mist, which remained open long enough to show the dark mass of an island and the lights on shore. "I am so glad you have come!" cried a soft voice from the shore, almost before he touched it. He jumped out, drew up the heat and classed the hand out-Ruth made strenuous efforts to recover in him for that."

THE CATHOLIC RECORD

from a fit of sobbing, and her father light-ed his dipe. Under its soothing influence he grew melancholy. "When I'm in France, Florian—" the boached it. He jumped out, draw up the boat, and clasped the hand out-stretched to him. "You are always so, Ruth," he said, with some reserve in his tones. "What's tha trouble?"

"When I'm in France, Florian—" "But you're not there yet, sir, and we don't intend you shall go." "You don't know the malice, the devil-ish what-d'ye-call-it, of these two govern-ments. 'If we fail,' says Mackenzie to me, 'we're damned'—politically I mean. What's the use? I must go. I'm cut out for an exile; I feel it all over me, along with the rhemmatism. since I began lig-I have heard from my father," she And his head is on his shoulders still " And his head is on his shoulders still, and no one has the reward ?" murmured Florian regretfully. "Scott, that queer hunter, came to me after sundown," Ruth began, " and told me that my father was hiding in a cave among the islands, and was anxious that I should send him some money. Scott with the rheumatism, since I began jig-ging around these confounded islands. Hear that sigh ? It attacks me regularly

night and day.' Ruth smiled. "That's right, dear," said be. "I know "Inat's right, dear, 'said De. "I KNOW what you're thinking of-that it will take many sighs to make the old man give up the last one. They may search and per-secute, but I won't lose a pound of flesh for ison. No. Sight "That you would get me to do it in-stead," Florian interrupted, " and bring him some news and help him to get out of the country." "Not at all," said Ruth, "but that I

secule, but I wont lose a point of node for 'em. No, Sir!'' "What do you think, Scott?'' said Florian to the hermit. "Isn't there some way to get the Squire out of this mud-dle?'' "Muddle, sir!" thundered the Squire "Muddle, sir!" thundered the Squire would go myself, for I know how he wishes to see me." "Oh! it is to be a night adventure,"

"oh! it is to be a hight adventure, said Florian. The fog was gone and the wind was freshening rapidly. Dullelouds obscured the sky, but the faint starlight, shining down in broken beams, showed ugly white caps playing across the black in a crescendo which sank to a whisper at the warning gesture of Scott, "You mean revolution. beg your pardon," said Florian,

"revolution." "There is but one way that I kin see,"

"Ah! but we shall not be out all night," said Ruth, " and for an hour this wind will be no stronger. But we must not delay, and I must get over to-night." " Well, wrap up and we are off." replied Scott modestly. "You! What do you know about it?" said the Squire roughly. "Why, Florian, what can any one think of a man who says that it takes as much power in Al-mighty God to knock a thing into noth-He got the boat ready, a common yacht of ordinary size, and presently they pushed off, and in an instant were scud-ding like birds over the angry bay. In feat the wind was alword too much the ing as it did to take it out of nothing? He says that and swears by it. Don't you, ding like birds over the angry bay. In fact, the wind was almost too much for "What I was thinking," said Scott, the vessel, as some wild seas, which part-the vessel, as some wild seas, which part-y drenched them, plainly showed. Sometimes the waves which broke in "this young man might go down to the Governor of the State and just settle the matter in a quiet way without much

Certainly! That ends it-a boy set

ly drenched them, plainly showed. Sometimes the waves which broke in their path found a lodging-place in the boat; and as they emerged from the chan-nel into a broad bay where the shifting winds had full play, the little craft began to heave, and between altering their course and dodging seas they were a long time in getting to their destination. It was with great satisfaction Florian sailed under the lee of a pretty island not more than a mile distant from the Canadian shore. tles a revolution." "No, no, papa," said Ruth. "He means that Florian shall bear your submis-"I'll never submit! Well, go on."

"To the governor, and may be he will accept it, and you will not have to go so far away and leave me alone." r away and leave me alone." "That's the hardest part of it—leaving

you, dear; but what can I do-what can I do?" "This is the place," said Ruth ; " w are to look for a projecting rock, a house, Scott beckoned to Florian, and they "That is, you want Scott's oratory, her

mitage, ranch, or whatever you please to call it," he replied. "Cabin is a good word, for I fancy the

view, and the hunter himself stood on the shore to welcome them in the dark-ness. When Ruth and Florian had land-ed and the bart ed and the boat was safely anchored, he ed them into a double roomed cabin, such

thin and let him stay at home while he keeps quiet?"—that would settle the hull business, I think." "I think the same," said Florian. "We'll persuade him to give me the

"In course, in course, it is a solution of the stays." "You have a nice place about here," said Florian, desiring to draw him out. "A little lonely, perhaps?" "Somewhat, but I like it," answered the man simply. "I couldn't stay in your towns now, and there isn't another

your towns now, and there isn't another place in the world I'd exchange with jist

A good deal," said Scott, reflectively in towns?

She laughed and went in. "There's your blankets," said Scott, throwing them on the floor. "Good-

INOVEMBER 23. 1898.

LEAGUE OF THE SACRED HEART ... The Welfare of Children.

GENERAL INTENTION FOR DECEMBER,

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

1898.

It is a great act of char-ty to preach the gospel to heretics and pagans, to convert sinners, to confirm the good in their virtus and lead them gradually

they'll be lookin' for me and they'll find me dead. I'll be buried thar, I trust, whar the old house stands—unless," he added playfaily, "the angels of the island will bury me quietly themselves, for I love 'em well, as they know." "You are deserving of such a burial," said Florian; "no man has ever paid such honor to nature as you have in this section. I would like to be present when they bary you." "The world doesn't come in to such funerals," Scott answered, laughing, "so to perfection ; but it is a greater char ity still to work for the welfare of chill dren. If we consider the self sacrifice required for this work, the needs of the children, and the lasting and far reaching results of all that is done for them, no work of charity can be more

noble, urgent or meritorious. To work for the welfare of children one must sacrifice even the most inno cent pleasures and advantages, leisure. recreation and the encouragement that me might take from the appreciation or applause for others, for it is a work that engages one night and day, and it must be done where few can witnes it, in the schoolroom, asylum, orphanage or reformatory. It requires unal terable patience and a love that lasts in spite of ingratitude. At times the extreme need of the young soul may excite our pity and move us to more cheerful exertion, but the very extremity of its needs, its utter helplessness and lack of rescurce only make the task of caring for it more dishearten. ing. It is such a difficult problem to awaken its first perceptions, correct its erroneous impressions and train it to correct views and pious practices, and the problem is doubly difficult when

as well as soul must be thus nur tured and developed. It would be some consolation were the results of the work immediate or tangible, but these appear only in later life and usually long after the child has lost the age of its tutelage. The care of childhood is one of the

special charges of the angels. "Their angels in heaven always see the face of My Father, who is in heaven :" and for this reason " see that you despise not one of these little ones." They are thought worthy to be the special charge of the angels, who, on their part, watch over them very jealously, and woe be to the one who looks down on them, neglects or ignores them, or who, by candalous work, deed or omission. leads one of them astray or hinders them from going even nature of Him who said: "Suffer the little ones to come unto Me." "But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged bout his neck, and that he should be

drowned in the depths of the sea." Christ loved children because He saw in those who had been regenerated by His grace the nearest approach to an image of Himself. He used them as an object lesson for us. All He could tell us about following Him and entering His kingdom He could best illus-trate by calling unto Him a little child and setting Him in the midst of them. To the questions of His disciples, "Who, thinkst thou, is the greater in the kingdom of heaven ?" He said, point-ing to the child : "Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whoso-ever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that receiveth one such little child in My no receiveth Christ's regard for children is nicely accounted for by Saint John Chrysostom, in his commentary on this text of Saint Matthew, which we give in the translation of the Marquis of Bute. 'To teach them (His disciples) to be lowly, and to be above the niceness of the world, He took the little children, and embraced them in His arms, and declared that of such is the kingdom of heaven-as also He had said above And we also if we would fain be heirs of the kingdom of heaven, let us seek with great earnestness this virtue. For this is the highest peak of philosophy to be simple and wise : this is the life of an angel. The mind of a little child is free from all the diseases of the mind : a little child keepeth no remem brance of injuries, but goeth unto such as have inflicted them, as if unto friends, and as if nothing had hap-pened. Although his mother give him stripes, yet a little child seeketh her and putteth her before all. If thou were to show him a Queen adorned with her crown, he would not prefer her before his own mother, in raiment how faded soever, and he would rather see her, albeit unkempt, than the apparel. Queen in all her glorious For his use is to account of things, whether they be his own or of others, not by the standard of poverty or riches, but by that of love only. Therefore Christ said ; 'Of such is the kingdom of heaven,' to make us do by force of will what little children do by nature This passage from Saint Chrysostom recurs frequently in the office, in the lessons of the Third Nocturn, for the Feasts of Saints, who have devoted themselves to the welfare of children. With true Christian instinct holy men and women in every age of theChurch's history have recognized that it was better to keep a soul from sin and vice, than to restore it to grace and virtue. They prized the innocence of childhood, having in most cases preserved their own, and they would have been horrified to hear the cpinion so prevalent since the days of Luther and his followers, that young souls must err and make mistakes, and fall into sin,

NOVEMBER 26 1998.

may learn from their very faults ho evil a thing sin is and how they may best avoid it and its occasions. God the Father of all man, who h

promised to aid the orphan, has i ired His servants at different tim to provide for the needs of childre and to save them from every danger destitution and perversion. Even fre a desultory reading in the lives of H saints we can recall with pleasure t sweet example of Saint Germaine, w acted as a mother to all the children her village ; the fatherly piety of Sa Jerome Emiliani, who founded so ma orphanagee, the zeal of Blessed Hipp lyte Gallantini, whom we owe t order for teaching Christian doctri principally to children, and of Bless de la Salle and Peter Fourier, who stituted so successfully their schools young people, the former for boys, latter for girls. All the great saint God have loved children ; many of founders of religious orders and c gregations have ordained that th followers should devote themselves the cause of the little ones whom Chi loved. Saint Bernard was a v apostle in founding schools for the Saint Liguori loved to go about streets gathering them together leading them to the church for insti tion ; Saint Francis de Sales used teach them Christian doctrine ; S. Francis Xavier employed them to te their parents and elders and the bring them to the church, and on t

f his missionary labors. With the same holy motives and 2 and with similar blessings from hea on their work, good men and wo have been working to save our dren and keep in them the innoc for which Christ loves them. names of Dom Bosco and John Ba de Rossi have become household w all over the Catholic world, and have come to associate with them names of men like Fat Nugent and Drumgoole. work everywhere org are at izing orphanages, asylums, refo atories, homes, schools, Sunday sch sodalities and the guild or club, latest device for keeping the y men from harm, and applying for these purposes the generous cont tions of the faithful. A refineme Christian charity has conceived organized in our own century th sociation of the Holy Childhood, w for the love of Christ as an In seeks to redeem and save chi abandoned to death by their pai and which succeeds in eliciting for holy cause the very sympathy and of Catholic children, who are on respond to appeals made to their ! for those whom Christ would

prayers chiefly he relied for the suc

as themselves. With all the industry of Ca charity for the welfare of chil there are not too many nor encugh pious associations and means for helping and saving We must consider not only their and their helplessness but thei and actual loss at the hands o and women who will not suffer th come unto Christ, simply because do not value the true value a beauty of their souls and care t for their bodies, or for the natura of their minds and hearts, ignori supernatural life which each them should live by divine grace sectarians leave no means untr pervert them ; the secularists d hem of religious knowledge, an ploy charities, so-called, schools, and politics to keep control of education. How jealous they the training of the young w judge by the laws which have l force in Germany the past quar century, and in France at many vals the past one hundred year

scott become to rooms, "as far as "Yen see," said the hermit, "as far as I kin learn, this country ain't so much against the Squire as he thinks. It's my opinion that if some friend went to the governor and said, 'Here, thar ain't no earthly use in drivin' an old man out of governor and said, 'nere, thar and the earthly use in drivin' an old man out of his senses because the British lion is roarin'; s'posin' he gives hisself up, wouldn't the government kind o' parole him and let him stay at home while he

"We'll persuade him to give me the authority to treat for him, and you will be kind enough to keep him for a few days until I return." "In course, in course; he's welcome as

'Your paw is not here, Miss, but he'll be at this moment." "You have not had much experienc

" but not for a long spell. I crammed the door to the paniry." This was quietly said, while Florian pice of fact into a short spell and got tired night soon. It's always the way, even mighty soon. It's always the way even

funerals," Scott answered, laughing, " so you needn't expect to. Hadn't we better go in now and try to win over the old "One moment, Scott. I am going to

and hunt and talk with you? It will be only for a short time, as I will soon be going off from this place." The hermit listened with patience to

man?

reservedly ; " but if you want to you kin come on conditions. You're not to talk about me to any one as long's you live; and as to your comin', remember I don't invite any one, and they can't come too

Without waiting to receive Florian's thanks for so concise and negative an in-vitation, he went hastily into the cabin. Ruth had reconciled her father to the pro-position of an embassy of peace to the governor, and from considering the woes of exile the hearty Squire had passed to the contemplation of a homely yet safe the contemplation of a homely yet safe future, and he was ready with all sorts of

future, and he was ready with all solts of advice for his young ambassador. "Don't stoop, Florian—don't yield an inch. They'll be glad enough to listen to you when they hear your message. I'd rather an older man would go; but you have the ability, and 'twill be an opening for you. You'll get acquainted with the nobs, and a slight hint that you're related A good dea ome won't do any harm.

may come of it. Revolutionists are the style of this age, and you reflect some of their glory. Mackenzie won't like it. He'll be in jail, and I'll be out; but pshaw! Why didn't he have gumption enough to hoe his own row in Canada? I did my share on this side. I'll be blest if I'll do

any more." "That's the way I look at it," Scott be-

gan. "I don't want you to look at it," snapped the Squire. "What do you know about the matter? Get correct ideas of Al-mighty God, before you dabble in poli-

"Good advice," said Florian, " if politic

"Good advice, said Florial, it points ians themselves will follow it." "Now, see here, Pen'l'ton," said the hermit bluntly, "don't you know you've made a fool of yoursel in this matter?" "Yes, of course I do. I admit it. G. "Yes, of course I do. I admit it. Ga

on, confound you! A fool wouldn't make a fool of himself talking with you! It makes me foolish just to look at you." "Sh!" cried Florian, with sudden and tragic emphasis. A death-like silence fell on the place. Ruth threw arms about

fell on the place. Ruth threw arms about her father, and the hunter blew out the candle. "I'll reconnoiter," said he, and stole Not a word was spoken until he way.

"I think all's square," he said, relight ing the candle, "but the best thing to do is to git to bed, or the next warning might have some meanin' in it. You, Miss, can have this room here, and take the candle

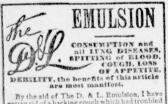
along. Your paw an' the youngster kin take the floor with a blanket." Ruth took the candle and kissed the Squire good-night with an anxious face. As she was passing into the room Florian whispered

Don't be frightened. I only did it to stop the argument." She laughed and went in.

night." And without paying any attention to their protestations, he opened the door

ask a favor of you which you must grant me. I like this solitude and I like you. Will you permit me to come here some-times and stay a week with you, and fish

this bold request. "I don't invite any one here," he said eldom." Without waiting to receive Florian's



gotten rid of a hacking cough which had troub me for over a year, and have gained consi-ably in weight. T. H. WINGHAM, C.E., Montreal.

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her duty, and the truth. Her own isks did not present themselves to her onsideration. It was this one quality hat had won for Ruth the tender love of

that had won for Futh the tender love of Linda, the regard of Pere Rougevin, and the devotion of Florian. It happened at the same time that she was well read and clever, that her com-plexion was good and her eyes large and expressive, and that she had matronly these as to a young woman's dress, came expressive, and that she had matronly ideas as to a young woman's dress, speech, and behavior. The habit of rul-ing the Squire, and looking after him had made her a responsible being. She was the mother of her own household at sixthe month of the other order and guided many a one as old as herself. Florian had reason to be troubled over the pros-pect of losing her. She loved the truth,

et of losing her. She little trouble in fol-wing it. He often smiled as he thought the what gentle but final persistence ath would push him and the whole orld aside if they stood between her and wing it.

the truth. Thinking of these things as he rowed across the bay he finally lost courage. He would not press her to a final decision that night. A little strategy and tact

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by its use.

been a mystery because of his retired life so que long. and taciturn disposition. out Florian began a minute examination of the whole place. "Why are you so inquisitive?" said Ruth. "Have yon another theory con-

cerning this man ?" "No; but I wish to find one. He is an

For to him this hunter had always

"No jout 1 wish to max one. The 18 an odd character and ought to have a his-tory, a romance--something that will give the key to his present position. Whence came he? Was he crossed in love? Did he commit a never-to-be-forgotten crime? Has he friends Had he a father, had he a mother?"

said Ruth, repeating all the delightful poem, while Florian examined and talked, and finally sat down disappointed.

"Not even a pencil-mark in these old works," he exclaimed, " nor a bit of writing anywhere, nor any indication of better days. Books on fishing and hunting; a ship like all of its class; a man of fish; smell and look and speech—poor mater-ial to collect a romance from."

"Now, as to the look," said Ruth, "I fancy there is something poetic about him. His eyes are clear, blue as the sky, well-

He has a fine head and beantiful hair, but that cap spoils or hides all." "You are thinking of his magnificent surroundings," said,Florian. "He boks well, because the image of him always carries this setting of nature. But matter rules this temple. There is no mind here." "Catter?" well, because the image of him always carries this setting of nature. But matter rules this temple. There is no mind here." "Fäther," murmured Ruth, slipping in-to her father's outstretched arms as that gentleman entered, followed by Scott. The hermit smilled on the scene till look.

to her father's outstretched arms as that gentleman entered, followed by Scott. The hermit smiled on the scene till, look-

NOT A PATENTWEDICINEThe hermit smiled on the scene dill, lookWEDICINEThe hermit smiled on the scene dill, lookIng at Florian, he seemed suddenly over-
come, and shuffled into a corner.The says.-Among the
oppricative medicines re-
sufficient is the seeme dill, lookNo at the seeme dill suddenly over-
come, and shuffled into a corner.The says.-Among the
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sufficient is the seeme dill, lookNo at the seeme dill sufficient is the seeme dill, lookNo at the seeme dill sufficient is the seeme dill, lookNo tricks, sir; 1 can't stand 'em now,
lock the the read of the set and lock seeme dillow, sin' whit meandNo tricks, sir; 1 can't stand 'em now,
lock the the read of the set and lock seeme dill of voices that but for their harmony to
ful of voices that but for their harmony to
ful of voices that but for their harmony to
matche state read to read with you.'' white read 'em now,
lock the the read of the set and lock is the head of the set and to set at both of the set and to set at both of the set at the set at both of the set at both

I mean, when I am sailing for sunny Chase's Ointment in their practice. We hand to break. You, per-hase's Ointment, and the thankfit results have need the curve says:
I mean, when I am sailing for sunny Prince, take care of her."
I mean, when I am sailing for sunny Prince, take care of her."
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I mean, when I am sailing for sunny Prince, take care of her."
I mean, when I am sailing for sunny Prince, take care of her."
I mean, when I am sailing for sunny Prince, take care of her."
I had my ambitions," said Scott, "but a breath blasts those foolish things.
I had a few hearts bound to mine kind o' that a faw hearts bound to mine kind o' thead as many as you, but I had enough, I reek head of mine is now with two governments after it. You'll come with me?
I had may any any and thow governments after it. You'll stay here with Plorian and go to France on your bridal tour.
"How did you happen to get a liking prince on your bridal tour."

mighty soon. It's always the way, even here, I notice, though you don't get tired so quick, nor you don't stay that way long. When I get all out of sorts, be it night or day, I walk out on this island, and that's enough for me: I'm quieted right off, an' me and everything in the world seems to suit one to tother. I look at them stars a shinin' an' a-twinklin' so easy and careless up thar, an' then see 'em looking the same in the water, with a little tremble.'' and was gone. "A nice fellow, but glum," were the Squire's last word as he glided into the bass of an all-night snore. Florian himself was already asleep, and his dreams were very beautiful when the moon looked in through the little window of the

little tremble." Florian had waked the hermit into a tooked in through the fille window of the cabin and shone on his upturned face. It seemed to him that a sublime figure stood beside him. It was an angel, before whose radiance the moon grew dim, and his broad wings stretched from horizon to besize a long from the build of the strength of the quiet enthusiasm, which showed itself only in the quantity of his words; for as only in the quantity of his words; for as to animation of gesture, or look, there was none. He thought it a fair opportunity to put a few leading questions. "I do not wonder at such feelings," he said, "for I bave often thought that such a life would be a second paradise." "It is, it is," interrupted Scott, earnest-ly. "I declare to you I never knew what happiness really was till I lit on this place." his face rested a smile so heavenly that Florian stretched out his hands to invite his embrace. The angel stooped and kissed him; he felt the cold lips and the check on his own, and at once felt all his glory departing. With a cry of sorrow h

All was stillness around him, awoke. " But its disadvantages are so many," and the moon was smiling through the continued the youth, " and loneliness is the first. Then when sickness overtakes you, or feebleness, the comforts of com-panionship, and particularly of religion, window. 'A dream worthy of the place," said

Florian.

Florian. "I'm going to see the island at two o'clock of the morning." He jumped up and was preparing to go out when a low moan methis ear. It was smothered and distant, yet the agony was so exquisite that a sudden tremor of fear sized him. He tried to locate it, but in are wanting." "Well, about religion I can't say seized him. He tried to locate it, but in vain, and hurried out into the open air. The moaning never ceased for a moment, and the anguish was so keen that Florian ran hither and thither, but no trace of the cause could be found. The huge boulder on which the cabin stood was searched on all sides. Away from it the moans grew fainter, yet around it they seemed far off and smothered, and he continued the search until they died away entirely. The charm of the night was far beyond

the praise of words, so weird, so unreal, so supernatural was every tint that the moon's delicate brush laid on the canvas. For an hour he sat on a bench that over-looked the river. He heard a noise be-low him at the river's edge directly under the boulder. Taking the shelter of a bush that grew there, he looked down to see the hermit quietly standing there with his eyes turned to the sky. He was weeping, and his face was pale. Florian drew back and fled softly to the house. He had no wish to play the spy, however great his curiosity, and as he lay down his heart was full of a great pity for this lonely man.

> which is attributed more to inexperience than to malice, in order that they

well they succeed we n ay see firstate to which Italy has fallen present day. How universal strive to apply their irreligious we know from our own experien common schools in which God is acknowledged, but in which no ious principles can be taught. We must not dwell on the zer

enemies of the true welfare of c merely to take alarm, or to n the evil results of their work, be disheartened from our end resist and counteract it. On trary, their zeal in an evi should only make us redouble ergies in Christ's cause. We plead ignorance of the needs dren, nor hold aloof from the v cause we cannot adapt our na our manners to theirs. We least try to do so, and fort though we may never take at part in laboring for them, we must do our share by praying devoted men and women, wh the sanctuary, cloister or stil world, who are giving their this holy work, and by cont generously according to our n the institutions in which child maintained, and particularly parochial schools in which being educated in the way of

We need not remind our H and Associates that in Dece keep the birthday of Christ o It is fitting that we commem Feast of Christmas by showing and concern in a practical m the young souls who most h know the Christ Child and wh greatest in His kingdom.

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TO BE CONTINUED.

may learn from their very faults how evil a thing sin is and how they may best avoid it and its occasions. God the Father of all man, who has

promised to aid the orphan, has in-spired His servants at different times to provide for the needs of children and to save them from every danger of destitution and perversion. Even from a desultory reading in the lives of His saints we can recall with pleasure the sweet example of Saint Germaine, who acted as a mother to all the children in her village ; the fatherly piety of Saint Jerome Emiliani, who founded so many orphanages, the zeal of Blessed Hippo-lyte Gallantini, whom we owe the order for teaching Christian doctrine principally to children, and of Blessed de la Salle and Peter Fourier, who in-stituted so successfully their schools for young people, the former for boys, the latter for girls. All the great saints of God have loved children ; many of the founders of religious orders and congregations have ordained that their followers should devote themselves to the cause of the little ones whom Christ loved. Saint Bernard was a very apostle in founding schools for them. Saint Liguori loved to go about the streets gathering them together and leading them to the church for instruc tion ; Saint Francis de Sales used to

the young souls who most help us to know the Christ Child and who are the greatest in His kingdom.

A REMARKABLE DOCUMENT. Courageous Protest Against the Res-

toration of the Act of Supremacy. Taken from the "Highgate Catholic," London. September, 1807, by the Australasian Cath-olic Record.

We reproduce, for the benefit of our read-rs, a speech which was delivered in the

We reproduce, for the benefit of our road-ers, a speech which was delivered in the House of Lords by Archbishop Heah of York, against the Restoration of the Spiritual Su premacy to Qaeen Elizabeth in 1558. It is taken from the Parliamentary History of England, and in its quaint and concise dic-tion embodies four most conclusive argu-ments against that act of obsequiousness and folly. The Bill, which was introduced into the Lords in February. 1558 met with most strem.

ments against that act of obsequiousness and folly. The Bill, which was introduced into the Lords in February, 1558, met with most strea-uous oppositon from the Bishop. It provided that the right of "visiting the clergy and correcting all kinds of error, heresy, and schism, with other abuses and disorders should be for ever vested in the im-perial crown of England, and that all eccles-instical persons and magistrates who re-ceived pensions from the Exchequer, such as should take any degree in universities : wards that were to such ther liveries, and be invested in their estates, and such as were to be ad-mitted into the queen's service, should take an oath to acknowledge the queen to be supreme governor of her kingdoms, of all cances as well spiritual as civil." The Bill, of course, aimed at the abolition of the Papal Supremacy, for it distinctly en-ated, are by this act wholly excluded the priv-ilege of taking cognizance of any cause with in the dominions of the queen." But it was not allowed to pass without the following vigorous protest from Archbishop Heath, who, together with eight other Bishops, was afterwards deprived of his See tor non com-pliance. My Lord's all.

THE CATHOLIC RECORD

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assent and Confirmation of the See Apostolic.
bill appear right well, by calling the act of a supervise of the Section of the Section

LATE FOR BREAKFAST.

A certain member of Parliament when in London boards at a lodging-house, the landlady of which belongs to a Church near Trafalgar Square, and is very punctual in her attendance at morning services. For this reason she insists that her

DECIALTY of boarders must be down early for break fast on Sunday morning. The M. P., Spe MEM however, one Sunday came down late. "You are in time this morning, sir,"

said the woman gently, but rather reprovingly.

make "No, madam ! I spent a half hour on my knees this morning-" "That is very praiseworthy of you," We

she said, smiling graciously. -" Hunting for a collar button that rolled upon the floor and under the

chest of drawers," he concluded.

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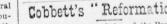


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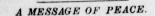
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is important the London, Saturday, November 26, 1898

SUBSCRIBE NOW.

The CATHOLIC RECORD will be given to new subscribers free to 1st January. They will also be supplied with the RECORD of the 19th inst., which contains the beginning of a very interesting story, "Solitary Island." The author is that charming writer Father John Talbot Smith. It will be remembered that a story from his pen, entitled "A Woman of Culture," appeared in the CATHOLIC RECORD some years ago. Those intending to subscribe may give their names to the travelling agents, or send direct to this office.



Cardinal Vaughan, Archbishop of Westminster, in a circular addressed to the clergy of the Archdiocese, expresses a fervent hope that peace may be preserved between Great Britain and France, for the reason that no one can measure the extent or gravity of the calamity which would befail Christendom and the salvation of souls were war to break out between these two countries. This highly Christian sentiment is very far from the sentiment expressed from many Protestant pulpits, and even by several synods and presbyteries, expressing the hope that the present complications may result in war, so that Protestantism may have an opportunity to extend its influence by the power of arms. It was by force of arms that Mahometanism was so widely spread in Eastern countries, and these synods hope to see Protestantism extended by the same means.

BISHOP DOANE ON DIVORCE.

Bishop Doane of the Protestant Episcopal Church of the United States has issued an address to his clergy (diocese of Albany, N. Y.), wherein he declares that the action of the recent Protestant Episcopal Church Convention, held in Washington, in reference to divorce, has not been generally understood by the public. He says the existing canon of the Church divorced because of adultery, is a held by the State or by other religious bodies. Nevertheless Bishop Doane

sions whether it would not be more desirable to restore Protestant Christianity to the New England and some of the Southern States, than to confuse Churchmen pretend to derive the supthe minds of Norwegian and Swedish posed Apostolicity of their establish-Lutherans by introducing among them ment. We propose to speak merely of the contradictory doctrines of the Bapthe matter of his discourse, and not of tists, Methodists, Congregationalists the insulting language in which it is and other American sects.

couched.

A QUEER COMBINATION.

A curious agglomeration of sectaries ssisted at the consecration of the Church of the Saviour at Jerusalem, when it was opened by the Emperor William. The Bishop of Salisbury, England, represented Anglicanism, and the Nestorians, Eutychians, Monophysites, Monothelites, and other Eastern heretics had their representatives present also, as well as the Oriental Orthodox Church. The Catholic Church was the only one in the city which was not represented. The reason for this

is clear. The Catholic Church, being the one true Church of Christ, could not give its sanction to the consecration of a Church for the teaching of un Christian doctrines. Sects teaching all varieties of error could do this, and so we are not at all surprised to find Anglicanism fraternizing with the error of ancient heresies which the Church of England itself condemns. Nestorianism denies the hypostatic union of Christ's humanity and divinity, thus sapping the ground of man's redemp tion. The other sects named wander into other errors diametrically opposed to those of the Nestorians, but they can all fraternize for the consecration of a new church which will teach doctrines irreconcilable with their own. We cannot imagine a more conclusive proof than this that the Catholic Church alone teaches the truth of Christ con

sistently and uncompromisingly. HIGH AND LOW-CHURCHISM.

The Rev. H. C. Dixon of Ottawa preached in St. John's church of that city on the 10th inst., on "Jesus Weeping over Jerusalem." The sermon was partly moral, inculcating love for Christ, who so loved the world as to die on the cross for sinners, and thus to redeem mankind.

The principal purpose of the preacher was, however, found in the latter part of his discourse, in which he wailed over the doctrines which are being taught by Ritualistic clergyman

of the Church of England even in the city of Ottawa. He informed his congregation that the objectionable teach ing is not inculcated in his (St. John's) Church, but in those of High Church clergymen. "This teaching," he said. "is not English, but Roman." Notwithstanding that we may pre-

sume that this reverend gentleman has had some kind of a theological training, it is evident he has a very confused conception of the nature of which permits persons who have been the doctrines taught by Christ to His Apostles, commanding them to teach higher standard than is ordinarily the same to all nations. These doctrines were not national : they were either English nor Roman - they were

We will not speak of Mr. Dixon's regarding the Beal Presence of Christ coorishness and incivility in using in the Lord's Supper should be left to nicknames when referring to the Cath- the individual conscience, while the olic Church, from which even Low Calvinistic form of administering it with ordinary bread should be adopted in order to ensure an outward uniformity in the public worship. The king of Prussia was declared to

companied the Emperor and Empress to

Palestine, though they sent their re-

presentatives. Thus they thwarted

the Emperor's design to proclaim pub

their headship over the churches of

will not be, therefore, the Pope of

Lutheranism, but only what he was be-

AN ABORTIVE CRUSADE.

the Ritualists of England is not meet-

ing with that amount of success which

was hoped for by the Low Church party

generally. From the pulpit and in the

press which is favorable to Low Church.

ism, much encouragement was given to

Mr. John Kensit's crusade against

be the Chief Bishop of the Church thus constituted, but the Lutheran Churches of the other German States never re-Mr. Dixon is evidently not aware of cognized the king's headship, and even everything which is contained in the when the king became Emperor of the prayer book to which he professes to entire German Confederacy, the headcling so tenaciously. In the order for ship of the local Churches was not the visitation of the sick we find : granted to him. His recent move was

"Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the priest shall absolve him (if he humbly and heartily desire it) after this are t" to acquire this authority over all the German Lutheran Churches, which number over a score, and he actually ire it) after this sort. Here follows the form of absolution communicated his project to the highest dignitaries of the Churches of the other

in the same words as are used by Cath-German States, but met with a rebuff, lic priests in giving absolution. It appears, then, that the doctrine of the so that for the present, at least, it will not be carried out. He was informed Confessional is found in the prayer. book by which Mr. Dixon professes to by the Grand Duke of Baden, speaking stand, and it is he, and not his Ritualfor the other Protestant princes of Germany, that none of them will yield istic colleagues, who has abandoned his to the Emperor's wishes : and, further, English standard of faith.

Mr. Dixon states that "there are in it was that they might not be compelled England no less than 5,000 (Anglican) that none of the Protestant Princes ac churches in which Mass is celebrated. The actual number of parish churches in England which are "more or less Ritualistic " is stated by Dr. Taylor, Archdeacon of Liverpool, to be licly that the Princes gave up to him 8,183, or more than one-half of the total number of parishes. The Archtheir respective States. The Kaiser deacon adds that the Bishops and clergy who are connected with the Ritualistic movement probably number 12,000, being about one-half. When fore, the recognized head of the Prusit is borne in mind that the rest of the sian Evangelical Church. clergy are not all Low Church adherents, but that many belong to the Erastian and Latitudinarian or Broad Church parties, it will be seen that the stand taken by the Rev. Mr. Dixon, that we must look to English teaching as the standard of Christian truth, is a very precarious stand for his ultra Low-

Churchism. We do not by any means take posihim in the beginning, for it was hoped ion in the ranks of English or Canathat, as argument had been unsuccess dian Ritualists, for we are aware that ful in repressing High Churchism, Christ has established but one true violence might succeed. In the matter Church, which is the Catholic Church, acknowledging the Pope as its supreme head, and St. Peter's successor. We are aware also that the ministers of the Church of England have no valid order of priesthood, and that, therefore, the so-called Mass which they profess to celebrate is but a sham and a fallacy. We sincerely hope, however, that the glimmer of light which has revealed itself to so many of the Church of England clergy, showing them that many of the doctrines which Protestantism rejected in its begin. nings were truly Christ's teaching, will be for them a means whereby they may soon be able to recognize the truth of the Catholic Church in all its glory and splendor, and that thus they

been led astray. The Rev. Mr. Dixon's sermon will not turn back the cataract. It will the Kensit movement was in prcserve merely to show the inextricable gress, and expressed approval of the

may be at last led to return to the true

fold of Christ from which they have

lawlessness, anarchy, and self will. The people are at length alarmed, and hav-ing looked in vain to the authorities for referess, are beginning to take the law into their own hands. Disturbances had taken place in London and elsewhere, and the mat-lament. The chief members of the Govern-motyment as the action of only a few ex-treme men whose zeal had slipped into a few irregularities. Either they are very ignor-ant of the real state of the case, or they have a different standard with which to measure fitualism from that used by the great bulk of the people. Parliament dealt drastically with the Church in the 17th century, and it should do so if the Mineth is to retain its na-tional character."

It certainly required no small amount of cheek and self conceit for this venerable gentleman to speak not only of the government of the day, but of the whole Episcopate of his own Church, with the single exception, we presume, of his own Bishop, as ignoramuses.

The Archdeacon was very careful not to, mention distinctly that there had been disturbances in Liverpool itself, as well as in London churches, yet no further back than the previous Sunday, one of the disgraceful scenes, of which he practically approved, had to yield to undue pressure on this point taken place in St. Thomas' church in his own city, and on the very day when he delivered this violent address a similar disturbance occurred in St. Catharine's church, Liverpool, which was participated in by a crowd of four thousand people who hustled and ill. treated with fists and sticks two clergy. men, one of whom was the rector of the church, whose hat was battered, and nose made to bleed by the violence with which he was treated till he made his escape in a cab.

Archdeacon Taylor must have been acquainted with the facts of the previ ous Sunday, and was probably aware that they were being repeated at the very moment when he was expressing hisapprobation of such proceedings, and declaiming against the "lawlessness and anarchy" of the Ritualistic clergy, as if the Evangelical disturbers of public worship were the most lawabiding people in the world, and their disgraceful proceedings most praise worthy, and an acceptable mode of sanctifying the Lord's Day !

of argument, the Ritualists had un-It will be some satisfaction to the doubtedly the best of it. for they could much abused Ritualists that Mr. Kenprove that while symbolical ceremonies sit's great plot, which was intended to are suited to impress religious truth have been the sensation of the age in upon the human mind, they have also the history of the English Church, has the approbation of Almighty God, Who turned out to be a tempest in a tea pot, ordered them to be used under the Old and nothing more.

Law, and of Christ, who freqently em-Even the London Daily Chronicle ployed symbolism in order that His which has hitherto been friendly to miraculous works might make more Mr. Kensit, the chief plotter, and which encouraged the anti-Ritualistic Archdeacon Taylor of Liverpool was demonstrations, has recently expressed one of the most strenuous supporters of its disgust that a seller of obscene the simultaneous anti Ritualistic debooks should be the leader of a great monstration which was attempted to be religious crusade. It takes this stand organized by Mr. Kensit. He did not. in consequence of Mr. Labouchere's indeed, openly express adhesion to the expose of Mr. Kensit in his journal, plan of creating disturbances all over the London Truth, and says that Mr. the kingdom on one appointed Sunday, Labouchere, at all events, is not "a but from the pulpit of St. Andrew's Jesuit in disguise," as the Bishop of Church, Liverpool, he denounced the Liverpool declared many of the Angli-Ritualists Sunday after Sunday while

can clergy to be. The Daily Chronicle says that if Mr. Labouchere's charges are true, Mr. Kensit is not a fit person to act th part of a religious reformer ; but if they are not true, Mr. Kensit should sue Mr. Labouchere for libel, and he would "be sure to get damages ample enough to secure him a modest fortune.

the Anglican ministry a continuation of the Catholic priesthood, properly ordained by bishops who obtained their Apostolic succession through valid orders received by consecration at the hands of Catholic Bishops.

MOVEMBER S, 100.

The discovery of the Citheroe altarstone is a new and irrefragable proof of the falsity of all such pretences, and a new justification of Pope Leo XIII.'s pronouncement of the invalidity of Auglican orders.

It was the custom of the English Re. formers to destroy the altars of the churches when they appropriated them to Anglican uses. In 1550, on 24th Nov., an order of Council was issued to Bishop Ridley of London to have all altars taken down from the churches. and tables substituted for them. At the same time it was decreed that discreet preachers should be sent to explain to the people why altars should not be allowed to remain in the churches, in order that their removal might not be opposed with violence.

The stone altars were everywhere removed, and the slabs were either broken or placed in the pavements, as in the Citherce case, or were put to some other disrespectful use. An altar is essentially for sacrifice, and a table for a feast. Thus it was indicated that the Church of England has no use for a sacrificing priesthood, and Pope Leo decided very properly that it does not possess such a priesthood. The puzzle is that there are still some Anglican clergy who think, or pretend to think, that Anglicanism does possess a priesthood. The discovery at Citheroe may open the eyes of some Anglicans to the fact that the Church of England has no

more Apostolic succession than such other sects as Baptists, Congregation. alists, Methodists and Presbyterians. THE POPE'S FINANCIAL CON-

DITION.

The Italian Government recently turned into the Public Treasury the sum of 13,200,000 francs, due to the Holy Father Pope Leo XIII. under the law of 1871, whereby 2,640,000 francs were to be given annually to the Pope for his support ; all the sources of revenue to the Holy Father having been seized upon by the Government when it took possession of Rome in September, 1870.

The law provides that if the sum be not drawn, it shall be put to the credit of the Treasury after the lapse of every five years, and as the Holy Father has never drawn a soldo of the amount thus allotted to him, every five years the Italian Government has the accumulation to add to its assets. In this way, the Italian Government has appropriated the total of about 70,000,000 francs since it took final possession of the States of the Church and the city of Rome.

The Pope's pension is not regarded by the Government as a debt or a compensation for having taken possession of all the property of the Church, the Government maintaining that there is nothing actually due to the Holy

CHRISTIAN EDU The Holy Scriptures

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MOVEMBER 26, 100.

so, that is, by legal enactm as long as the States of t were ruled by the Popes, th derived therefrom sufficed the Papal dignity, and to e to administer the affairs of so that there was not any re tion of Peter's pence from But now that all the tempor of the Pope has been taken Holy Father has absolutely except what the faithful ously send him. For this greatly to be desired that system of Peter's pence s tablished, and no doubt the case unless the indepen Pope be again established to him;the temporal power

iently large territory.

OWING TO THE recent D. Shoff, Licence Inspect Middlesex, it will devol Oatario Government to aj cessor to that gentlem those who might be elig position, Mr. L. C. McInt ish, West Williams, h doubt, the strongest clai been always held in high n ability, and was a candiliamentary honors short federation. He has been Reformer, and has given and money in advocacy of cause, and has contribu ward the successes of the in that riding. He is Licence Commissioner for and well acquainted with the License Inspector's of

There are but few Cat the License Inspectors of as Mr. L. C. McIntvre is qualified for the position ment is expected

VERY TRU.

We are very fond of h Spaniards as barbarous patronize and encourag but our so called Anglo Sa will follow a poor fox w hounds all day long, an death without remorse. only kill poor Reynard, b lessly endanger their of those of their high met well. Now we are no lov agers of bull fights, but that when the Anglo Say points the finger of scor fighting Spaniards he is verbial pot when it calls kettle black. - Sacred I

SPIRITUAL L

The prosperity of th pends upon the intensity ual life of its members. declines, apostasies, so sies, schisms, and all oth ilv arise, like maggots The Universal carcass. defectible, by the corpor of the Holy Spirit, but in local Churches may cease fault, to be partakers life, and then they branches, fit only for the speedily fall away fro ine--Church Progress.

was the leader of those who sought to make the Protestant Episcopal canon more stringent by not allowing the clergy of the Church to celebrate the re-marriage of divorced persons at all. This was voted down by the Convention, so that, as in the Canadian Anglican Church, divorced persons for land? this one cause may be re-married by

the clergy. It is true that in other Protestant sects there is greater latitude allowed, but the Catholic Church is still the only one which adheres to the law as laid down by Christ : " What God hath joined together, let no man put asunder."

It is worthy of remark that the overzealous Protestant Mission Boards of the United States are not satisfied with the determination they have arrived at to send their missionaries to Cuba, Porto Rico and the Philippine islands, where the gospel has been preached already by zealous Catholic priests, and the natives are already Christians, with the exception of a small percentage of the Filippinos who are still Pagans or Mahometans, but the American Board of Foreign Missions has recently determined to start a propaganda in Norway and Sweden, where the people revel in a knowledge of the pure gospel of Lutheranism. Lutheran papers of the United States are indignant at the slur thus implied upon Lutheran teaching, which they maintain to be the purest form of Protestantism, and they are reminding the Mission Board that there are many among the Catholics. They are very pertinently asking the Board of Mis- Churchmen." States in which Christianity has almost

divine, and Catholic or universal, be cause they were the same for all coun tries. Why, then, should a Christian doctrine be stigmatized as Roman, as if it were essentially wrong because it is taught in Rome, or that it is necessarily right if it be taught in Eng-

Over eighteen centuries ago St. Paul praised the "Romans" and gave thanks to God because their faith was "spoker of in the whole world." (Rom. i. 8. There is, therefore, nothing worthy of reproach in that an Ottawa Church should teach the faith of the Romans, and Mr. Dixon's language is simply

A NEW MISSION FIELD.

an absurd appeal to English pride and prejudice not to accept even the truth when it comes from the "Romans." Where in Holy Scripture will the rev. gentleman find that England is the centre of the true Catholic faith and of Christian Unity? If no text to this effect is to be found, he is guilty of gross inconsistency in maintaining that it is to England alone that we are to look for true Christian teaching, for even the Church of England's articles of faith, to which he professes to adhere, and by which he declares posit-

ively that he "will stand," warn us not to accept any article of faith which cannot "be proved by Holy Scripture." Yet Mr. Dixon's whole tirade against Ritualism is based upon the assumption that true Christianity is to be found only in the Church established by English law ! Thus he says :

"I am prepared to stand by the (Church of England) prayer-book, not part of the book, but the whole of the prayer book, and there cannot be found in it any of the Con-fessional or other Romish doctrines."

confusion in which Anglicanism is in volved between High and Low Churchism and other isms, and, in the absence of any authority to pronounce upon these conflicting views, the Babel must continue until it results probably in the disruption of the Church, or until the various parties find other affinities more congenial to their divergent views.

POPE OF LUTHERANISM.

It appears that it was no mere matter of imagination that one of the objects intended to be attained by the Emperor William of Germany on the occasion of his visit to the Holy Land, was that he might be proclaimed in that sacred spot the Summus Episco. pus or Chief Bishop of all the Protestant Churches of Germany. The Latin title was selected to be his designation, on account of its resemblance to the title Summus Pontifex, applied to the Pope, and the purpose was to make the Emperor as decisively the Supreme Head and ruler of the Protestant, or at least the Lutheran and Calvinistic Churches, as the Pope is of the Catholic Church, spread throughout all the nations.

The Established Church of Prussia, called the Evangelical Church, was formed, as it now exists, by the union of the Lutherans and Calvinists into one body in 1817, notwithstanding the serious doctrinal differences which had

hitherto kept them asunder, as they adhered with more or less tenacity to the distinctive doctrines of their respective founders from whom they derived their names. These doctrines

to suppress Ritualism, appealing even to the zeal displayed one hundred years ago by Englishmen to keep down Romanism, and exhorting his congregation to show equal zeal in suppress ing Ritualism now. He undoubtedly referred to the socalled "No Popery riots" of June 2-

doption of the most vigorou

impression on the people.

9th, 1780, when Lord George Gordon assembled from forty to eighty thousand persons in St. George's Fields, London, to carry a petition to Parlia-

ment for the repeal of certain Acts which relieved Catholics from some of the persecutions to which they had been subjected under the most savage penal code ever invented for the purpose of destroying all liberty of conscience. The mob pillaged, burned and tore down the houses of Catholics, and Catholic churches, and afterward

being in favor of extending liberty of religious worship or any degree of leniency toward their Catholic-fellowcitizens. On this occasion the rioters even attacked the four principal prisons of London with battering rams and fire in order that they might be joined by the rabble thus let loose, and at the same time to free numbers of

their fellow-rioters who had been arrested for disturbing the peace. Archdeacon Taylor said in one of

his anti-Ritualistic discourses on July 24th that

"This movement has attained such alarm-ing proportions that it must be suppressed by some means, or it would triumph wholly. Ritualism is simply Romanism without the name in the National Church. Its success means the reversal of the Reformation. Its spread has been such that the Reformation is undone, and the Roman Mass reserved to a large extent in the Church of Cranmer, Ridley and Latimer. Most of the Bishops are supposed to be in favor of the movement, or at least not opposed to it; while among and the supposed to be in favor of the supposed to be in favor supposed to it; while among or at least not opposed to it; while among " This movement has attained such alarm were compromised when the union took place, with the agreement that the place, with the agreement that the or at least not opposed to it; while among very substantial difference of belief the parochial clergy there is a reign of

There is no likelihood that Mr. Kensit will act on this very sensible suggestion, and the reason why is readily divined.

> Mr. Kensit is somewhat of a "Sim Tappertit."

AN INSTRUCTIVE DISCOVERY.

An interesting discovery has been and if Pope Leo XIII, were to accept made in the St. Mary's parish church the pension it would be difficult or of Citheroe, England, which was one of the churches appropriated to the afterward to reject it.

new religion when Anglicanism was introduced as the State Church. A large slab has been found in the pavement on which there are still three of drawn the money leaves him without the five crosses visible which were cut into it for the purpose of consecrating it as an altar stone, and as the stone is a large one, it was undoubtedly, originally, the altar stone of the main altar in the church, but was degraded to a place in the pavement when the altars of the churches were thrown down.

Mr. W. S. Weeks, a correspondent many Anglicans of the present day desire to make it appear that Anglicanism, when instituted, did not purpose to change the doctrines of the Catholic Church, but only to free the Pope. Nevertheless, it was continued Church from the Pope's usurped supre- down to the year 1584, when it was macy, and that the Church of England | abolished by Henry VIII , who likewise is thus the same Catholic Church which abolished the supremacy of the Pope existed in pre-Reformation times, and as far as it was possible for him to do

Father, as he is to be regarded as a vanquished Prince to whom the victor owes nothing. The State simply regards the pension in the light of a grant for the support of a dethroned Prince to whom it succeeds, and for whose support it makes a sufficiently generous provision. The Holy Father has never accepted this money, because it has been considered that to do so would be an acknowledgment that all claims to the independence of the Holy See were thus relinquished, and that it accepted the situation of subserviency to the usurping civil power :

morally impossible for his successors The Pope has simply treated the law of guarantees as if it had never been nassed : but the fact that he has not any revenue whatsoever, and this is what makes it necessary that he should receive donations from the Catholic world. These donations are usually called Peter's pence, being contributed by Catholics throughout the world for

the support of St. Peter's See. Peter's pence is of very early institution, having been given as early as the year 725 by Ina King of the West Saxons and being called by that name because it was collected at Mass on one of the days set apart by the Church in honor of St. Peter, namely, August 1. But this appears to have been given for the Rome, and not for the support of the maintenance of the English College at

and " psalms, hymns an which the Gregorian worthiest vehicle, are pressions of his predom These, then, are the l truly Christi -Church Progress. UNNATURAL R There never has be never will be, a memb race living on this pla mere nature. Neither existed, or can there en religion." Man was supernatural order, a

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The supernatural natural order. It i refuse to submit to the and His Holy Church, the sacred priesthood not even recognize their natural superior social, intellectual, en

of the Citheroe Times. writes to that journal in reference to the discovery, and makes mention of the fact that

of other people who were suspected of

so, that is, by legal enactments. But mic orders, and pay them the reveras long as the States of the Church were ruled by the Popes, the revenues derived therefrom sufficed to maintain the Papal dignity, and to enable them to administer the affairs of the Church. so that there was not any regular donation of Peter's pence from any nation. But now that all the temporal territory of the Pope has been taken away, the Holy Father has absolutely no revenue except what the faithful spontane. ously send him. For this reason it is greatly to be desired that a regular system of Peter's pence should be established, and no doubt this will be the case unless the independence of the Pope be again established by restoring to him;the temporal power over a sufficiently large territory.

OWING TO THE recent death of Mr. D. Shoff, Licence Inspector for North Middlesex. it will devolve upon the Oatario Government to appoint a successor to that gentlemen. Among those who might be eligible for the position, Mr. L. C. McIntyre of Bornish, West Williams, has, without doubt, the strongest claim. He has been always held in high repute for his ability, and was a candidate for Parliamentary honors shortly after Confederation. He has been a life-long Reformer, and has given much time and money in advocacy of the Reform cause, and has contributed much toward the successes of the Reform party in that riding. He is at present Licence Commissioner for the Riding, and well acquainted with the duties of the License Inspector's office.

There are but few Catholics among the License Inspectors of Ontario, and as Mr. L. C. McIntyre is so eminently qualified for the position his appointment is expected

VERY TRUE.

We are very fond of holding up the Spaniards as barbarous because they patronize and encourage bull fights, but our so called Anglo Saxon brethren will follow a poor fox with horse and hounds all day long, and do him to death without remorse. And they not only kill poor Reynard, but they need endanger their own lives and lessly those of their high mettled steeds as Now we are no lovers or encour well. agers of bull fights, but it seems to us that when the Anglo Sayon fox hunter points the finger of scorn at the bullfighting Spaniards he is like the pro verbial pot when it calls the proverbial kettle black. - Sacred Heart Review.

SPIRITUAL LIFE.

The prosperity of the Church de pends upon the intensity of the spiritual life of its members. Where this declines, apostasies, scandals, heresies, schisms, and all other ills, speedily arise, like maggots in a decaying The Universal Church is incarcass. defectible, by the corporate indwelling of the Holy Spirit, but individuals and local Churches may cease, by their own fault, to be partakers of that Divine life, and then they become dead branches, fit only for the burning and speedily fall away from the Llving ine--Church Progress.

CHRISTIAN EDUCATION.

ly in confronting such an evil and wisely in following Bishop Potter's lead to repel it."—American Messenger beasts put to shame the man who claims that he is "just as good as anybody else " and fails to observe the proprieof the Sacred Heart. ties of his state of life and fulfil its Such a person is as much an dutie anarchist as was the murderer of the Rev. Lyman Abbot has now a for Empress Elizabeth ; he is simply an inmidable rival in the Rev. Minot Sav-age, who is styled pastor of the Church of the Messiah. While Mr. Abbott is consistent anarchist, or an anarchi without the courage of his convictions.

CONVERSIONS IN ENGLAND.

-Church Progress.

The faint hearted who feared, and and denied that the Bible had any the bitter ones who hoped, that Pope claim whatever to be so described. He declared it to be "a book full of errors Leo's Encyclical against the validity of Anglican Orders would check the and inconsistencies, and that it would movement on the part of members of be impeaching the character of God to the Establishment into the Catholic fold, call the work His word." Colonel Inshould note the effect of that memor gersoll could not go a step farther than able document upon the minds of the this. But here is the puzzle. How can a man have a church named after English people, ever since its issuance the Messiah or claim to be a represent. Despite the affected indifference of the flippant, and the plausible argument ative of Christianity if he deny the of many prominent Englishmen, Mr. Gladston among the number, against What does Mr. Savage and his like represent anyhow? Is it not mere the powerful arraignment of the Holy represent anyhow? Father, his Encyclical has had the redestruction and a relapse into moral sult of doubling the conversions from Anglicanism. In the Diocese of West chaos? times when so-called Protestants get minster alone, since the publication of the decision which swept away for the only foundation of what they call good and all the Anglican claims, the their number of converts has risen to be-Standard and Times. ween ten and twelve thousand an nually. At this rate it is easy to fore cast the religious faith of the English people in the not remote future. - Bos

DOGMA WITHOUT AUTHORITY.

The dissensions in the Anglican body have gone further in England than here. The members of the Church established in that country have appealed to the people, and to the press from the doctrines, decisions and prac tices of their bishops and priests, and are forcing their highest spiritual authorities to come out clearly as to what they believe and what they deny about the Sacraments of the Holy

Eucharist, Penance and Matrimony prayers for the dead, the invocation of saints, the use of images and of cere monies. As usual the bishops and ministers are of different minds, and in due order, Her Majesty, or Parlia ment should decide the dispute, though the Times and other newspapers, with the usual arrogance of great news papers, seem willing to forestall their action. No matter who should decide the points at issue, the Church of Eng. has at last reached the stage in land which it must make dogmas, but what will that avail without divine authority

cience ?- Messenger of the Sacred Heart.

TWO KINDS OF PAGANISM.

to impose them on reason and con

The literal meaning of the words paganism" and "heathenism," is backwoodsism." There are two inds of Paganism.

One kind of Paganism is the sectar anism of the nations that fell away from the Catholic religion in prehis toric times. This is also called Gentilism. As the Gentiles fell away by a gradual corruption of the deposit of Divine tradition, and a gradual alien. ation from the fellowship of the serv ants of God, instead of by a deliberate secession from the primeval Church, they usually retain nearly all the elements and principles of natural and supernatural religion in a perverted form. But the other kind of f Pagan ism, usually called in these days infidelity (since it is the most extreme form of unfaithfulness to God and right reason and the universal tradition of the race), explicitly rejects, in most cases, all religion and all order, natural as well as supernatural. It represents, therefore, the lowest degradation that the mind of man has even undergone in any age or land. Both kinds of Paganism are ana chronisms. There is no man so fail "behind the times " as the infidel.-There is no man so far Church Progress.

THE CATHOLIC RECORD

THE LAST ABBOT OF WESTMIN- propagating Catholicity. He believed STER.

BY THE VERY REV. F. FELIX, O. S. B.

It is related that the illustrious John Fecknam, the last Abbot of Westminster, was engaged in planting elm-trees when he was handed the message which, by an Act of Parliament, dis solved his monastery and exiled the monks. The bearer remarked, with a satisfied with demolishing the Bible significant smile, that he had planted

piecemeal, Mr. Savage destroys its value at one fell swoop. Last Sunday he preached on "The Word of God," se trees in vain ; for neither he nor his monks would enjoy them. "Not in vain," answered the saintly Abbot. 'Those who come after me may, perhaps, be scholars and lovers of retirement ; and whilst walking under the shade of these trees they may sometimes think of the olden religion of England and the last Abbot of this place." And he went on with his planting.

Not only the elm-trees which once surrounded London's famous Abbey, but every stone in the massive struc ority for the belief in the Messiah? ture, every inscription, monument, and chapel, serves as a reminder of the glorious history of the Church in England and her noble men. And not by Truly we are living in strange the trees but by the immortal grandeur of Westminster is preserved the name magnificent salaries for cutting away and memory of the last of the long line of abbots-he who was a confessor of creed. - Philadelphia Catholic the faith during the reign of Elizabeth, a perfect example of a dispossessed monk-the invincible John Fecknam.

stances. He received the elements of

the surrender of Evesham arrived, and

interviewed the administrator of its

affairs, he realized that a man of his

to be adopted was to secure his resig-nation. Letters from Cromwell in-

which effected this end; and the Abbot,

Philip Harford, who surrendered the

a brief interval had elapsed, however

when the Bishop of Worcester, John

Bell, invited him to become his chap

lain, which office he retained until the

resignation of the Bishop in 1543

Later Fecknam joined Edmund Bon-ner, Bishop of London; and

monastery.

of Solihull.

could

heck

He was succeeded by

his education from the parish priest

PLENTY OF WORK AT HOME. John Baptist Fecknam was born in the district of Fecknam, Worcester-

George T. Angell, the venerable ed. shire, in 1515, -a few years before the itor of Our Dumb Animals, the organ of the American Humane Education cession of Henry VIII. to the throne of England. Although his family Society, and a non Catholic, writes as name was Howman, it is by the name follows in the November issue of his of his birthplace that he is known to ournal : history. His parents were of the yeo-Meeting a distinguished Protestant man class and in comfortable circum-

religious worker some time since, we said to him, "We see that Rev. Mr. has been finding a good deal of

THE BIBLE REJECTED.

but as Evesham Abbey was the neares fault with you for helping the little to his home, we may suppose that in Roman Catholic church in your town to buy an organ." "Oh," repl replied the gentleman

when we have converted all the Prostated, he was sent to Gloucester Hall testants, then we will convert the Catholics, but it will take three or four Oxtord ; hence, as the monks were not days more to convert the Protestants. We think the same thought is

worthy the consideration of those who Three years later he received the habit are so anxious to convert the millions of Malays in the Philippine Islands. When we have converted the millions in our own country who attend no church or Sunday school and have made them good humane Christians, that Abbey took place. then we can set an example to the world which will do more to convert the Mallays than any number of missionaries we may now be able to send the official appointed to bring about

AN ASTONISHING IMPOSTURE.

them.

Most of the leading secular papers omment pointedly on the strange case of Harold Frederic and the Christian Scientist humbug. As most of these papers are edited by non-Catholics, we are not surprised at the fact that their comments are for the most part couched in a spirit of rationalism and with a regard to the legal aspects of the case rather than reverence for the religious problems which it naturally suggests. Perhaps the most sensible thing is said by the New York Tribune : " ' Christian Science,' whatever it be, is certainly neither Christian or scientific, thereby resembling the exploded description of the crab as "a red fish that swims backward." As the scientific professor objected that the crat was not red, was not a fish, and did not swim backward, so the inquiry Mr. Frederic's and other case into proved that the so-called Christian scientists were ignorant of any science save that of wheedling gullible dupes

that gentle and eloquent appeals were more successful in securing the reconciliation of persons estranged from th Church. His influence with the Queen enabled him to obtain clemency where she sought to condemn, and he employed it in behalf of the unfortun ate Lady Jane Dudley, not deserting her even when death paid the penalty of her imprudence. To his exertions likewise, must be ascribed the libera tion, after two months' imprisonment of the Queen's sister, Princess Eliz abeth. " Not

The wish dearest to Mary's heart was the restoration of the Catholic Church. In this Fecknam and other Benedict ines rendered the greatest assistance Bishop Thornton, once a monk of Christ's Church, succeeded in having the Holy Sacrifice of the Mass once more celebrated in Canterbury Cathedral, at which revival six Benedictine Bishops assisted. This step satisfied the Queen partially ; her next attempt was to restore some of the houses to the monks.

Fecknam, together with "sixteen brother religious, resumed the habit, although as yet there was no monas tery. But, through her Majesty's in domitable energy, the abbey lands vested in the Crown were renounced, in spite of the opposition of her husband and the reluctance of Parliament. A deed signed by Philip and Mary at Croydon, September 7, 1656, approved premacy in ecclesiastical affairs. cf the restoration ; and Fecknam, the Finding arguments useless most prominent member of the English branch of the Order, was to be conse crated Abbot of Westminster. An immense concourse assembled ; and perhaps the great chasm between centuries is not so vast as to prevent us of the twentieth epoch from appreciating and realizing the feelings of those devout religious once again, after years of deprivation, entering a home ruly belonging to God. "The Lord Cardinal, many Bishops, the Lord Treasurer, and a great company "were due time he pursued his studies at this present, we are told ; also that claustral school, subsequently becoming a monk. At eighteen, it is definitely ord Chancellor sang Mass and the Abbot made the sermon.

Fecknam immediately vindicated the privileges of the venerable Church and allowed to be professed until twenty, it is possible he went to take the degree set his house in order. After a short time the Queen came in person to visit arts as a Benedictine student. the monks and was received in state and shortly after, on June, 11, 1539, he received the degree of Bachelor of by the entire community, numbering twenty-eight members. The Abbot's twenty-eight members. next step was to restore the shrine of Divinity. He then began to instruct St. Edward, which had been despoiled the junior monks at Evesham, and was at the time of the suppression of the thus engaged when the suppression of monastery, - ornamenting it with iewels which the Queen had sent for Clement Lichfield, a man of sterling virtues and exalted character, was John Fecknam's first abbot. When

that purpose. The records of this period of John Fecknam's life make special mention of the lavish hospitality which characterized his administration. As a mitred Abbot, he was obliged to attend Parlicalibre would never relinquish the Westminster was restored. ament. therefore the religious delighted in the venerable cloister ; so the only policy anticipation of re-opening the other houses. Measures were taken for the refounding of Canterbury, and trusted to the agent were the means there was no more zealous worker for this end than Abbot Fecknam. powing before the inevitable, left the St. Alban's also was to be restored. The zealous Abbot had obtained the neces-Abbey to the King on January 27, sary permission ; but before arrange ments could be further perfected Mary died, November 17, 1558 ; and on the When the religious disbanded, John same day Cardinal Pole breathed his Fecknam returned to Gloucester Hall, last. Thus did the Benedictines lose to resume his course of studies. Oaly their two most powerful supporters.

From the beginning, Elizabeth adopted a hostile course toward the Order. Taking offence at some renarks in the sermon delivered by the Bishop of Winchester at Mary's obsequies, she ordered the prelate to be during this period received the living confined to his house. Previous to the pening of Parliament, conforming to which made him famous were now dethe custom, the Queen attended the veloping. No threat, no punishment, Mass of the Holy Ghost in Westminster Abbey. On her arrival she was re-ceived by the Abbot and a procession of restrain his keen intellect or his public utterance ; and no monks, each bearing a lighted torch. When Elizabeth saw the religious carrying these tapers, she exclaimed Away with those torches ! We see very well !" And a second the abolition of the Mass. And a second step was The new Queen was not averse to confiscating Westminster, if it could find a place in her wily schemes. an early date she solicited an interview with the Abbot; and, as an induce ment to win him to her way of thinking, offered him the Archbishopric of Canterbury. But this appointment was declined. In the Parliament held close upon Elizabeth's accession, Fecknam strenu ously opposed any changes in religion, and rigorously denounced the bills for the supremacy and restoration to the Crown of the first fruits. He also refused to assist at a disputation held under the presidency of Sir Francis Bacon. In spite of the opposition of the Bishops, however, the Act of Royal Supremacy became a law. Later, Parliament enacted the suppression of the religious houses, and ordered the expulsion of the inmates. Those who were willing to abjure their profession, take the oath against Pontifical authority, and approve the new laws, were awarded with a pension. Agents were appointed to receive these pledges of fealty ; and by the end of the year the oath had been formally proposed to all the Bishops, who, with a single exception, refused to take it. While these stormy scenes were being enacted, the Abbot of Westminster pursued the even tenor of his way, knowing full well the evil that must soon befall him in consequence of the course he had taken. In time the oath was again proposed to him, and again he absolutely refused to take it-the result being deprivation of monastic revenues and property. Thus the end came. On the 12th of July, 1559, the Abbot and monks were turned out, and "Westminster knew the Banedictines influence of Cranmer, Latimer, and no more." We have no knowledge of R:dley. Fecknam abhorred force in what became of the religious immedi-

ately after their ejection ; but it is supposed their dwelling places were appointed, as were those of the Bishops

Abbot Fecknam persistently refused to countenance the State worship, absenting himself from the Easter service -an offence punishable with excommunication and imprisonment. This defiance of the majesty of the law opened the way for a riddance of the "injurious Abbot;" hence he was re-legated to the Tower. Life in this dungeon would have been insupportable to any one but a martyr. The cell was damp and unhealthy, and "liberty" was a word never whispered in those gruesome walls. Small con-cessions were made in favor of the prisoners when, by leave of the council, they were permitted to dine together.

After a time a dreadful plague avaged the city. The prisoners were ravaged the city. removed from the Tower and placed in the custody of the new bishops. Fecknam was first sent to his old home at Westminster, under the care of Goodman, the new dean. Later the Abbot was transferred to Horne, Bishop of Winchester. Horne had boasted that he could prevail over the prisoner's constancy ; but Fecknam's pen was ever ready to serve the place of speech and to aver what he had often preached He was always willing to listen, and able to prove to his opponents that conscience was the sole power which forced refusal of submission to the royal su

Finding arguments useless threats unavailing, Horne detained the Abbot prisoner for over six weeks; and finally, after subjecting the holy man to painful indignities and humiliations, procured his return to the Tower. There he remained ; but we have no record of his life during this period of imprisonment, nor is the date known when he was removed to Marshalsea. Protestants themselves had complained of the inhumane treatment of the Abbot ; and through the intervention of the council, bail was accepted, obtaining his release on parole. He then retired to Holborn, where he expended his income in works of bene-

volence. Beggars crowded around he relieved the suffering of the him : sick and the poor, assumed charge of the orphans, and built an aqueduct for the use of the inhabitants.

The rigors of a long imprisonment had undermined the Abbot's constitution and exhausted his vitality. He fell ill : and the council ordered him. as a reward for his good behavior to repair to the Baths. During his so journ there he built a hospice for the poor, thus giving them also an opportunity to derive benefit from the health giving waters. While he was enjoy-ing this freedom, calumnious reports reached the council that he and a few others were inciting ill disposed sub-

jects to plot against the person of the Queen, and disturbing the public peace by their obstinacy in refusing to attend service. The council was quested to place the troublesome individuals in the custody of the court bishop.

Accordingly in July 1577, Cox the Bishop of Ely, was ordered to receive the Abbot. Here, deprived of liberty, companionship, and the consolations of religion ; harassed daily by the introduction of vexatious topics, his life became unbearable. In 1580 Cox himself petitioned for the removal of John Fecknam, ostensibly because of illness, but in truth because the Anglican bishops were much humiliated by this indomitable spirit. However, the brave Abbot intrenched himself behind the barriers of conscience. and thus was impregnable to the attacks of his enemies

The council granting Cox's request, the aged man was removed to Wisbeach Caslle, a ruined house, the property of the Bishop_of Ely. This property of the Bishop_of Ely. place was dreary beyond description. Nature appeared to have exhausted her munificence before reaching the spot; the very earth seemed to mourn and its desolation chilled the heart. Wisbeach was a prison common to all thieves and criminals, and Fecknam suffered the rigorous treatment meted out to notorious offenders against the law. But, with saint-like charity, he forgave his enemies, and rendered good for evil on all occasions. Twenty three years of confinement had shattered the health of the venerable Abbot, and the end was now at He died a martyr to the faith hand. on October 16, 1584, and was buried in an uuknown grave at Wisbeach. To the period of his imprisonment are ascribed his beautiful commentary on the Psalms of David and other manuscripts. Such, then, is the closing scene in the life of the last Abbot of Westminister-a man humble in affluence, patient under restraint, poor in the midst of wealth, a strong defender of the faith, and a true son of St. Bene-dict. Westminister still is mighty and grand. The countenance of kings and holy men carved in stone within the venerable pile ; but the last Abbot sleeps in a nameless tomb side the dark waters, o'er whose wave the consoling peal of a monastery bell never sounds. Westminester, thou art still a glorious instrument, even though mute and discordant! Ignorant and unskilful hands have played upon thee till thou art broken in a thousand parts ! But, though disfigured and disarranged, let the master arise who can revive the Catholic chord, and thou wilt again vibrate with the sweet harmonies of faith which broke thy silence in the days of the Benedictines. -Ave Maria.

なと思います

The Holy Scriptures are the foundation of the literary culture of an en-lightened Christian; the dogmas of faith are the foundation of his science the Sacred Mysteries are the founda tion of the spirtual life; the liturgy, ritual and offices of the Church are the foundation of his prayer and worship ; the visible and ornate side of religion is the foundation of his esthetic culture; and " psalms, hymns and canticles," of which the Gregorian chant is the worthiest vehicle, are the normal expressions of his predominant emotions. These, then, are the leading features truly Christian education. -Church Progress.

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UNNATURAL RELIGION.

There never has been, is not, and never will be, a member of the human race living on this planet in a state of mere nature. Neither has there even existed, or can there exist, a "natural Man was created in the religion." supernatural order, and when he fell rom that order he retained the tradi tion of supernatural truth, and continued to receive supernatural assistance, so far, at least, as he was willing correspond to the Divine grace. Those, therefore, who deliberately reect the supernatural-the Divine plan of the uplifting of the creation into union with the Creator by, in, and through Jesus Christ-thereby reject the natural also. What purports to be "natural religion" is really "un-natural" religion. Man having been created for a supernasural end the sub stitution of any lower end is abnormal and monstrous. - Church Progress.

AUTHORITY.

The supernatural presupposes the natural order. It is no wonder men less audacity to say in its editorial of refuse to submit to the authority of God October 17, "It is evidently high time and His Holy Church, and to reverence for one denomination at least to step in the sacred priesthood, when they do not even recognize the authority of and call a halt on this wholesale dissolution of the holy bonds of matrimony. their natural superiors in the political, The Episcopal Church has acted bravesocial, intellectual, esthetic and econo-

FIGHTING AGAINST ODDS.

Bishop Doane, of the Protestant Episcopal Church, deserves the gratitude and the prayers of every true man and woman for his stand against divorce in the late General Convention of that Church. Catholics especially will appreciate his earnest efforts in behalf of the marriage tie, and will forgive and forget his occasional sharp utterances against themselves. To judge how disinterested and courageous an Episcopalian Bishop must be to plead for the indissolubility of marriage, and to denounce divorce from its oond, one should read the editorial paragraph of the New York Herald for October 14, which plainly commends Bishop Potter, of New York, "in charge of the largest, most influential, richest and most worldly diocese of the Protestant Episcopal Church of America," for arguing that to withhold all sanction from divorce would be ' con. trary to common sense, human nature, conscience and Christianity . exclusive, and reactionary," for the simple reason that "any change now in Church law would cast a slur upon those divorced persons who have been re-married with the sanction of the Church, and continue in good standing in the Church, would obviously bring that boly institution into disrepute, etc." Very true, but is there no dis-repute in tolerating an evil about which the same Herald has the shame-

the New York Sun-refers to the subect in a way which its previous attitude on Catholic subjects makes incom prehensible : "As to the cures worked by highly

wrought religious feeling, the annals of Lourdes, making every allowance for exaggeration, contain too many of them to be disregarded." Bearing in mind the fact that there

is a corps of the best medical men in the world watching the cures at Lourdes, and that they are unable to ac count for many of them save on the of supernatural power, we are astonished that such a paper as the Sun should for a moment place such cases on a level with any alleged instances of faith cure which are claimed as the results of "Christian Science. In all tor the world there is but one Church in which God manifests His power through miracles, and the Sun cannot be ignorant of that fact. Yet no one can point to that Church as encourag ing any one to rely upon its ministers as instruments for the procurement of miraculous aid. The power claimed by those irresponsible "Christian Scientists," on the other hand, is not inferior to that exerted by our Divine Lord Himself, since the woman Mills, the principal in this Frederic case, clared it was not necessary that she should see patients, only get their names, in order that the process of cure by faith should begin. No system of imposture, ancient or modern, ever approached this in audacious blasphemy.-Philadelphia Catholic Standard and Times.

We shall be tried by that which we have known and done ; and we shall be compelled to lay our hand upon our mouth and to confess that in all our life we never did evil, in thought, word, or deed, but we might have refrained from doing it, and might have done good instead if we had had the will ; that every act of evil was a free act, and an irrational and immoral abuse of our will .- Manning .

doubt it was an offence of this nature which committed him to imprisonment in the Tower in the year 1549. During the term of his confinement

The oratorical power

to use Fecknam's own words, he was frequently "borrowed out of prison" confer with learned men upon matters of religion or upon vexed questions of controversy; and on as many as seven occasions he distinguished himself as an eloquent disput-"Addition to the Monant. Stevens' asticon " records the conferences Fecknam held at Westminster in the house of the Earl of Bedford, Sir William Cecil. afterward the famous secretary

of state ; and again at White Friars, in the residence of the Greek scholar, Sir John Cheke, the young King's tu-

Imprisonment had not robbed Abbot Fecknam of the living of Solihull ; therefore he was still a beneficed clergyman when taken to the diocese orcester to be confronted by Hooper in four disputations ; in the last of which he had also for an opponent John Jewel, afterward Bishop of Salisbury. Failing to convince the minds of the controversialists, he was sent back to the Tower. There he stayed till Sept. 5,1553, when, with the rest of the prisoners, he was released for conscience' sake by the new Queen. The 24th of the same month he was again in the pulpit ; later he returned to Bonner as chaplain, and was made a prebendary of St. Paul's in 1554. Soon after he

was nominated rector of Finchley, then transferred to the better living of Greenford Magna, resigning that of Solihull. Queen Mary meanwhile Solihull. chose him for her confessor and also named him one of her chaplains, which offices he held for some time in conjunction with the deanship of St. Paul's.

Preferment so exalted afforded ample opportunity for further exer-cise of his oratorical powers, which he employed in disputations against the

Silence is as strong as the soul ; and there is no tempest so wild with blasts. but has a wilder lull .- " Reveries of a Bachelor.

THE CATHOLIC RECORD

Saci d Heart Review PROTESTANT CONTROVERSY.

1X. The Rev. John Moore begins his attack upon me in the Morning Star of Sept. 8, by saying that the week be-fore his reproduction of the Lehmanowsky story in the Star, an article from me had appeared in the Sacred Heart Review, "aiming to present the Inquisition in a favorable light." How hard it is for some people to know an honest man when they see him ! Having no depth of honesty in toemselver they can not understand that anybody else has any. If they do not steal or cheat, this suffices them. Now all that know me have always allowed that the love of justice and truth is one of my strongest qualities, overriding alike seli-love and the love of my party, political or religious. Intellectually, it would be ridiculous in me to compare myself to the great Arnauld, morally it is not at all presumptious, for it would be the expression of simple fact. Sainte-Beuve says that, intensely as Arnauld hated the Jesuits, he was always just as ready to defend a Jesuit as another man if he conceived Witness him to be suffering wrong. his eager defence of James the Second, who was devoted to the Society of which Arnauld was the implacable enemy. If I were of sufficient consequence to be ted by a Sainte-Beuve, he would say the same thing of me.

All that have read these papers of mine have discovered two things first, that I am a Protestant through and through ; second, that I value Protestantism only as it is kept within the limits of truth, justice and charity. Otherwise, it may still be Protestant ism, but it is no longer Christianity.

This John Moore makes a great par ade of his hatred of the Inquisition. He does well. A man of such inquisitor ial malice needs to protest that he hates the Inquisition, or otherwise he himself might easily be taken for an inquisitor that has survived his age and strayed out of his company. For myself, I do not need to protest. uld as soon think of protesting that I hate the devil as that I hate the Holy

The Inquisition that honest men hate, however, and intelligent men, is the Inquisition as it was, not the Inquistion as Protestant malice, ignorance and credulity have made it out to be. One would think that if there was ever anything on earth that could be genuinely hated, without the slightest need of exaggeration, it was the Holy John Moore, however, and th Office. men of his stamp, plainly do not think o. That they may hate it, it is nec seary to add all manner of fictitious 80. Llorente himself, int usely touches as he hates the Inquisition, and constantly as he is pressing points against it, often, indeed, straining them beyond their true force, yet can not help launching an occasional sarcasm Protestant credulity. As John Fiske says, giving the sense of a word of Llor 'We ought not to calumin iate even the Inquisition." It is in order now for Moore to leave me and pitch upon Mr. Fiske. That Fiske is a Protestaut of the Protestants, and that one of his great ideals is a permanent under standing between England, America and Germany, as the three great Protestant powers, would be nothing to John Moore. Mr. Fiske dares to describe the Inquisition as made up of He also dares to sub human beings. tract somewhat from the copular pic-tures of Spanish crueities, though leaving them still ghastly enough. He al-

Protestants and Catholics, Spaniards disputed the Jesuit oath. Besides, for decent man like ihis Mr. Herman Norton, this story had one great ad-vantage. It is full of horrors, but it and Americans. This argument, therefore, for the credibility of the Pole, breaks down. However, it is argued, Lehmanow sky not only lived to a good old age among us, but he always stuck to his

Why not? Doubtless, like story. many such people, he had, by long repetition,

" Made such a sinner of his memory, To credit his own lie."

However, he died at last, and went to his own place, whatever that is. I take it he was rather sinned against sinning. He probably began than with some large stories about the overthrow of the Madrid Inquisition (in which he may really have had some small part), and finding his fables greedily caught up by his eager and orthodox hearers, he did not stint till he gave them all the horrors they desired. If they insist that they were responsible for his fabrication rather than he, I will not gainsay them.

However, this is not Mr. Moore's strongest argument in defence of Labmanowsky s story. He has a stronger. "I have seen it in print, and an aged clergyman of high standing in Boston told me that Mr. Herman Norton, who had been prominently connected with the Home and Foreign Christian Union, had received the account from the Colonel himself, the truth of which he could not doubt." This is delicious. Here we have Llorente himself, who was on the ground, and to whom the full charge of the Santa Casa, with all the archives of "The Council of the Supreme," was at once made over by

King Joseph. He gives an account, not incidentally, but vitally at variance with the Pole's. Here we have Doctor Rule, the English Wesleyan. He is almost as narrow and virulent, and in spirit almost as unhistorical, as Moore himself. Yet he is indefatigaby careful in the exploration of facts and documents. Moreover, he has lived several years in Spain, to be the better furnished. Now his account agrees exactly with Llorente's, except that it is considerably fuller, and by reason of its fulness still more irrecon-

cilably contradictory of Lehmanowsky. We have Dyer, Scott, and above all Guizot, writing from authentic Napoleonic records, all in perfect accord with Llorente and Rule. We have the with Llorente and Rule. encyclopedias, French, German, English and American, Catholic and Pro testant, secular and ecclesiastical, Lichtenberger, Brockhaus, the Britan nica, Chambers, Appleton, Johnson Herzog, Wetzer and Welte, and in full cord with the five historians, and all wholly void of the slightest allusion to hmanowky's gruesome stories.

However, all this is nothing to the Rev. John Moore. He is certain of victory, although a better John Moore he once left his bones in Spanish soil. His motto is: Tant pis pour les faits. Whatever the sacred interests faits of the Reformation and the Boston Presbytery require, that must have been the true history, whether it ever hap Those poor creatures nened or not Llorente, Rule, Guizot, and the like, that have dared to give us things as they were, instead of things as they should have been, ought to be anathe matized at the next meeting of the Amorrhaean Brotherhood. If I spell the name wrong, I must be excused, as I have lost my certificate of initiation. Mr. Moore's enginery of attack upon

history consists of a park of three the second carrying heavier pieces, metal than the first, and the third than the second. Here is the first: "I have seen it in print !" How touching it is to behold the ingenuous confid

has nothing nasty in it. This might well recommend it to Mr. Norton, as a wholesome alternative to such things as Maria Monk. Of course we would all rather have boys and girls read twenty Lehmanowsky stories than three pages of Maria Monk, or Mrs. Slattery.

We perhaps do not always make due excuses for those that welcomed such stories as this of the Pole. They were mostly very orthodox and very rigor-ous. Shakespeare was proscribed to them, and Doctor Todd had told them that they might as well go into a pesiread Scott and Cooper bouse as to Now these Lehmanowsky stories gratified at once their love of sensation and their hatred of Popery. They there fore supplied "a long-felt intellectual and moral want.

There is a good deal more to remark upon in this paper of Moore, and some part of it leading very deep into the rue judgment of national history However, this will do for to-day. Charles C. Starbuck.

Andover, Mass.

THOMAS A'KEMPIS.

Of all the millions who have read and reread the immortal works of Thomas A'Kempis probably very few know anything of the leading facts of his life.

Throughout the Catholic world the name of Thomas A Kempis is loved and revered for his wondered religious books, the pure and simple style and pious spirit of which have caused them o be sought after by people of every lime and tongue, and to be translated into many languages. The spiritual instruction of the inspired monk of the Catholic Church contained in his numerous works shows the beneficent nission of the monasteries which dotted Europe previous to the Reformation, but which unfortunately tell a prey to the sacrilegious greed of the royal

reformers who followed. He was born at Kempen, near Cologne, in 1379. At the age of thirteen he entered the school conducted by the Brothers of the Comme Life, and in 1393 became an inmate of the house of Brother Florentius Rade Superior-General of the or er win, In 1400 he began his noviceship at the monastery at Mount St. Agnes, near Z volie, of which his brother John was prior, and in 1413 was ordained priest. It is thought that he composed about this time the short treatise on the Eucharist, which now forms the fourth book of "The Imitation of Christ."

In 1425 he was elected sub-prior of the monastery, and was charged with the spiritual direction of the novices. In 1429 he and his brethren were forced to migrate to Tunekerke, in Friesland, but they returned to Mount St. Agnes in 1432 when Thomas be came treasurer of the monastery. In 1448 he was again elected sub-prior, and he held this post till his death, which occurred on July 26, 1471, at the age of ninety-two. Like all his brethren, Thomas devoted himself in a special manner to the study of the Scriptures and the translation of the Biblical manuscripts. Besides his most famous works, "The Imitation of " and several ascetic treatises Christ.' he wrote the chronicle of the monastery of St. Agnes down to 1471, when h

died. The continuator of this chronich says of him : "Brother Thomas a Kem ave seen it in print ! How touching says of mut. Brone at the form the ingenuous confid t is to behold the ingenuous confid nce of boyhood lasting through a long trials from the foundation of this mon-fie of seventy years, more or less ! I, asterv. He transcribed the whole of



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NOVEMBER 26, 1898

FIVE - MINUTES' SERMON. First Sunday of Advent.

THE DELAY OF REPENTANCE, TH GREATEST MISFORTUNE.

Brethren, it is now the hour for us to ri om sleep. (Rom. 13, 11.)

The holy season of Advent has con again-that season of penance an worthy preparation for the great fee of the Nativity of our Lord-a fee during which God showers His grac upon us in abundance, if we are p perly disposed to receive them. Du ing these four weeks the good Christi rejoices in showing his love for his Sa iour and his obedience to the Church by mortification and self denial, th ecuring an abundance of graces a

The lukewarm Christian, however -what cares he for Advent? W signification has the word penance him? His mind contemplates neit change of heart, nor the curbing his passions. For him there is in far future sufficient time to prej for death and judgment. A yo person argues, "When I have gr older, when I have achieved my a then I will change my mode of hi Having arrived at a maturer age, same person will say : "In cour time a better opportunity for pen and the reception of the sacram will, undoubtedly, present itself present, the turmoil of business g me no leisure to commune with and to think of the salvation of When the same person ar soul." at the sunset of life he still hesit putting off his conversion, in the delusion of being able to rectify o deathbed, all the errors of his life, like a blind man, the poor sinner gers through years, perhaps the life, in the darkness of sin, riskin weal or woe of a whole eternity u delusive, "perhaps." What i cause of such indifference, my Christian? Whence this inexpl blindness and presumption in times? The principal reason is because so many never think, never wish to know, what a te mistortune it is to live in the st mortal sin. For were you, O s to consider this seriously, you never be able to exist a sing without the friendship of God. speak of the diabolical wick against God, consider, at least, ner, the cruel effect your imper has on your immortal soul. It is trine of the Church that all the works, even the most noble and e performed in mortal sin, are a merit for heaven. Pray, there sinner, as long as you like, a the holy sacrifice of the Mass a as you wish, scourge your bod blood, fast as did the anchorites suffer more than the patient ser God, holy Job, aye, even mon Mary, the dolorous Mother of Go for the salvation of souls, with zeal than all the apostles have will avail you naught for eterni is vain, unless, without me heaven. What an irreparable Does this not touch your her you meet with any temporal misfortune, you cease not to lan is it possible, you consider as the merit of so many good wor are utterly destroyed by mor In such a case you can remain indifferent? Yes you laugh joice, when in all reason you weep and lament! Consider pending eternity. Should i hair stand erect when you re danger of being eternally lo you certain that the shades of ing night will find you livin know not, but you do know

so dares to describe Hildebrand as great reformer, and a benefactor of mankind. Therefore Moore has nothing to do but to portray Fiske as a friend of the Inquisition, an accessary after the fact to Spanish cruelties, and a man that is plotting to revive the Pope's deposing power. Fiske's lan guage would need no more distortion than mine has received at the hands of this man Moore to bear out all these assertions against him. Whether Moore does not attack him because he is too great a coward, or because Mr. Fiske does not happen, like me, to Here is an apostolic succession that have inadvertently wounded his self-consequence by unconsciously showing ought to convince the most incredulous Yet, having L'orente, Rule, Guizot e advance the ridiculousness of one alios in mind, I must be pardoned for of his fables, is a point I will leave undecided.

showing myself still a little scrupulous. can't help reflecting that an aged Moore's defence of Lehmanowsky's lergyman of high standing near Bos story is something after this style. ton, some time ago, in a magazine of equally high standing, quoted with Lehmanowsky lived in this country to an advanced age. Therefore he can undoubting faith from a pretended not have been an impostor. It is well papal encyclical that proved too much known that the air of America is even for the stomachs of Boston Orangespeedily fatal to impostors, liars and pen. The Orange organ hesitated, slanderers. I am afraid that Mr. Moore thinks too highly of the moral and soon declared the thing spurious, severy one now knows that it was qualities of our national atmosphere. Gun number two, therefore, I think must be owned to have flashed in the He should remember that though there are no snakes in his native Ireland, it pan, or perhaps I should rather say is not because the air of the island is logged at the touchhole, leaving around the endangered Santa Casa, still un-disturbed, the protecting forces of in itself fatal to them. Were they once introduced, they would multiply fast enough. Those Englishmen of Eliza-Spaniards, Englishmen, Frenchmen, Germans, Catholics, Methodists, Luthbeth's, worse than any serpents, whose ravages in Munster Mr. Lecky declares erans, and Presbyterians, all perverse-ly bent on frustrating Colonel Lehman to have quite equaled all Alva's atro-cities in the Netherlands, did not find wsky's pious design of murdering the the lrish air cutting them short in Grand Inquisitor, and all the lesser in-quisitors, and of hurling into the air their work of murder. I believe now that America had her full share of impostors and calumniators be-fore ever Corporal or Colonel of Madrid.

Mr. Moore, however, now wheels up Lehmanowsky blessed us with his his last piece, a perfect Roaring Meg. Mr. Herman Norton, an agent of a presence, and found an American Tract Society eagerly expecting certain anti-Popish society, called as his stories of the Madrid explosion that we have seen above, heard the story never took place. Had he been the first of his kind, however, I am sure from the Colonel, as he called himself, and could not doubt it. Of course not. that his long life among us is of itself What sort of agent 'for an anti-Popish proof enough that the American climociety would a man make who should ate is in no way incompatible with the longevity of liars Mr. Moore himself doubt of a story made up to spite the Catholics? He should be asked to rehas been in America some fitty years, sign off-hand. Even Mr. Moore would yet he seems to retain vitality enough to go on without difficulty slandering not come up to the mark, for he has

life of seventy years, more or less ! I, our Bible, with many other books, for too, have seen it in print, yet, sophis-ticated creature that I am, I still hold our own use and for strangers. He also wrote for the benefit of young out against the truth of it, notwithpeople several little treatises in a plain standing this overwhelming evidence. and simple style, but rich in practical This gun having been fired, and leaving Llorente, Rule and Guizot still in possession of the field, flanked wisdom. During several years he ap plied himself lovingly to the contemplation of Christ's passion, and was a by Dyer and Scott, and backed up by great comforter of persons distressed squadron of encyclopedias, Mr. Moore tries his second piece. An aged clergyman of high standing in Boston tempted. He owes his world-wide fame to the ook entitled "De Imitatione Christi," heard it from Mr. Herman Norton who heard it from the man himself

which has been many times translated into every civilized language, including Greek and Hebrew ; and there are upwards of sixty different versions in English.-New World.

LOWELL AND THE IRISH.

Lord Russell, of Killowen, Chief Jus tice of England, in responding to the toast of the guests at the dinner to Sin A. MacDonald, told an anecdote re ated to him by James Russell Lowell. A friend in paying Mr. Lowell a visit expressed himself in tones of unqualicondemnation of the Irish in Amer ica, who gave a solid vote against his candidature for the United States Presidency. The conversation then took a more general turn, and on Mr confidence. Russell Lowell asking this gentleman where he intended to spend his holi days, he immediately said in Ireland. "In Ireland," said Mr. Lowell, in astonishment, "In Ireland, whose people you have been so lavishly abus-"Yes," was the cool reply, "I ng wish to see Ireland, for it is the only English speaking country on the face the impious towers of the Inquisition of the earth which is not ruled by Irishmen.

> Maltine With Cod Liver Oil (for Consumption, Colds, and Bronchitis, sumption. Colds. and Bronchitis. No objections can be used against the gen-erally acknowledged remedial properties of pure cod liver oil beyond its tendency to up-set the stomach and impair the appeitie, and fortunately even this drawback is overcome in the preparation Maltine with Cod Liver Oil. Maltine, too, is unique, not only for its nutritive value, but by reason of its energetic action upon starchy foods, throwing into circulation a largely augmented supply of nutrition available for the replacement of the waste. A trial will convince all of its effi-cacy.

few days since, in England was, ac-cording to the London Tablet of Oct. the service.

A MODEL NOBLEMAN.

ceremony. In the historic little Church The Marquis of Ripon, the distin of SS. Ausalim and Cecilta the Lord guished English peer, who in a recent interview expressed such friendly Chief Justice, Lord Russell accompan-ied by Mr. Justice Mathew and Mr. sentiments for America and praised Justice Day in their full robes, and by her new policy of expansion, is the a goodly following of barristers and same man who twenty-seven years ago olicitors, attended the "Red Mass"was chairman of the joint Commission, the Votive Mass of the Holy Ghost sitting in Washington to draw up a which is usual on such occasions in treaty for the settlement of the Alaceremony Catholic countries. The showed the greatness of the change bama and other claims brought against Great Britain as a result of our civil that has come about in England in a war. Although now over seventy It is only a little more than years old, the Marquis is possessed of a hundred years ago that Catholics were first admitted to the degree of all the enthusiasm and activity of barrister at law. Now there are four man thirty years younger. His home is the most attractive, and

Catholic judges of the High Court beis in the famous old Chelsea district of sides County Court judges and distin-London. He has a large and well-selected library, and he may be found guished members of the bar. The annual Red Mass was reinstituted a few years ago and has rapidly grown in popularity. At first a few barristers at almost any time of night or day devouring some favorite volume. rather thickset, of medium height, with gray hair and full gray beard, nd solicitors without votes attended Mass in the old Sardinian chapel. This and he wears a monocle. In spite of If you are ill you need a

doctor in whom you have gentleman. He is an easy conversationalist, and possesses a fund of apt illustrations. Altogether, he is a de-If you need a remedy you lightful old man, who keeps in touch with the events of the day. - Philadelwant one that has been tested for years; not an obscure, unphia Saturday Evening Post. The Marquis of Ripon was Grand Master of the Freemasons of the Brit-

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tried thing that is urged upon ish Empire before he entered the Cath you, or on which you save a olic Church, after which he was succeened by H. R. H. the Prince of few cents--that is no consid-Wales. Ripon has since been Viceroy eration as against health. of India, where he endeared himself to the natives by his regard for their

For wasting in children interests. He is the secretary of a St. or adults, Scott's Emulsion Vincent de Paul conference in London of Cod-liver Oil with Hypophosphites has been the recognized remedy for twen-

29, the occasion of a very interesting

century.

ty-five years. 50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.



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death should overtake you in in which your soul now is, y be forever a reprobate in h you risk so terrible a fate by ing the certain, and yet, so hour of death ; with such ten say: "later, later, to morro row I will repent." Pope St whom the devil desin Savs " into hell, he strikes with blir deludes with the hope th ample time for repentance." My poor erring brother, h

voice of grace, turn back evil ways, and return to you If you have sinned Father. If you have sinned with God's own words (Ec "Delay not to be conver Lord, and defer it not from for His wrath shall come of and in the time of vengeau destroy thee."

Hesitate no longer, for i that you must die, but you how, when, nor where, b know, if you die with one on your soul you are lost, all eternity, whereas, if yo state of grace you are save and saved for all eternity. Now, brethren, as true

the Church of Christ, let u solemn time of Advent, penance and grace, in t which the Church has inst us earnestly strive to com to cast off the old garmen to don the glorious one innocence, which delig

and the angels. If we do this faithfully proach confidently and ceive into our hearts the who will come on the glo the Nativity to bring pe piness to men of good will

Asthma Gas The wheezing and strang are victims of Asthma are p by a few doses of Dr. Chase seed and Turpentine. Are you a suffarer with cc get a bottle of Holloway's Co never been known to fail. DYSPEPSIA is the causi ing. By taking Hood's digestive organs are toned IS CURED.

NOVEMBER 26, 1898

FIVE - MINUTES' SERMON.

First Sunday of Advent.

THE DELAY OF REPENTANCE, THE GREATEST MISFORTUNE.

Brethren, it is now the hour for us to rise rom sleep. (Rom. 13, 11.) The holy season of Advent has come again-that season of penace and worthy preparation for the great feast of the Nativity of our Lord-a feast during which God showers His graces

in abundance, if we are proupon us perly disposed to receive them. During these four weeks the good Christian oices in showing his love for his Sav iour and his obedience to the Church, by mortification and self denial, thus securing an abundance of graces and

The is wanted, that boy, managed and any investigation of a part of The lukewarm Christian, however, -what cares he for Advent? What signification has the word penance for him? His mind contemplates neither change of heart, nor the curbing of his passions. For him there is in the far future sufficient time to prepare for death and judgment. A young person argues, "When I have grown person argues, "When I have grown older, when I have achieved my aim, are sent ; In the garb of a queen, or in homespun ar then 1 will change my mode of life. Having arrived at a maturer age, the Whatever her station-is needed that maid. same person will say : In course of time a better opportunity for penance and the reception of the sacraments will, undoubtedly, present itself ; at present, the turmoil of business gives dwelt in his convent of Santarem, in Portugal, and his duty was to attend to ne no leisure to commune with God the sacristy. Now it happened that and to think of the salvation of my he had charge of two little boys from When the same person arrives at the sunset of life he still hesitates, the neighborhood, whom he taught to putting off his conversion, in the vair Mass. As they were too young to be delusion of being able to rectify on his received into the convent, they went deathbed, all the errors of his life, and, like a blind man, the poor sinner stag during the day they rarely quitted the monastery. Bernard had the tendergers through years, perhaps through life, in the darkness of sin, risking the weal or woe of a whole eternity upon a delusive, "perhaps." What is the cause of such indifference, my dear Christian? Whence this inexplicable blindness and presumption in our times? The principal reason is this, because so many never think, aye, never wish to know, what a terrible misfortune it is to live in the state of mortal sin. For were you, O sinner, to consider this seriously, you would never be able to exist a single day Not to without the friendship of God. speak of the diabolical wickedness against God, consider, at least, O sinner, the cruel effect your impenitence has on your immortal soul. It is a doc trine of the Church that all the good works, even the most noble and exalted performed in mortal sin, are without merit for heaven. Pray, therefore, O sinner, as long as you like, assist at the holy sacrifice of the Mass as often as you wish, scourge your body unto blood, fast as did the anchorites of old, suffer more than the patient servant of God, holy Job, aye, even more than Mary, the dolorous Mother of God, labor for the salvation of souls, with greater zeal than all the apostles have done, i will avail you naught for eternity. All vain, unless, without merit for aven. What an irreparable error. heaven. Does this not touch your heart? If you meet with any temporal loss or misfortune, you cease not to lament, and is it possible, you consider as nothing the merit of so many good works which are utterly destroyed by mortal sin? In such a case you can remain cold and indifferent? Yes you laugh and rejoice, when in all reason you should weep and lament! Consider the impending eternity. Should not your hair stand erect when you realize the danger of being eternally lost? Are you certain that the shades of the com-share their meal, they offered I ing night will find you living? You their petition, begging Him earnestly know not, but you do know that if to invite them and their dear teacher

THE CATHOLIC RECORD

The followplaced over their grave. OUR BOYS AND GIRLS. ing prayer, with its Indulgence, is also a memorial of the same.

Kinds That Are Wanted,

Legend of Blessed Bernard.

Bernard, a pious Dominican friar,

serve the priests of the Order at Holy

est affection for the children, and, as a

reward for their good conduct, he

aught them not only the catechism,

but also the first rudiments of grammar

moreover, he brought them up very plously, instilling into their tender minds a great love for the Blessed

Sacrament and for the Mother of God

Each morning the boys used to bring with them a little refreshment, consist-

ing of bread and fruit, which, Holy

Mass being ended, they took in a little

side chapel. In this chapel there was

an image of the Blessed Virgin with the Divine Infant in her arms. Now,

the little boys never omitted to greet

the Infant Jesus with a salutation, and,

at last, one day, the Divine Child, whose delight it is to dwell amongst the

lilies, condescended to come down from

His Mother's arms, and to ask them to give Him some of their food. With joy they invited the fair Child to join

their meal, Who henceforth was their

frequent Companion. After some time

the children resolved to make known

the thing to Brother Bernard. "Father," said they, "the Holy Child Who rests in the arms of the Mother of the mother does

God eats daily with us, but never does

He bring anything to give us; what

shall we do?" Bernard, who listened

with astonishment to this recital of the

children, gave them the following in

the Holy Child again comes and asks

for anything, say you fearlessly, 'Lord,

Thou dost daily partake of our food,

but we receive nothing at Thy hand ;

invite us, we pray Thee, and our Father Bernard to dine with Thee in

The children failed not to do as their teacher had said. The following

morning, when the Child Jesus took

share their meal, they offered Him

struction:

Thy Father's House.

to Brother Bernard

"Children," said he, "when

home to their parents at night,

For "

Lord, who through the precious death of B'essed Bernard and his com-panions hast manifested to us the Wanted—a boy that is manly and just, One that you feel you can honor and trust, Who cheerfally shoulders what life to him brings, Its sunshine and pleasure or troublesome value of a perfect faith with inno-Its sumhine and pleasure of things : things : Whose eyes meet your own with no shadow cence of life, grant us, by their incence of file, grant us, by the second secon Whose eyes meet your own with no shadow of fear; No wile on the face that is open and clear; Straightforward in purpose, and ready to

rush— a bird in the hand is worth two in the bush ;" to all who shall recite this prayer, and three hundred and sixty-five of a Pater, Who scornfully turns from a something to an Ave, and a Gloria be added) - The Who scontally turns from a something to gain. If it bring to another a sorrow or pain: Who is willing to hold what is right ever dear: And is patient, unbeeding the scoff or the black of the source with a least that's elste. Homeless Child.

CHATS WITH YOUNG MEN. jeer ; Who does all he can with a heart that's elate. He is wanted, that boy, whatsoever his state

In actual life a point is soon reached when one must depend almost entirely on himself for guidance. The path is full of stones, rut, pitfalls, and mud. Briars beset it ; diverging paths perplex one : precipices and cliffs confront one unexpectedly, and well beaten roads, which lead through fields of daisies and other pretty but worthless weeds, tempt the weary and the weak. Then there are the marshes and the forests where there are no paths at all, and where insects or wild beasts harass the struggler and make progress difficult and dangerous. Sooner or later in his progress through life, every man must face a determined resistance

Whether he can overcome it or not no one can decide but himself .- P. T Austen. The Best Possession. A noble manhood, nobly consecrated to man, never dies, and character is

the best possession any young man can have.-Wm. McKinley We Reap What We Sow

Thackeray sagaciously hints that there is a law of spiritual harvest : we sow a thought and reap an act; sow an act and reap a habit ; sow a character and reap a destiny.

The Workers in a Society.

The history of every young men's so ciety for the coming year will be what a few men in each organization make it. What a responsibility comes upon What an opportunity for influthem ! ence and leadership ! They do not live their own lives alone ; but at their lisposal, in fact, are the futures of the young men of a city, a railroad, or a college. Young men rally around a leader and will volunteer to serve in

any cause a strong leader will espouse They will train with him, work with him, do his will and become leaders themselves when they learn the source of his inspiration. Can't you take a place among the workers who shape

the destiny of your society ? Keep Your Temper

A little tact and ingenuity is much more effectual than punishment in many cases, and a great saving of temper. There are times no doubt in every family when a fault and its con-sequences must be emphasized by some sort of punishment. But don't point your moral with a slipper. Let the punishment come as nearly in a line with the fault. Make it a logical consequence, not an arbitrary act, for these little people reason quite as clearly as we do from cause to effect, and appreciate quite as readily the force of a striking argument. After all, it is not rules and regulations, although they may be of the best, which develop the character of the child; it is the mental and moral atmosphere in which he lives. rule one's household wisely is not an art that comes by intuition ; it de-

mands serious thought and

energies.

rich? What was the monetary value of St. Paul's cloak and parchments, which were all he had to leave? How much would anyone have given for the sheep skin coat of St. Anthony, or for the

brown serge of St. Vincent de Paul "I have no time to get rich," said Faraday and Agassiz. The Charity of Giotto's picture gives corn and flowers, and receives from heaven a human heart; but she tramples on bags of gold. Most of the great heroes of antiquity also were poor. More to mankind is one page of the monk a Kempis' "Im itation of Christ" than all the banks of the Rothschilds.

"I Don't Feel Like Exercising." One should not go by his feelings entirely, in the matter of exercise. He

should have a regular hour for it each day and take his exercise then, as he does his meals, when the hours for eat "I don't feel like eating, so I guess won't eat any dinner or supper to day No ! If he finds "he's off his feed " he takes something instead of doing some thing to get back his boy-like appetite It would be a wise thing never to can at mealtimes unless one is hungry, but it is not often a wise thing to neglect daily exercise because you do not feel like it. A healthy person craves bodily exercise as naturally as he craves food at regular stated times. If he finds that he does not desire to exercise he will soon lose his appetite and event-ually his health. Hunger is the best sauce, and if you do not feel hungry for exercise as well as food every day you are physically degenerating and you must watch out or you will become

a diseased man. Exercise and obedi-ence to the other laws of health will build you over into a new man. An ounce of prevention is worth tons of cure to you. In ninety-nine cases out of a hundred when one does not feel like taking exercise that is just the Don't time that he needs it the most. trust your feelings in this vital matter

of daily light exercise. In very few cases are they trustworthy. If you think so, go to the medical director tell him that you don't feel like exer cising and tell him also just what kind of mental or physical work you have been doing during the day and follow out his advice.

Hints for Home Students.

There is no royal road to learning Money cannot buy an education. The boy on the farm in the backwoods has an equal chance with the boy born in the city mansion. The largest benefit comes from the surmounting of difficult-We learn to climb mountains ies. only by climbing them. Every educated man is, in some sense, self-edu cated. The boy who has a love for study will die an educated man, no matter what the obstacles in his way. Read the life of Franklin, or of Webster or of Lincoln, or of Garfield. These men were great in spite of earthly difficulties, and they owe their greatness largely to the fact that they had the snap and persistence and ambition to succeed. Almost any young man can do as much if he will add to his brain the necessary grit and perseverance. Educated labor is always in demand. The men who are doing the longest day's work for the smallest daily wages who are the slaves of their employers, are the uneducated. Uneducated labor is to a certain extent always a form of slavery. The educated mechanic is the master mechanic. Did you ever stop to consider why it is that the foreman in your shop gets a heavier enve

lope than you do on pay day? Simply because he knows more. No other reason. The home student has limited time and must use every moment to the best advantage. The man whose education must be a partial one at best should aim to make it embrace such subjects as will be of the largest value to him. We study because learning and the in tellectual culture which it brings have a market value ; because educated mer can make money more readily and more surely than uneducated men can; because education opens up more agree able pursuits than untaught men car follow. Never, however, lose sight o the higher purpose of all education. which is nothing short of the develop-ment of character-the growth of God

SAVE THE CHILDREN.

A most instructive study of Catholic operation with Protestants in charitable work is reprinted in the Charities The writer, Mr. Thomas Review. Mulry, pleads for a closer union be-tween our charitable organization and those of the sects, offering his own experience as an argument. Some years ago the St. Vincent de Paul Society of New York learned that large numbers of Catholic children were attending various Protestant missions Mr. Mulry was appointed to make an investigation, which resulted in an understanding with the Charity Organization Society of the metropolis, whose object is to bring its various charities into closer touch with one another. Let us quote Mr. Mulry's words : "When we first started in this work of

co-operation, people were found will-ing to sell themselves and their childred to any religious sect that would This traffic has been pay the price. almost entirely stopped ; and if the abuse exists in any shape at all, it is

because of our neglect, as Catholics, to enter the field in larger numbers to guard the interest of our children With our associates on the various district committees of the Charity Organ-ization Society we compare notes, find those of our own people who are attending other churches, report to proper parties, have them turned over to us, and in this way bring them to the notice of the various pastors and char-itable societies. When we make our

report or notify the proper parties that the people they are assisting belong to us, they at once take their hands off. People who are in earnest about charitable work are hardly ever bigots; and the evils of proselytism, which often evoke such bitter complaints, are largely the result of the exclusiveness or shyness of Catholics themselves. It would do our people no harm to meet their Protestant fellow citizens half-way on any errand of mercy; and surely it would be a wholesome experience for our separated brethren to be brought into closer touch with the men who compose our Vincent, de Paul societies .- Ave

Maria. HOW TO GET MARRIED.

A new departure in university education is, so it is announced, to be inaugurated at the Northwestern University, the Methodist Episcopal insti-tution which is located at Evanston, Ill. The students of that school will have themselves to blame if, when the time comes for them to get married, they do not know how to go through the cere mony in the latest approved style. For one of the courses of the universi ty hereafter will be a matrimonial one That is to say, a class is to be forme in which future brides and bride grooms, with their attendant maids and men, will be taught just what they should do when they are called upon to act in those capacities.

A very popular course in all proba-bility will this new departure prove. It is not a very difficult thing to get married, but it is not so easy a matter to go through the ceremony in a dig-nified and collected way. Brides are apt to become nervous when they are given away and grooms have been known to lose their heads and grow terribly confused when asked to pro duce the ring. Bridesmaids and groomsmen often get mixed up in the nost annoying fashion when they are bidden to take their places, and there are lots of other things connected with the ceremony wherein practice will tend to impart skill, if not perfection.

What especial capabilities the professor who is to have charge of this sesses for his studi

TOUCHING SCENE AT DR. MULL-ER'S DEATHBED.

Dr. Hermann Muller, the second victim of the plague in Vienna, was a nephew of Professor Max Muller. The priest who attended him was not allowed to enter the room, and describes the scene as follows: "I stood at a closed window, near which was placed the bed of the dying man. We saw each other eye to eye, and my voice reached his ear. The patient was welldisposed for absolution, and one of the Sisters of Mercy at his bedside carried to him the Host on the corporal, which I had laid upon the window sill of a neighboring room, and he swallowed it before my eyes. As I was not permitted to enter the chamber of death, it was not possible to me to administer the sacred oil." Similar precautions were observed at the funeral, and the priest who gave his blessing, as well as all the mourners who attended, were obliged to remain at a distance of twenty paces from the grave side, while the ropes used to lower down the coffin were left with it.

A HAMILTON CASE

HOW MR. JOSEPH RICHARDS WON HIS FREEDOM.

Bright's Disease Held Him in a Deadly Grip Which Nothing Could Loosen till he Used Dodd's Kidney Pills-They Cured Him.

Hamilton, Nov. 21 .- The Ambitious City is never behind her rival, Toronto, in any enterprise, commercial or otherwise, and recently, would seem to have made fair progress towards outstripp-ing her neighbor in one respect, viz.; the number of cures of Kidney the number of cures of Diseases effected here by Dodd's Kidnev Pills.

Hardly a day passes without recordng a cure by means of this famous and wonderful medicine.

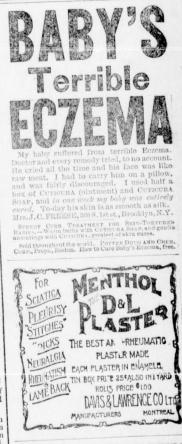
Interest just now is centred in the case of Mr. Joseph Rickards, of 134 Emerald street. Hundreds of Hamil-toni-ns know that Mr. Rickards suffered for more than six years, with terrible complaint, Bright's that Disease. Hundreds know also, that he engaged the best medical assistance he could secure, but without receiving either cure or relief.

Mr. Richards is now hale and hearty, healthy and happy, and his deliverance is due entirely to Dodd's Kidney Pills.

Writing of his case, he says: "I used many remedies that were adver-tised to cure Bright's Disease, but none of them gave me even temporary relief. I cannot describe the severity of my sufferings. They were terrible. "I was advised to try Dodd's Kidney

Pills, and I am thankful that I took hat advice. I used only four boxes, but they drove every vestige of Bright's Disease from my system and made a man of me."

A statement like this cannot be lightly passed by. It carries a mes-sage of hope, and freedom from disease, of health and happiness, to every sufferer in Canada. Dodd's Kidney Pills should be in every home in the land. Kidney Diseases cannot exist where Dodd's Kidney Pills are used.



7

death should overtake you in the state in which your soul now is, you would be forever a reprobate in hell. Yet you risk so terrible a fate by not fearing the certain, and yet, so uncertain hour of death ; with such temerity you say: "later, later, to morrow, to mor-row I will repent." Pope St. Gregory whom the devil desires to cas Savs into hell, he strikes with blindness and deludes with the hope that he has ample time for repentance."

My poor erring brother, listen to the voice of grace, turn back from your evil ways, and return to your merciful If you have sinned, I call you with God's own words (Eccl. 5, 8. Delay not to be converted to the Lord, and defer it not from day to day, for His wrath shall come on a sudden, and in the time of vengeance He will destroy thee.

Hesitate no longer, for it is certain that you must die, but you know not how, when, nor where, but this you know, if you die with one mortal sin on your soul you are lost, and lost for all eternity, whereas, if you die in the state of grace you are saved for heaven in like manner. As they tarried long

state of grace you are saved to the and saved for all eternity. Now, brethren, as true children of the Church of Christ, let us spend the solemn time of Advent, this time of penance and grace, in the spirit in which the Church has instituted it. Let us earnestly strive to combat the flesh, to cast off the old garment of sin, and to don the glorious one of grace and innocence, which delights both God and the angels.

If we do this faithfully we may approach confidently and expect to re-ceive into our hearts the God of mercy who will come on the glorious feast to the Nativity to bring peace and hap-piness to men of good will. Amen.

Asthma Gasps.

Asthma Gaups. The wheezing and strangling of those who are victims of Asthma are promptly relieved by a few doses of Dr. Chase's Syrup of Linseed and Turpentine.

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

never been known to fail. DYSPEPSIA is the cause of untold suffer-ing. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsia AS CURED.

to a feast in His Father's House. The fair Child heard them with joy, saying: You could not give Me a greater pleasure than to make such a request. Yes : I do indeed invite you as you de Tell your master to prepare himsira self by the Feast of the Ascension : or that day, as you wish it. I will enter-tain you all three." Greatly delight-ed, the dear children hurried away and informed the good brother of the invitation they had received. The man of God, convinced of the reality of this revelation, prepared himself with

the greatest piety for the Feast of which Jesus said to His disciples : "I dispose to you, as my Father hath disposed to Me, a kingdom, that ye may eat and drink at My table in My kingdom " (Luke xxii, 29, 30).

On the Feast of the Ascension he prayed with more than usual fervor, and then, his face shining like that of an angel, with the boys at his side, he went up to the altar to say Mass; when the Holy Mysteries were ended, Bernard prostrated himself on the steps of the altar, signing to the two boys to do in deep prayer a sweet sleep overcame them, and so they went to the feast of Eternal Life. This happened in the

When the brethren, according to year 1265. custom, went into the choir, they found the three bodies prostrated upon found the three bodies prostrated upon the steps of the altar, the priest in his vestments, the boys in their white sur-plices, and their faces shining with heavenly beauty. At first it was thought that they slept, but soon it was discovered that they were indeed dead discovered that they were indeed dead. Upon this, the confessor of Bernard was commanded to give, as far as he could, some account of so extraordinary a passing away ; and, in presence of the whole community, he related what had happened to the children, and what the Lord had promised them. This recital filled them all with great oy and thanksgiving, and the bodies

of Bernard and the two boys were laid in one and the same grave.

the circumstances attending it, was anthropists - scarcely one among them unobjectionable, will engraved upon the stone which was all has been rich. Were the apostles applied outwardly.

Golden Silence.

Did you ever try to keep silence while a volley of angry words was being fired at you? Ah ! then, you know it is not an easy thing to do and you have also learned that there is a great satisfaction in being able at such a moment, to control that spirit of self - justification that will arise in each one of us, but which often urges us to say more than i wise. It is easy, indeed, to attempt to vindicate oneself, but it is not so easy to recall the bitter words that are in man. almost sure to escape us.

There is scarcely a victory so well worth the winning as a perfect control over the tongue. First, because the struggle within us is so great that we may be rightly proud when we have conquered, and again, because of the fruits of victory. The momentary triumph of having met one's enemy with his own weapons is not worth putting up against the sweet satisfaction this bit of solf control will satisfaction this it of self-control will give. The first is transient, the second is eternal. Oar silence is a sword - thrust tha never misses the mark, and its work is most effective when the one at whom i is aimed has become calm and begun

to wonder what weapon has so seriously wounded. No matter what the offence, remember that words spoken in angen will never mend a cause. Wait until the heat of resentment is spent, then rebuke, if necessary; you will do it more effectively thus than with a host of angry words. It is by silence, or the "mild answer" which "turneth away wrath " that one commands the greatest respect and obedience.

Value of Personal Service.

The best good in the world has always been done by personal service, and beyond all doubt poor men have been greater benefactors of the world than the wealthy. Run over the names of all the world's greatest benefactors, The account of this event, with all reformers, poets, artists, writers, phil

Never before in the world's history were so many advantages in the way of public libraries, reading clubs, liter ary societies and periodicals as at the present time. The boy or girl who grows up uneducated must not hold school, or teacher or parents, or circumstances wholly accountable, for-" Where there's a will there's a way."

THE POPE'S MEMORY.

The other day a French prelate had an audience with the Pope, during which Leo XIII. referred to the sensational stories that are being told about

him. "People are saying and writing," he remarked with a smile, "that I am weak, that I have frequent fainting fits ; that I have actually lost my mem-Now listen :"

ory. Now listen : "And he recited a whole page of the Aeneid.

"How many of them will be able to do that when they are 88?" he asked with a smile of triumph as he finished.

"Satisfactory Results."

"Satisfactory Results." So says Dr. Curlett, an old and honored practitioner, in Believille, Ontario, who writes: "For Wasting Diseases and Scrof-ula I have used Scott's Emulsion with the most satisfactory results."

most satisfactory results." EXCELLENT REASONS exist why DR. THOMAS' ECLECTRIC OIL should be used by persons troubled with affections of the throat or lungs, sores upon the skin, rheumatic pain, corns, bunions, or external injuries. The reasons are, that it is speedy, pure and unobjectionable, whether taken internally or

stated. Possibly he has spent years of his life in studying up the etiquette of the marriage ceremony, or perhaps he has been through the ceremony so frequently himself-that is one of the gains of the divorce system - that he has its finer points on his finger-tips. It will be very interesting to outsi to watch the results of this new depart ure in university extension .- Cath olic Columbian.

Look not upon the past, its sorrows, ts cares, its failure, and its sin, with that paralyzing regret that darkens the eye to the new and glorious possi-bilities of the future. Accept the pass as a finality that no years of agonized sorrow can change, but see in the failure the revelation of the true way in which to walk. See rising from the disobedience the resurrection of the law you may obey-the new light of higher Know that the life without wisdom. regret is the life without gain.

Adversity is the only balance to weigh friends; prosperity is no just scale. - Henry Suse.

Success comes to those who persevere. If you take Hood's Sarsaparilla taithfully and persistently, you will surely be benefited.

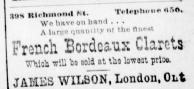
There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Exterminator. It is safe, sure and effectual.

Exterminator. It is safe, sure and effectual. PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this great medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Oarswell P. O., Ont., writes : "I have tried Parme-lee's Pills and find them an excellent medi-cine, and one that will sell well."









ARCHDIOCESE OF TORONTO.

Lecture by Very Hev. Dean Harris.

Toronto Globe, Nov. 21.

<text><text><text><text>

ARCHDIOCESE OF OTTAWA.

New Precious Blood Monastery Blessed

(Special to the CATHOLIC RECORD.) (Special to the CATHOLIC RECORD.) The new monastery of the Sisters Adorers of the Precious Blood, situated on the canal bank, was this morning formally dedicated and blessed by His Grace Archbishop Dahamel, of Ottawa, in the presence of a large body of distinguished prelates of the Oatholic Church, a large number of the local clergy and large congregation. Pontifical High Mass was the celebrated by Archbishop Bruchesi of Mon-treal. The musical portion, which was second tone harmonized, was rendered by the Sisters, and at the Offictory "Quid Retribuant" was sung as asolo.

and at the offeriory "Quid Retribuan" was sung as asolo. Among the clergy who were present were ; His Grace Archbishop Brachesi, of Montreai ; Archbishop Duhamel, Ottawa ; Archbishop Gauthier, Kingston ; Bishop Emard, Valley-field ; Bishop Larcoque, Sherbrook ; Mar. De-ceile, coadjutor Bishop of St. Hyacinthe ; the Very Rev. the Administrator of Three Itivers; Mgr. Routhier, Ottawa ; Rev. Canons McCarthy ; Houillion, Plantin, Deguire, Ottawa ; and R. v. Fathers Stanton, Smith's Falls ; Greulx Mur-in, Bazinet, Charboil, Beausoleil, Duffy, Cauvette, Moise and Jacques, Ottawa ; My rand, Billings Bridge, and Champagne, Gai-nea Point.

Call, Billings Bridge, and Champagne, Gali-man Points Dataseque, of Sherbrooke, was neloquent effort in commendation of the noble work of the Sisters of the Precious Blood, and the prin-ciples which they esponsed. Bishop Larocque said in part: "Thirty seven years ago a pious Bishep of the Catholic Church, distinguished for his religious zeal, established at S. Hya-cinthe the noble order of the Sisters of the Pre-cious Blood. Like unto the grain of mustard seed, the order had grown and developed, and while at first its usclumess was questioned, all that objection, if any, had now been replaced will love and admiration for the self-sacrifleing work that was being carried on by those de-voted women."

voled women." The success of the crider elsewhere t ad led the distinguished prelate of Ottawa to exert his efforts to induce the Sisters to locate in Ottawa, and since their establishment, here they have been the recipients of untiring kindness from othe elergy and faithful of the city. Under the paternal care of His Grace Arch-bishop Duhamel and with the blessing of Al-mighty God the order had grown until new ounters were found necessary, and none more 0

C. Y. L. L. A. NOTES.

ing, the Infern

to attend on account of illness. A pleasing feature of the occasion was a solo, "Holden's Salutaris," sung by Mr. Wm. Hogan. The bride and groom leit on the evening train for Toronto and points east, amid the best wishes of all present, who join with this entire com-munity in wishing the young couple, happiness and present; G. I. L. L. A. MOLLON The Catholic Young Ladies' Literary Associa-tion met last evening at the home of Miss A. Ryan, McCaul street, Inferno were read and discussed. Short ac-counts of each were prepared and read by all the members. In the course of Irish authors the life of Wolfe Tone was read by Mirs. Kav-rangh. A most enjoyable multical programme. consisting of violin solos by Miss Alice Mo-Carron concluded the meeting. The associa-tion will be of Miss McMahon. 120 D'Arcy street. MCAULEY-COULTER.

C. M. BA.

Resolution of Condolence.

At a regular meeting of Fondotence. Stratford, Nov. 16, 1898. At a regular meeting of Branch No. 13, Strat-ford, held Nov. 9, 1898, the following resolution was unanimously adopted : That whereas it has pleased Almighty God to remove by death our respected brother, James Bronby.

remove by death our respected brother, simple Brophy, Resolved that we, the members of Branch No. 13, hereby express our hearifett sorrow for the loss sustained by his wife and family and extend to them our most simple free sympathy and condolence in their sad affliction. Also Resolved that a copy of this resolution be in-serted in the minutes of this meeting, and sent to them and also published in the official organ. Join ofDonoghue, President. E. J. Kneitl, Secretary.

MRS. EDWARD GOODERICH. SARNIA. Died, in Sarnia, on Monday, October 21, ISS, Mary Ann Burke, belowed wife of Edward Goodrich. Esq. aged fifty-eight years. The fon-rai toor place from her inte resi-dence, 47 London Road, corner of Viani street, on Wednesday morning, October 26 at 8:15, to the parish church, where High Mass of Requiem was celebrated, thence to the cemetery of Our Lady of Mercy. A very large number of old friends and acquaintances were in attendance. The musical service was very impressive, the full choir being present. The late Mrs. Gooderich was a native of Kil-laia, county Mayo, Ireland, and was a near relative of the late Rev. Thos. Burke, O. P. She had the great happiness of dying a happy Church. May her coult rest in naace! Whereas, Almighty God in His Divine wis dom, has seen fit to call away Mrs Michael Moylan, the mother of our worthy brothers Edward and James Moylan and the mother in-law of our worthy brother William Moylan, and

haw of our worthy brother William Moylah, and Whereas, we, the members of Elgin Division No. 1, of the Ancient Order of Hibernians, in meeting assembled, desire to convey to the family of the deceased an expression of our symp thy with them in their sad bereavement, therefore, be it Resolved that the sincere sympathy of this Division with the family of the deceased on oc-count of the sad event of the death of their mother, be and the same is hereby extended to all the members of her family, and it is further Resolved that this resolution be engrossed and a copy, hereof sent to the family of the de-ceased.

ed o	n behalf of the division,
icu o	Jas. McManus, President
	C. W. Regan, Treasurer,
	Jas. P. Butler, Rec. Sec.
Phon	Nov 15 1898

St. Th The members of Division No. 2, Ladies' Aux liary, of the A. O. H. York county, held then scond annual concert and hop in Prof. Davis' Parlors, on Friday evening. Nov. 18. The con-cert opened with an address from their chap lain, the Rev. Father Dollard, folber openet with an Father Dollard, foi-lain, the Rev. Father Dollard, foi-lowed by the following artists: Mrs. D. J. O'Leary, Mrs. M. J. O'Leary, Miss Nellie O'Neil, Messrs. McWilliams, Fulton, Walsh and Harris. A fiter refreshments were served the young people spent the remainder of the even-ing in dancing, and all went home well satis field with having spent a very enjoyable even field with aving spent a very enjoyable even in dancing, and all went home well sath with having spent a very enjoyable even Mrs. M. Fahey, Sec.

C. O. F.

Toronto, Nov. 19, 1898. Editor CATHOLIC RECORD :

Editor CATHOLIC RECORD : On Thursday evening, Nov. 17, a very enthus-instic meeting was held by the members of Sucred Heart Court, No. 201, Toronto, in their Hall, with a large attendance of members, also a number of Bro. Forester from suster courts of the city. Fifteen members were initiated, and eleven others will be initiated at the next-meeting of the court. Catholic Foresters' in Toronto as well as all other places has made rapid increase in mem-bership during the year. A report of the rapid growth of this Court will be published at later date.

Bro. L. V. Bachand, Provincial Vice Chie

date. Bro. L. V. Bachand, Provincial Vice Chief Ranger, announced that two new Courts were about to be organized in the city —ene in St. Mary's parish and the other in S'. Basil's. Any genterman desiring to join any of these Courts, or desiring information resame can obtain such information from Bro. Bachand. We desire to inform our members, through the columns of your very valuable paper, that the members of this court will assemble in their Hall on Temperance street, on Thurfay. Date candidates to fill the various offlees of the year 1859. This and the election of off-the year lass. This and the election of off-the year is the most important duties of the whole year, and we trust that no meeting. It is the duty of each member to see that the business principles. This being the case it is the duty of every member to be present at is the meeting and nominate the proper conditions to fill the different offlees for the ensuing year. A. McC. Kerr, Sec.

E. B. A. Smoking Concert.

DATDICK OUIRK, BRANT The is our sad duty to chronicle the death of Patrick Quirk, who died of paralysis, at his home in Brant township, County of Bruce, on the 2nd of Nov., All Souls Day, at the early age of instry-eightyears and seven months. The de-The 2nd of Nov., All Souls' Day, at the early are of thirty-eightyears and seven months. The de-ceased was born and had lived on the old home-stead in Brant. He was the fourth son of the late Wm. Quirk, who died about three years areo. He bad lived in apparently good health until a few weeks previous to his death, when he was suddenly stricken with paralysis. Al-though medical aid was immediately applied, yet it had no effect on the disease. Speaking of his personality, one of his chief churacteris-tics, was his kindness of heart and Christian charity to all with whom he came in contact. He was always a strict adnerent of the Catho-lie faith, and received the last rites of the Church from the parish prices, Ilev. Father Kelly, of Walkerion.

THE CATHOLIC RECORD

which for him seemed to not have the usual had always led a very pious and virtuous life. Both and always led a very pious and virtuous life. The decrased gentieman leaves a widow, three has always led a very pious and virtuous life. The bors are Mr. John Holly, farmer near Kill-tios Station : Mr. Michael Holly, Fost Master him station : Mr. Michael Holly, Post Master homestead. The decreased gentieman was a mative of the County Kerry, Ireiand, and on his south of the Kissanes so renowned in the south of the Kissanes so renowned in the south of the Kissanes so renowned in the south of the Albor of their immense size and the station in the Michael Holly of the south of the south of the state of the come to the Ancient family of the Kissanes so renowned in the south of the Kissanes so renowned in the south of the south of the south of the state and ofter working a few years for on the home where he resided till death. The stem in which he lived was illustrated by the large funeral which convyed his remains to the large funeral which converse the south of the large funeral which converse the south of the large funeral which converse the south of the large funeral to the large funeral which converse the south of the large funeral which he lived was illustrated by the large funeral which converse the south of the large funeral which co MACLEY-COULTER A very happy event took place at the Church of the Sacred Heart, Ingersol, on Wednesday. Nov. 16, at the hour of 7 o'clock, the occasion being the marriage of Miss Margie Coulter, to Mr. Thomas McAuley of Uptos, California, for-merly of this place. The Rev. Father Con-nolly officiated, and, noth withstanding the early hour, a large number of their friends were pre-sent to witness the ceremony. Miss Jona Coulter, sister of the bride, acted as bridesmaid while Mr. Joseph Connolly ably supported the groom. After the nuprials were over the happy couple and their friends remained to the residence of Mr Wm. Coulter, 2 concession. North Oxford, brother of the bride, and after broth oxford, brother of the bride, and stress drove to the G. T. R. station and took the it south, accompanied by the best wishes of their many frieds. The esteen in which the syoung valuable and useful presents received by them.

May his soul rest in peace! MISS MARY LAND, FOREST

Miss Mary LAND, FOREST. We regret to record the death of Miss Mary Innd, who departed this life on Saturday mora-Camlachie, Deceased went to Camlachie on Wednesday, Nov. 9, to join her mother who was visuing there. On Friday a.m. she took ing bid the last farewell to ber heart-booken when the last farewell to ber heart-booken when the last farewell to ber heart-booken when the last farewell to ber heart-booken we to the is to be the orthor. The remains day evening. The task of breaking the sad at home, having been entrusted to her broher. Joseph. The news spread rapidly through the town and vicinity and expressions of deepest mother, bother and sister were heard on all "Indertaker Steel prevared the remains for

MRS. EDWARD GOODERICH, SARNIA.

ides. Undertaker Steel prepared the remains for purial and hosts of fr onds and relatives called at the residence, and assisted in the sad silent actabase of the night.

burial and nosts of if class and the sad silent watches of the night. Mary was seventeen years of age and a uni-versal favorite. She had endeared herself iq all by her unvarying good nature, her unstinted generosity to those in trouble, and her cheer

all by her unvarying good nature. her unstinted generosity to thuse in' trouble, and her cheer-It is acfe to say that all who knew her are deeply grieved and concerned at her untimely out "These, we know, offer their sincere and prother and sizer who are all that are left to mourn her sad death out of a family of seven, who were and are highly esteemed and re-ones they can echo the beautiful prayer of holy Church. "That she may rest in peace." She was a model Christian and will be greatly missed. She was a faithful member of the being a beautiful one from the choir girls, of which she was a member. The pall-bearers were John O'Donnell, Jas. O'Donnell, Guss Hubbard, Ed. O'Donnell, Peter Hubbard and Chas. F Hubbard, all place on Monday, Nov. 4, at 120 to the Unrek, where the Requiem High Mass was sung. Rev. terment was made at Beechwood cemetrey. May her soul rest in peace ?

NEW BOOKS.

Veneration of the Blessed Virgin Mary."

death, being fortified by the rites of Holy Church. May her soul rest in peace! Mr. JOHN BREEN, LONDON. The many friends of Mrs. Breen and her family were shocked on Wednesday morning, the fifth November, to her of the very sat accident which deprive in grade and the standard of the very sat accident which deprive in grade and the standard of the very sat accident which deprive in grade and the standard of the very sat accident which deprive in grade and the standard of the very sat accident which deprive in grade and the standard of the wheels of the before help could be summoned. The function was checked to the same the wheels of the before help could be summoned. The function was crowded with sympathizing friends and accuasinances. The interment took place was a very large one and the function was crowded with sympathizing friends and accuasinances. The interment took place in the family flot in St. Feter's contentry. J. O'Donnell, M. Dono-hue, J. Frezelle, W. Neville, and P. Lowis. May lis soul rest in peace! Mrs. J. Grad and the standard of the same field at his home in the township of forward did at his home in the township of several most and direct on a satisfies De-courd and at his country in the year 1837, he and the anther duration. of paralysis De-courd althe and died fortified by all the leaves to moute with his family to Peel Town ship, where he and died fortified by all the leaves to moute his demise, besideshis wife, five state : William Hermen, the fourtifies a difference. He leaves to moute his demise, besideshis wife, five and the subtle mean died fortified by all the leaves to moute his demise, besideshis wife, five state : William Pence. The funcas of big Kapids. Mich. Johya to reserve travelling in the Western State : William Pence. The leavest to moute and the stude and of the state of the stat

OBITUARY.

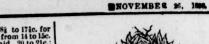
her soul rest in peace!

MR, THOMAS TUCKER, COBOUR

May his sour rest in peace : Mr. THOMAS TUCKER, COBOURG. We regret to record the death of Thomas Tucker, of Cobourg, which took place in The decased went to Toronto about ten years ago where he was employed in Cobban's glass factory for about five years, afterwards working for hout five years, afterwards working the he was employed up to the time of his death. He was only ill one week in the hospital, where he died of typhoid pneumonia, on Saturday morning, 9.30, on November 12, as above stated. He received all the rites of the Church and was attended by the Rev. Father Mitchan of Toronto, Rev. Father Marray attended the funeral in Cobourg. He was a first class forkman and a very homest man. He was liked by every person who knew him. His family did not know he was ill until the day before he died when word was sent to his brother, J. H. Tucker of Oshawa, who immedi-ately notified thefamily in Cobourg. His sister arrived at his death-bed an hour and a half be-fore he died, and nad the melancholy satisfac-tion of being recognized by her departing brother, sont rest in peace !

May his soul rest in peace

it's one of his relations !"



Made of Black English Cheviots. Vicunas, Broadcloths, Venetians,

Clay Diagonals, Worsteds and

Serges, in all Fit-Reform shapes.

Lined with Skinner's warranted

Maker's brand and price sewn in

Prices \$20.00 and \$25.00 per suit.

ROBERT M. BURNS.

Proprietor Fit-Reform Wardrobe,

180 Dundas Street,

O. M. B. A.-Branch No. 4, London,

PR CPR CPR CPR CPR CANADIAN PACIFIC RY

Thanksgiving

Round trip tickets will be so d at Single First Class Fare

between all stations in Can-

ada, Port Arthur, Sault St.

to and from Detroit. Mich.;

and from stations above

pecified to, but not from, Buffalo, Black Rock, Su-pe

Marie, Windsor and East; and

sion Bridge and Niagara Fal.s.

N.Y., good going all trains Nov. 23rd and 24th, and good returning up to and including

C. E. MCPHERSON, Asst. Gen.

Passr, Agent, 1 King St. E.,

1899

CATHOLIC

ANNUAL

Day Rates

Nov. 28th. 1898.

London, Ont.

Silks or with Italian Cloth.

left breast pocket.

ery the idea is 18 to 18;c. with 18; to 17;c. for lower grades. Dairy is quotable from 14 to 15c. Eggs are in fair demand; new laid. 20 to 21c.; straight candled, 15 to 16c.; No. 2, stock. 11 to 13;c. Montreal lined, 14 to 15c.; Western lined, 13 to 14c.; culls, 9c. est Live Stock Markets.

and heavy sell at ic. per ib. EAST BUFFALO. East Buffalo, N. Y., Nov. 24 – A fox sales of extra calves were made at \$7.25, but the basis for pretty good ones was \$7. Sheep and lambs-Choice to extra, \$51 of 0.5.20; good io choice, \$5 to \$6.10; common to fair, \$4.75 to \$5. Sheep-Choice to extra, \$5 to \$4.25; good to choice, \$5.75 to \$4; common to fair, \$5; to \$3,75; Hogs-Heavy hogs, \$3 45; medium, \$5,30 \$3,35; Yorkers, \$3.35 to \$3,10; stags, \$2.50 to \$3,37; forgah, \$3 to \$3, 10; stags, \$2.50 to \$2,37; hogs, \$3,10; \$10; \$2.50; of \$3,37; forgah, \$3 to \$3,10; stags, \$2.50 to \$2,37; forgah, \$3,10; stags, \$2.50 to \$3,37; forgah, \$3,10; stags, \$2.50 to \$4,50; for pizs and Yorkers. **Clerical Suits**



TENDERS FOR SUPPLIES, 1899. The undersigned will receive tenders for sup-piles up to nonon Monday. Dec. 5 1898. for the supply of batchers' meat, batter, dairy and creatmery, giving brice of each, floor, oatmeal, potatoes, cordword, etc., for the following in-stitutions during type ar 1899. viz. := At the Astiviton for the Insane in Toronto. London, Kingy Hear 1899. viz. := At the Astiviton Hamilton, Mimico, Brock-ville and Orillia ; the Central Prison and Mer-cer Reformatory. Toronto: the Reformatory for Bays. Penchanguishene: the Institutions for the Deaf and Dumb, Belleville, and the Bind, at Brantford. Two sufficient surveites will be required for the due fulfiment of each contract. Spand by making application to the Bursars of the Tenders are not required for the surveite institutions. N.H. Tenders are not required for the surveite institutions. By of meat to the Asylum in Toronto. London, Kingston, Hamilton and Mimico nor to the Contral Prison and Mercer Reformatory, To-Toron.

Meets on the 2nd and 4th Thursday, svery month, at 8 o'clock, at their hall Albion Block, Richmond street, James P. Murrav, President: P. F. Boyle, Secretary

The lowest or any tender not necessarily ac

epied. Newspropers inserting this advertisement without authority from the department will to be paid for it. (Signed) R. Christie, T. F. Chamberlain, a Insertors of Prisons and Pub-

[Signed] R. Carliament of Prisons and James Novo, Inspectors of Prisons and ite Charities, Parliament Buildings, Toronto 1049-2 Nov. 21, 1898. no mono monto ma



our territory. I.P.NOONAN, Mount Forest, On PROFESSIONAL. DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty-Nervous Diseases.

A Christmas Carol" (Poetry). D.S. WOODRUFF, No. 185 Queen's Avenue Defective vision, impaired hearing, nass outarrh and troublesome throats Fyes test et. Glosses adjusted. Hours: 12 to 4 alendar for each month.

per day. Retails for \$1.2 Send for sample and ge

Full Page Illustration : "Out For a Ride." "Thoughts on the Third and Fourth Command-R. Prose). With 2 Illustrations

Frontispiece : A Beautiful Colored Picture of the Crucifixion.

The Impossible :" Story by Maurice Francis Egan. With 2 Illustrations Some Fanny Advertisements (Prose).

A TRUE SAYING. Wh It has been well said that "creative is wo epochs are invariably epochs in which men men believe. Faith watches by the room cradle of nations, and criticism argues they and doubts over their graves." persu and REASON. souls "The farthest reach of reason," can says Pascal, "is to recognize that there are n is an infinity of things above it. It no he must be weak indeed if it does not see ated worl thus far." The wise man knows that he knows | imit little, but the fool in his self-complac- their ency has reached the ultima thule bers the of knowledge. rac IMPERIALISM. and the

the en pect

him .

as we

VOLUME XX.

The Catholic Record.

London. Saturday, December 3, 1898

Lords Salisbury and Rosebery have ceased beating the war drum and VOU Europe is resting quietly. Marchand has stepped out from Fashoda and Cham berlain is now at liberty to build the railway to connect Cape Colony with Egypt. And so the policy of Imperialism goes on-a policy which consists in robbing the natives of their own, and which, however glorified by the friends of "civilization," will have ever as accuser the saying : " Thou shait not steal." But the tourist will wait for many a year yet before he will be able to run down by rail from Egypt to the Cape Colony Territory, for Abys-

sinia is in the way and Menelick may possibly object to the scheme of Mr. Chamberlain.

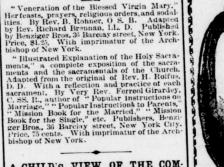
THE CHAMPION ON THE RE-FORMATION.

The Catholic Champion, a High Church journal, does not believe in the spotless purity of either the lives or methods of the Reformers. It says that "the ruthless pillaging of sacred shrines and violation of vows on the part of women and men who undertook the work of purifying the Catholic Church have made the Reformation a stench

in the nostrils of Christendom." Their distinguishing characteristic was lack of principle. "Lecherous thieves and unprincipled intriguers set about the task of destroying the Catholic religion for which Christ

died." THE ACCEPTABLE TIME.

We are told that the present season is a time set apart by the Church for a preparation for Christmas. And she tells us also that preparation means repentance-a cleansing of the soul from all defilement, from meanness and bitterness, from low ideals, from love of vanity, from all that mars the beauty of life. It means that the future must mark a strenuous upholding of the principles laid down by the God of Bethlehem. The man, therefore, who endeavors to prepare himself for a worthy celebration of Christmas will begin to understand the deep significance of the words, "tidings of great joy." They were a message of liberty to a world enslaved. To individual bound down by vice and error they were laden with consolation and hope The dark shadow was uplifted and th rays of glory fell down on the tean stained face of men. The Son of ma set up a school and taught His people and His lessons have, like seed fallen into human hearts and regene ated and influenced the generations

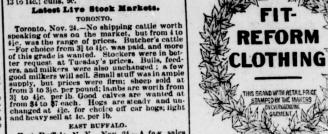


A CHILD'S VIEW OF THE COM MUNION OF SAINTS.

"Heaven lies about us in our infancy," says Wordsworth ; and a little incident related to us by a physicianfriend furnishes a new commentary on the poet's line.

Charles N. Berteling, aged five, be coming the proud possessor of a haloed picture of St. Authony of Padua, brought it to his sister Hildegarde, aged seven, asking her to admire "this picture of Our Lord." - "On, that isn't Our Lord at all !" exclaimed Hidegarde, with an air of superior wisdom.--''I don't care," rejoined the man of five; "'If it isn't Oar Lord,

The little boy's answer may be help ful to bigger folk who cannot under-to bigger folk who cannot under-



quarters were found necessary, and none mon suitable than the present could have been

suitable than the present could have been found. The grandest historical fact in the annals of the Catholic Church was the redemption of the world by our Lord Jesus Christ. With his cross and passion and intolerable suffering on Cal-vary He had shed His blood for the remission of the suns of humanity, and to day the Sisters of the sums of humanity, and to day the Sisters of the sums of humanity, and to day the Sisters of the sums of humanity, and to day the Sisters of the precious Blood and the Catholic Church commemorated on earb that holy sacrifice and vicarious suffering on Calvary. The Catholic Church claimed a divine origin and had Christ as its Founder and by her works and charity must show the divinity of that origin.

and charity must show the divinity of that origin. Christ's passion made it possible to be saved, to gain heaven, to gain life everlasting. This cardinal lesson should be brought out in every work of the hely Church and this could not be done batter than by those devoted women who, in self-sacrifice, self-denial and seclusion from the world, prayer for themselves, for human-ity, and above all for the unsaved and sinful. Their noble work marited the greatest com mendation and in the devotions of the frithful and the heartfeli offerings of charity the de-voted Sisterhood of the Precious Blood should receive a prayerful recognition. His Lordship is a complete master of English language.

His Lordiship is a complete master of English language.
The sermon in French was delivered by Bishop Decelles, of St. Hyacinine.
The visiting cierzy, to the number of fifty, were afterwards entertained at a sumptious linch which was pro-vided by citizens of Ottawa and Hull and the neighborhood. The table was beautifully set and ornamented by Mrs. F. Rozers, confection-er, and the repast was served by a number of young ladies of the city.
The atternoon at 4 o'clock Benediction of the Most Blessed Sacrament was given. The reversed sentleman commenced by referring to the cure of the ten lepers, only one of whom re-urned to give thanks. Then pointing out the Presence of Our Lord in the Tabernacie, and urged frequent visits to the churches and ethapels, and punctual attendance at Benediction of charges.

chapels, and punctual attendance at Benedic-lion services. The Very Kev. Canon Bouillon, the chaplain of the convent, followed in a discourse in French in which he spoke of the blessing attend-ing such a holy house of sacrifice and prayer. A hymn of thanksgiving specially prebared for the occasion was sung in addition to the ordin-ary hymas. The altar is a perfect gem in white and gold and elaborately carved. The ostensorium is a magnificent article, and has been made to order in France from a design of Very Rev. Canon Bouillon, who also designed the altar. Both are the results of contribu-tions almost entirely outside of the distiret. His Grace Archbishon Gauthier celebrated Mass for the Sisters and pupils of Gloucester street convent. on Friday morning. After breakfast His Grace was presented with ad-dresses of congratulation and welcome by the pupils. A short musical entertainment was also given.



Smoking Concert. Nearly one-hundred guests assembled at the rooms of the Emerald Benevoient Association on Thursday evening of last week to attend a smoking concert given by the members in honor of a visit from the Grand President of the order, Mr. D. A. Carey, who is a member of the editorial staff of the Toronto Telegram. Among those on the piatform were Monsignor Laurent, Rev. Father Phalen, Geo. McHagh. Brady. M. P. Crown Attorney Devlin and Reeve

Among thoses on the pialform where Monsignor Laurent, Rev, Father Phalen, Geo. McHagh, M. P. Crown Attorney Devilia and Reeve Bray. Mr. Devilin made an admirable chairman, Arter his pithay opening remarks short ad-fresses were delivered by Mgr. Laurent, Father Phalen, Geo. McHugh, Tho. Brady, Father Shannon and Cullen. Mr. 4. Y. Connor, B. A., read a clever essay on "The Constitution of Canada," and Mr. M. E. Me. Auley contributed a reading: The speech of the evening was given by Frond President Carey, where subject, very properly, was the "Emerit the aim of the founders of the society as to make its mem-bry good living clizens, faithful alike to the Church and to the out that the objects of the society were midmederstood by many, but its constitution factholic Church and it had the ative sympathy of the clergy, which it would not enjoy. Were midmederstood by many, but its constitution factholic Church and it had the ative sympathy of the clergy, which it would not enjoy. Were midmederstood by many, but its constitution factholic Church and it had the ative sympathy of the clergy, which its would not enjoy and the picture and eloquent ad-dra dounded in noble aspiritor. A vote of thanks to the speaker was moved by noble aspiritor. A vote of thanks to the speaker was moved by a standing vote. It was nearly II o'clock when the very enjoyable van entry II o'clock when the very enjoyable was nearly II o'clock when the very enjoyable in a speaker was brown by a standing vote. It was nearly II o'clock when the very enjoyable rrom the parish priest, fiev. Pather Keily, of Walkerton. The funeral left his residence Friday morn-ing. Nov, 4, and was followed by a large con-course of people, which showed the great re-spect in which he was held. He was a kind husband and a devoted father. Mass was cele-brated for the repose of his soul by Rev. Father Kelly, who delivered a very appropriate ser-mon ch life, death, judgment and eternity. Mr. Quirk leaves a wife and three children to mourn his loss, besides a sister, Mrs. J. Finerty, of Malcolim, and a brother. Wm. Quirk, of pry-den, Rainy River District. The prayers of the readers of this paper are requested for the re-pose of his soul. MR JEREMIAH COLLINS, MAIDSTONE.

WEDDING BELLS.

nose of his soul. MR JEREMAIN COLLINS, MAIDSTONE. A few weeks ago the parish of Maidstone Cross lost of its pioneers in the person of Mr. J. Collins. Practically his whole life was spent in Maidstone Cross, for he came to that the succeeded by his industry and intelligence, in the succeeded by his industry and intelligence. Building up tor himself and family a hand-some independence. But better than the suc-cess of the man was his integrity and high sense of religion. He seemed to posses a life industry treat with the second to posses a life which, unhappily, is becoming family a hand-independence. But better than the suc-correct view in all questions connected with a correct view in all questions connected with the uncappily, is becoming family a high sense of religion. He seemed in the parish, were into Catholic sense to which all life and for the into Catholic sense to which allusion has been into a construction of his life and for the there are any may that a man difficult to re-ter only for the example of his life and for the there is a sone out from it never to return. The follow was married twice. Of his first marringe there remains one daughter, who is more diver single. Severalchildren remain, four post of the parish is bound to miss him and to the parish. Of the boys, Frank is sone from a the old homestead in Maidstone the to farle is a deacon and is finishing the tradies which prepare for privesthood in the the book of the fire Dopartment, his person four grite excellent father. Of the book of bourd, will perpetuate the good tradition between the book of the excellent father. Of the book of bound by the excellent father. Of the provide will be friends, of whom there are many has ould rest mease? Mr. Parrick thour, HAGANT, Oxt. Tis with much regret we have to announce <text><text><text><text><text><text><text><text><text><text>

MR. PATRICK HOLLY, HAGARTY, ONT. It is with much regret we have to announce the death of Mr, Patric K Holly, one of the early settlers of the Township of Hagarty. The sad event which occurred on the 13th of October last, followed close the death of his dear friend and cousin Mr. Patrick Earlight of Ad-maston. Heart disease, from which the decensed gentleman had ocen suffering from some years, was the immediate cause. He had been pre-pared some time previously, for death by hav-ing received the holy sacrament of Extreme Unction from Rev. Father French, P. J. Bru-denell, and although he had recovered fits for-mer health a good deal, he still was patiently and resignedly awaiting the fatal summons,

stand about the veneration paid to saints, or how they have power to help us. - Ave Maria.



WANTED, FOR PUBLIC S. S. NO 4, BID dulbh, Co. Middlesx, for the year 1899, a Roman Cathelic female teacher, holding 2nd class certificate. Apply to P. Breen. Sec. Treas. Eiginfield, P. O., stating salary, ex perionce. etc. 1019-2

WANTED, A CATHOLIC FEMALE TEACH-er, hoiding second or third class certifi-cate, speaking French fluently and able to teach French and English, for Public school at Gower Point (La Passe). One to take charge of a choir preferred. A publications stating salary received up to Nov. 28. Address Rev. T Nap-Le Moyne, Gower Point, P. O., Renfrew, Ont. 1049-2.

 MARKET REPORTS.
 LONDON.
 Inndon, Nor, 21. –Grain, per cental – Red winter, \$1.20; white winter, \$1.20; per spine, \$1.20; cont, 80c.
 Tairy Produce-Eggs, fresh, dozen, 18 to 20c.; to 16 to 17; butter, creamery, retain, 19 to 21c.
 Tarmer, Produces-Hay, per ton, \$6.00 to \$7.00; whole set to 11, 5 to 16 to 17; butter, creamery, retain, 19 to 21c.
 Tarmer, per load, \$2 50 to \$3.00; cheese, per lb, wholesale, 75 to 85; honey, per bound, 10 to 12c.
 Yegetables-Potatoes, per bag, 55 to 70c; do, per bush, 37 to 15c; cabbage, per doz, 35 to 20c; onions, per bush, 55c; to \$10 70c; do, per bush, 37 to 15c; cabbage, per doz, 35 to 20c; onions, per bush, 55c; to \$10 70c; do, 500; cheeses, set, 50 to \$00; weat, by carcases, \$600; lamb, 20 carcase, \$5.00 to \$10, veat, by carcases, \$600; lamb, 20 carcase, \$600; solid, and 500; mutton, by carcases, 55.00 to \$6c; turkeys, each 75c; to 20c; motod, 500; solid, 500; trans, 200; solid, 500; to 85c; 100; solid, 500; solid, WANTED, BY A LADY, A POSITION AS organist in a Catholic Church. Can teach singing. Best references furnished. Address R. R. Box 330, Smith's Fails, Ont. 1019-2

white west quoted at from 18 to 182. No. 1 hard, on track words, at slipe, to 82. No. 1 and Toronal words, at slipe, to 82. Flour quiet; cars of straight roller, in bbit. Torona foreights, borne quoted at 33.40. Millfeed is firm; cars of shore quoted at 33.40. Millfeed is firm; cars of shore quoted at 33.40. Sli 4 and bran at 310 west. Barley steady, with No. 1 quoted site, to 82 east, and 50 to 514. and bran at 310 west. Barley steady, with No. 1 quoted site, to 82 east, and 50 to 516, for white west. Monotonic and the state of the state of the state wheat thrm at 16: to 416; on an track Toronto 116: Otse easy, at 26: to 296, for white west. Monoton and the state of the state of the state of the state and the state of the state of the state and the state of the state the state and the state shipment, it is about 40: one and the state shipment, it is about 40: one and an other as it was yester do at 32. could not be realized for today. Free wheat is not so active as it was yester do at 330; could not be realized for today. Free easies strong on spot, and weak for three delivery. They are quoted at 88. to being 406: alloat. Rye is still held at around four, and prices are firm. Winter wheat basts, according to brand; do. in bags, \$1.80 to \$1.85; Manitoba patents; \$4.50 to \$1.75 meals good, at 32.60 per bol, and \$1.70 to \$1.75 meals good, at 32.60 per bol, and \$1.70 to \$1.75 meals good, at 3.90 to \$1.50 multile; \$1.50 to \$1.51; hontice wheat bran \$14 per ton; about 51 to \$11; shorts, \$14 to \$11, 50 to \$1.75 meals good, at 3.90 to \$1.75 meals of to \$1.75 meals good, at 3.90 to \$1.75 meals of the state about for heat and out, \$1.80 to \$1.75 meals good, at 3.90 to \$1.80 to \$1.75 meals good, at 3.90 to \$1.80 to \$1.75 meals good, at 3.90 to \$1.75 meals for \$1.50 to \$1.75 meals good, at 3.90 to \$1.75 meals for \$1.50 to \$1.50 meal for the state and outer, \$1.60 to \$1.75 meals good, at 3.90 to \$1.75 meals for \$1.75 to \$1.75 meals good, at 3.90 to \$1.75 meals for \$1.75 meals for stord for peas and outs). \$1.50 to \$1.50 me MR. PATRICK HOLLY, HAGARTY, ONT.

TEACHERS WANTED

POSITION AS ORGANIST.

Story : "A Winsome Maid." by Clara Mul-holland. Illustrated. TEACHER WANTED FOR THE THIRD department of the Boys' Separate School, Renfrew. None holding less than a Third Class Fravincial Certificate need apply. Ap-plications with testimonials, and stating salary expected, received up to December 1st. Duties to begin January 1st. 1899. P. J. O'Dea. Sec. R. C. S. S. B., Drawer E., Renfrew. 1018-2 Penance, The Key to Heaven :" a Story of the Shrine of Our Lady of Montserrat, Adapted by Rev. Daniel Murray. Illus-trated.

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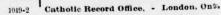
Full Page Illustration : "The Crowning of the Blessed Virgin.

List of common English Christian names, with signification and name days.

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the world. We too must need pause awhile an read them and understand them an we shall learn that all the noise an fulsome eulogy of what we have do and our pitiful strivings and bicke ings and our success, which is oft a disguised failure, can never fi place in a heart dominated by spirit of the Infant God."

OUR YOUNG MEN.

We heard recently an address young men. It was compiled for Samuel Smiles' works and was gi out in an unctuous manner and w accent peculiar to the denizens garrison towns. We wondered the gentleman unlocked his wise treasure for the gaze of the multitu There was no election at hand we suppose that the idea dawned u him that he should try to do someth for his less fortunate brethren.

was a beginning, and we hope