Catholic Record.

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

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The Catholic Record.

London, Saturday, Jan. 11, 1902 RELIGIOUS INSTRUCTION IN THE PHILIPPINES.

Bishop McQuaid says that the proposition of the American Government to deny religious instruction in the schools of the Philippine Islands, where there are from 7,000,000 to 8,000,000 natives, most of them Catholics, while they are paying \$20,000 a year to the Sultan of the Zulu Islands to maintain his many wives and allow him to have full liberty in teaching the Koran in his schools, is a national hypocrisy and libel upon American civilization.

But some of the preachers do not view it in that light. Anything, provided it is not in the interests of Catholicism, will meet with their approval. There are some amazing things in this world, but one of the most amazing and bewildering to the ordinary mortal is the white-chokered gentlemen who ignore the demands of the most elementary justice. And yet they dilate on the pernicious influence of sensational journalism to creedless congregations! They are on every platform and in every scheme for reform, and all the while they are spending every energy against truth, and contributing to the cesspools of calumny and slander.

Respectable non-Catholics, we are told, pay no heed to them. We hope not. But now and then we notice these respectable people giving, it appears to us, close attention to the vilifier. Our optic nerve, of course, may be out of order; and perhaps some respectable non-Catholics are not disinclined to have a preacher give vent to mon sense of mankind and the normal statements which they fain would say and are afraid to do so.

FEDERATION OF CATHOLIC SO-IETIES.

The Cincinnati Convention held for the purpose of effecting a Federation the existence of their own bodies, and of Catholic societies in the United of water, bread and meat, but they States has met with gratifying success. Archbishop Elder, Bishops Horstmann, do. Barmecide feasts would not satisfy McFaul, Mesmer, Maes, and a large number of clerical and lay delegates were in attendance.

In the opening address Bishop Mc-Faul declared that Catholics were tim- Health." They deny the existence of orous in stating their rights and explaining their position. He commented on the fact of the injustice of taxing deny. They deny the existence of the Catholics for a system which they cannot patronize, and of the growing knowledge on the part of the public of the pernicious influence of schools without morality or religion, and urged the organization to arouse a spirit of enthusiasm in favor of Christian education.

Great harmony and enthusiasm prevailed at the meeting. In some quarters, however, there are murmurs of me is entitled to expression of honest opinion. The mon sense of mankind believed and deeditors who are disposed for the time being to withold their support have, doubtless, every good reasons to justify their conduct. For ourselves, we believe the Federation has a bright future. Pledged to exclude politics in any shape or form from its programme, and safeguarded from injudiciousness by the conservatism of its guides and leaders, it will doubtless secure itself im munity from reasonable censure. But we are not so sanguine to anticipate that this object will be realized within a brief space of time. It will be a long grind before it breasts the tape, let us say a winner. To cement the bonds of fraternal union among the Catholic laity and Catholic societies, to protect Catholic interests, works of religion, piety, education and charity is a contract that will tax to the uttermost the enthusiasm and perseverance of the Federation. Still, we can hope for the best. Laymen who are religious can do much. And by this we mean laymen who take care of their own souls. Momentary enthusiasm is of little value. Work alone that is the result of character tells. Some years ago Pope Leo XIII., as quoted by Bishop Hedley, in addressing a society of young men, used these

a maxim and a rule that it is not enough to be a Christian in heart, but a man is bound to show his Christian conversion freely, simply and openly."

These three words are worth remem bering - freely, simply and openly. Freely-not bearing any malice; simply - not seeking occasions of aggression, and openly - without any wish to hide

A new universe is created every time a child

CHRISTIAN SCIENCE.

(Continued.)

McCracken: "The common sense of mankind has made many curious mis- may takes in the past, and it would be fatal to base our knowledge of spirit and of spiritual facts upon such shifting be-

Comment: Here you speak very dog-

matically and positively, but you err either through not recalling what philosophical writers mean by the phrase, "Common sense of mankind," through lack of reflection. The comm sense of mankind is that sense which always and everywhere produces the conviction on which all men, individually and collectively, have ever acted during their sojourn in this world; the conviction that the material world about us is a real world, and not a mere | theorists, when that common sense has about us is a real world, and not a mere delusive idea in our minds. This common sense, consent, or judgment of mankind is the strongest possible evidence of the truth it affirms; because it is the voice of nature. There is a sense in which the "vox populi, vox dei" is profoundly true. The voice of this of the strongest possible that the strongest possible the strongest possible that the strongest possible that the strongest possible that the strongest possible the strongest possible that the strongest possible that the strongest possible that the strongest possible that the strongest possible the strongest possible that the strongest possible the strongest possible that the strongest possible the strongest possible the strongest possible the strongest possible that the strongest possible the stro the race affirming the reality of this material world is the voice of God speaking through human nature. makes that nature utter truth as He makes the nature of the flowers of the field, the stars in the firmament, the mountains and seas utter beauty, sub-limity and design. Nature does not lie and the vox populi—the voice of the race—is the voice of nature. So strong is this voice that even the

Christian Scientists and other idealists, ancient or modern, cannot disregard it; for while they deny its authority they for while they deny its authority they never cease to obey it. Contrary to the common sense—the voice—of mankind, they deny the existence of the material world, and yet no one of them has ever acted as it he believed his denial; and universe he would most certainly be consigned to a lunatic asylum, where those go who, for a time, have lost harmonious connection with the comrelation with things as they are.

The Christian Scientists avoid this fate only by sacrificing their consistency on the altar of common sense. They deny the existence of matter and then continue to act as if the existence of matter was one of the most profound convictions of their soul. They deny never cease to feed the latter to the former, just as common sense people do. Barmeene feasts would not satisfy their appetites. They deny the ex-istence of paper and printer's ink, yet they publish books. They deny the existence of money, yetcharge \$3.00 for Mrs. Eddy's book," Science and stone, brick and mortar, yet build the churches of these materials, and build them on ground whose existence they street cars, yet ride on them, paying a nickle to the conductor, whose corporeal existence, as well as the nickel, they

also deny.

In thus disregarding their own principles they yield to the authority of their own senses and to the master teacher-the common sense of mankind universe is real.

But let us return from this discussion. You say the common sense of mankind has made many curious mistakes. Will you point out some of these mistakes?

trackan: "At one time the comclared that the sun revolved around the earth, and even at the present time the

Comment: The common sense of "many races" is not the common sense of mankind; so we may dismiss the latter part of your statement as irrelevant. The common sense of mankind is that practical and habitual judgment which affirms the same thing of the same thing, always, everywhere and to all. Any judgment, opinion or theory that does not do this is not an utterance of the common sense of mankind. It will observed that this common sense affirms but few things, but these things are fundamental and essential to the life and well being of the race on earth, because they are of immediate application to all the affairs of man from the cradle

to the grave. Now this common sense has never passed a judgment on the question whether the sun goes around the earth or the earth around the sun. The judgments that have been passed on that subject are the judgments of a class, a class so small, in comparison with the whole mass of mankind, as to be insignificant. This small class is composed of scientists. They are scattered all over the world and go under various names. They are medicine men among the Indians, magicians and astrologers among some Eastern peoples, and philosophers among others. In every age we find a greater or less number of them, and a fragmentary record of their sayings and doings. But they have been so busy quarrelling among themselves and changing and readjusting their judgments that, not agreeing among themselves, they have had little time to make an impression on the mass of mankind as it sweeps by into the beyond. Their opinions, judgments and peculations, conflicting and changing as they are, and always have been, have disadvantage of not having been held always, everywhere and by all; and are consequently not the expression of the common sense of mankind. errors then in regard to the relations between the sun and earth are the erbeen mistakably and superficially considered as the errors of the race. It is ald,

a mistake, and a very common one, to suppose that the scientists with their stattering and conflicting atterances are the vocal organs of the race. They may be the voice of the changeable scientific sense, but not of the mechanic.

Catholic Standard and Times. scientific sense, but not of the unchanging common sense. Fortunately, their errors and speculations have never sufficiently occupied the attention of the race to elicit its judgment either of approval or disapproval. The great mass

of mankind to-day neither believe nor disbelieve the Copernican system. They simply know nothing about it. The same is to be said of the Pytha-gorean system and the Ptolemaic. All these systems are known to but a com-paratively few of the whole race. It is a serious error, then, to attribute to the whole race—to the common sense of mankind—the errors of astronomical

made no utterance concerning them. Then the common sense of mankind did not affirm that the sun went around the earth? It neither affirmed nor denied it, for it does not concern itself with speculations or theories—it leaves that to the scientific sense. Its affirma-tions are direct, positive and unchanging-not based on discursive reasoning or reflection, but on rational instinct and natural impulse. And the subjects of its judgments are not speculative, academic, or the remote conclusions of science; they are of immediate, constant, and practical interest to the pre-sent existence and well-being of the

Whether the sun goes around the earth or the earth around the sun is a problem too remote from the immediate interests and needs of the great mass of humanity to cause it to pause in its course to reflect or theorize as to the

termittent illumination is caused by the light passing it or it passing the every time." light. In either case the purpose of the light is equally well served and the speculative question of which passes the other has not occupied the attention of the whole race sufficiently to elicit an expression of the common sense of mankind on the subject. And such an expression has never been

It was the scientists, curious and inquisitive, who have attempted to peer into the mysteries of nature. In doing so they have been constantly inventing and elaborating theories and as constantly, during the ages, changing or repudiating them. It was these scien-tists and theorists, known as astronomers, who once believed that the sun went around the earth; and it is their changing theories and contradicts that you mistake for the utterances of the common sense of mankind. They once taught that the world was some of them taught that rested on the back of an elephant, and that elephant on an-other, ad infinitum; then they taught that it was round and immovable; then eacher—the common sense of mankind
—which tells them that the material

that it was round and inmovable, then
that it moved around the sun. This is
the point they have arrived at up to the present, after many changes. What system will be in scientific vogue a century or two hence heaven only knows. And all this time the common sense of mankind has been silent, leaving the

field of speculation to the busy minds of the curious and the inquisitive. We conclude, then, that the common sense of mankind has not erred, and that it is one of the best authorities, in its own field, that the individual man can rest his convictions on; it is next divine positive revelation and the commissioned teacher of And this common sense condemns the idealism of the Christian Scientists, as they in practice condemn it themselves. -N. Y. Freeman's Journal.

THE TOTAL COLLAPSE OF CAL-VINISM.

The talk of a new Reformation in reformation in Presbyterianism is but the forerunner of the total collapse of Calvinism. A great writer has said that while Catholicity has but one capital and one centre, which has been ever the same in position and authority, Protestantism has many, and these perpetually varying both in locality and in influence. Geneva was once the recognized centre of a numerous and affuential fragment of the Protestant body; but Geneva has long since fallen from her high estate, and her preroga-tive has departed forever. The very pulpit of John Calvin now fearlessly and in the open light of day sends forth doctrines for the uttering of forth doctrines which Calvin sent Servetus to the stake and Geneva has actually become the organ of Voltaire, Rousseau and Gibbon, much more than of that stern and morose sect which has ever been the most distinguished for its almost fiendish hatred of the ancient religion of the saints and martyrs. Servetus has at length been avenged on Calvin in his own cherished city, and the disciple of Socinus, if not the philosopher of Ferney, now sits in the chair of the Gen eva theocrat. What a falling off! I ou wish to find the capital of modern Calvinism you must go to Edinburgh, Calvinism you must go to Edinburgh, in the old world, or to Philadelphia, in the United Strees; and even there you will find the centre of only one or another among the many divisions into by the wrangling spirit of its minister scientific few, which have and members, and the gloomy absurity of its so-called creed.—American Her-

Catholic Standard and Times.

Enfield, N. H., December 20.

If you look on the map of New Hampshire the dot made by Enfield does not occupy much space, but this does not indicate that Enfield is a backwoods town. It prides itself on its push and activity and is the proud possessor of activity, and is the proud possessor of two large cotton mills and a public hall that would do credit to some of our more pretentious cities. Father Coakley secured this hall for the lectures of Father Sutton. The seating capacity is about 800.

The best people, that is, those who pass as having some education and culture, were in evidence on the first night, and they continued to attend until the close of the mission. The non-Catholics were very friendly, and after the lecture on the first night many o them came forward to have a chat with

tended from Lebanon, until a year ago, when Father Coakley was sent here to build a church and organize the parish, He is doing noble work. The church is in process of erection, and when finished will be the finest religious building in the town. Heretofore the Catholies have had Mass in a little hall or a private house. They have had many struggles to maintain their faith, and it is interesting to listen to some of the tales they relate, how they would gather together and start in groups to walk to Lebanon, eight miles away, to hear Mass. "We feared," they said, "the Yankees would kill us." But they have lived through it, and now they are respected for their

serve its interests and supply its wants.

As long as the human race has, as it affirms it has, solid material earth to live on and a great light everyord. live on and a great light overhead at regular intervals to enlighten and warm the earth into a generous giver of material food for its material bodies it concerns itself very little whether that infor over an hour without any notes.

THE QUESTION BOX.
The non-Catholics became deeply interested as the lectures continued, and all sorts of questions poured in. A minister was present every night, and in the beginning he was very friendly, but after three nights things were geting too hot for him, and he had to let off some of his fire in the off some of his fire in the shape of some new "red-hot questions"—big guns, he thought, against the "Powers of Rome!" I quote a few of them, the answers being in substance

as here given:
Q. "Does the 'end justify the means?" Is not this the motto of the

A. No, the end does not justify the Catholics. cathonics. The Cathonic Church teaches that we must not do evil that good may come of it. This charge against the Jesuits has been refuted without number. There is an offer of \$1,000 to any one who can prove that the Jesuits hold this doctrine.
Why has it never been taken?
Q. "Is the Pope Infallible? If so,

how do you account for the bad Popes?' A. Infallibility means that the Pope cannot err on a question of faith or morals when he, as visible head of the Church, teaches the entire Church. Infallibility does not mean, as the questions of the control of the tioner supposes, that the Pope can do no moral wrong. No; but that the no moral wrong. No; but that the Pope, as head of the Church, will be assisted by God to teach only what God has taught. The Pope may sin, and this will affect his own moral life. His private sins have nothing to do with the validity of his public acts or as a teacher Infallibility does not mean impeccability.

There were other queries of a like nature from the same source. If the "leaders in Israel" are so ignorant of Catholic teaching, what must be the state of mind of the multitude? Surely it must be a case of "the blind leading

the blind." WHY THE JEWS ESCHEW PORK. There was considerable discussion in the mills one day over the question, Why don't the Jews eat pork?" Theories of every sort were advanced, out none seemed to satisfy the question ers. So it was suggested that the question should be asked of Father "He'll be sure to tell us all about it," some one remarked, and so the question box it appeared. Father Sutton replied in substance

'Because God, as we read in Leviticus xi., 7, forbade the eating of it as God forbade the eating of certain meats for various reasons: one was to exercise the people in obedience and temperance; another, to give them a horror of the vices of which these animals were symbols and thus train them to a spiritual cleanness. There was also another reason for prohibiting pork. Much eating of pork foments the lower passions of man. It tends to

make people 'piggish,' and especially does it heighen the passion of lust.'' Many other interesting questions were answered, and the replies were listened to with the greatest respect and attention. Despite the storm of snow and the cold weather, the attendance was very good, especially on the closing night. Two hundred non-Catholics received copies of Father Sutton's work, "Cleaning the Way," and all expressed themselves as greatly pleased, both non-Catholics and those of our

Father Sutton went from Enfield to Hanover, where an interesting feature the anticipated attendance of the Dartmouth College students. L.

faith, with the lectures.

A NEW BIBLE AND SECT.

When people reject the divine authority established by Christ to teach them all truth, namely, the Catholic Church, they are apt to be led astray by the wildest nonsense in the shape of relig-

Dowieism, Christian Science, and the Holy Ghost and Us seets. You could not get an instructed Catholic to join any one of them, yet they have millions of members who once belonged to the so-called evangelical Protestant denominations. Having no certainty in their faith, having no dread of heresy, enjoyng the alleged right of private judgment, these people go off without re-straint to those vagaries of religion.

Now comes another sect as an appli-cant for belief and members. Dr. St. Clair, of Syracuse, N. Y., says that he possesses a new Bible, which he calls

"The new Bible was written through the instrumentality of Dr. J. B. Newbrough, a dentist of New York. Finally he was directed by an angel to get a typewriter, which he did, and applied himself industriously to learn to use it, morning two years later as he was sit-ting at the typewriter the light struck on the backs of his hands and they began to work the machine and kept it up for fifteen minutes. The doctor was told not to read what he had written and he obeyed reverently. One morning he looked out of the window and beheld the line of light extending heaven-Above his head were three pairs of hands fully materialized and behind him was an angel with her hands on his shoulders. The result was the 'Oahspe,' which the dentist was ordered to spread throughout the world. Dr. St. Clair was also told by dream revelation to take his place and spread the gospel. take his place and spread the gospel."
Would you believe that sane Christian people would believe any such Baron Munchausen rot as that? Well they do, for the dispatch that tells the New York Press all this adds: "Already he has won many followers."
There are no Catholies among his followers thank God for the faith once

followers, thank God, for the faith once delivered to the saints is ours and we seek no novelties in religion. The doctrines of Jesus Christ are enough for us. On them we rest our hope of everlasting salvation.—Catholic Columbian.

THE CONSOLER.

When Christ came to the house of death, says Katherine E. Conway, He did not tell Martha and Mary that there were a hundred other sisters in Judea ourning the loss of an only brother. safety of the disembodied spirits in Abraham's bosom, nor said: "Your brother is happier now than ever your eans, and such a principle has not love could make him." But mindfu een held by Jesuits or by an other atholics. The Catholic Church the strong arm, the genial smile, H "Your brother shall rise again. They would see him in the form they knew, unmarred by pain or age, and the hands would hold and the eyes would shine with the brotherly tenderness of the olden days.

And then, for He knew the deepest needs of loving hearts, while the sisters bewailed their brother, He bewailed His friend, and the on-lookers seeing His tears, said: "Behold, how He loved him!" And if Christ had never vouchsafed His crowning miracle to the faith of Martha and Mary, they had still been comforted by the memory grief, and His tears for their beloved.

Just because grief is common just because it reveals to the bereaved one her kinship with her fellows of high and low degree, let us give our sympathy without stint of qualification in the day of need; in the day of the awful desolation when even the dead body has world is concerned-

The President's Keepsake.

"President Roosevelt," writes the Chicago Chronicle, "carries a unique amulet. It is a small silver statue of St. Joseph, which came from the shrine of St. Roch in New Orleans, which has been famous for two hundred years for its miraculous statues. This little amulet was presented to President Roosevelt by C. W. Townsley, a New Orleans and Western Railroad man, just prior to the Spanish-American war. The President carried it all through his campaign in Cuba. These little statues of St. Joseph were very common mong the Rough Riders, and a short time before his death at Las Guasimas Major "Bucky" O'Neil, to whom it had belonged up to that time, accident-ally lost it. The President has carried his ever since, and it has been with him during his perilous hunting expeditions. St. Joseph, among devout Cath olies, is especially interceded for good luck and safety in the hours of need and peril. The shrine of St. Roch in New Orleans has been visited by many famous men and the statues have been sent to every part of the country.'

The Story of a Statue.

An interesting fact in connection with the statue of the Blessed Virgin at the Church of St. John the Evangelist is to its erection were converts and former pastmasters of the Grand Masonic Lodge of Pennsylvania, namely, Francis Cooper and Joseph R. Chandler.

During a storm at sea, when the vessel on which he was a passenger was threatened with destruction, Mr. Cooper made a vow to see that such a

board at the same time by a Portu-guese priest, and almost immediately the sea became calm. Miss Annie Cooper, daughter of Francis Cooper, drew the design, from which a plaster model was made. This was sent to Rome, where the marbel statue was made.

On the occasion of the jubilee of the again placed at the base, together with again placed at the base, together with the velvet and gold-bound Papal decree of the dogma of the Immaculate Con-eeption, both of which documents were preserved at the time of the fire. The gifts of old gold and jewels given on the night of Sunday, December 8, will be used to make a crown for the status and if possible a megavial statue, and, if possible, a memorial chalice to be used at the Blessed Virgin's altar, in memory of Rev. Hubert P. McPhilomy, the late rector.

OCCASIONS OF SIN.

Principles for Consideration During this "Time of Good Resolutions."

The following passages from the Advent pastoral of the Bishop of Newport, England, are peculiarly timely for the season of good resolutions—the approach of a New Year:

"There are those," says the Bishop, "who will not profess the creed of the libertine, but will refuse to renounce the frequentation of places, the company of persons and the reading of books, which are plainly and experimentally dangerous occasions of sin. mentally dangerous occasions of sin. These occasions occur under pretext sometimes of necessity, sometimes of amusement and sometimes of friendshin. The following principles may here be laid down: If a thing is a grievous sin, we commit a grievous sin by exposing ourselves to the strong temptation of committing it. There are practically no exceptions to this rule, for the large majority of persons. Next, a thing that it is a grievous sin to do, it is a grievous sin to desire, and even to dwell upon in thought. And, finally, no excuses of friendship, relationship, or company-keeping with a view to marriage, can make a thing not to be a sin which would be a sin under other circumstances.

"It is wrong to read books and newspapers which tend to excite the passions. No doubt it is very difficult, under our modern conditions, to choose what to read, and to avoid all that is objectionable. But sin is sin in spite of such difficulty. Therefore the effort has to be made, and the self-restraint and self-denial to be practiced. Parents have a most serious duty not to allow books and newspapers indiscriminately in the bouse. Tradespeople are inately in the house. Tradespeople are bound not to sell what is really bad. Young men and young women must be determined to avoid what is corrupting, and must absolutely give up what they find by experience has led them into sins of thought and desire. Again: there are, in every town, amusements that are productive of evil.

"The fact is-and it cannot be stated too plainly—that the world does not recognize as wrong many actions, imaginations, desires and situations which the Catholic Church teaches to grievously sinful. Hence it is quite possible that in the ordinary forms of amusement—such as theatricals, varietv entertainments, dances, and some harm. The same may be said of company-keeping with or without a view to marriage. It is well known how strict an older generation was on these matters—and with good reason. It is certain that no pretense of custom of altered times, of modern ideas, can make thing lawful which is wrong in it-

A Nun's Witty Reply.

A good story is recalled by Mrs. Barry O'Brien in his "Life of Lord Russell of Killowen." Speaking of the famous case of Surin v. Starr, he decribed how Mrs. Kennedy, the mistr of novices, was cross-examined by Cole-

Coleridge's case was that the breaches of discipline were trivial, contemptible. He pressed Mrs. Kennedy on the point, asked what had Miss Saurin done. Mrs. Kennedy said, as an example, that she had eaten strawberries. "Eaten strawberries," exclaimed Coleridge, "what harm was there in that? "It was for-bidden, sir," said Mrs. Kennedy—a very proper answer. "But, Mr nedy," retorted Coleridge. trouble was likely to come from eating strawberries?" "Well, sir," replied Mrs. Kennedy, "you might ask what Mrs. Rennedy, you hight ask what trouble was kikely to come from eating an apple, yet we know that trouble did come from it." The answer floored Coleridge. He threw himself back on his seat and laughed. The whole conrt

When Distracted in Prayer.

We are more or less troubled with distractions in our prayers and devotions. Some have quite a long string of prayers with which they become so familiar that they frequently seem very much like the boy who, on being reproved for whistling in school, said he did not whistle, "it whistled itself." So they do not pray, it itself." So they do not pray, it prays itself, while their minds are busily employed in something entirely foreign to the serious matter in which they are engaged. May we modestly suggest to such persons to try the effect of saying their prayers backwards, or rather, in reverse order—that is, commence at the last prayer and go back to the beginning in regular suc-Cooper made a vow to see that such a statue should be erected if the storm abated. Mass was offered on ship-

AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER XLV. Gradually all Rentonville resumed its normal ways; the ravages of the storm had been repaired, and Miss Burrum had ceased somewhat to be the sole momentous topic of conversation. lating on the identity of the man whom anyto Miss Burram had buried, and when you that lady resumed her afternoon drives it was so wofully white and thin — so thin that it made her eyes seem unusually large, and when any color to her cheeks it only came in one little spot and it was so very red that it may come to you. To-morrow I shall made the rest of her face seem whiter

People bowed to Miss Burram more than they had ever done, owing to her brief advent into society on the night of the reception, and she returned the bow with unexceptionable courtesy, but with a coldness that augured ill for any of the hopes founded on the introduction of that fateful night.

Once, on the very last of the Indian ummer days of that November, she met Herrick in a magnificent turnout, his daughters beside him. They glared at Rachel while they sat very erect, and smoothed the folds of their stylish costumes as if to show how entirely superior they felt in every way to Miss Burram's Charge. But Rachel in her crucible of suffering had utterly for-gotten her old feelings for the Herrick twins : nor did a shadow of them re turn to her now. She only looked at the overdressed girls with a kind of pathetic wonder for a moment, and the she turned her eyes away. Herrick bowed to Miss Barram, wearing his large smile at the same time. She returned both with such a look of frigid unrecognition and holding herself so haughtily erect, that the big smile faded instantly from his lips, and he whipped up his horses till their mad gait further on in the driveway nearly

aused a panic.
Miss Burram's Sunday company resumed their visits, Rachel going to the parlor as she had gone in the old times—for it seemed to her a very old time—the time that was before Tom's death, everything had so changed since—and she listened, neither interested nor amused as she used to be, sively and resignedly.

her now; she was free to see Hardman as often as she chose, to employ the day just as she wished to do; only unknown to Rachel, Miss Burram watched her, taking note of every book that the girl read, and of every visit that she made. Her purpose seemed to be to let the child tire of her own uselessness as it were. She fancied she knew Rachel's disposition sufficiently to feel that Rachel herself, now, that all the serious consequences of h shock had passed, would care for more purposeful way of living. Perhaps she herself would request to re-sume her studies, but the girl, now that her mind had resumed its normal state, was thinking of something very different from what Miss Burram imagined. She was asking herself the old question, "Who am I?" The quesold question, "Who am I?" The question she had expected Tom's coming to answer, and she was wondering what claim she had on Miss Burram's support. If it were only the claim of charity, then why should she not do something to help herself? Her reading had told her of occupations in which every given by the claim of charity, then why should she not do something to help herself? Her reading had told her of occupations in which every given by the claim of charity, then why should be compared to the claim of t

ram put her hands on Rachel's shoulders | recognize this young man if he be your | end where lay the outline of the catheand looked down into her face—the face that was still so thin and white—down into Rachel's eyes that were lifted to her own: a long, steady stare, which was returned with one as steady, but full of wonder. Then Miss Burram released her and said quietly, but with an eleased her and said quietly, but with an eleased her and said quietly, but with an anger that made Sarah shrink. "Give him that was still so thin and white-down into Rachel's eyes that were lifted to her own; a long, steady stare, which leased her and said quietly, but with an

The gossips even had given up specu- wishes, Rachel, is return sufficient for anything that I may choose to do for you"—Rachel noted the emphasis on the choose, and felt it to be a delicate way of telling her that Miss Burram with her Charge, people seemed to way of telling her that Miss Burram think more of the ravages illness had no obligation to do anything for made in Rachel's face, than of the my-sterious cause of her illness. The girl's face certainly warranted remark; with this evening. Remember alone that you are my Charge—that must

> For the first time since Rachel had en Miss Burram's Charge, that lady bent and kissed her forehead-a light kiss, but it seemed to thrill eived since the kiss Tom gave her at parting, since the kiss she him at the moment of his last departure.

CHAPTER XLVI.

The next morning Rachel was surprised when she found she was to go alone to the city with Hardman. "Jim is going to attend to some business for me," Miss Burram said, "and I thought you might like the drive. As you have shed your breakfast you had better get ready immediately, self left the room as if to escape any

Thanks had sprung to Rachel's lips; thanks that came straight from her heart, for she was both touched and grateful; all the more so as, even with her slight penetration of character, she could not help but feel that Miss Burram in her frequent condescensions was doing great violence to her own stern

She gave one of her bright, old-time smiles to Hardman as she stepped with-in the carriage, and Sarah, ubiquitous woman that she was, seeing them from one of the kitchen windows, wondered Mrs. McElvain what on earth the pair were going to the city alone for. They're goin' to the city; I know Jeem the order for the carriage; it can't be that Miss Rachel's got the job of collectin' the rents again, for this is long past the first of the month-but Miss Burram put no restraint upon Miss Burram herself hasn't gone on the first of the month like she used to do since that strange man's death; it just beats all; why, she's that nice to Miss Rachel, it's more like as if she was her other. I can't understand it at all, and no more can Jeen, though he's ust like a closed ovster about it-that's

> Mrs. McElvain, still nursing her unelieved anxiety about her son, made attempt to answer, nor did Sarah evidently expect her to do so, but Sarah's next exclamation Mrs. McElvain's attention.

> May I never be burned nor drowned alive, but here's Mr. Herrick; and he's a-comin' to the kitchen door.

While she spoke Herrick's lank figure or threw its long shadow on the kitchen steps and his well-gloved hand was

pulling the kitchen bell. "Ah. Sarah." it was the same oily

something to help herself? Her read her three rain, bewindered mainer being had told her of occupations in which even girls as young as she carned their livelihood—why could she not do something? Why must she continue to accept Miss Burram's ruddy color to his cheeks and it seemed bounty now that Tom who would have explained all, who would have settled all, was gone? She took counsel with was the first time he had ever been

to that," shaking her head but it might be something I exposel with unpleasant prominence

some bislemene dwelling there. He target thing for me; I ought to show a little grown of the measurement of the street of the st

A Land

that made Sirah shrink. "Give him my compliments and tell him I wish him to depart immediately, and never to pre-sume to set his foot upon my threshold

My I never be burned nor drowned alive said Sarah within herself as she went from the room; before she had closed the door behind her, however, she managed to get the courage to say "But what'll I do about Mrs. Mo Elvain, mem? She's crying so, and it's

a pity of her about her son."
"She can go with this man Herrick, if she wants to, but not from this house; he, Herrick, must leave this house immediately; tell him these are In her strange excitement she went

toward the door where Sarah stood, and Sarah, fearing she knew not what, said, "Yes, mem!" and fled precipitately, banging the door behind her and get ing to the kitchen she hardly knew

Oh, Mr. Herrick, you're to get out of the house this minute; is very mad that you're in it, and I ow what she'll do if you stay any longer-and she gives you her com nents, but you're to get out, and you're never to come again."
"I'm to get out, Sarah, am I?" his

rin to get out, sarah, and I: mis smile seemed to be larger than it ever was, and his tones more oily, "I can not go, nor shall I go, till I have ar-ranged about the errand of charity on which I have come—till I have arranged which I have come—till I have arranged where and how I am to conduct this a tall, raw-boned, black-avised cleric. may be her son. You may tell your very hard and practical in lineament

said Mrs. McElvain could go with you and a large, full mouth, always ready if she wanted to, but not from this to curve in the upward direction where

McElvain as a piece of chattel goods, prohibiting her leaving the house ex-weigh upon his bo

It's very kind of you, Mr. Herrick, to take the trouble to come here and tell me, and it's double kind of you to set the table in the presbytery in a offer to take me yourself, for I'm not used at all to the ways of the city: but rections I could make me way meself.

"I don't think you could, without a great deal of trouble," he said blandbut we can settle the matter to everybody's satisfaction by arranging to have you meet me at my store in an

Thank you, sir," replied Mrs. Mc-Elvain. "I can do that without any indrance!" and then Herrick, smiling still, went, to Sarah's great relief. That anxious, excited woman was obliged to sit down and give utterance ner favorite ejaculation twice, before she experienced any relief.

'Did Miss Burram say I could go at ee?" Mrs. McElvain tearfully

replied Sarah. wouldn't be surprised if she'd say you could stay gone—she's so set against Herrick—she that used to go to his store so regular—that I think it made her mad to have you have anything to

Mrs. McElvain plaintively, "If she was she would't want me to stand at any-thing that'd relieve the way I feel about John; and I can't help it if she does tell me to stay away, I must go

TO BE CONTINUED.

gravely, "but it might be something I could do: at least I think I ought to speak to Miss Burram about it—it doesn't seem right to have me taking everything from her when perhaps there is no reason for her to give me anything, and I doing nothing for my-self. What do you think, Aim?"

"I think, Miss. that you'll take her breath as you took mine, if you speak of such a thing to her. The way it looks to me now is, that Miss Burram thinks a heap of you, Miss, whether she's got any claim to or not, and all that you've got to do is to think a heap of her in retuen."

"That's all the more reason, Jim, that I ought not to let her do everything for me; I ought to show a little gratitude."

"Well, if you feel like that, I ain't to read this for you me you can be supposed and the procedure of the proceeding farms and the short sky the wind undertake to get to go out into the market-places and go round to every one taking up pennies and marking them down in a book, day after the sounded even hoarser in her openmonted surprise.

"Mell'ain."

"Met is this time is not to you, Met work in good woman, Mrs. Metl'ain."

"Met is the to got want with mpleasant prominence her broad fect.

"My visit this time is not to you, Met to this good woman, Mrs. Metl'ain."

"Met is the work of the work in a book, day after day, and calling upon the working on. The grandfathers did not recollect the beginning thereof, nor had they would alke time and labor, and I could of it from the generation who had gone before. At some nebulous period toward the end of the preceding century, it was commonly believed, some nebulous period toward the end of the preceding century, it was commonly believed, some nebulous period toward the end of the preceding century, it was commonly believed, some period devant he end of the preceding century it was commonly believed, some period toward the end of the preceding century, it was commonly believed, some period devant period, nor had they would take time and labor, and leould, would take time and labor, and leoul

A Mar

dral, and residences of wealthy mer-chants soon began to adorn the suburb lying immediately on the border. houses were swept away, streets were widened and the hum of activity was heard on every side. A new life had come into the place. A new parish priest came with it, a zealous and getic pastor, to whom the stunted cir-cumvallation of the cathedral was an eyesore. He at once began a move nt to carry the work to completion, man's life in those days. slow work then, and the magnitude of the cathedral made the task tardy and the expense too great for one genera-tion. The priest grew old and died be fore the fabric, now growing inte thing of beauty, could be considered nearly finished. So the legacy descended to his successor-a retiring and placid gentleman, renowned for piety and learning, but little fitted to go with any such work, because it necessitated a quest for money. But, fortunately, there came to his service, at this crisis, a youthful, active, joyous young urate, known in his order as Father Pacificus. Whatever was wanting in Pacificus. the psychology of Father Noble, the parish priest, to make a successful mendicant for heaven was amply made up the qualifications of Father Pacificus He was a sturdy beggar by nature—an Ulster Celt, with all the push, the steadfastness, and the racy w long to this portion of the human family. In private life his name was the some what unmanageable one of Loughlin McGillicuddy, but his religious cogno-

men completely atoned for this want of The fact that Father Pacifious was an mistress that, Sarah."

"Oh, Mr. Herrick, I wouldn't go near her again and you still in the house against her orders, not if I was to be shot with a million bullets. She laughter leads, Father Pacificus seeme Mr. Herrick actually laughed to be the incarnation of all droller;
Why, Miss Burram seems to hold Mrs. and mischief—a laughing philosopher is weigh upon his boyish spirits; he ept under certain conditions. I trust he has not you so bound, Sarah." living proof of the absurdity that the religion of the Christian is a system of sadness. He was always on the watch for the racy side of things and never a day passed but he had some new illusroar and so make digestion wait on appetite. Some might mistake this tend-ency for a disqualification for the religious state. But no greater error could be imbibed, For all this arose from the guilelessness of a truly innocent spirit, and there was in ver truth no saintlier man in heart and act than the jolly little Ulster friar who seemed born rather for a court jester than for the Catholic priesthood.

Instinctively Father Noble recognized in this new auxiliary the man of des-tiny. Here he perceived the very in-strument needed for the occasion—a man whom nobody could refuse anything in his power to bestow. An examination of the local position showed that all the well-to-do Catholic popula tion had already given—some far be ond their actual ability—toward the completion of the cathedral. The work was, indeed, too ambitious for the local and it had drained the place dry. But Father Pacificus was a man of ideas He found that the poor had not been called upon, the small traders and the dealers who came to market every Thursday and Saturday had never be appealed to for a contribution. rse, there was a residuum from expected; but he argued, the wageow."

And go she did, to her home first in And go she did, to her home first in arket might fairly be asked to do something for the church which was al-Hardman. He was aghast:
"To work; you work, Miss Rachel, why you take my breath away."
"Don't you know, Jim, it may not be work like Sarah does—I don't think knot on the top of her head to her implementation on the top of her head to her implementation of the thousands," he said to Father Shoble, "are just as good in the long that the willage, where she electrified her daughter both by her return at that hour in the morning, and by the news she brought in hour in the morning and by the news she brought in hour in the morning and by the news she brought in hour in the morning and by the news she brought in hour in the morning and by the news she brought in hour in the morning and by the news she brought in hour in the morning and by the news she brought in hour in the morning and by the news she brought in hour in the morning and by the news she brought in hour in the morning and by the new you need to do is to get them regularly

and systematically.

Dee in his indifference to what people might think of him, so long as he was able to effect his purposes. If one met with an accident in the street and sur-

marked one of the women hucksters when it was learned that the green bag was intended for contributions for the cathedral. "Well, Father Pacificus sidered such questions best left to the cathedral." knows that he'd get a shillin' where hired man wouldn't get a penny—good luck to him!" rick to him!"

Bont A

The markets, in those days, were

more numerous in the large cities than at present. They were situated in different quarters, for the convenience of the population. Large enclosures for the most rearrant with a company prophecies, at length narrowed the field prophecies, at length barrior, a young down to two, Robert Clinton, a young whose father had for the most part, with an open space railway engineer, in the centre for the farmers' carts been a friend to St carts been a friend to Stephen Haves in where the produce was bought at first hand, and a shed running all around when banking firms, like for the convenience of the buyers by which he was a partner, were sh retail or protection from the elements Several of these buildings were de- Hayes, and, indeed, there was much voted to particular purposes, others to be exclusively sold: in another, milk and butter, while again, every kind opinion was still more desirable in a case. A sterling Catholic an young man of principle and high f agricultural produce and even toys tellectual attainments such as affectively and trifles could be picked up in some a pledge of successful profess

of the rest. In the milk and butter market at the Cathedral end of the city, Father Pacificus encountered his only knotty prob-lem. There, in awful majesty seated behind a huge churn, was to be found, week in, week out, Lady Kitty Hayes, the mistress of the market. Each market had its own genius loci or ruling spirit, who kept buyers and sellers in order-whose word or blackthorn was potent to quell all disorder or settle angry disputes between emptor and ver der. Mrs. Hayes, or "Lady Kitty, as she was generally styled, without de-mur from herself was, by general as-sent, the recognized ruler of the milk and butter mart. She was never known to be missing from her post, since the market was first thrown open for public winter and summer; and there she sat until noon when business was practically over for the day, dispensing new milk from an immense main churn and skim milk from a smaller side one, by the quart or pint or bottle, according to requirement. As sie kept the purest article in the market, and never was known to be challenged by the lacteal inspector, she did the best basiness of all the dealers, and was reputed to be immensely wealthy for a person in her position. Whatever doubt might be position. entertained on this score, there was none about her stinginess. On no occasion was she ever known to contribute anything toward a charitable or re igious object or to give an alms to a eggar. But the severity of her moral balanced by her rigid mercantile ethics. She was known as the "best pay" in the market, never deviating one iota from her business engagments, and never being an hour behind the time in the payment of her bills to dairymen and others. Hence, Lady Kitty was a moral power all over the market, and es were respected by inspectors and subordinates in a way that the Queen of Sheba hers If might have en-

Mrs. Hayes' claim to aristocratic distinction were b; no means so empiric as some thought, from the fact that the title "Lady Kitty" seemed to be usually applied in derision. She was, in fact, one of the portionless daughters of a fast living and consequently ruined baronet, named Triston, who had been compelled to liquidate his debts by a long sojourn in the king's marshal so and died there in the attempt. Ther were two other sisters who, from their beauty, had made splendid match but Kitty Triston having neither face nor fortune to boast of, was fain to take the first favorable offer of matrimony she could get. She became the wife of a omfortable diary farmer named Haye out soon proceeded to make him uncomfortable by reason of her shrewish temper and her penurious proclivities Hayes was an easy-going man if left to his own way, but, like many other placid men, he had a strong temper if persistently thwarted. His domestic ife proved too great a strain upon his an auctioneer, sold of his farm and his are supposed to bear ceeds to his unmanageable partner and, ceeds to his unmanageable partner and, taking his baby daughter with him, taking his baby daughter with him, taking his baby daughter with him, do not not have a literature of an English Catholic family who have been applied to the control of the contr bade Mrs. Hayes good-bye, forever. He made his way to California and began farming life there a new. He prospered wonderfully, being a man of skill and energy in his business, and his daughter, Delia Haye, grew up betimes into a woman of surpassing grace

Now what this beief history could have to do with the plan of Father Pacificus for the completion of the cathedral may seem incapible of satisfac-tory explanation. Bit who can tell the destiny of thread that Arachne spins—whether it shall be woven into the raiment of a queen or the clout of parsimony which parsimony refusal to a beggar? The prompted Mrs. Kitty Hayes' contribute a sixpense toward the cathedra proved in its effect to be the un-

better messenger than himself," re- beat about the bush however eleverly, hold out any encouragement, giving it decidedly to be understood that he conparty most immediately concerned, and that his daughter's happiness must be the sole consideration on which the decision as to her future rested.

Speculation regarding likely suitors

taking risks, was an especial favorit career, there was no apparent re why he should fail to make a g pression on the mind of Delia Ha as soon as the reserve and timidity early acquaintance had cheerful but respectful familiar Stephen Hayes, as he saw them conv ing frequently, with the easy vivacity of young minds, with many com-mon intellectual interests and concurrent tastes and aspirations, fel a feeling of satisfaction at the thought that, perhaps, there migh be found the which was beginning to cause him so anxiety, now that his life's shadow beginning to lengthen on the path hind. At such moments there ar one anxious thought to mar the ple ing anticipation to which such in gave rise. Never had he told his dans ter anything about her mother's ex ence or mode of life, nor was De Hayes, on her part, curious on the su ject. She had been little more than babe when the separation came, an after a few days of grieving and watering for "mamma," the child ceased to remember her under the soo whom Stephen Haves bad been fortui ate enough to secure for the voyage out. By the time the trio had arrived in the New World the existence of mother had been as completely blotted out of the undeveloped consciousness of the infant as though no bond had ever been between them. As the year sped on the child took her home co tions as though they were all that shou be, never noting the absence of a moththe good nurse, who remained to wat vants, to whom the itable object of idolatry. It became matter of something like remorse, in time, with Stephen Hayes, that he had erved this long dogged silence regard to his wife whom he had I While he had kept himself hind. through secret resources, inform her doings and mode of life, he had taken care that she never could gain tidings of his whereabouts. Truth to

driven him into exile. It was a cruel thing to do, he reflected, in soberer moments, even with the hardest mothers. And, indeed, so it prove for it was the means of souring the heart of the deserted wife and m all the more bitterly and making her a peevish, avaricious and selfish misan-thrope in her later life, unloved by single soul in all the world and hating all the world in return.

Now, if Robert Clinton's father had any one failing which amounted to a passion it was that of family pride. He did not boast of being a being descended from one of those came over in the Mayflower, nor one the founders of the Maryland colo nor one of the early strains of humanity that, by a fict could trace its ancestry in unbrol line back to Anglo-Saxon times, which, in its ancestral Yorksh home, had preserved its Cath-faith inviolate in all the storms persecution and vicissitude. The f ily was not rich, nor was it noble; it l originally been of the vavasour or younger sons who, generation after a eration, had gone out into the world open the book of fortune with sword brains. But he inherited a full all ance of the family pride, and this the fact which caused a sinking of heart and a gloomy perturbation Stephen Hayes at moments when

tell, the man's conscience often re

proached him because he had taken the

child away from the woman who had

found Delia in converse with

too, was the son of a man to Stephen Hayes had been much inc in the early years of his volu-exile—a Scotch settler, who proexile—a Scotch settler, who pro wonderfully by reason of his grea ness talents and enterprise. H renowned as an agricultural mac and his firm was the great its kind in the whole wor those days. Born in California, Ogilvie early acquired all the ness in apprehension, the decis character, the push, the exagg adaptability to conditions, so seize every vantage point, which the name of "smartness," gives uliar claim to a peculiar Am life, comformably with Scotch p and practice as well as American His talents found a suitable field pushing of his own and his firm tune in this way. He was a talker, a tolerably pleasant comp notwithstanding an exaggerated ion of his own genius and a corre ing tendency to undervalue the qualities of others. Like many his class, he was disposed to em his opinions or his predilection means of laying wagers—not was a gambler, but only addict

JANUARY 11, 1902.

veloping strange freaks of tem fancy, especially at election tim There was a dash and a gaiet young Ogilvie that offset his m foibles of character and imposes superficial observers. Stephen was one of those who found hims able to penetrate this seemingly ous surface. He would hav better pleased to have seen his da favorably disposed toward the opadmiring suit of this other frie for one consideration—the ques religion. Whatever young O religious leanings were, in reali little, the fact that his people strict Presbyterians were penough to sway himself to at 1 outer conformity with the same creed. But the fact that Delia was a most devout and uncompr Catholic only seemed to add add

was a gambler, but only addicted national habit, often inveterate a

Catholic only seemed to add ad spice to his romance of love.
Once only did he venture t Stephen Hayes as to his feelin the matter, and the reply he by no means encouraging. It subject on which the old ma leave his daughter entirely free timated, inasmuch as it was pe one that concerned her own Ogilvie had not dared to hint a of his feelings to the girl herse was shrewd enough to perceiv as matters stood, young Clint more in favor than he was. Ye of a sanguine and egotistical ment, he, by no means, desp reversing these conditions. A a tacit rivalry existed between young men, they preserved all ward amenities of good-humored and men of common-sense Robert Clinton this was an ea for he was large-minded and and had all that bonhomic which erous nature and cultivated impart. With Ogilvie it was Repression of his real sentim a task that often tried his p politeness to the straining poin was an effectual check on pulse of envy or passion to refl any exhibition of his real ould be certain to cause s pleasantness as to make his andesirable at the home of Hayes and so shut him out

chance of achieving his desires With the preternatural instin jealous rivalry often seems to some mysterious way, he had at the very obstacle which must give his suit the one hop cess in the end. He knew the of the Clintons in regard t standing. Never had he hear tephen Hayes or his daughter the word wife or mother. He suddenly struck with this circu as by a flash of evil inspiration while pondering over the situ the methods which he ought to in order to make some headway the attainment of his absorbition. Men of his kind ne

don a clue once they believe it or probable one. Ogilvie's circle of acquaint wide. It included men who velled over part of the know Among others he knew one or had visited the chief towns in pursuit of trade. One of th Morrissey, he met one day a lounging in the smoke-room lounging Grand Hotel. An Irishman pened to be-one of those sh quisitive ones who overlook a stance of note which distings locality from another. Me kind, who visit every place w business is likely to find an never fail to pick up all the l they can hear and all that go up their great delight—a r. This particular specimen of had taken up, amongst other business, an agency for churns, and, relating to Ogily the gusto which imparts so flavor to the successful "dr conversation, his experience market-place of the southern told of his odd adventure

a magnificent bargain in the patent churn, when in realit sample of an unworkable in jected in the American mark "Such a character I nev rissey, as he brought his close with a chuckle of del recollection. "And what he had also be the collection of the recollection of the recollectio recollection. "And wha think, but the old skinfling puts up to be one of the Ir racy! Think of her there, hind her churn, selling pen milk every day, from dawn t

titled dame who sold mil "Lady Kitty" Hayes, and way in which he had tricke believing that he was bestow

having everybody call A freak certainly, I sho replied Ogilvie, amused at vivacious word-picture. "to Ireland I would go out o think, to have a look at suity. Had the old lady no than 'Lady Kitty'?"

too, was the son of a man to whom Stephen Hayes had been much indebted in the early years of his voluntary exile—a Scotch settler, who prospered exile—a Scotch settler, who prospered wonderfully by reason of his great business talents and enterprise. He was renowned as an agricultural machinist, and his firm was the greatest its kind in the whole world world in those days. Born in California, young Ogilvie early acquired all the quick ness in apprehension, the decision in character, the push, the exaggerated adaptability to conditions, so as to seize every vantage point, which, under the name of the name of "smartness," gives a pec-uliar claim to a peculiar American type. He was early put into business life, comformably with Scotch precept and practice as well as American ideals. His talents found a suitable field in the pushing of his own and his firm's for-tune in this way. He was a fluent talker, a tolerably pleasant companion notwithstanding an exaggerated opin-ion of his own genius and a corresponding tendency to undervalue the good qualities of others. Like many men of his class, he was disposed to emphasize Like many men of his opinions or his predilections by means of laying wagers—not that he was a gambler, but only addicted to a national habit, often inveterate and developing strange freaks of temper and fancy, especially at election time. There was a dash and a gaiety about

There was a dash and a gaiety about young Ogilvie that offset his manifest foibles of character and foibles of character and imposed upon superficial observers. Stephen Hayes was one of those who found himself unable to penetrate this seemingly gener ous surface. He would have been better pleased to have seen his daughter better pleased to have seen his daugnter favorably disposed toward the open and admiring suit of this other friend, but for one consideration—the question of religion. Whatever young Ogilvie's religious leanings were, in reality very little, the fact that his people were all strict Presbyterians were powerful enough to sway himself to at least an outer conformity with the same severe creed. But the fact that Delia Hayes was a most devout and uncompromising Catholic only seemed to add additional

Stephen Hayes as to his feelings over the matter, and the reply he got was by no means encouraging. It was a subject on which the old man would leave his daughter entirely free, he in-timated, inasmuch as it was peculiarly one that concerned her own welfare of his feelings to the girl herself. He was shrewd enough to perceive that, as matters stood, young Clinton was more in favor than he was. Yet, being of a sanguine and egotistical temper ment, he, by no means, despaired o reversing these conditions. Although a tacit rivalry existed between the two young men, they preserved all the out-ward amenities of good-humored friends and men of common-sense. With Robert Clinton this was an easy task, for he was large-minded and religious and had all that bonhomie which a generous nature and cultivated manner impart. With Ogilvie it was not so. Repression of his real sentiments was task that often tried his powers of politeness to the straining point. But it was an effectual check on the impulse of envy or passion to reflect that any exhibition of his real feelings pleasantness as to make his presence would be certain to cause such un-Hayes and so shut him out from all

chance of achieving his desires. With the preternatural instinct which jealous rivalry often seems to acquire in some mysterious way, he had guessed at the very obstacle which he knew must give his suit the one hope of success in the end. He knew the weakness of the Clintons in regard to family standing. Never had he heard either Stephen Hayes or his daughter mention the word wife or mother. don a clue once they believe it is a safe

or probable one. Ogilvie's circle of acquaintance was wide. It included men who had tra-velled over part of the known globe. Among others he knew one or two who had visited the chief towns in Ireland in pursuit of trade. One of these, Dick Morrissey, he met one day as he was lounging in the smoke-room of the Grand Hotel. An Irishman he happened to be—one of those shrewd, inquisitive ones who overlook no circumstance of note which distinguishes one locality from another. Men of this kind, who visit every place where their business is likely to find an opening. never fail to pick up all the local gossip they can hear and all that goes to make up their great delight—a racy story. This particular specimen of the race had taken up, amongst other lines of business, an agency for American churns, and, relating to Ogilvie, with all told of his odd adventure with the titled dame who sold milk therein, "Lady Kitty" Hayes, and the clever way in which he had tricked her into believing that he was bestowing on her a magnificent bargain in the shape of a patent churn, when in reality, it was a sample of an unworkable invention re-

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ite true perfect-one. In Catarra, e respir-ou have ed lost ame for i-septic, tely cer-ty cure. te 25c at olson, &

jected in the American market. Such a character I never met be-"Such a character I never met be-fore in all my travels," exclaimed Mor-rissey, as he brought his story to a close with a chuckle of delight at the recollection. "And what do you think, but the old skinflint actually

"Yes; her name was Hayes. I heard all about her from shopkeepers about the market. She had a husband away back in the fifties, but her power of tongue was a thing the poor fellow couldn't stand and so he left her there and went to this country, and brought their only child, a little girl, with him. From that day to this she never heard from him and, of course, never will. People over there say he's settled down here somewhere and doing well, and that the girl has grown up a great

"Hayes!" muttered Ogilvie, abstractedly, not noticing that his friend had finished his story and was waiting for some comment of acknowledgment of its merit as a narrative. Lady Kitty Hayes! An odd coincidence. Excuse me Morrissey," he said, aloud, as if awakening from a reverie. "Your story called up something else; don't think me unmannerly. Come, let us have a bottle of fizz. By the bye, do you know anyone in Ireland that I could trust to do a little bit of

ery important affair-a business mat-'Yes, I do—a right good man—a retired Scotland Yard runner. I've got his eard in my pocket-book. He did a little job for me very neatly. Here it

private detective work for me-not a

One placid autumn morning, about two months after the occurrence just re-lated, Father Pacificus received a letter from Father Noble, who had been attending a meeting of priests in Maynooth, telling him that the Bishop was coming from Rome to take possession of the cathedral and formally open it for divine service. Father Noble was much distressed over the matter. There was much to be done ere the building could be said to be in a fit state for such a purpose. He had vainly tried to raise purpose. He had vainly tried to r £1000 on a fresh mortgage and patience of private friends could stand

further calls upon their generosity. The jovial face of the good priest looked for a moment like a rich meadow over which was passing the shadow of a cloud on a day of sunshine. But the eclipse was only temporary. A look of resolution quickly took the place of the

shadow and then a merry gleam lighted up the mischievous eye. "I'll try her once more," he said aloud, snatching up his hat and his green wallet. "Tis market morning, anyhow, and I'm sure to collect something from the people there."

Making h's way good-humoredly

through the chattering bustling crowd of hucksters and factors and noisy ballad singers and hot coffee venders the good priest went straight over to the space under the broad shed where "Lady Kitty" Hayes had held her past for more than twenty years. He saluted the figure behind the churn

with cheerful suavity.

A portly woman she was, rotund and large built. Her face, anyone could tell, had once been comely; and it still preserved that freshness of complexion and regularity of feature which in youth had won the heart of Stephen Hayes. But the heavy downward line of the mouth and the deep furrows struggles of avarice and care with the better instincts of femininity, and the set lines of the eyebrows, combined with the strong angularity of the high cheek bones, gave unmistakable indi-cation of a temper fierce and querulous

and despotic.
"Good morning, Mrs. Hayes," be gan Father Pacificus in his suavest style. "I hope you are in a better disposition to-day than when I saw you last. You see I am not easily put off.
Now I come to give you one more
chance to show you are not unwilling to lend a hand in finishing the church so as to make it presentable to God."

spared yourself " returned the dame, prompt-Pacificus. suddenly struck with this circumstance, ly, and with an asperity which augured suddenly struck with this circumstance, as by a flash of evil inspiration, one day while pendering over the situation and the methods which he ought to pursue in order to make some headway toward the attainment of his absorbing ambition. Men of his kind never abandance of the control of the conscience, for a lone woman, with no one to help her, to do. If the priests and the Bishops take it into their heads to build a grand cathedral, beyond the means of the poor, struggling Catholics, that's no business of mine. I wasn't consulted about it."

The woman, sharp as her speech was spoke correctly and in a tone that showed her early good training. She had none of the brogue that was on every other lip around nor any of the vulgarity on the solecisms or the hesitation about the use of proper expres-

Father Pacificus was in no way discomposed by this fretful impulse. On the contrary, he smiled in his most winning way and began the process known

"Come, come, Mrs. Hayes," he wheedled; "sure I know you're only pretending you'd begrudge anything to God. Well, I know you're only too churns, and, relating to Ogilvie, with all the gusto which imparts so distinct a flavor to the successful "drummer's" glad to have the opportunity to show flavor to the successful "drummer's" conversation, his experiences in the market-place of the southern Irish city, told of his odd adventure with the the people who tell me otherwise don't know you at all, at all. Leave it to me to understand the women. Don't I know right well that when they say 'no' they always mean 'yes'?"
"There's one thing you don't know,"

retorted the shrew, more irritated than mollified at this method of attack. 'You don't know how hard I've to work to earn a few shillings in the week. You haven't to be up at cock-crow every morning, winter and summer, nor to sit here all day long from dawn to dark, only for the time recollection. "And what do you think, but the old skinflint actually puts up to be one of the Irish aristocracy! Think of her there, sitting behind her churn, selling pennyworths of milk every day, from dawn to dusk, and having everybody call her 'Lady Kitty'!"

"A freak certainly, I should think," replied Ogilvie, amused at his friend's vivacious word-picture. "If ever I go to Ireland I would go out of my way, I think, to have a look at such a curiosity. Had the old lady no other name than 'Lady Kitty'?"

"And the old lady no other name the recollection. "And what do you call her when you get to snatch a mouthful of food or drink, or to be out instead of this inquisitiveness.

"And will continue to sell it?" and whether doubt and bewilderment—a situation in which he must say something, whether to the point or not.

"And will continue to sell it, certainly, I should think," are to be handing it out to you for the things that nobody needed."

"And will continue to sell it, certainly, I should think," as whether to the point or not.

"And will continue to sell it, certainly, as whether to the point or not.

"And will continue to sell it, certainly," answered the priest, a merry limit to the point or not.

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"And day out call that work, Mrs.

Hayes—sitting down here knitting and the paper half your time?" I only wish I had such easy times. "It is a priest the did not quite understand the meaning of this inquisitiveness.

"And w

But sure, you're only joking, and all his means that you're going to make up now for former backwardness by a enation as handsome and big as your elf for the new house of God."

This rejoinder, instead of conciliating, almost brought matters to a climax. Something like an apoplectic fit seeme to threaten the good dame for to such a height as to prevent all ut-terance. She gasped and seemed about s suddenly blanched. When she at as suddenly blanched. When she at last found utterance she spoke in a tone of deadly, set determination, and with her hands clenched on the edge of the huge churn over which she leaned, with her head thrown forward to give words the greater emphasis: Before God, and as I am a living

woman, I believe you would not have my life for one week if it was to save your soul, Father Pacificus. Come, now, I'll put you to the test and will see what all your blarney amounts to. By ny cath, if you come and take my place here and sit it out selling milk from the time the market opens until it closes, just for one week, I'll hand you over vehurch. Come, now; there's a fair

hallenge for you."

It was now the priest's turn to change color and gasp with astonishment. Here was a turn he could not possibly have anticipated. His usual gayety for the moment deserted him. He stood look-ing at the earnest, hard face of the irate nan, without making any attempt at for several seconds. Then he spoke quite seriously:

"I cannot take you at your word, Mrs. Hayes," he said, "because the matter is not one altogether in my own hands: but I will come back soon and give you an answer."

The lady of the churn had a trium-

had won a complete victory.

Not a little perturbed was Father Pacificus, as he turned from the market over this startling turn of events. He went back to the presbytery in a strange tumult of thought. Inside the house, he at once went to his room and house, he at once went to his room and knelt down in prayer. After a little while he arose and mechanically took up a book from the table and opened it. The volume happened to be the "Little

Flowers of St. Francis." Flowers of St. Francis."

The first page on which his eyes rested chained his attention. They were those which related how two of the frati were bidden by their superior o go to the city and humble themselves elothing, in the pulpit and confessing their sin of contumacy before all the

'He humbled Himself, even to the stripping off of His garments and the ignominy of the Cross, for our sakes," he said to himself, as he laid down the book. "Why, then, should I hesitate at a little sacrifice for Him? Not a sacrifice will it be—a triumph, rather, he added, as he sat down to write t Father Noble asking him to hasten back and relieve him of parish duty for a week while he underwent his strange

Blank astonishment overcame Mrs. Hayes when, a couple of days later, Father Pacificus came and told her of his desire to take her place in the man ket as soon as she was ready to give it up to him. For the moment she was speechless. She found herself defeated where she had achieved a victory, as she fondly thought. She had no way of retreat. She looked incredulously at the treat. face of the priest, but its fixed expression told her plainly he was not joking.

"I don't feel well," at last she asped. "My health is beginning to gasped. give way, and I'd have to give up any Perhaps it's the best thing to do "Indeed, then, you might have pared yourself the trouble, Father world I could trust to give me a little way. world I could trust to give me a little
uppt
relief. So, in the name of God, I'll
stay away to-morrow. I'll see that the
milk is sent regularly and your rever-Had the sun turned black in the

heavens or the grass outside the mar-ket-place grown red, no greater won-der could have filled the people than when next mornining they found "Lady Kitty's" place occupied by the smilwhen next morning they found "Lady t him to dispet the little shade of depres-Kitty's" place occupied by the smil-ing ruddy-faced priest in his black suit and Roman collar while, in the most business like way, with a pleasant word tracting party.

He had not quite finished his refreshfor everybody who came, he proceeded to dispense his lacteal wares. All the day, save when breakfast time came and the dinner hour, he sat there, and he did a "roaring trade" for the news had spread like wildfire all over the town and people came to buy just for the novelty of the thing. The next day witnessed the same spectacle and the next. But on the fourth day of his trial something peculiar happened Two strangers, young, gentlemanly, American-looking as to garb and bear ing, appeared in the market and began to search around the numbers of the various stalls and booths which were various stants and coolers where were painted in large figures above each. When they came to where the priest sat they stopped, looked curiously at the vender and then glanced up at the number.

"Very odd!" said one. "This is No. 14—the one the letter spoke of. Are you selling the milk here, sir?"

"Yes sir," replied Father Pacificus to whom the query was addressed. "Do you want to buy some?" "N—no—not exactly just now. May I ask have you been selling it in the

past ?"
"Yes," replied the priest; "certainly, I've been selling it in the past."
Father Pacificus was cautious, for he
did not quite understand the meaning

ground for returning a strictly affirmat-

"Thank you, sir. Come along, Clintin," said his questioner, turning to his companion. "There is no use in blink-ing the fact that I've been deceived and you have won the wager," he added as they turned away. "That rogue of a detective has been fooling me, but he'll mart for it if I ever come up with him, Henry Ogilvie was the speaker and it

vas to his successful rival, Robert Tinton, the words were addressed. The last eard in the game had been played by Ogilvie. He had not the smallest doubt that he could prove his tale to be true, that the mother of Delia Hayes, the deserted wife, filled he lowly office of milk huckster in he slums of an Irish town, it must be the means of breaking off the so, in strict confidence, he imparted to oung Clinton the dreadful secret—out Clinton, never suspecting the good faith of his pretended friend, thanked him for but laughed at his story. It was en offered a bet on it, with odds, with a proby personal investigation. The scene sketched above was the outcome. On the day following Father Noble received a letter signed "Henry Ogilvie," enclos ing a check for £100, for it was one of the conditions of the wager that the loser should pay over to the pastor of the parish in which the market was situ-ated half the amount of the money he had bet. Father Noble was curious to know why the gift was proffered and called at the hotel from whence the phant look in her eyes as the priest turned away. In her own belief she called at the notel from whence the letter came to thank the donor and satisfy his curiosity, but in vain. Chagrined at his disappointment, Ogilvie had taken a packet for London and gone off that morning to seek in the whirl of life in the great city some leaves of the lotus to soothe his disappointment.

began to smile once more for Father Pacificus when he heard the good news. A hundred pounds—and fifty that he was to receive as the reward of his strange ordeal! He could now start work on the gilding and decoration and final touches all over the dream building and perhaps have it at least com plete by the time fixed for the Bishop's Time to pay the balance migh arrival. be given—probably would—but there could be no consecration until then. This was the only thought to cloud the rospect of the crowning glory—that plendid vision which had faded so often before in other eyes at one time to God, beautiful in its adornments and in its moral beauty untainted by the reproach of worldly indebtedness. With a little sigh he relinquished the momentary hope that such a consum mation might somehow be achieved in the brief time yet remaining. It was folly to think of it; best be resigned to the inevitable, thankful that so much was possible, through agencies wholly unexpected, when only a few days be-

ore everything seemed hopeless.

The end of his week came; it was Saturday evening, and there was no appearance of "Lady Kitty" to fulfil he portion of the strange compact. Th market servants began setting the place in order; the vendors closed their stalls and began to go home. Father Pacificus waited until the last one had could and did not leave until the gate keeper had politely informed him that the hour for closing had come. Then the good priest rose, rather downcast in mien, and took his way to the presbytery. It was supper time and he was

nungry.

He was glad to find that Father Noble was out on a sick call; he shrank from the idea of troubling him with the fear that filled his mind that some disappointment awaited him with regard to the money which was to be the reward his bumility. The day had turned dismally wet and chilly, and he felt glad when he saw the blithe blaze of a log fire sending out its welcome as he entered the supper room. It helped him to dispel the little shade of depres-

ing cup of tea when he heard the doorbell ring. Presently the sedate house-keeper came and told him there was "a slip of a girl outside who was in a great

way to see his reverence at once."

It was a messenger who came from
Mrs. Hayes. She had been taken suddenly ill and told the messenger not to
leave the presbytery until Father Paciicut was seen and informed of her condi-ion and asked to come to her bedside vithout delay.

'Lady Kitty," like many persons of hale constitutions, had all at once been mitten and had already begun to sink rapidly. A doctor had been summoned and had been able to afford her relief for the moment. But, as he told Father Pacificus in private outside the bedroom, she could not last more than a few hours. Acute pneumonia, con-tracted as she had been on her way down to the market that morning, had gripped her. "Those people," he said, who have never known a day's sick ness in their lives go off the soonest. They have usually no staying powers while poor creatures who have struggled for years with one phase of sickness or

unother may keep off death indefinitely."

She pointed to a little parcel on the table near the bed, as soon as she had got over a paroxysm of coughing, after he had entered and closed the door be-

you would never dream of taking my outlandish offer. I made it just out of spite, like, thinking just to anger you and keep you from coming after me again. But God has punished me, I think, for putting such an indignity on one of His priests. Yet He was merciful doctor tells me I may not live more than a day or two. I have made no will, for I have no one to leave anyching to—except my daughter, and I don't know whether she is alive or dead, or where she is, or anything whatever rich and doesn't want money. Ah, but it was a cruel thing to take my child from me no matter how bad I was! God knows how I may have turned out if I had my child to care for and to care

Tears stood upon the trembling ashes of Father Pacificus' eyes. He could not but feel for the heart-anguish of the miserable, forsaken woman. Cruel, indeed, it is to tear from the mother the child she has borne and nourished—an outrage upon the undisputed law of nature. But he did not know sufficient of the tragic story to enable him to say whether so awful a punishment was justifiable or nct. He could only offer such consolation as humanity may find in the promises of God to the chastened and the peni-

"I have been hard on the Church too," she said, after a pain'ul interval of sobs and choking spasms. "God for-give me-mean and miserly. Now, I must make up for my hardheartedness. Here is the key of that little safe over there built into the wall. When I am dead you will find all my money in that. I never put a penny in the bank for fear it would fall like Sadleir's. There's nearly three thousand pounds in notes and gold. I ask you to try to find my daughter and if she wants the money to give her two-thirds of it; if not, do with it as God directs you—give it to the Church or for charity, as you see best."

And so " Lady Kitty " atoned for her faults of tongue and temper. Quiet came to her at last and her end was blessed with the calm of forgiveness and hope in the love that she had long neglected—the love that is greater ever than that of mother and child, of fathe and son. Her wish was carried out Father Pacificus made inquiry into the story and found that Delia Haves had nothing in this world. And, meanwhile he had the cathedral completed in every beautiful detail—a free, unhampered and glorious gift to God.—John J. O'Shea, in the Messenger of the Sacred Heart.

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London, Saturday. Jan 11, 1902.

THE IRISH PROBLEM.

The Right Honorable Horace Curzon Plunkett, Vice-President of the Department of Agriculture for Ireland, spoke on the Irish question on Saturday, Dec. 28th, at a banquet given by the National Club of Toronto.

It will be remembered by our readers that Mr. Plunkett was the Government candidate at the recent by-election in Galway when he was defeated by Colonel Lynch, who is said to have fought for the Boers in South Africa.

overwhelming majority was undoubtedly either an evidence of the deep-rooted antipathy of the people of Galway against the British Government, or at least of utter non-confidence in the kett appeared before the electorate as erning as Canada is? a new member of the Salisbury Governthat by joining that administration he had abandoned the Home Rule platform cate. The completeness of his abnegation of his former principles is evident from what he said in Toronto, that "Home Rule is an impractical dream" "other plans, the working out of which | ment has hitherto refused to redress. might result in a reasonable measure of land question, and advancement in pertains most surely to the present day. agricultural and industrial conditions."

By supporting Mr. Plunkett's candidature the people of Galway would have practically proclaimed that they had reached such a stage of apathy that they could parley with the Salisbury Government on the basis of the doling out of a totally inadequate tion. amount of local control, instead of According to the despatch, it was ment in her own affairs which she is

bent upon obtaining. been thrown out in the form of a County known as St. Joan of Are. local government bill.

Boer side in the South African war; usually very reliable, as they are often but the fact that the electors of Gal- issued for the purposes of sensational ernment candidate is a proof of their is within the range of probability, as it

Mr. Punkett claims to be a moderate man in his political views, and on this ground he thinks he should have been "the man for Galway." But he is now practically a unionist; and that is just | CHANGES IN THE METHODIST the sort of a politician which the people of Ireland do not want.

Morley, at a meeting of the Women's Liberal Federation in London, declared that the talk-of some people about the ingratitude of the Irish Parliamentary party to the Liberals was entirely un_ founded.

for Ireland, and the ingratitude with which those sacrifices had been repaid. He did not agree with a word of it. presumed that when the Liberal party espoused and enthusiastically advocated cause of self-government in Ireland, cause they conceived it to be on its merits, a desirable reform, and not because they wished to give a and not begate they wished to give a mere sop to Ireland. If he were an Irishman he would say: 'It is we who made the sacrifice. You got three years of office and emolument. We, at any rate, got no office or emolument, and it is owing to us that you were able r famous and admirable budget.

the Irish and Liberals would have to consider during the next the Irish three years their relations with Irish parties, but in his opinion the path of party safety is the path of party honor."

Lord Roseberry has proclaimed to the world that he abandons the cause of Home Rule. At the same time he left the path of honor of which Mr. Morley

The Liberals generally have not declared that they will follow him in this; but the Irish Nationalist party do wisely in holding themselves aloof from both the English parties until they obtain some nalpable guarantee that the cause of Ireland shall not be put in the background.

It is scarcely to be expected that the cause of Ireland, and the Irish party must hold itself free so long as this Missouri a protest against the use of number of Christians at Ningshartu in state of affairs may last.

We do not think that the Irish people are really anxious to take a hostile attitude to England and the British Empire, if they can get honorable terms of gendered by the oppressiveness of the present relations of the Empire to Ireland, and the result is what happens always when a nation is under oppres-English dramatists:

Here have we war for war, and blood for Controlment for controlment."

Mr. Plunkett admits that

'Every reader of Irish history must acknowledge that the Government Ireland by England, in past ge tions, was not only a crime, but from England's point of view, a huge mis-England's point of view, a huge mis-take, and that the Irish question is of greater Imperial importance than we have ever before conceived it to be. The Empire has been engaged in a We have taken up a cause great war. We have taken which we believe to be just. been sorely harassed in fighting a battle cedented in its difficultie precedented in the diverse conditions olonel Lynch, who is said to have which it has presented to a nation whose mission is not war, but peace.

The election of Colonel Lynch by an (Applause.) Is it an extravagant prostate that if Ireland had been as loyal to the Empire as Canada was, and is, the war would have been ended long ago, if indeed, it had ever been declared at all?'

Salisbury administration. Mr. Plun- as Canada is, why not make it self-gov-

If this were done, the overtaxation ment, and was defeated on the ground of Ireland would become a thing of the past. The status of the tenantry and of which he had been formerly an advo- satisfactorily settled, and the three archy would soon wipe out itself with- paratively light punishment which has fourths of the population of the country who are pushed toward disloyalty by cruel evictions, and deprivation of the fruits of their labor, would soon rectify and that recourse should be had to this grievance which the British Parlia-

The oppression of Ireland is not a ant of these being the settlement of the Plunkett would have us believe. It ap-

JOAN OF ARC.

A despatch from Rome states that a solemn conference was held last week under the presidency of Cardinal Parocchi to discuss the claims of Joan of Arc. the "Maid of Orleans," to canoniza-

granting to Ireland that self-govern- agreed to recognize the virtue and archistic principles. We spoke, thereheroism of that renowned leader of the fore, of such an island merely as a with the powers, a statement which, French, by recognizing her as a saint. possible alternative if all other means in view of the Chinese character, may to it. It is said that the Pope will order a kett's opponent that the men of Gal- great ceremony to take place at St. and way could show that they are not to be Peter's for the formal canonization, once adopted to attain this end; yet if and ammunition are passing weekly up way could show that they are not to be appeased by the crumbs which have appeased by the crumbs which have after which the Maid of Orleans will be senals are being enlarged throughout the Yangtse Kiang river, and the arbeing enlarged throughout the Yangtse Kiang river, and the Arbeing enlarged throughout the Yangtse Kiang river, and the Arbeing enlarged throughout the Yangtse Kiang river, and the Arbeing enlarged throughout the Yangtse Kiang river, and the

Statements by the Associated Press It was an extreme measure to support of what has been done in reference to one who is said to have fought on the religious matters at Rome, are not way did this rather than support a Gov- journalism; but the present statement uncompromising attitude in their de- has long been known that the life of mand for a real and not a fletitious au- Joan d'Are has been carefully enquired into with a view to her canonization, and that the probabilities have pointed out that the decision was uniformly favorable to her claims.

EPISCOPAL CONSTITUTION.

been definitely adopted by that Church. that in the present temper of the

stages, but were defeated.

necessary for changes in the Constitu- tection, and they are terrified at a sugvotes on doctrinal changes, as the Gentive authority in the denomination.

A NEW PHASE OF TEMPERANCE.

The Women's Christian Temperance Union of Kansas City, Mo., are mightily afraid that the new battleship Missouri, which is named after their State, will become addicted to bad tippling been made.

sion, as was said by the greatest of THE SUPPRESSION OF ANARCH-ISM.

threw out the suggestion that one way ity. in which a solution of the Anarchistic favorite theory that the world should there should be no rulers of any kind to curb the actions of the settlers.

Well, if Ireland is to be made as loyal There would be no protection for the ing out the truth, except what the and agreed to leave the island. their rights in the land would soon be would be that in such a confusion an- ians is scarcely diminished by the comout inflicting mischief upon orderly and law-abiding people.

prosperity and peace, the most import- thing of "past generations" as Mr. might come along would deprive him of tion of all the horrors of the siege of

We must say here that we had no intention of being taken quite seriously in making this suggestion, for we believe that carefully conducted and wellprotected prisons for anarchists would meet all the exigencies of the case, and be more merciful, as they would give most gloomy forecast of prospects in some hope for the amendment of a cer- China. Mr. Gammon says that the tain percentage of the culprits who Chinese are still anxious to shake off have been guilty of propagating an- European domination, and the governof crushing out anarchy should fail, be readily believed. marks on this point must be taken as a which will not be long deferred, somewhat ironical sarcasm.

into the United States Senate a bill to issued stringent instructions to all country.

The Chicago Journal says "the ex-Hoar will reduce his suggestion to the The Methodist Episcopal Church of form of a bill which Congress can pass." oritatively that a new constitution has surd. One thing, however, is certain, ences, the votes of the delegates being dent's death by any cause. It appears and twenty-one conferences voted; and make this a capital crime, even should

The sacrifice was not on the Liberal constitutional questions; and the vote but for themselves they want that pro- itary tactics, and the country is said to Presbyterian Churches have been a divine gift!—Catholic Columbian.

tion shall be in future two-thirds, in- gestion that they may be deprived of it. struggle, after a manner which has on opposite sides of the same street, stead of three-fourths as hitherto re- This consideration might be the strong- never been attempted before. Vast while there was no greater difference quired. This will make constitutional est argument in favor of Senator Hoar's quantities of first-class weapons of the between the doctrines of their two contest.

THE YELLOW PERIL.

The Shanghai correspondent of the London Daily Express cables to that journal news of a most gloomy character in regard to the present attitude of the Chinese towards foreigners, and in fact habits and thus become unfitted to do toward all Christians, whether foreign its duty properly in any naval battle if or native. This anti-foreign feeling is the proposed christening of the ship similar in every respect to the hostility with a bottle of wine at Newport News exhibited before and during the Boxer any English party will just now take up be carried out. They have, therefore, atrocities, and has resulted in the retelegraphed to Senator Cockrell of cent massacre of a missionary and a wine on the occasion. It has been Kansu Province. Most of the massaarranged that the Senator shall deliver cred Christians in this instance are the oration, and that his daughter, Miss | Chinese converts; and as Prince Tuan, Marion Cockrell, will christen the Mis- the former leader of the Boxers, and souri; and a bottle of wine will be General Tung Fuh Siang are now reamity with them; but hostility is en- used in the ceremony unless the pro- siding in that neighborhood, both of test of the W. C. T. U. prevail so as whom are still intensely hostile to the to alter the arrangements which have Christians, it is believed that these two men are the instigators of this new uprising. In fact it is asserted that the troops of Tung Fu Siang committed the that a union had been effected between atrocities, leaving little doubt that the two of the Presbyterian denominations Some time ago, while treating of the soldiers were acting under orders from manner in which Anarchy might be their superiors. They surely would namely, the Free and United Churches. effectually dealt with so that it should not have done such work without orders | For the most part, the union has been be got rid of in civilized countries, we to that effect from persons in author- quietly made; but a despatch received

> in banishment to put into practice their and it is quite within the range of possibility, and even of probability, that the be without civil government, and that European powers may find it necessary to go again through the same task of inflicting condign -punishment upon the Almost simultaneously with our pub- Chinese Empire, like that from which lication of this mode of dealing with the they have as yet scarcely desisted in subject of Anarchy, a similar suggestion inflicting. The Chinese have an incommunity as we suggested would be a through so large and populous a counlives and property of the inhabitants, authorities are disposed to make but murder, rapine and outrage of known, are searcely conscious that was wounded, some being seriously every kind would occur everywhere on they [have been] beaten by injured, and it is now said that a desuch an island, and the good which the European alliance, and their tachment of troops will be sent to would result from such an arrangement supreme contempt for outside barbar- restore order by subduing the rioters. of anarchists would have no industries, uprising almost annihilated the foreign regard to the necessity of unity. no cultivation of the soil, or honest and Christian element in China; and employment of labor, for no one would very little encouragement on the part the legations.

Another despatch which comes way of New York, and is dated Dec. 31, states that Mr. Charles F. Gammon, superintendent of colporteurs of the American Bible Society in Northern China, writes to that society giving a

certainly not as a means to be at Thousands of boatloads of small arms to the Galatians. He declares: we undoubtedly would approve of the senals are being enlarged throughout anarchy island plan. As, however, China, and worked day and night in there are such other means, our re- evident preparation for a great struggle

The Dowager Empress is still at But Senator Hoar has recently taken heart a determined enemy to foreignliterally the same stand which we took ers, and it is not an encouraging sign in irony, and has actually introduced of a permanent peace that she has put this proposal into operation; and, officials of the Empire to recruit the Church of God, whereas we are told in strange as this may seem, the proposi- army at once, and to report on its verse 18: tion has been hailed with applause by a ability to concentrate the forces of the considerable section of the press of the Empire at any given point on the shortest possible notice.

China has certainly not shown hitherperiment is well worth the trial, and to any great capacity for military movewe most sincerely hope that Senator ments, and in presence of even a com- therefore, an essential characteristic paratively small European force, it has of the Church of Christ. But the ismanifested the incompetence of its landers of Lewis have hitherto been So late as August, 1898, Mr. John the United States has announced auth- Other journals consider the scheme ab- military leaders, and the cowardice and taught that it was a matter of no conwant of patriotism of its soldiers. But sequence that they should be of one under more competent leadership there fold under one shepherd, and it is not This Constitution was adopted by the American people a drastic measure is no doubt its armies would become much to be wondered at that they last general conference of the denomi- will be adopted to put down the teach- formidable, not only because of the in- should repudiate the new light which nation, held in the Chicago auditorium ing of anarchy, and to punish sternly exhaustible sources from which re- has fallen upon their former minister, in May 1900, and was referred to the not only those who murder the future cruits may be drawn, but also because which leads him to teach them now conferences throughout the country. Presidents of the Republic, but also the natural stollidity of the people that they ought to unite on equal terms "He had heard some people talk of conferences throughout the country. Presidents of the Republic, but also the natural stolidity of the people that they ought to unite on equal terms would make them courageous if once with another sect which he has probvote required for a change of this kind, ate either the President or any one in they were disciplined to 2 military pre- ably hitherto told them was a schismatand is now the law of the denomination. the line of succession laid down by the cision and tactics. They are apt ical organization, or at least that they 10,709 ballots were east by the Conferlaw, to take effect in case of the Presischolars, also, to imitate what they see were justified in keeping up a separate ayes 8,196; nays, 2,513. One hundred certain that provision will be made to cipline would not be lost upon them. so anxious for them to join. They un-

> The chief changes made in the new Senator Hoar's bill, or something very learned much from their past expericonstitution are: It gives women the like it, may become law. They are will- ences, and after every conflict they right to sit as delegates in the general ing enough that other people should be have taken pains to improve themselves tween the two Churches were [trivial. conference, laymen may now vote on deprived of the protection of the law; in equipment and the knowledge of mil-

alliance of the powers as that which it their nether wardrobe. was able during the late war against the All this proves that Scriptural teach Boxers, to bring the Chinese authorities ing, that the Church of Christ should to their knees, and to induce them to be one fold and should have one shepmake atonement for the barbarities in- herd, is not very thoroughly underflicted upon the Europeans and the stood by those who desire that the Chinese converts to Christianity. That Catholic should reform itself in accordthe work was only half done seems to be ance with their notions of what con evident from the fact so recently stated stitutes pure and primitive Christianas certain, that Prince Tuan and his at their ald The trouble at Ness on the island of intrigues again.

UNDERSTAND IT.

which have long divided Scotland, from London a few days ago states that This is only one of numerous evidences the Island of Lewis, the northernmost problem might be found would be to se- of the disposition of the Chinese to rise and largest of the outer Hebrides, has lect some island far away from civiliza- up against foreigners again as soon as been the scene of riots arising out of tion to which Anarchists might be sent they have the opportunity of doing so, the determination of the islanders not to enter into the union. The minister at Ness declared in favor of union, and joined the United Church, whereupon his congregation locked him out. A strong force of police was sent over from the mainland to open the doors, whereupon the islanders assembled in force, throwing volleys of stones at was made in one or two other quarters. prehensibly perverse way of looking at the constables, who were forced to take It is perfectly clear that such a com- events, and the great bulk of the people refuge in the Church, after which the bombardment with stones was conpandemonium, or a hell upon earth. try, having little or no means of find. tinued, until the police capitulated

Every member of the police force

We have no hesitancy in saying that religious unity is a thing much to be been inflicted on them for the horrible desired, as Scripture and the tradition Boxer outrages. In fact most of the of the Church of Christ for nineteen It is needless to say that this island population fully believe that the Boxer | centuries are unnistakably distinct in

It was Christ's declaration that His sheep should be of one fold under one labor where the first reprobate who of the authorities would cause a repetishepherd (St. Matt. x. 16); and He prayed for those whom the Father had given Him:

"Holy Father, keep them in My name, whom Thou hast given Me: that they may be one, as We also are. . . . Sanctify them in truth. Thy word is truth. . . . That they may all be one as Thou, Father in Me, and I in Thee, that they also may be one in Us, the apostles of Socialism, who that the world may believe that Thou falsest of false teachers, than hast sent Me, etc." (St. Jno. xvii. 11-21.)

the criterion whereby the world shall know His truth, and shall be converted large majority of the working cla

St. Paul bears this out when writing

"Now the works of the flesh are manof the which I foretell you that they who do such things shall not obthe kingdom of God." (Gal. v. 19-21.)

And again:

"That there might be no schism in the body, but the members might be mutually careful one for another.'

The body here spoken of is the

"But now God hath set the members, every one of them in the body as it hath pleased Him . . . Now you are the body of Christ, and members of a member." (vs. 17 to 21.)

Unity of faith and government is, scholars, also, to imitate what they see others do, and lessons of military discipline would not be lost upon them.

were justified in keeping up a separate organization from that which he is now so anxious for them to join. They under the protection and patronage of Mary, the Immaculate Mother of God, of St. Joseph and St. Bernard, and all So far China has not been able to re- doubtedly feel that they have the same those opposed to the admission of the murderous attempt prove abortive. sist European military skill, but the right now to exercise their own judgwomen to the General Conference op- It is searcely necessary to say here army has profited by the example of the ment in regard to the matter as their posed the new constitution in all its that the anarchists are in quite a flut- European forces with which they have minister had before he became an ad- as ter of excitement at the thought that come into contact. Its leaders have vocate for the union which has been ef-

We have no doubt the differences be-We know of an instance where two

now preparing seriously for a great | built and still exist, facing each other changes easier, and women will have proposition; for the very best cure for latest style have already been pur- gregations than that one allowed the anarchy may possibly be that thing chased, and the defences of the "kist of whistles" to be used in woreral Conference is the highest legisla- which the anarchists most dread and de- country have been greatly improved, ship, while the other believed firmly so that it may be expected that that such music is an "abomination when that struggle shall come, before the Lord." Among some other it will be on a gigantic scale, and far denominations equally trivial causes more effective on the part of China have resulted in their angry separation than anything that Empire has ever yet | into sects. Thus but a few years ago done; and it is a very doubtful matter the Mennonites of certain Eastern whether Europe with its great diversity States separated on the momentous of interests, and its internal jealousy, question whether men should wear suswill be able to effect another such penders or hooks and eyes to keep up

Lewis began some months ago, as soon as it was known that the minister there ON CHRISTIAN UNITY, AS SOME | was on advocate of the union of the two Kirks.

It was announced some months ago THE POPE AND KING'S CORO-NATION.

A despatch from Rome states that

the Holy Father, Pope Leo XIII., having received an invitation from King Edward VII. to assist at his coronation by sending a representative of the Holy See, has consented to do so, and a pontifical mission will be deputed in the name of the Holy Father, on the same lines on which a pontifical representative was sent to attend the jubilee celebration of Queen Victoria. The Papal representative for the occasion has not vet been named. It is well that the odious oath of accession, which has been frequently called the coronation oath, will not have to be taken on the occasion, as that would be a very wanton insult to the Pope's Delegate. It is only required that the disgraceful oath should be taken once, so that it will not come to the front on the occasion of the coronation, as it was already taken at the accession of the king. It world be a graceful act, however, of the British Parliament to abolish the useless and injurious oath altogether before the arrival of the Papal Delegate into England. It is the heartfelt desire of the Catholics of the British Empire to be truly loyal; but loyalty is a sentiment very difficult to be entertained in the face of the gratuitous insult of the accession oath.

THE MASSES, THE CLASSES AND THE SOCIALISTS.

The enormous increase of trusts and the false teaching of Socialists render timely Archbishop Corrigan's sermons on the dangers of the false, political economy which bolsters up Socialism. 'Beware of false teachers,' varning of eternal wisdom, and never before were the laboring classes more exposed to the dangerous suggestions of the apostles of Socialism, who are the present time. Men have lost faith in the promises of their representatives to The unity of faith of His followers adhering to Him is thus declared to be country which permits starve in the midst of plenty. As the the large cities of the United States are Catholics, there is little danger that they will be drawn into the horrid system of Socialism. Catholies are taught from their earliest years be violated except by grievous sin Catholic laborer can never be brought to look on marriage as a slavery: knows that it is a sacrament instituted by Jesus Christ, and he can do nothing in common with the advocates of di oree. Again, the Church, like a loving mother, warns the workingman to beware of secret societies, and put his trust in the promises of the Divine Mechanic Who worked with St. Joseph in the humble cott ge of Nazareth. American Herald.

A Convert s Testimony.

The Rev. Dr. Brownlow, Bishop of Newport, recently deceased, was a convert from Anglicanism, and after forty years' service in the Church as laymen, priest and bishop, gave this touching testimony in his last will and testament, of his faith in the Faith:

"In the name of God, Amen. I renew the profession of my unaswerving faith in each and all of the docrines taught by the Holy Roman Catholic Church into whose bosom I have by the grace of God been brought and in whose communion I hope to die and I herepy beforehand retract, renounce, detest, anathematize any words or expressio that may have been spoken the least degree contrary to the teaching of the one Holy Roman Catholic Church. I commend my soul into the hands of God, my Creator and Redeemer, the saints and to the pious prayers and suffrages of the faithful. I desire that my body may be buried in some place where Catholics have been buried before my executors shall think fit, and that my funeral may be conducted with all the simplicity possible, consistent with the due performance of the rites of

How many Catholics there are who value too lightly the precious inheritance which came to this decedent as

The Blessings GENERAL INTENTIC American Messenge

JANUARY 1

They have all et of M. Viviani, the s Socialists in the C The churches, mean long since, will n deprived of supp "They might wan that need not tro the Eternal!" It so an ironical retort the Mount: "Ble suffer persecution theirs is the kingd Math. 5, 10.) We are familiar pictures of Christ i with Beraud's "W

instance, in which

represented ascer modern in garban cal in heart and who met or follo journey. The ou and dying are the by every form o and the roue, the and socialist follo ing Him as if He man. It is not deconduct of their delivered His S and uttered the who suffer persect Indeed, unless b gesture, coffed and cried : kingdom of heav explain why He s forthwith this thwith Blessed are y vile you, and pe all that is evil ag My sake. Be gla ard is very gr Whether the Him or not "He (St. Luke 6, 8.)

should give He knew what John 2, 25.) He

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ter than He the

had just uttered peacemakers. I

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His last wish to Passion, and ag The very of God, promise persecution, is as, "justice, per Ghost." (Roma (Roma phets sighed and ave their inspi God for it as the ings. Nay, we for execrating t disturb our peace of Amelec from cannot but feel of Jeroboam's h and the fate of . cherib, Nabuc are recorded as ance as for our seeks to evade p ing to make an order to save sault of her en wisdom of ages of the fate of the curse that f sacrilege. She reassures them dom of heaven, divine Founde and groans in s of a sorrow-stilleast of her ch fires of persecu When utteri

> than we the no ward to susta stant in resi bidding to be your reward is was spoken of the future. merely will be not something or uncertain. ourselves. within you."
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The Blessings of Persecution.

GENERAL INTENTION FOR JANUARY 1901.

American Messenger of the Sacred Heart. They have all eternity! is the scoff of M. Viviani, the spokesman of French Socialists in the Chamber of Deputies. Socialists in the Chamber of Deputies. The churches, meaning the Bishops and the clergy, he wrote, in Francaise not long since, will not want for bread, if deprived of support by the State. "They might want it for a time, but that need not trouble us. They have the Eternal!" It sounds, does itnot, like an ironical retort to the Preacher on the Mant: "Blessed are they that the Mount: "Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven." (St.

Math. 5, 10.)
We are familar enough with some pictures of Christ in vogue of late years, with Beraud's "Way of the Cross," for instance, in which the Redeemer is therefore, if w represented ascending Calvary amid friendly and hostile groups, quite modern in garb and gesture, but identi-cal in heart and sentiment with those who met or follow d Him on that sad journey. The outcast, destitute, sick and dying are there, appealing to Him by every form of pathetic greeting; and the roue, the courtesan, the sectary and socialist follow, reviling and buffeting Him as if He were a worm and not man. It is not difficult to imagine the conduct of their prototypes when He delivered His Sermon on the Mount, and uttered the: "Blessed are they who suffer persecution for justice sake." who suffer persecution for justice sake.
Indeed, unless by voice, or look, or
gesture, some of the listeners had
scoffed and cried: "Tet them have the
kingdom of heaven!" it is difficult to
explain why He should have emphasized
forthwith this beatitude, adding:
"Blessed are you when they shall revile you and persecute you, and speak vile you, and persecute you, and speak all that is evil against you, untruly, for My sake. Be glad and rejoice for your reward is very great in heaven." (Ibid 5. 11. 12.)

Whether the audience interrupted Him or not "He knew their thoughts; (St. Luke 6, 8.) "He needeth not that any should give testimony of man, for He knew what was in man." (St. John 2, 25.) He knew also the doubt His last wish to His disciples before His Passion, and again before His Ascension. The very kingdom of heaven, or of God, promised to those who suffer persecution, is described by St. Paul as, "justice, peace and joy in the Holy Ghost." (Romans 14, 17.) His pro-phets sighed and prayed for it, and we have their inspired example to praise God for it as the most precious of blessings. Nay, we have Scriptural warrant for execrating the names of those who disturb our peace: "Blot out the name of Amelec from under heaven." We cannot but feel satisfied when we read cannot but feel satisfied when we read of Jeroboam's hand withering as he was about to seize the prophet from Bethel; and the fate of Jezabel, Achab, Sennacherib, Nabuchodonoser, Antiochus, are recorded as much for our reassurance as for our warning. The Church seeks to evade persecution by every lawful means. Her Supreme Head is willing to make any possible concession in order to save those who are weak in order to save those who are weak in faith or unable to withstand the as-sault of her enemies. She has all the sault of her enemies. She has an the wisdom of ages of persecution, the story of the fate of her persecutors, and of the curse that follows their cruelty and sacrilege. She repeats this with all confidence in order to reanimate her afflicted members; with confidence she reassures them that theirs is the kingdom of heaven, and yet, moved by her divine Founder she prays for peace, and groans in spirit with all the anguish sorrow-stricken mother when the least of her children are tried in the fires of persecution.

When uttering a blessing, therefore, (Romans, 12, 14.) on those who suffer persecution for juston those who suffer persectation for Jase iee sake, Christ appreciated better than we the need of an immediate reward to sustain the faith that is constant in resisting unto blood. His bidding to be glad, and "rejoice for your reward is very great in heaven," was spoken of the present as well as of the future.

kingdom of heaven which not merely will be, but actually is ours, is not something afar off, vague, visionary or uncertain. It is part and parcel of ourselves. "The Kingdom of God is within you." (St. Luke 17, 21.) It is the something which once gained, brings all else along with it. (St. Matt. 6, 33.) It is the kingdom Christ came to establish, not in the heavens, but on earth; the blessing promised to Abraham; the object of the precious revelation of God; the effect and the object of all God's mercies; the fruit of all the hopes, prayers, expectations and sacrifices of the Old Law; the and sacrinces of the Old Law; the reign of God's grace in our souls; the empire of the love of Christ from which nothing can separate us; the supremacy of truth, the law of justice—in a word, the Church of Christ in which we dwell, regenerated, nourished, strengthened by the influence of His doctrine, His Sacraments and His authority exercised by His lawful ministers. Were this the only blessing attached to suffering persecution for justice sake, viz., that it is an unmistakable sign of a true member of the Church of Christ, His Kingdom on earth, it is more than sufficient to make

LEAGUE OF THE SACRED HEART. dom, quickening, as it does, the soul to of St. Augustine from the Holy See and guished themselves, and won national dom, quickening, as it does, the soul to detect the real motives of our persecutors, their fallacies, their deceptions, and the futility of their threats. It is the best means of learning the supernatural philosophy of a Christian life, and the calmness, "the peace of God, which surpasseth all understanding," (Phil. 4, 7). "the perfect charity which casteth our fear." (St. John 4, 18). Finally, it preserves and confirms the bond of union which binds men together in Christ. The history of the Church is one long story of tory of the Church is one long story of the persecution of Christ's chosen fol-lowers, and one long story of their triumph. Every page is a testimony to the assurance "theirs is the kingdom," the assurance "theirs is the kingdom," a repetition of the scene of the Apostles moving from the presence of the council after their scourging, "rejoicing that they were accounted worthy to suffer reproach for the name of Jesus."

(Acts 5, 41.)
We are not to account it strange, therefore, if we are warned to expect persecution and to suffer it for justice sake, and to be glad and to rejoice in it. "Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you. But if you partake of the sufferings of Christ, rejoice." (St. Peter 4, 12.) "For this is thanksworthy if for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin and being buffeted for it you endure. But if, doing well, you suffer patiently, this is thanksworthy before God. For unto is thanksworthy before God. For unto this you are called: because Christ also suffered for us, leaving you an ex-ample that you should follow His steps." (St. Peter 2, 19.) The motive of perse-cution is clear; for justice sake, for Christ. The blessing, therefore, the kingdom of heaven, is sure, because per-secution for this motive associates us with Christ.

with Christ.

We are not to invite or provoke persecution. It is wrong not to take every possible means of avoiding it. It is wrong to give any occasion, by ignorance our faith or by infidelity to our religof our faith or by infidelity to our relig-ion, to misunderstandings, misrepresent-ations, prejudices, hatred, hostility to our holy Church. It is the meanest selfishness to assume that we are persz-cuted when we are thwarted in our cupidity or ambition. It is often absurd to impute hostile motives to people who He knew what was also the doubt John 2, 25.) He knew also the doubt with which this blessing would be regarded in all ages. No one knew better than He the blessings of peace. He had just uttered His solemn blessing on peacemakers. Peace was the blessing that came with His Advent; peace was that came with His Advent; peace was the blessing that came with His disciples before His content of the unChristian to repine, treachery to shrink from the suffering, poltroonery to be scandalized in the Master for asking us to fill up the things that are wanting in His Passion. Nay, it is not true loyalty on our part if we marvel why our brethren may have to endure rsecution even when we are at peace;

we question why this endurance if we question why this endurance should be necessary on the part of others, or ourselves, when we know the infallible mark of fellowship: if they have persecuted me, they will also persecuted you.

It is not out of place to speak of

the blessings of persecution at this joy-ous time when all is peace. The only true peace is that which keeps the soul tranquil in spite of every disturbance, and no soul appreciates the "Peace on earth to men of good will," so well as the one which rests secure in faith, in spite of doubt, error, the struggle with poverty, with worldly-minded relations and friends. No soul, which has not endured their reviling, their persecuendured their reviling, their persecution, their culumnies, can know the
peace that men can neither give nor
take away. Instead of omitting the
thought of suffering for justice sake
from our Christmas memories and
wishes, we should, on the contrary, bless
God that this anniversary of the Birth
of Christ renews our faith in this beatitude above all others and tills us already tude above all others and fills us already with a sense of the blessing so plenti-fully that instead of cursing those who persecute us, we can "Bless those who persecute us: bless and curse not."

The Patient Lives of the Poor.

In that very interesting collection of reminiscences of English converts, "Roads to Rome," which was extensively reviewed in the Universe some weeks ago, there is testimony not only to the influence of reading and controversy, but also to the compelling power of example. The humblest bear witness to the tenth, and the works of witness to the truth, and the words of one of the sixty converts, Sir Henry Billingham, seem to have an especial message for laymen in the ordinary

walks of life.
"My first impressions of Catholicity struck by the little impression the educated Protestant classes made on their poorer brethren, and was very favorably impressed with the simple devotion and faith of these latter. * * * My education at Oxford had thrown me more or less under the influence of the High Church party, and I drifted almost insensibly into the bosom of the Church. But the personal example and simple faith of the Irish poor were the first things that impressed me."

A Light of the Church.

It is of interest to Catholics to know earth, it is more than sufficient to make one be glad and rejoice, for the very great reward to come is in due measure already ours.

Persecution for justice sake purifies the soul; it detaches the heart from the perishable goods and love of this with healing virtues for sielly children. one be glad and rejoice, for the very great reward to come is in due measure already ours.

Be a league from Jarrow, the perishable goods and joys of the have been credited its the heart from the perishable goods and joys of the where no tither the rust nor most hoth consume, (8t. Matt. 6, 20) and where thieves do not break through and steal." It ennobles life to stand for virtue, for istuic, if the earling, an ornament of the for virtue, for istuic, at the most been shall be shall be made and the steal of the stand of the stand for virtue, for istuic, at the most been shall be shall be shall be made and the stand of the stand for virtue, for istuic, at the most been shall be made and the stand of the stand of the stand for virtue, for istuic, at the most been shall be shall be made and the stand of the stand of

the conversion of England.

His death was even more beautiful than his beautiful life passed in contemplation and toil among monastic cloisters. History records few more touching incidents. In the spring of 735 it became evident that the beloved priest and teacher's days were numbered, but he labored only the more earnestly to complete the translation into English of the gospel of St. John, for "he did not wish his boys to read what was false or work without profit what was false or work without profit when he was dead." On the last mornwhen he was dead." On the last morning he continued to dietate, notwithstanding their remonstrances, and then, after ne had bidden farewell to his friends, his amanuensis said: "There is yet one more sentence, dear master, to write out. "Write quickly," he replied. Then the youth said: "Now it is finished." "Well." Be le answered, "thou hast spoken truly. It is finished," and so commended his soul

to God and died.

They buried him at Jarrow, but a

Amazing Ignorance.

From the New Ze land Tablet.

The amazing ignorance which even intelligent Protestants, and especially those who are controversially disposed, display regarding the common facts of Catholic teaching and practice is one of those things which no one can under stand. Five decades ago Newman said
—and his words have a melancholy
measure of applicability even at this
hour: "In this inquisitive age—when
the Alps are covered, and seas fathomed, and mines ransacked and sands sifted, and rocks cracked into specimens, and beasts eaught and cataloged—as little is known by Englishmen of the religious sentiments, the religious motive the religious ideas of 200,000,000 Christians, passing to and fro among them and around them as if—I will not them and around chem as if Y will have say they were Tartars or Patagonians—but as if they inhabited the moon. Verily, were the Catholic Church in one moon, England would gaze on her with more patience, and delineate her with accuracy than England does

THE LAY APOSTOLATE AND CATHOLIC FEDERATION.

The Rt. Rev. Bishop O'Connell, of Portland, Me., in his recent great address before the Young Men's Catholic Association of Boston, justly complained of the lack of adequate co-operation in her apostolic work which the Church too often experiences from those of her sons best equipped by their better financial, political, social and public condition to render it.

What is the cause of this aloofness? It seems rather a complexity of causes. Some men, otherwise holding the couage of their convictions, are possessed of an awful fear of being counted in with the devout adherents of religion. They delight in tales of vestrymen and Sunday school superintendents who led double lives; and, if confronted with examples of earnest church members who cannot be suspected of hypocrisy, they will forthwith asperse the manliness of these. Anything beyond the minimum of practical Catholicity is, to their thinking, fit only for women and children.

Behind this, or sometimes existing in a man too clear-minded for such folly, is open materialism and a plain self-separ ation from certain Catholic movements connection with which might hurt hi political or business interests. Take such a man on the question of Catholic schools or membership in a distinctly Catholic organization, and you rouse his resentment. Sometimes you evoke a surprising candor of worldliness, as in

netism of faith and courage, and over-rate the powers that are against us.

They would be willing to move in a given Catholic enterprise, if only these or those would lead the way.

They would lead the way.

Obviously, leaders and apostles are not to be evolved out of such material. It is all reducible to the class of which

Bishop O'Connell says:
In the development of a parish, in its organization of societies to protect and encourage Christian youth; in asso-ciations organized for the care of God's poor they are mostly conspictous by their absense; and they think that a pittance thrown casually into the Church treasury ought to compensate for that which can never be otherwise supplemented, personal interest, personal enthusiasm personal co-operation.

societies from whose iteraction racial misunderstandings must vanish, new fields of effort reveal themselves, and, out of the gathering of well-chosen representatives this man or that, for a perilous hour or a special need, come to the front?—Boston Pilot.

A GERMAN VILLAGE.

A bit of ancient Europe transported o American soil is found in the little illage of New Munster hidden away ong a dozen little hills, in the State

They buried him at Jarrow, but a later generation carried his bones to Durham, to be laid in a grand shrine in the Galilee of the Cathedral.

Amazing Ignorance.

of Wisconsin.

It is a typical German village, such as could have been seen along the banks of the Rhine 75 years ago. Its pavements resound with the tramping of wooden shoes, and nearly every one of its inhabitants still carries out the traditions handed down by the German ancestry. The inhabitants of the town, lmost without exception, are devout Catholics, and all the old country cus-

oms are rigidly adhered to.

When the spring comes the people seemble at the church and the priest eads them through the fields, blessing the field and praying God for bountiful rield of grain. On Corpus Christi Sunyield of grain. On Corpus Christi Sunday the entire towns turns out, and, dressed in white robes, the priest and people bear the Blessed Sacrament through the streets. Children in white run along the way, scattering flowers in the way of the procession, and all along the route shrines have been built among the trees, at which the marchers stop to worship. It is thought that Munster is the only place in the United States where the old custom of erecting the shrines is now adhered to. erecting the shrines is now adhered to, and for this reason many devout people isit Munster to attend the celebration of Corpus Christi Sunday.

Two Little Guardian Angels.

At Sutton, in England, there is a convent of the Passionists, and one of the resident fathers fills the office of

one night, when every one was asleep, some one knocked at the door. The Brother-porter opened his window and sked:

"Who is there?"

"Who is there?"
"Our mother is dying," was the reply, "and we have come to seek a priest to administer the sacraments."

He looked down and saw two very small children, a boy and a girl. The Brother asked their mother's name and where she lived, and said he would imediately inform Father John. the good Father went down he found the two little children at the door, and hey begged him to hasten, as their

hey begged him to hasten, as their nother was in the last extremity.
"Go on before me," said the priest,
"and show me the way."
Having arrived at the end of the street where the poor sick woman lived, the two children disappeared. The door of the little house was open, and the good religious, on entering, found a poor woman groaning in the bed.

Do you wish to make your confes-

" Do you wish to make your contes-ion?" he asked.

"Ah, yes," replied the dying woman:

"it is my only desire."

Thereupon he administered the sacra-

"Well," said the good priest, "you well, said the good priest, you have but a short time to live; you must take advantage of it to arrange your affairs and provide for the future of your children. What can you do for them? Who will care for them?"

rich!" And yet you look upon wealth as a blessing, and cringe to those who are found with the gifts of fortune! Evidently you did not learn such sentiment in the school of Christ. You are aware that Christ said: "Blessed are the poor"; and yet you regard poverty as a curse, and look down in contempt upon those who do not possess the upon those who do not possess the riches of earth. Oh! the sad, the unaccountable contradiction between the faith and the conduct of many Chris-

OBITUARY.

spected and esteemed by all who enjoyed her acquaintance. As the moment of death (which is the fulfilment of the Christian's hope) approached, her children from a distance were nottlied. Her eldest son, John, from Stewart ville, Minn; Jerry, from Grafton, N. Dakvaz, Stephen, from Mitchell: Mrs. Potter and Miss-Julis from Buffalo; Mrs. Friel from Pulia delphia; Mrs. Dayle from Goderich; and Mrs. Stanton from Ardock. N. Dakota, impelled by filial gratitude and tenderness bastened to her bedside. Though her suff-rings were long and severe she bore them with Christian fortitude and resignation. Indeed we may presume that her death was truly a happy one Rev. Father Fegarty of Dublin was indefaliable in his attendance on her. She seemed to grow happier as she grew weaker as if she could see strong hopes of future happiness in the light of his benediction. She enjayed that peace of God which surpasseth all understanding—that peace which springs from the conscious possession of the truth. In this frame of mind after receiving all the consolations of religion and in the full possession of all her faculties with ten of her children present rivaling each other in anticipating her wishes all

spirit pass from a rth on the 18 h day of December, after the completion of her seventy syenth year.

The funeral took place on the 20th ult to 85. Patrick's church, Dublin, where solemn requirem Mass was celebrated by Ray Father Fozarty. A large concourse attended the remains to Irishtown cemetery, where they resi in consecrated earth with these that went before Requises tin pace.

An incident occurred a few days after the funeral which because of the good example set, deserves to be mentioned as a precedent worthy of imitation, viz, the sons and daughters of the decessed, before departing to their bomes in the East and West had a Mass of fered for their mother, at which they with sonical works of the decessed. Before departing to their communion in a body. This is the highest eulogy that could be pronounced on the departed. It shows that the germs of faith and the seeds of virtue which maternal solicitude planted in their young hearts many years age have taken deep root and borne good fruithat the skepticism of this age which we mentioned the seeds of the second at every turn has not shaken their faith. The world is indeed batter of the mothers whose children reflect their virtue.

THOMAS, MURPHY, PERTH.

with abroad at every turn has not shaken their faith. The world is indeed better of the mothers whose children reflect their virtues.

Thomas Murphy Perful.

Again the hand of death has removed from our midst one of Perth's old residents, Mr. Thomas Murphy having departed this life or Thoselay of last week at the ripe old age of cignty for years. Deceased has been in failing health for the past year or more each week finding him weaker than the previous one. Deceased was born in Bristol England in 1817, and when about thirty years of age came to Canada, settling first in Kingston, where he worked as machins, He learned that trade in the government works at Bristol, and his services were eagerly sought after whosh he came to Canada. About the time he arrived in this country the late Richard Shaw opened up his foundry and machine show, and it was he who made patterns for the first stoves manufactured in Perth. The output of this foundry was limited, but the stoves were sold as rapidly as the workmen could turn themout. Mr. Shaw at that period kept 10 or 12 beams and teamssers, and in one year each sold about 100 stoves, but the late Charles Patterson, brother of James Patterson, builfi, carried off the pain, he having disposed of 110. That was in 56 and those of our old readers have notived the date 1851 on the first stoves made he work of a machinist on his own account. Of lane years he attended to the arms belonging to the local volunteer company, and doing work at his trade. Three daughters and doing to the local volunteer company, and doing work at his trade. Three daughters and doing to the local volunteer company, and doing work at his trade. Three daughters and done son survive him, besides his sayed wife. The daughters are Mrs. James Sutherland, Perth, Mrs. Chais Bicks, London. Out; and Mrs (D.) Cameron. Detroit; James, a machinist on his cover as go Mr. Murohy was school trustee in Perth for twenty-five years. The funeral took place to St. John's church, on Thursday, when Mass was celebrated and the rema

the remains were interred in the Cosmone cemetery.—Perth Expositor, Jan. 2 R. I. P.

Mrs Harry Blake, Port Dover, in Woodhouse, on Monday, Dec. 23 1991. Martha, wife of Mr Harry Blake, in her thirty-fourth year." To read this notice in our local papers seems quite an everyday occurrence yet one glance at the bereaved home on Christmas day would reveal a very sad and melancholy event. A young mother arrayed in her funeral robes while her little children were admiring the presents she had purchased.

Mrs. Blake's death was a shock to the whole community, as she was only a few days ill. But even in death there is a bright side—she was conscious of her approaching end, and God gave her the grace of a happy death.

Father L'Heureux administered the last sacraments and gave her all the consolation obtainable from Holy Church. She was reconciled to die, and knew God's ways were not ours.

Mrs. Blake leaves a sorrowing husband and

Dear Sir and Bro.—The members of Branch 15. C. M. B. A., feel they cannot allow this opportunity to pass, without tendering to you, in a slight degree, their sincere and high appreciation of the many sacrifices and efforts you have made, at all times, for the advancement of our Branch. If words fail to express in suitable language our deep appreciation of your many valued services, you will do us the justice believe that our feelings are none the less sincer and hearty.

The honors which have been conferred on you, in the capacity of Chancellor of this branch, and by the Grand Council as Grand Deputs, reflect great credit on yourself, and on the branch of which you are such an honored and respected member. We feel we cannot allow your signal services to pass unrecognized, and we therefore ask you to accept, as a small teken of our appreciation, this sliver ice-water pitcher and stand.

May it remind out of the kindly feelings, and brotherly love in which you are held by the members of this branch.

The members of the branch carnestly hope that happiness and prosperity may be meted out to you and yours with no stinted hand; and that you may be spared to the branch for many years to come.

Signed on behalf of the branch, Frank J. Waish, president; T. M. Hygarty, recording secretary, T. F. Callaghan, V. P.

member, the community a respected citizen, and the family a loving husband and kind

and the family a love.

R solved, further, that the charter of this branch be draped for three months, and that copies of resolutions by sent to the family. The Canadian and Cartholle (Econe for publication and spread in the minutes of the meeting.

Yours fraternally,
Rec. Sec. Branch 32. C. M. B. A.
St. Augustine, Ont.

At the last regular meeting of Branch No. 235, Ridgetown, held January 3, 1992, it was moved by J. S. Dillott, seconded by Dennis McDonald, that the following letter be spread over the minutes of the meeting and that a copy be given J. H. Tompkins and one mailed to the CATHOLIC RECORD and The Canadian for publication.

to the Catholic Record and The Canadian for publication.

That the members of Branch No. 235, C. M. R. A desire to express their sympathy to J. H. Tompkins upon the death of his siter, Miss Annie, and to condole with him and the members of his family in their sorrow.

The decased lady was known to many of us personally, and known only too be esteemed for her many virtues and strict Catholicity. We can assure the relatives that our prayers will be joined with theirs for the repose of the departed soul.

ARTHUR W. ORENDORF, Rec. Sec.

ARTHUR W. ORENDORF, Rec. Sec.

DEATH OF VERY REV. DEAN FLANNERY.

St. Thomas Times.

St. Thomas Times.

The dead of the Rev. Dean Flannery. A cable-gram to this effect was received by Bishop Mo-Evay of London, who communicated the sadnews to Vicar-General Bayard of this city. The deceased priest was for many years in charge of the Church of the Holy Angels in St. Thomas. A few years ago he went to Windser and was afterwards sent to a charge near Goderich. He was stricken with paralysis some time ago and his life despaired of. He recovered sufficiently, however, to take a trip to Ireland, where he died. Dean Flannery's death will be mourned both by Catholics and Protestants. He was a whole souled gentleman, a brilliant divine and a true man in every sense of the word. Many will miss Dean Flannery's friendship.

man, a brillandar. Many will miss Dean Flannery's friendship.

The Very Rev. Dean Flannery was born in
Nenigh, Ireland, and went to France at the
the laze of fifteen where he entered on the
sould of classics in Annonay Department Ardeche. He finished his course there in philosophy and the logy. In 1852 he volunteered to
accompany a number of the Basilican Fathers
wo were invited to visit Canada by Bishon de
Charbonnel with a view to the founding of a
Catholic College in Toronto. He was ordained
to the priesthood by Bishop de Charbonnell in
St. Michael's cathodra on the 22nd May, 183
He remained attached to 84 Michael's Colleg
as professor of Latin and Greek in the prepartory course of matriculation until in heat Si. Michael's cathedrai on the 22nd May. 1833. He remained attached to 81 Michael's College as professor of Latin and Greek in the preparatory course of matriculation until it heath compelled him after seven hard years of work and close confinement in the college halls to seek health and recuperation of mind and body amid the hills and recuperation of mind and body amid the hills and released his native health. He remained in I-claed three years in active missionary work, when he was called to Toronto, where he was appointed to the parish of 8 recisvile and Dixle. On the consecration of Rev. Dr. Walsh to the London Episcopate, Dean Flannery, the life London Episcopate, Dean Flannery, the life London Episcopate, Dean Flannery was induced to sparein his trials and triumphs. Both went to London in 1887, Dean Flannery traversed the dioc s3 and visited every parish and hamlet collecting funds for the liquidation of the enormous Diocesan debts which stared Bishop Wash onlik arrival in London. In three months \$1,000 of the debt was paid, and in less than a year the entire debt of \$33,000 was wiped out.

Dean Flannery was appointed to Amherstburg parish, where he preached alternately in French and English to a large mixed congregation. At the opening of Assumption College, in Sandwich, the French pries who attended that parish had to make way for the Basilian Fathers and resume his former duties at Amherstburg.

Dean Flannery moved to St. Thomas and said Mass for the first time in an old frame church on Talbot street on the first Sunday in October, 1870. At that time the city had a population of about 1,800. The Catholic church was away east from the two proper. It was an old rickety structure, with a bent spire and befire, that brough back to one's mind the ening tower of Pisa. The grounds then and for some years afety, both in rear and front of the church, served as a burying place for the whole parish, which the embraced the whole county of Elgin and a large portion of Westminster.

whole parish, which then embraced the whole county of Eigh and a large portion of Westminstr.

In the spring of 1871 the erection of the presents she had purchased.

Mrs. Blake's death was a shock to the whole community, as she was only a few days ill. But even in death there is a bright side—she was conscious of her approaching end, and God gave her the grace of a happy death.

Father L Heureux administered the last sacraments and gave her sill the consolation obtainable from Holy Church. She was reconciled to die, and knew God's ways were not ours.

Mrs. Blake leaves a sorrowing husband and three children—the baby only two months old. Mrs. Blake was a member of the League of the Sacred Heart. The remains were taken to Simcoe, where Requiem Mass was celebrated, thence to St. Mary's cometery. Allher friends will pray that her soul may rest in peace.

SISTER DE PAZZE, MOUNT ST. JOSEPH, LONDON, ONT.

Intense regret was on all sides expressed will pray that her soul may rest in peace.

SISTER DE PAZZE, MOUNT ST. JOSEPH, LONDON, ONT.

Intense regret was on all sides expressed when the sad news reached Chatham of the death of Sister De PAZZE Waddick of Mount St. Joseph. London, and the sad news reached Chatham of the death of Sister De Pazze Waddick of Mount St. Joseph. London, and the sad news reached Chatham of the death of Sister De Pazze Waddick of Mount St. Joseph. London, on Dec. 21st. She leaves a mother, four brothers and two sisters, to all of whom we tender sincerest sympathy in their bereave, and the sad news reached that her bereave and shout life being a constant preparation of the flad summons which must come to all of us sooner or lare.

We ask our renders to join us in the parser. escentment. Sometimes you evoke surprising candor of worldliness, as in the case of one who said, without mine ing matters: "I should not have what I have to-day if I had sent my children to Catholic schools."

Others still regard themselves too intellectually advanced, too well placed socially to identify themselves with those of their brethern who have had meaning to the control of the find special proparation of the find special proparatio

Generich.

A letter to Andrew J. Clark from relatives in Ireland iells him that a few days before Dean Flannery's death he said his only recret was that he could not see his o'd friends in St. Thomas once more and expressed a wish that his remains be embalmed and sent there for interment, there to rest among his beloved people. We understand it is the intention of his former purishinors to erect a memonal tablet to his memory to be placed in the Church of the Holy Angels.

NEW BOOK.

Lalor's Maples, a charming novel from toon of Katherine E. Conway, is now on sa Publisher The Pilot Publishing Co.

Information wanted—A subscriber in logersul sent us a postal note for a year's subscription. We should be pleased to have the name of the sender, so that we could give credit.

TEACHERS WANTED.

by me in the teach-Catholic into the edeemer. onage of of God, l, and all yers and esire that ne place ed before fit, and eted with onsistent e rites of

are who s inheroian.

Sacred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXI. We have seen that it is not true, as the Spanish-American paper declares, that all Protestants reject, as a false

dogma, salvation by works, in the sense teaches it. She teaches that salvation teaches it. She teaches that salvation by works is the fruit and perfection of salvation by faith. It is what St. Paul teaches when he says: "Work out your own salvation... knowing that it is God that worketh in you, to will and to do." She teaches that holy and beneficent actions, done in the grace of Christ (and no other) deepen the habit of holiness, render us worthy of a higher place in heaven, and are a mighty safeguard against relapse into

The doctrine, as I have set it forth, and as the eminent Mohler expounds it, is plainly that of Trent, which here follows the explicit words of Christ, and of the apostles. It is no less confirmed by reason and by experience.

The Champion would not dare to deny the doctrine, as I have explained it. It can only make it out "a false dogma" by misrepresenting it. That there are many Catholics, as well as many Pro-testants, whose notion of salvation by works is practically that of mere external acts, done in mere human strength, of course I do not dispute. The half antinomian teaching of justification by faith alone, in Luther's sense, could not fail to call out in many minds a dangerous reaction towards the opposite error, not to say that human sluggishness and shallowness always lean to this. This pelegian reaction has laid waste vast tracts of Protestantism, so that the Champion would do well to look to its own house first. When it says that all Protestants deny salvation by works, and that interpreted in the baldest

sense, it says what is not true.

On the other side, had it not been for the strong constraint laid by Trent on the whole Church, it really seems possible that the whole Spanish nation would have gone off into mere externalism. As it was, St. Pius V. evidently regarded them as having come dangerously near it. Indeed, he once asked of the Spanish Bishops outright, "if they thought that salvation could be bought and sold." I have softened rather than strengthened his words, as Mr. Lea gives them. The late Arch-Bishop Gross had a good deal to urge in support of his suspicions of the genuineness of Spanish orthodoxy.

However, these are the doctrinal standards of the Church, and any Protestant who denies salvation by works as it is taught in them, virtually denies the Gospel.

The second "false dogma," which

the Champion declares that all Protestants reject, is "the intercession of the

Here the editors have more to for themselves. Undoubtedly no Pro testant Church, and no Protestant holds it for a certainly revealed truth that the glorified saints intercede for the Church militant. He would not presume to set this up as an article of faith. However, these editors always use "false dogma," not in the sense of a dogma insufficiently proved, but in that of an opinion intrinsically erroneous. Now can it be imagined as prob able, or indeed possible, that the Church triumphant has so lost sym-pathy with the Church militant as that she does not continually present her in intercession before God? Angelic intercession for the Church on earth seems plainly taught in Daniel X.

A man who denies that the glorified intercede for the unglorified is one of two things. Either he is a hopelessly unsympathetic, selfish creature and therefore not a Christian at all, or he is slavishly bound by a vague tradition al confusion between intercession and invocation. Protestantism, undoubtedly, almost universally discourages invo-cation of the saints. But this is entircation of the saints. But this is entir-ely different from the question whether the glorified saints intercede for be lievers on earth. The Catholic Church commends, but she does not command, invocation of the saints; but she does not allow any one of deny the reality of their intercession. A Protestant who denies this certainly keeps in well with the creed of his Church, but he by no means keeps in well with right reason and Christian feeling.

As concerns invocation, since the Champion does not mention it, I need not discuss it. I will only remark that an eminent theological professor, in one of the great schools of our country, once, in my hearing, said to his som what over-zealous, though amiable wife, who was speaking rather strenuously against invocation of the saints "My dear, the Catholies ask the saints to pray for them just as I might ask you or you me." The lady had nothing to say. Of course no answer could be made. Yet this clergyman was an Irish Calvinist, that most uous of Protestants. However, let me me say for the lady, that she soon after me say for the lady, that she soon after turned the tables on her husband, and gave him a good/setting down for not duly recognizing St. Xavier's extraor-dinary holiness. If it is not idolatrous dinary holiness. If it is not idolatrous to ask an unglorified, it can not be so to ask a glorified saint to pray for us. It is not a matter of faith that he can hear us, nor yet that he can not. If a Protestant believes that the Blo Virgin or some other saint hears him, certainly has a right to their prayers. It is a simple question of fact, which of course no Protestant creed can decide. Certainly Luther when, years after his breach with Rome, he declared that he had written his book on the Canticles "by the in-Mother of God," must have thought it lawful and profitatre to solicit a contin uance of her incorcession. Indeed, he shoots ahead of Catholic orthodoxy, for he attributes inspiring power to her, which, says Cardinal Newman, can only be a function of the Holy Ghost. How Luther swings about in this way and that without much regard to con-

The Thirty-nine articles condemn the invocation of saints, not, however, as idolatrous, but only as "a fond thing vainly invented." Even to this milder sentence, of course, no Episcopalian layman is committed anywhere, and in America no Episcopal elergyman. And inasmuch as Episcopalians, notwithstanding all the Champion's ravings against them, as "own brothers to the Romanists," form a very numerous and very important part of the Protestant world, the Champion's swening declarworld, the Champion's sweeping declaration is lamed. I am not sure, but I have the impression, that among the Lutherans too it is a matter of private pinion whether the saints may be privately invoked. If so, put together Episcopalians and Lutherans, and you have more than half the Protestant world who, remaining Protestant, are at full liberty to believe that the saints intercede for us, and if they will, to ask their intercession. Indeed, I should like to know how you would go about to excommunicate an Anglican or a Lutheran for this. In the former case at would be plainly impossible The Champion had better do what I have suggested already, and make out that all Protestants do as it says by refasing to own anybody else for a Protestant

(3) All Protestants, we are told, deny that the expiatory sacrifice of Christ is repeated in the Mass. Undoubtedly one can not be recog-

nized as a Protestant in the usual sense who regards the Mass as a propitiatory sacrifice, although he may very well

sacrince, although he may very well own it for a eucharistic sacrifice.

(4) Protestants, the editors say, all deny the Pope to be head of the Church. Undoubtedly a man who owns the Pope as having personal jurisdiction over him is not a Protestant, but a Pown Cathelia. The Chamica here. Roman Catholic. The Champion, how ever, appears to mean that every real ever, appears to mean that every reat Protestant denies that there can law-fully be a delegated Head of the Church. This, certainly, is not true, or we should have to say that Luther, Melancthon, Harnack, the present Archbishop of York, and all manner of eminent divines and laymen are no Protestants, who have been willing to own the Pope for Head of the Church, by historical right, provided there were nothing else in the way. Of course the Vatican decrees are an impassable barrier, but any essential necessity in Protestantism of refusing to have an earthly Head of the Church

can not be proved. (5) Papal infallibility. Of course there is no dispute with the Champion here, since any one who owns the Pope as doctrinally infallible ex cathedra thereby becomes a Roman Catholic.

(6) The authority of Tradition. Undoubtedly Protestantism ascribes very much less weight to tradition than Catholicism does. Whether it denies its authority altogether, as the Champion says, we will consider next

CHARLES C. STARBUCK. Andover Mass.

FIVE-MINUTES SERMON.

First Sunday After Epiphany, HOME LIFE.

"And He went down with them and came to Nazareth; and was subject to the m." Gospel of the day—(St. Luke ii. 51.)

The Gospel of to-day brings before us the home life of the Holy Family at Nazareth. The home of Jesus, Mary, and Joseph was a very poor but a very peaceful home. And from it we may learn how to regulate our homes, and make them the aloles of virtue and

The only real comfort to be had in this world is to be sought in that sanctuary of domestic life which we call home, and of domestic life which we call home, and the happiness of every true home, be it a palace or a hovel, is essentially the ce or a hovel, is essentially the The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep affections of mature years, all the quiet peace of old age, are associated with it. There is no life so bleak as that which has no home recollections to rest upon.

Now, the home life at Naza swered to all the conditions that constitute the true home. There was perfect love and harmony, there was perfect peace and trust, and although the roof was lowly, and the labor incessant, and the means pinched, there sweet contentment and repose. Poor as it was, the little vine-clad cottage at Nazareth was the only spot on earth in which Jesus and Mary could take comfort. Every other place and prospect had the shadow of a great sorrow hang-ing over it. No doubt Nazareth had its shadow too, but it was distant, and peace reigned there for years unbroken

And if our Blessed Saviour Himself Who came into the world to suffer, found some comfort in His earthly home surely we may look for it also. Love is the first condition of domestic happi-ness; there must be mutual love and trust between the inmates of every home that is worthy of the name. And this love must manifest itself in kindly, cheerful and unselfish devotion to the common interests and comforts. When love is lost, and ill-temper and ill-will take the place of cheerfulness and the will to serve, when there is bickering and barking and quarreling, there is no longer a Christian home, but only a den of snarling animals, without the common instinct of mutual harmony. And where there is drunkenness, and blows, and blasphemy there is a den of demons who the domestic sanctuary with the breath of hell itself, and make a hideous mock

ery of its happiness and peace.

It is amazing how some people will poison the sweetest waters ontinually giving way to their mean, nasty tempers, and sacrifice the purest joys of existence rather than practise a ttle self-control. And nothing short of the direct influence of the evil one an account for the fact that so

A Louis Town

cleanliness rob the home of some of its best comforts. The poorest home may be made to assume an air of cheerful-ness and comfort by keeping it neat and clean. And we have no hesitation in saying that a large part of the misery we meet with in the homes of the poor comes from dirt. You will often find in the same tenement-houses, and even on the same floors, apartments that present an immeasurably different appearance. Some will be bright, clean, and cosy; others squalid and filthy, the very picture of misery and despair. It may be some exaggeration to say that 'Cleanliness is next to godliness certainly it is not far removed from it. For where you find order and neatness in a home you are sure to find some elevation of mind; but when you see homes that are kept like pig-pens you look for nothing except ignorance of vice. Women who keep their houses in a perpetual state of disorder and dirt are enough to drive their husbands to the saloons to become drunkards, and their children to the streets to become profligates. What comfort can a man take in his home when it is always in filth and confusion? What inducement can children find to remain in-doors when their home is squalid and cheer-

When will the people come to understand that the poorest home may be made bright and cheerful, and the abode of love and peace? When will the men and women of this generation awaken to the fact that the real comfort and happiness of life must be sought at home and must be their own creation?

IMITATION OF CHRIST.

The King's Highway of the Holy

But if thou confidest in the Lord, strength will be given thee from heaven, and the world and flesh will be made subject to thee

Neither wilt thou fear thine enemy the devil, if thou art armed with Faith and signed with the cross of Christ. Set thyself, then, like a good and faithful servant of Christ to bear man. fully the cross of the Lord, crucified for the love of thee.

Prepare thyself to suffer many adversities and divers evils in this miserable life; for so it will be with thee, wherever thou art; and so indeed wilt thou find it, wheresoever thou hidest thyseif.

It must be so, and there is no remedy against tribulation and sorrow but to bear them patiently.

Drink of the chalice of thy Lord lovingly, if thou desireth to be His friend and to have part with Him.

Leave consolations to God; let l
do with them as best pleaseth Him.

BIGOTS AFTER HALL CAINE.

A striking example of the virulency of the anti-Catholic bigotry still sur-viving in England is furnished by the storm Hall Caine has raised in the National Club, of which he is a member. The author of "The Eternal City" recently referred to Leo XIII. in respectful terms at the opening of a bazaar in the Isle of Man. members of the National Club are now up in arms against him and threaten to expel him from the club for having said anything complimentary of the head of the Catholic Church their opinion, is anti-Christ himself. A cable dispatch states that "Hall Caine is awaiting with unconcern the result of the attempt to procure his expulsion from the National Clnb.'

It is to be presumed that the members of this club are fairly well educated persons, who, in matters not re-lating to the Catholic Church are caparoused than they are transformed into blind, unreasoning bigots who are ready to believe the most absurd stories about the Catholic Church.

England by no means has a monopoly of these bigots. Our own country can make a fair showing of them. If these haters of the Catholic Church could judgment and examine her claims they would, of course, come to view her in a different light. But this you cannot get them to do. Their insensate bigo try has afflicted them with intellectual ophthalmia which makes them as incapable of seeing the clear, white light of truth as a person physically blind is incapable of seeing the sunlight.—New York Freeman's Journal.

Aches and Pains

You know by experience that the aches and wans of rheumatism are not permanently, but only temporarily-felteved by external remedies. Then why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cares the disease!

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Local Online is strong in favor of Pens Bell.

Local Opinion is strong in favor of Pyny Bal-sam. It curse coughs and colds with absolute certainty. Pleasant to take and sure to cure. Manufactured by the proprietors of Perry Davis Paln Killer.

Just the Thing That's Wanted.—A pill that sols upon the stomach and yet is see concepted.

Just the Thing Inst's wanted.—A pit that acts upon the shomach and yet isso compounded that certain ingredients of it preserve their power to act upon the intestinal canals, so as to clear them of exercia, the pretention of which cannot but be buriful, was long looked for by the medical profession. It was found in Parmelee's Vegetable Pills, which are the result of much expert study, and are eclentifically prepared as a laxative and an alterative in one.

You really ought to try A Nageing cough drives sleep and comfort away. You can conquer it with Allen's Luag Balaam, which relieves hard breathing, pain in the chest and irritation of the throat. Give is freely to the children.

is freely to the children.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For cough, cold sand all affections of the throat lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

HUMENS, boils, plumples and all cruptions are due to impure blood, and by purifying the blood with Hood's Sarsaparilla they are CURED.

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can account for the fact that so many infatuated creatures will utterly blight their homes and make their lives accursed for the pitiful consolations of the beer-jug and the demijohn.

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OUR BOYS .

A STOLEN BY JOHN LAW

JANUARY 11

When Mr. Hals come ready for wor Jimmy's lowering dred degrees and h humble home in h glad news. He had attracted tion by a brave crossing the stree right in front of a

Jimmy sprang for out of the way. found that Jimmy store in search of v him into his employ Jimmy's mother father totally blind business was dull had not been worki boy's small salary send to the almost Jimmy's father pectantly as Jim

into the room. "What luck, n father was always
"It's all right, boy, joyfully. "Halsey took me, morrow morning. Jimmy's father eyes and murmur God!" For, desp

nd apprehension fail. ' My prayers h said Jimmy's father us return thanks His goodness."
It was not long

their very exister Jimmy securing t

had been secretly

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and he lived upor came the mainst season was still of to have no mone and Jimmy's far situation for mor Time passed b smoothly with Ji increased his sal quite an interest But one day a Jimmy. He and out the office and

on Mr. Halsey put it in his poc him in indignati opening his mou said in a hoarse "You tell sneak that you didn't think you Keep still! So

The door open denly appeared. prised for it wa to arrive. He comfortable app ly.
"Are you asked: "You! "We have no plied Jimmy,

his temples the at his desk. Should be prohe keep the n conscience cri would make me for downright turned toward expose the th ards tell tales.

heavily on hi thin, querulou His father noti "Are you gr Jimmy? You morbid lately. ation soon, the But Jimmy and there was nim only-on You see this v His father wa

his strange b

Jimmy's firs

One mornin the office floor a birthday pr Joe would pe as the money He quickly his pocket, a Halsey came him and told "Thank yo safe in my o box. I think

slightest va finder would but immedia Jimmy's right to de into a sense theft? Wo the remark

triumphed. before. He " Oh. M: not safe her from you o lying on you

by-' ne Well, " who was

OUR BOYS AND GIRLS. A STOLEN DOLLAR.

BY JOHN LAWRENCE CABILL.

When Mr. Halsey told Jimmy to come ready for work the next morning,
Jimmy's lowering spirits rose a hunWell, sir, Joe said only cowards Jimmy's lowering spirits rose a hun-dred degrees and he almost flew to his humble home in his haste to tell the

He had attracted Mr. Halsey's attention by a brave deed. As he was crossing the street a little girl fell right in front of a swiftly driven cab. Jimmy sprang forward and lifted her out of the way. When Mr. Halsey found that Jimmy was on his way to his store in search of work he readily took

him into his employ.

Jimmy's mother was dead and his father totally blind. The piano-tuning business was dull and Jimmy's father had not been working for months, so the boy's small salary would be a very Godsend to the almost destitute household.

Jimmy's father raised his head ex-pectantly as Jimmy bounded noisily the room. What luck, my boy?" he asked, Although blind, Jimmy's cheerily.

father was always cheerful.

"It's all right, father," cried the boy, joyfully. "It's all right! Mr. Halsey took me, and I shall begin to-

morrow morning. Jimmy's father lifted his sightless eyes and murmured a fervent "Thank God!" For, despite his cheerfulness, their very existence had depended on Jimmy securing the situation and he had been secretly trembling with doubt and apprehension that Jimmy would

' My prayers have been answered," said Jimmy's father, reverently. "Let us return thanks to the Almighty for

His goodness."

It was not long before Jimmy became general favorite in the office. His cheerful, ready manner and bright, honest face endeared him to everybody from Mr. Halsey down. Even silent, unfriendly Joe, the other office boy, had been heard to say that "that Knox seems to be an obliging sort of a

To Jimmy his "work" appeared like play. The time passed swiftly, and when he brought home his first week's salary he felt as if he had not really earned it. He would have believed this, but for the fact that Mr. Halsey had remarked to him that he had proven himself "a willing, industrious

Jimmy's wages were all his father and he lived upon, and thus Jimmy be-came the mainstay of the home. The season was still dull and people seemed to have no money to pay piano-tuners, and Jimmy's father did not expect a

situation for months to come.

Time passed by and everything ran smoothly with Jimmy. Mr. Halsey had increased his salary and seemed to take quite an interest in him.

But one day a sore trouble came to immy. He and Joe had been sweeping out the office and Joe spied a dollar bill Mr. Halsey's desk. He instantly put it in his pocket. Jimmy looked at him in indignation and horror and was opening his mouth to denounce the act, when the other, guessing his thoughts, said in a hoarse whisper.

"You tell tale! Are you such a sneak that you'd give me away? I didn't think you were such a coward! Keep still! Somebody is coming!" The door opened and Mr. Halsey sud-

denly appeared. Both boys were sur-prised for it was rather early for him to arrive. He looked at the two un-comfortable appearing boys, inquiring-

ly. "Are you through already?" he ted: "You have been very quick."
"We have not finished yet, sir," ret him curiously and sat down

at his desk. All day Jimmy's brain was on fire. Should he proclaim himself a sneak and tattler by telling Mr. Halsey or should he keep the matter secret? No, no! conscience cried, I will not. Silence would make me a party to the robbery. for downright robbery it is. Jimmy turned toward Mr. Halsey, resolved to expose the theft. But another voice whispered that only sneaks and cowards tell tales. Hadn't Joe said so?

Jimmy's first real trouble weighed so heavily on his mind that he thin, querulous and without appetite. His father noticed it and said one day

Are you growing tired of your work, my? You seem to be getting quite bid lately. Well, I expect a situmorbid lately. ation soon, thank God! and you won't have to work if you don't wish to."

But Jimmy said quickly, the work was a pleasure; it wasn't hard at all and there was nothing the matter with him only—only—and he broke down. You see this was Jimmys's first secret. His father was puzzled to account for his strange behavior.

One morning Jimmy found a ring on the office floor that he remembered Mr. Halsey had bought the day previous as a birthday present for his little daughter. A great fear came over him that Joe would persuade him to steal it even

s the money had been stolen before. He quickly hid the glittering thing in his pocket, and said nothing until Mr. Halsey came in, when he handed it to him and told how he found it.

"Thank you very much, my boy, I am glad to know that everything is as safe in my office as it is in my I think that if anything of the slightest value was found here, the finder would never think of anything

but immediately returning it to me."

Jimmy's heart stood still. Was it right to deceive his good employer into a sense of fancied security from theft? Would he not be a party to the deceit by tacitly acquiescing in the remark? Jimmy's guardian angel the remark? Jimmy's guardian angel triumphed. He had never told a lie before. He would not do so now.

he cried, al-"Oh, Mr. Halsey!" he cried, almost feverishly. "Your property is not safe here. Some money was stolen

in Mr. Halsey's eyes, behind their

sternness.
"Me!" said Jimmy, indignantly and ungrammatically. "Me! No, sir! It was—it was—Joe." Why, then have you waited so long

and sneaks tell tales and so I didn't tell. But I couldn't keep it off my mind and I'm glad its out now. You don't know how unhappy I was. You can discharge me now, but really Mr. Halsey, I never meant to do it, and I didn't take any of the money." didn't take any of the money."

Jimmy tremblingly took his hat and

walked to the door.

But Mr. Halsey looked at him kindly and said, laying his hand detainingly

on the boy's arm:

would tell me, Jimmy. I saw and heard everything that morning and I knew your honest heart would prompt you to tell the truth. I shall not discharge you, but Joe must go, and immediately. He has been stealing from me all along and I came early that morning purposely to see if I could catch the thief. Now let this be a warning to you, my boy. Never get mixed up in thefts, and if you do, make clean breast of everything immediately. You make yourself an accomplice when you do not expose the thief, if you know him. He who reveals a robbery is never a sneak and coward. A great many boys think that, and there by sink themselves to the level of the He is brave and honest who unhesitatingly hands the villain over to justice. Remember that, Jimmy, and

"I will," said Jimmy, firmly, as he looked up bravely into Mr. Halsey's

And he always did.

CHATS WITH YOUNG MEN.

The Art of Letting Go.

We held on to a great many things last year which we should have let go,
—shaken off entirely. In the first
place, we should expel from our minds completely the things which cannot be helped — our past misfortunes, the trivial occurrences which have mortified or humiliated us. Thinking of them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one, and

re should learn it at any cost.

It is just as important to learn to let go as to hold on. Anything that cannot help us to get on and up in the world: anything that is a drag, a with his warmest friends. stumbling-block, or a hindrance, should be expunged from our memory. Many people seem to take a positive pleasure Many in recalling past misfortunes, sufferings, and failures. They dwell upon such experiences, and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out, and banish their attempts to return, as they would thief from the house, those painful thoughts would cease to demand entrance. We want all we can get o sunshine, encouragement, and inspira-tion. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, hopeful pictures, and wholesome thoughts—the things only which can help us on in the world-we shall make infinitely greater progress than by burying ourselves in glowing retrospec-

tion.-Success. What shall I let go with the Old

Year? One of the secrets of right living is letting that go which absorbs our energies and retards our progress. We should let our unfortunate past experience drop into the world of oblivion. We should never recall a disagreeable plied Jimmy, his cheeks scarlet and his temples throbbing. Mr. Halsey ourselves against falling into further errors. If the past torments and haunts you, cut it off sharply as if with a knife. Do not allow its shadow to darken your present, or rob your future of its possibilities. Profit by the lessons it has taught, but do not morbidly

brood over them.

Why should you suffer your mind to be clouded with fear or anxiety? Why let doubt or worry destroy all your happiness? Why allow them, like ghosts, to glide through your mind unbidden, day after day, year after year, when you have the power to expel them, to expunge them as if they had never existed? In fact, they do not exist. They are not realities; they are but the delusions of an unhealthy imagination. Only the good is true; only that which is healthy and helpful exists

in ultimate reality.

Those things which mock our success, which fill our lives with terror, pain, and mortification, which chill our lives with four pain, and mortification which chill our hamipain, and mortheation, which is all blood with fear, and crush our happiness, have no tangible existence.

Analyze the causes of your unhappiness for a single day, and you will find that they were anxiety, doubt, fear that something might happen, expectation of disaster that never came. These are not disaster that never came. These are not realities, but are merely the ghosts conjured up by a morbid mental condition. If we hold ourselves receptive to the influences of the all-creative mind which guides the universe, if we open our minds to the eternal verity that all things are ordained for good, and that evil has no place in the versal plan, we can learn to rise above our paralyzing fear and doubts, as a child rises into the consciousness of the unreality of ghosts which once seemed so real to him. New Year resolutions have been easily made and easily bro-ken ever since the dawn of civilization. Every new year seems brighter and more hopeful than the last, and we are ever ready to give our lives a new trial and shake off bad habits. The trouble lies is not being able to keep the new, resolutions which we make. need to be more persistent in doing right, living right, and working right.

-O. S. Marden, in January Success. Keep Your Promises.

In no way, perhaps, can a young man destroy his business character more effectually than by obtaining the repudestroy his from you only a few days ago. It was lying on your desk and was taken by—by—'he stopped, his voice trembling. 'Well,' said Mr. Halsey, sternly, 'who was it, sir? You?' A close

tion of this rule, but they are less frequent than is generally believed, and not more cruel than in similar exceptional cases. Nine men out of ten who fail owe their insolvency either to having traded beyond their means, to a careless management of their affairs, or to criminal speculations. That is, they have undertaken more than they could perform, and this while knowing at the time of the promise that there was great doubt whether they could meet

their engagement.
Perhaps, indeed, they had no deliberate intention of violating their promise. But they either were more ignorant than they should have been of their perform or they trusted too onfidently to the chances of the future or they took heavier risks subsequently than was consistent with their liabili-ties. The innocent, therefore, suffer. but rarely by this species of mercantile proscription. On the other hand, the rule is absolutely necessary to the com-mercial world, for, without it, payments could scarcely ever be depended on, and financial distress would frequently

Strict business integrity, in this particular, depends much on the general character. A person who pays little regard to slight promises, usually is somewhat careless of greater ones also. Defects of this kind, like laws in machinery, never lessen, but always grow worse, until finally, under the strain of a powerful temptation, they often break down a man's career forever. The most punctual men in keeping a trivial engagement, we have always found to be most exact in their busi-

ness transactions.

In our experience also the men who keep an engagement to the t, the men who were proverbmoment, the men who were proverbially always "behind time," have been, mostly, those who have failed subsequently in business. We have learned, too, to be cautious of those who are overready to promise. It is the individual who carefully considers before he makes a pledge who can be most surely depended upon to keep it. A multiplicity of promises necessarily prevents the promiser from observing all, for one conflicts with the other and disables even the best intentioned. A disregard of promises, finally, is like fungus, which imperceptibly spreads over the whole character, until the moral perceptions are perverted and the man actually comes to believe he

The Masterful Man.

The masterfulness of Christian manli less depends upon absolute obedience the positive laws of progress. Masterfulness is a consequence, a nece

wherever such principles prevail as Christianity dictates. Where Godliness is the material in the foundation, in the superstructure, in the decoration of a career, masterfulness becomes a matter of What magnificent personal service for the good of mankind Godliness exacts! What decided strength of character Godliness commands! What incomparable skill Godliness develops! What magnificent thinking Godliness makes possible! What remarkable language Godliness always uses! What indescribable influence Godliness ex-

erts!
The man of God in his private life, in his official service, in his powerful leadership, in his noted specialty as a thinker and as a doer, is a mighty factor everywhere, counting all the time for more than his personality, more than his acquirements, more than his erts! than his acquirements profession, because all these characteristics are multiplied again and again by the majesty of that superb manliness which Christianity confers.

It is natural for righteousness to ex-It is natural for righteousness to ex-alt personality, for virtue to enlarge usefulness, for purity to strengthen efficiency, for obedience to the highest law to develop capability. It is far too common to forget individual value, to cast away personal chance in a vocation; to neglect the full privilege of tion; to neglect the full privilege of being a citizen, to repudiate the possibilities of being a Christian and thus sibilities of being a Christian and thus be deprived of the heritage and the recognition which would naturally be

The doing a work the best one knows, the giving of all the strength he has, the accomplishing of all he can, the reaching the full heights of pos-sibility by full endeavor, the par-taking of all the grand blessings of Providence are the characteristic points in human history which determine the largeness of a career. But when the foundation is Christian manliness the career is assured, the results cannot be unworthy or unsatisfactory, the attainments cannot be small, attempts cannot be unserviceable, the life cannot be indifferent or selfish. Such results, as are a certainty when such a course is pursued, are as won-derful to him, that is the actor, as they to those who contemplate his mar-

vellous success. The most remarkable thing about a prosperous career is the special Providence it seems to enjoy, the remarkable privileges that are naturally granted, the pecularly small incidents that are the turning points to success. The of such favor recognizes it, knows it, appreciating that the Lord is using his humble services mightily for His own manifest glory. It is not his to be disobedient to his heavenly vision, if he is to overcome. It is not his to forget the grandeur of his privilege if he is to gain recognition. It is his to follow the leading of the spirit, to accept the heavenly guidance, to remem

his Master when he hears the call. There is no justice in saying "I do not ee it," when the eyes are turned away see it, when the eyes are turned away deliberately from the object. There is no honesty in saying "I do not hear the message," when the ears were willfully stopped so as not to catch the heavenly music. There is no sincerity in saying "I do not feel the demands of the general of plantenesses," when of the gospel of righteousness, the heart has been persistently hard-

observer would have noticed a twinkle than is popularly supposed. Instances are against me," when the necesof hardship, we are willing to concede, sary effort has not been put forth, do occasionally arise under the operation of this rule, but they are less frences has not been shown, when the laws of obedience to truth and of co-opera tion with others have been entirely omitted. God does some things that man may be able to do other things. God never does all that is necessary to be done. He leaves to man his part entirely in carrying out the providences received. It takes both God and man to make a life masterfully successful in the highest and best respects. It is supreme folly to refuse the partnership and not accent the glorious certainty of a cumulative career—such come as the providence of nplish.—Homer H. Seer-

Cardinal Newman.

Sir Rowland Blennerhasset contrib-uted to a recent number of the Cornhill some very interesting reminiscences of the late Cardinal Newman. Nothing could well be simpler than the daily routine of the great Cardinal's life. Even when far advanced in years he was wont to rise as early as 5 a. m He said his daily Mass at 7, had break 9 a m. There he remained, working unceasingly, till 2 or 3 p.m. After a light lunch the Cardinal generally went for a walk, or called to see people with whom he had business dealings. He dined at 6, vas in his study again by 7 and after a ong day's work retired to rest about 0. It was the Cardinal's desire that friends should treat him, even after is elevation to the purple, as they used the olden days. He had a horror of anything approaching obsequiousness, and had hoped to live and die a simple priest. Some years before he was created a Cardinal i was proposed in Rome that some eccle siastical distinction should be conferred upon him. This offer was made through is friend, Father Ambrose St. John, who was then resident in Rome. But Newman wired him at once to the foldecorations for me." Herein we catch a glimpse of the retiring character of owing effect: "Above all things, no the man. His one desire was to serve the sacred cause of Holy Church to the

regard or recognition in this life. The application of Rheumatism.

The application of Neviline-nerve-pain core-which possesses such marvelous power over all nerve-pain, has proved a remargable success in rheumatism and neuralgia. Ner viline acts on the nerves, soothes them, drives pain out and so gives relief. Try it and beconvinced. Oure Yourself of Rheumatism

best of his ability, which was marvel-ously great, without the least wish for

inced.

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ers are avoided.

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by Rev F Magnier, C S S R
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Deschamps 40

An Apposi and a Dentinee, by Cardinal Caremonies of Low Mass.
Ceremonies of Low Mass.
History of St Ignatius de Lyola by Bartole Vol I & II, each.
The Autobiography of St Ignatius de Lyola, by J F X O Count, S J . 1
Life of Felix de Andreis, C M by Rev J Rosate, C M.
The Little Sisters of the Poor, by Abel Ram Pleorial Lives of the Sainty.
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Knighley Hall and other tales, by E King 40 Selim, translated by Mrs J Sadlier 40 Carroll O'Donoghue, by Christine Faber 1 25 The Heiress of Cronensteia, by the Count ess Halm-Hahn adapted from Gorman by Mary H Allies 1 25 The O Donells of Geu Cottage by D P Conynghane, D D. 1 50 The Wild Irish Girl, by Lafy Morgan. 1 50 Irine of Armerica, by J C Bateman. 1 50 Irine of Armerica, by E Lizabeth M Sawarth 1 50 Irine of Armerica, by J C Bateman.

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ss, a All Hallow Eve and other stories
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Gurding's Success, by Clara Mulholland.
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M. S. LONERGAN,
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Picton Times. Dec. 26.

Picton Times, Dec. 36.

St. Gregory's fancy fair and grand drawings came to a close on Friday night, being financially and otherwise, highly satisfactory to all concerned. During the proceedings of Friday evening, Rev. Father Twohey was tendered a complimentary address from his parisinioners accompanied by a handsome pocket-book containing upwards of \$200.

The Rev. Father made a very appropriate reply, especially pleasing to the large gathering of all denominations who crowded the bazaar. The result of the grand drawings here follow, as also do different complimentary addresses tendered Father Twohey on various occasions since the knowledge of his removal as pastor of St. Gregory's church to that of Trenton parish became known.

Dear River of Father—Two have in truth been a good shenherd; and have in truth been a good shenherd; and as the time for your departure from our midst draws near, we, your parisioners and loving children, feel constrain d to choose this opportunity for expering to you impired in each heart while letvently mater fay, our veneration for the That you have fathfully cared for us, your flock, is evidenced in the unity and charityexisting, the seeds of which you early and diligently sowed atmong us, both by precept and example.

We will also follow your example of obedings of the submit of your example of obedings and past in the care and submit to your rexample of obedings of the concerned submit to your rexample of obedings of the concerned submit to your rexample of obedings of the concerned submit to your rexample of obedings of the concerned submit to your rexample of obedings of the concerned submit to your research.

sting, the seeds of which you early and diligently sowed among us, both by precept and example.

We will also follow your example of obedience and submit by your removal, quelling our rebellious spirits; but we would indeed b false to our human nature and utter false resoonse to our feeling, did we permit you to go under the impression that we are free from sorrow and almost crushing regret.

From the very moment of your advent amongst us, sowing good seed, there sprung forth friendship, esteem, confidence and love in our hearist for you and for one another, bid den forth by the benign influence of your personality, and which have continued to mature, fostered by your straightforward, energetic, though gentle relations with us, until these feelings have become so strong that there is not one among your flock free from the ward realise that the Heaven-born become so firmly the past wo years have become so from yeard chain of the past wo year has been so the word of depression east over all alties which during the past wo year has become so firmly when the past wo year has become so from yeard chain of love, must now be severed by the removal of the connecting link: this knowledge, dear Father, carries sorrow to each of our hearts and bomes.

We could not fail to recognize during the tenure of your pastorate here your great worth and the zeal with which you have cared for our spiritual and temporal needs and the grand results which have been attained. The parish is arge and the flock is exattered, many had become careless, but through your untiring efforts and self-sacrifices in making long journeys through all kinds of weather, in order that you might visit us in our homes, thereby infusing us with the spirit of Holy Mother Church, it is but just to say, your work has been well done and your reward is made sure in the great world to come.

Now, dear Father, while we can but inade quately express our feelings, we desire to accompany them at least in a more tangible form and therefore respectfully request you to a

Auley.

Portrait of the Pope, drawn by M Goodwin.
Doll, by Miss M Cameron, drawn by Mrs
John Wheeler.

Plano searf, drawn by A W Hepburn.
Lamb, drawn by Archie Powers.
Lamb's wool rug, drawn by M Stortz,
Pin cushion, drawn by M Ary H-ffernan.
The receipts of the bazaar will be about

The receipts of the bazaar will be about \$1500.

ADDRESS FROM ALTAR SOCIETY.

Rev. and dearly loved Father:

It is with feelings of deepest grief that the members of the altar society of St. Gregory's approach you for the last time to bid you a sorrowful farewell. The sad news of your de parture was so unexpected that as yet we hardly realize the magnitude of our loss, and that we must part from or e who, during the short term of two years has so endeared himself to us. But we shall never forget you, dear Father; you who organized us into a society, who tanght us to value the inestimable privilege of caring for God's holy altar, and we assure you it was a labor of love under the guidance of a father so gentle, so kind. We have the great comfort of knowing you are not far removed from us. Alas! we loss you as our pastor, but never, we hope, as our friend Need we say, dear Father, we pray the divine heart of Jesus to keep, guard and love you. Do not forget us before God's holy altar, and please accept this little gift from the devoted and grieved members of the altar society. The gift was a handsome otter cap.

and grieved memoers of the altar society. The gift was a handsome other cap.

FROM THE CHOIR.

Rev. and dear Father—It was with feelings of regret and sorrow that we, the members of St. Gregory's choir, received the announcement of the departure from our midst of you, our beloved priest and friend.

We carnessly hoped that the separation would not take place so son, but since Hi-Grace Archbishop Gauthier has recognized in you those storling qualities worthy of his highest consideration, and which necessitation of the second property of the secon

watched over us in our trials and difficulties; and all your instructions, imprinting on the soul God-like characteristics, have been marked by the finest, the worthiest and the rarest part of the holy gift of fortitude, pati-

rarest part of the holy gift of fortitude, pati-ence. Your kind words, your sympathetic looks, your consoling manner and cheering ways, are now to us golden memories of the past, but they speak more clearly to the members of the choir than can any written record of your life. To say that we will miss you were but a faint idea of our feelings, but we live to realize that

idea of our feelings, but we live to realize that

"Tis better to have loved and lost
Than never to have loved at all."

We congratulate you, dear Father, on your most deserved promotion and trust that it is but a forecast of further ecclesiastical honors. We are dear Father, loath to say "farewell." but we do so resting in the sweet and consoling a surance that your thoughts will often be directed to the members of St. Gregory's choir and your prayers will rise for us as the incense upon the altar of God.

We ask you to accept this gift as a slight token, and hope that to look upon it will be to remind you of St. Gregory's choir and their admiration of your z all for them.

The choir's presentation was of a handsome easy chair. FROM THE SCHOOL.

FROM THE SCHOOL.

FROM THE SCHOOL.

Ray, and dear Father:
With f-elings of deseest sorrow, we, the little children of Sr. John's school, come this day to bid you a sorrowful farewell.
In the short time that you have been with us, we have learned to love you well. Through your noble efforts our school-room has been improved and beautified. You have watched over us with unceasing care; your kind words and loving sympathy have ever cheered us in our studies.

and loving sympathy have ever eneered us in our studies.

Dear Father, we shall never forget you, and hope that you will sometimes remember us in your prayers.

We ask you to accept this little gift as a slight token of the love the little ones shall ever cherish for you, their beloved pastor, and that God may ever bless you is the sincere prayer of the children.

The children presented the Rev. Father with a dozen linen handkerchiefs and four pairs of cuiffs.

ST. GREGORY'S FANCY FAIR AT PICTON.

The great fancy fair organized and managed

payer of the children. Though goth stays become so with us, until these feelings have become so with us, until these feelings have become so with us, until these feelings have become so from the cloud of depression east over all alike, to know and realise that the Heaven-born ties which during the past two years have become so firmly the source of the past two years have become so firmly the source of the past two years have become so firmly the source of the past two years have become so firmly the source of the past two years have been one so firmly the source of the past two years have been dealed. The theorem of your pastorate here your great work of the content of your pastorate here your great work of the past two years and the tenure of your pastorate here your great work the past two years have been attained. The tenure of your pastorate here your great work to the past two years and the tenure of your pastorate here your great work to be past to the tenure of your pastorate here your great work to be past to b

drawn by Mrs Sam Collier.

Silver knives, by Carter Bros, deawn by Edith Bishop.

Two do 1s, drawn by Peter Bird and M Tisrney.

China tea set, by Miss Ward, drawn by Cecit White, Toronto.

Pair pillows, by D Goodwin, drawn by Joe Godwin, Cherry Valley.

Dil's jacket, by the Guelph convent, drawn by Mrs R A Norman.

Silk quilt, by Miss R Goodwin, drawn by Mrs R A Norman.

Silk quilt, by Miss R Goodwin, drawn by Mrs R A Norman.

Silk quilt, by Miss R Goodwin, drawn by Mrs R A Norman.

Sofa pillow, by Helen Sullivan, drawn by Frank Collier.

Comforter, by May Shannon, drawn by Tromas McMahon.

Barrel of apples, by Martha Shannon, drawn by Tromas McMahon.

Barrel of apples, by Mrs James Modartney, Pall street.

Sofa pillow, by Miss Bla Goodwin, drawn by John Shannon, Bloomfield.

Sofa pillow by Miss Bla Goodwin, drawn by J Kerwin.

Clock, by the ladies, drawn by George A Redner.

Wheelbarrow, by Ed Ryan, drawn by Jas McCartney.

Bed spread, by Miss Shannon, drawn by Joseph Kerwin.

Silk quilt, by Father Twohey, drawn by Joseph Kerwin.

Silk quilt, by Father Twohey, drawn by Joseph Kerwin.

Silk quilt, by Father Twohey, drawn by Joseph Kerwin.

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Silk quilt, by Father Twohey, drawn by Joseph Kerwin.

Silk quilt, by Father Twohey, drawn by Mrs decoded to the following the west of the personal friend following the service of the parish is first duties reversed the fact of the Pope, drawn by Mrs decoded the fact of the Pope, drawn by Mrs down drawn by Archie Powers.

Lamb's wool rux, drawn by M Stortz, Pin cushion, drawn by Mrs danney follow by Mrs and Cartney.

Pin cushion, drawn by Lou Smith, Pieton.

Lamb's wool rux, drawn by M Stortz, Pin cushion, drawn by Mrs down drawn by Archie Powers.

La

tablished, League of the Sacred Heart placed in a flourishing condition, the C. M. B. A. well attended to.

Father Twohey was in splendid voice and although the overwhelming amount of work he was called on to perform during the week was enough to tire half a dozen ordinary men,—having the management of the fair, many sick calls to attend to, and also to make two or three trips to his new parish, he still appears bright. He wished to express his hearty thanks to his parishioners for the countless favors shown him since taking charge of Preton. He reminded them that when his ecclesiastical operior desired him to change his field of i bor that he always bowed in humble submission—a vow strictly adhered to, since his ordination, nearly thirty years ago.

Many were the panys of sorrow and regret that filled the hearts of his people that membrable Friday evening as his marchless voice was heard for the last time as passor of St. Gregory's. Every eye was rivetted on the paker, as he dwelt on his short but loving labor among them. He reminded them that all though he was leaving for his new field of labor, his thoughts would many times revert to the happy days spent with them, and it would always be a fertile spet in his memory and a source of great consolation to him to know that his humble efforts were so greatly appreciated in Picton.

Atter Father Twohop's reply the grand drawing commenced, the result of which will be found above.

Woodstock Separate School.

Woodstock Separate School.

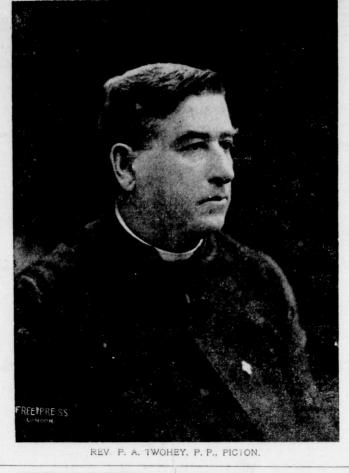
Miss Teresa Dun, B.A., Toronto University, and Miss Teresa McKenna, first class certificate, grade A., are engaged to teach the Wordstock Separate school. As nearly one harded applied for the position, it is impossible to answer all, Those who have not been individually written to, will please accept this item for an answer.

A Charitable Object.

slight manner our undying love and admira-tion for you, our beloved instructor, and to give evidence of our heartfelt sorrow at your leaving.

For two years you have zealously labored amongst us, unceasingly caring for our spirit-ual and temporal welfare. You have tenderly

The state of the s



DIOCESE OF HAMILTON.

SPLENDID SHOWING OF SCHOOLS. SPLENDID SHOWING OF SCHOOLS.

Rev. Father Holden has every reasonto feel satisfied at the result of the Separate school concerts in the Grand Opera. House yesterday afternoon and evening. He has been indefatigable in his efforts to make the affair a success in every way, and it must have been gratifying to him to see that his labors were appreciated and not wasted. There were very large audiencer present and the ethoroughly enjoyed the excellent programme provided by the scholars. The complete programme was as follows: Chorus-Christmas Greeting.....

Chorus—Christmas Greeting
Pūpils
Selections.

Separate School Band
Solo—"You Had Better S' ay at Home, Lad."
Miss May Phoenix
Song—"Larboard Watch".
Boys of St. Mary's
Chorus—"Boatman's Song".
Pupils of St. Lawrence
Recitation—R. lief of Lucknow.
Pupils of St. Mary's
Chorus—'Killarmey'
Chorus—'Killarmey'
Schoels St. Mary's
Chorus—'Killarmey'
St. Mary's
Chorus—'Sleigh Bells".
Pupils of St. Mary's
Chorus—'Sleigh Bells".
Pupils of St. Mary's
Chorus—'Sleigh Bells".
Pupils of St. Thomas'
Recitation—Bell of Zanora
4 h class, Sacred Heart
Scarf Drill
Musical Scene and Tableau
High School class of Sacred Heart
Selections
Separate School Band
Delsarte Exercise.

Musical Scene and Tableau

High School class of Sacred Heart

Selections

Sparate School Band

Delsarte Exercise

St. Mary's School Boys

Meiodrama. The Navions.

Pupils of all the Schools

The selections by the band were most creditably played. This young organization, under the leadership of Mr. J. B. Nelligan, deserves encouragement. The members have practiced faithfully, and the results of this was seen in their careful playing. The different choruses, drills and tableaux were well done and reflect the highest credit on the scholars and their painstaking instructors. In the evening, during the first and second parts of the programme, His Lordship Bishop Dowling presented the medals, books, diplomas and certificates won by the scholars passing the various High school, commercial and entrance examinations. These were won by the following:

Gold medal presented by Right Rev. T. J. Dowling to the pupil obtaining highest marks in arithmetic at the entrance examination, merited by Master Joseph Duffy

Gold medal for highest number of marks at the entrance examination, presented by the Separate School Board to Master Francis Kane

Gold medal for the girl obtaining highest number of marks at the entrance examination, presented by the Separate School Board to Miss Kathleen Benson

Book for girl obtaining highest number of marks at the entrance examination presented by the Separate School Board to Miss Kathleen Benson

Book for girl obtaining highest number of

ber of marks at the entrance examination, presented by the Separate School Board to Miss
Kathleen Benson.

Book for girl obtaining highest number of
marks in St. Mary's varish, presented by Rev.
Father Donovan to Miss Veronica Nelson

Book for second highest marks at entrance
examination, presented by Rev. Father Wal
ter to Master Edward O'Connor.

Book for highest number of marks in St.
Patrick's parish, presented by Rev. Father
Coty to Master Edward Farrell.

Book for highest number of marks in St.
Thomas' School, presented by Rev. Father
Coty to Miss Odella Lagaire.

Part L. junior leaving pertificates obtained
at departmental examinations by Misses A
King R. McMahon, M. O Connor and Master
L. Nelligan.

Dirlomas awarded by commercial form of

at departmental examinations by Misses A. King R. McMahon, M. O Connor and Master L. Neiligan.

Diclomas awarded by commercial form of the Separate School for bookkeeping, steno graphy and typewriting, 'o Miss M. Love, I. McKenty, and Masters J. Brown, J. O'Sullivan and D. Galvin.

Diplomas for bookkeeping, obtained by Miss L. Blake and Master J. Flahaven.

Certificates for entrance examinations—Misses K. Benson, B. C. Umbell, I. Eenis, N. Gillesple, A. Kavanagh, O. Lagaire, A. Long, V. Nelson, G. Fresnal, N. Quilber, L. Seery, M. Sherdian, G. Sullivan, E. White, N. O'Neill, K. O'Callaghan, Masters L. Blatz, R. Beick, G. Bryant, J. Duffy, E. Farrel, F. Filsgriano, F. Gardiner, E. Goodman, G. Goyette, F. Kane, O. Lahey, J. Lungney, L. Mackay, G. McBride, C. Murray, E. O'Conner, G. Pflefer, J. Roberts on, P. Rowan, F. Shleds, T. Trainor, R. Vallee.

The Bishop congratulated the School Board on the harmony existing and in doing their work so well. The schools were doing a work towards rearing up good citizens, in looking after the moral, religious, physical and mental development of the children was well attended to, while the results of the Hich school examinations showed that the children were well artended to, while the results of the Hich school examinations showed that the children were well aught in the usual school studies, He had a special word of praise for the Separate School Bund, which, under the direction of Mr. J. B. Neiligan, had made remarkable progress in a short time,

short time,
Chairman James Blake assisted Bishop
Dowling in the presentations. All the mem
bers of the Separate School Board were present
and occupied seats in the boxes.—Hamilton
Times Dec 31st,
A SOLEMN MASS.

A solemn Mass was sung at the cathedral Sunday at which His Lordship the Bishop was present. At its conclusion the Bishop wished the congregation the blessing of a happy year. PONTIFICAL MASS AT ST. LAWRENCE S. His Lordship the Bishop same Pontifical Mass at St. Lawrence's church, Hamilton, Sunday last, Father Brady was assistant priest, while Fathers Holden and Donovan were deacon and sub-deacon respectively. At the end of Mass the Bishop spoke briefly, praising the pastor. Father Brady, for his zoal and devotion, congratulating the people on their efforts and drawing some beautiful lessons from the gospel of the Epithany to show the need of continuous effort in the affair of salvation.

gave him to be present at their meeting and to know of the good work they were doing. He felt gratified to hear from time to time of their progress, and he was satisfied that they were working with the proper spirit. He said he was delikhted with the improvement made in and around the sanctuary—a proof to him that the members of the Bishop gave Benediction of the Bissed Sacrament after he fulshed his address. He also held a reception in the vestry after the meeting, when the members of the Altar Society were presented to him by the director.

The Separate School Band serenaded the Bishop New Year's day. The boys also visited Mayor Hendrie's and Loretto convent the same day.

The Young Ladies' Sodality of the cathedral

Major Henories and Sodality of the cathedral same day.

The Young Ladies' Sodality of the cathedral will give an entertainment in St. Mary's parish hall, Jan. 16th. Father Holden is in charge of the festival this year.

CARD OF THANKS.

DONATIONS TO THE DIFFERENT INSTITUTIONS CONDUCTED BY THE SISTERS OF ST, JOSEPH GRATEFULLY ACKNOWLED GED.

Again, the Sisters of St. Joseph take pleasure in expressing their graif inde to the many generous benefactors, old and new, who so charit ably assisted them in making Christmasa truly merry one for the old people and the orphans under their care. Thanks to such large-heartedness, the day was undoubtedly the nappi st of the year. In return, f-rvent prayers are off-red that even in this life, God may reward the charity of these kind donors and return their benefactions in blessings a thousand fold.

HOUSE OF PROVIDENCE MOUNT 1900.

sand fold.

HOUSE OF PROVIDENCE (MOUNT HOPE)

Mr M He nan St Thomas, \$10: Mrs W T
SJONG TURKEY; Mr D Collins, \$5; Rev J T Alyward \$5, a frin od, 6 cans of fruit; Mr Auam
Beck \$5, Miss Clara Flaherty, buns and cakes;
Mrs Huller, a web of flanneiette; a friend, \$1;
Mr R H Dignan, \$5; Mr H Payne \$4; Mr Green,
several oarrs of seeks and mitts; Mr W J
several oarrs of seeks and mitts; Mr W J Mrs Builer, a web of flamodette; a friend, \$1; Mr R Holkman, \$5; Mr H Payne \$1; Mr Green, several oairs of socks and mitts; Mr W J Smith \$5; J H Chapmen, \$Co., a large box of toys, boys case and und rewear; Mr M bewan, the Krist Mr J Cox turkey, 2 doz oranges; Mr and Mrs Ged Robinson, 2 turkeys, web of cloth; Mrs D Mc Lu yre, Dorchester, turkey; Mr Ging-C P C, ham; Mr John Garvey, quarter of bref; Mr M O Sullivan, turkey; ham; a friend, 3 turkeys; Mrs P Mulkern, turkey; Mr Thres Phelan, turkey, goose; Mr John Daly, turkey, box of figs, 5 lbs candy, 5 doz oranges, packages of cuts and daies; J Mann & Sm. turkey; Mr John Mr Gregor, 2 geess; M s Smallman, 5 lbs tea; Mr John Pocock quart r of beet; Mr Joseph Pocock, ham; Mrs W in Smith, bag of apples; Mr Jas Wilson, 5 doz oranges, 10 lbs candy, 5 lbs ms, 7, 1bs dates, large can of marmalade; M Masuret & Co., sack of rice, oox laundry soap box of prunes, pail of syrup, 2 pails jum, 1 doz jelly powder, large box toliet soap, 1 doz p ckages of macaroni, mat of figs, 10 bs nuis, 1 doz cans tomato atock 6 cans ciam chowder. 10 bs cocos; Mr Geo J Aust, bbl of wheatflakes; Mrs Tillman, case of peas, case of corn: A M Hamilton & Son, 4 bags table sait, 10 lb packages of cornengeal, parley, beans, peas, germ wheat; Mrs John Pocock, large box of candy; Mrs Fred Henry, sack of rolled oats: Mrs W G Coles.

Geo J Aust, bbl of whostikkes; Mrs Tillman, case of peas case of corn: A M Hamilton & Son. 4 bags table sait, 10 lb packages of cornmeal bariey beans, peas, germ wheat: Mrs Son. 4 bags table sait, 10 lb packages of cornmeal bariey beans, peas, germ wheat: Mrs John Pocock, large box of care; Mrs W G Coles, 1 large box of davis; Mr John roche, turkey, 2 chick his Dox of favis; Mr John roche, turkey, 2 chick his Dox of favis; Mr John roche, turkey, 2 chick his Dox of favis; Mr John roche, turkey, 2 chick his Dox of favis; Mr John toche, turkey, 2 chick his Dox of favis; Mr John O Sullivan, case canned tomatoes; E A Adams & Co. 10 lbs raisins, 10 lbs currants, 25 lbs cornmeal 2 bags wheatlets; Mr. Cleary goose, 10 lbs butter; Mrs McGrady, \$10; Mr. Martin O'Meara, turkey; Mr Booth, backages of cakes candy and clothing; McCornick Manufacturing Co. a 2 lb box of choice cake and candy to each of 200 inmates, also about 40 lbs select cream and chocolate drops.

MOUNT ST JOSEPH GRPHANAGE.

Mrs H Beecher, piece of flannelette; Calumet. Tea Co., \$16; R v H G Traher, \$10; Miss Flood turkey; a friend, 2 turkeys, am, large box of beautiful flowers; Mrs J A Calirators, but key; Mrs E O'Brien, \$3; Arscott & Briends, 1 urkeys, a friend, 2 turkey, large packages of cranges grapes fles and dates; Mrs Fleming, Ingersoil, turkey, large packages of cranges grapes fles and dates; Mrs Fleming, Ingersoil, turkey, large packages of cranges grapes fles and dates; Mrs Fleming, Ingersoil, turkey, Mrs Hoothons, 60 lbs nuts; a friend, \$10; Mr NI McDermid agrees appopent. Pyan & Russell, box of dates, box of figs, 3 cans p. n. apple; Mrs Hoothons, 60 lbs nuts; a friend, \$10; Mr NI McDermid agrees for a large box of candy; Mrs Hoothons, 82; Mrs William, 82; Mrs Mount, self-side, 6 doz cakes; Mr J Murphy \$5; Browerlenges of self-side and afterward child the self-side and afterwa

ST. JOSEPH'S HOSPITAL.

The Sisters in charge, likewise the nurses, are extremely grateful to the many kind friends who remembered them on Christmas morning The names of the donors will not appear, so many having expressed a wish to the contrary.

ADDRESS AND PRESENTATION.

St. Bridgid's Legan.

Father Brady was assistant priest, while Fathers Holden and Donovan were deacon and sub-deacon respectively. At the end of Mass the Bishop spoke briefly, praising the pastor. Father Brady, for his zeal and devotion, congratulating the people on their eflorts and drawing some beautiful lessons from the gospel of the Epiphany to show the need of continuous effort in the affair of salvation.

THE BISHOP ADDRESSES SOCIETIES.

The members of the Altar Society, of the League of the Sacred Heart, of the Sodality of the Biessed Virgin and of 3rd Order of St. Francis societies, connect d with the cathedral parish, assembled in the cathedral parish, assembled in the cathedral Sunday afternoon and were addressed by the Bishop His Lordship assured them of the pleasure it is Lordship assured them of the pleasure it is important, the utmost of good feeling has

always existed amongst them. It was with anticipation of pleasure that they used to gather together on practice night, because they knew the time would be spent, not only profitably but also agreeably. This was due in a great measure to Miss Daly's wise and kind manner in dealing with the members midvidually and collectively. It is no wonder then that they deeply regretted her departure and in this feeting hay were joined by every member of the parish.

collectively. It is no wonder then that they deeply regretted her departure and in this feeting hey were joined by every member of the parish.

On Dec. 23rd the choir assembled at the residence of Father Ronan for the purpose of bidding farewell to Miss Daly. Some time was passed very plu asantly when towards the close of the evening Miss Lizzie Decoursey, in the name of all, made the presentation of a beautiful gold chain bracelet, while Mr. Thomas Connelly read the following address:

Dear Miss Daly—We, the members of St. Briegid's choir, take this opportunity of expressing the deep react we feel at the severance of our connection with you, our beloved leader. During the two years and a half that you have been with us you have labored very carnestly and very effectually for our interest and advancement. As organist we always had full reliance in you have gained our hearty good will and affection. We assure you that we will always remamber to wards us you have gained our hearty good will and affection. We assure you that we will always remamber with pleasure the time you spent in our midst, and our only regret is that our pleasant association must be soon terminated. We sake you to accept this bracelet as a small token of the kindly and grateful feelings we entertain towards you and which you a proper tain towards you and which you so richly deserve from us. May it serve as a momento of your comparionship which will never be broken. We all join in wishing you a happy, bright and prosperous future, and trust we will have many opportunities of renewing our friendship intercourses with you.

Logan, Dec. 23, 1901.

Miss Daily replied in a few and appropriate words. She thanked them for the handsome present the yeave her, but felt more gratified by the good will they expressed towards her. She required, she said, no langible token to remind her of her work with the choir, as the kindness and generosity she had experienced from the members were too great and too uniform ever to pass and generosity she had experience

soon, and orient, to meet them, and noped the friendship that now existed would long continue.

After a few r ma ks by Father Rosen and others the party oroke up, each on separately conveying to Miss Daly the same generous scatiments which had been credited, to them sall by the words of the address.

The pupils of the school of which Miss Daly has been teacher for the same length of time were not more forgetful of her services than the choir. The little ones had kept the secret well amongst themselves, and she was taken completely by surprise when on Friday afternoon, Dec. 20. Hannan McGrah and Mattie Costello marched up to the desk and presented her with a handkerchief case, accompanied by the following short address:

To our dear teacher Miss Daly—We are appointed by the pupils of this school to present you in their name with this handkerchief case as a small token of respect in presenting you this gift. We assure you, in behalf of your pupils, that as a patient teacher, a wise councellor and a most excellent instructor you will ever be remembered by the students of this school with feelings of the highest regards and esteem, and we all join in wishing you a merry Christmas and a happy New Year.

Dec. 20, 1901.

Dec. 20, 1961.

Miss Daly replied in a very feeling way, and showed that she was deeply touched by the kindness and consideration of the children. She exhorted them to be in the future, as they had neen in the past, good, obedient and industrious, and hoped they would give her successor no more trouble and no more reason to complain than they had given herself. Then, as has been her custom on each recurring Christmas, she passed sround some candy and presents and bade them a most affectionate good bye.

bye. Miss 'Daly left for her home in Seaforth on Christmas afternoon, accompanied by the good wishes of all in this vicinity, both old and young.

LUKE DELMEGE.

Father Sheehan's new novel. "Luke Del mege," can be obtained at the CAT HOLIC RE CORD Office. Price \$1.50.

THE THE PERSON OF THE PERSON O New methods in business are called for when you contrast conditions to day with those of some days of the clear tury. In a school the young idea is taught how to since the young the conditions of the young the condition of the young the sequipped to do business. Perma and guardians will lay a solid foundation of success for their sons and daughters if they heed this instruction and have those in their care envalue; in the have those in their care enrolled in one or other of the schools of this college.

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Berlin, Ont. J. W. Wiggins, Principal.

St. Catharines Business College. St. Catharines, Ont, T. F. Wright, Principal, No better time than right now to enter—the new term is just under way. Write college nearest your home for year book and all particulars. 12/2-1

TANKS OF THE STATE PARLIAMENTARY NOTICE.

Monday the twentieth day of January next, will be the last day for receiving Petitions for Private Bills. Monday, the twenty-seventh day of January next, will be the last day for introducing Pri vate Bills to the House.

Friday, the seventh day of February next, will be the last day for presenting Reports of Committees relative to Private Bills. CHARLES CLARKE. Clerk Legislative Assembly
Toronto 10th December, 1901. 1269-4.

ALLEN'S LUNG BALSAM

> will positively cure deep-seated COUGHS. COLDS, CROUP.

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Gatholic ... Home Annual For 1902

PRICE, 25 Cents. This ever popular Annus], now in its nine-teenth year, has a richly illuminated cover on which is given a representation of The Lass Supper (in picture form), beside which is an angel bearing a palm branch ascending into Heaven.

It has many beautiful stories by the foremost Catholic writers, as well as historical and de-scriptive sketches, anecdotes, potms, etc., and the usual calendars and astronomical calcula-tions. It also contains fifty-two full-page and text illustrations.

text illustrations.

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The Cloud," by Charles Le Goffic.
"Our Lady of Fourvière."
The Missal of Abbot Gelasius," by Raoul de Navery.

"The Missal of Abbot Gelasius," by Raoul de Navery.

"King Clovis and St. Louis."

"The Rosary of My Tears," by Father Ryan.

"Wisely Said."

"The 'Teosures of the Evil One."

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"The Christmas Rose."

"The Christmas Rose."

"The Christmas Rose."

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Steddard.
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In the Twilight." by Katharine Jenkins.

In the Twilight." by Katharine Jenkins.

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"His Two Daugnters," by Marion J. Brun-owe, "The Cloaked Lady," by Anna T. Sadlier, "A Siek Call," by Mary T. Waggaman. The Coming of Ann," by Mary Allis, "The Greek Orphan." "Sea Fors," by Caroline D. Swan. "The Story of Pierre," Items of Interest and Some Notable Events of the year 190 1901. Address Thos. Cofley, London. Ontario, Can-da. Also to be had from our travelling agents. Price, 25 cents. By the dozen, \$2.00.

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MAIL CONTRACTS

SEALED TENDERS, addressed to the Post-master General, will be received at Ottawa uctil noon. on Friday, the 7th of February, 1962, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Granton and London from the 1st April, next. Printed notices containing fur her information as to conditions of Proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office on the route and at the office of the Post Office inspector.

H. G. HORMERY

Post Office Inspector's Office, London, 27th Dec., 1901.

REID'S HARDWARE For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperetre, the latest Wringers, Mangles, Cutlery, etc.

118 DUNDAS ST., LONDON, ONT

VOLUME XXIV.

The Catholic Reco London, Saturday. Jan. 18, 1

THE GOSPEL HERALD. The Gospel Herald of Orillia, wants to know if we are lost or sa Without venturing to gratify su

commendable curiosity, we must that the editor of the Herald is cidedly lost-that is, to all sen truth and decency. There are things, we beg to remind him, music and card playing, and o them is slander. We may be pare for entertaining a doubt as to the reserved for those who dally music and cards, but we can have as to the punishment mapped or the calumniator. More might say, but we think it is misery e for anyone to be alluded to a editor who gives a place in Gospel Herald to the mess-backet plorably out of date charge that (lies pay to have their sins for This, as A. Ward would say, is gether 2 mutch. May we sugg the esteemed editor to take to the advice of Josh Billings, ' man, set down and keep still-y have plently of chances yet to phool ov yureself before yu die."

FRENCH EVANGELIZATION

rder are endeavoring to attu Westminster Confession to the from the success of their work a innocuous remarks on the subject allusions to the open Bible ar true, not very original, but the to show that Presbyterian are as yet not wholly from the phraseology in use third-rate preachers. But he is love, and wants no spirit of pros in the movement-for which v der him our word of gra If the Methodists, however, take in we may expect to have the kitchen and some of the pleas vices resorted to by these pe other lands. But it is cons know that one newspaper man is methods that have been used in to the disgust of every sensible and that consequently the ne any professional purveyor of makes his appearance, he wi

him hip and thigh. ANENT FRENCH EVANG

The Westminster publishes from ministers engaged in th Some of them are, to our mind ous, and in a certain sense ins for they prove that the oacher learns no and continues to label se ment of his imagination as doctrine. He sees some se Catholic life and worship, and he cannot understand them, o they are at variance with his he goes into several linguistic respectfully submit that if friends purchase a five cent and read it prayerfully they more about us and Christian minutes than one of their semi teach them in five hundre But this by the way.

A BROADER AND BETT

OF CLERGYMAN It is rather unkind for one say that by embracing Pro the French-Canadian will broader and better citizen have a supicion that he was the best. He has certainly of his quota to the up-build country, and the most glowing ing pages of our history are which record the achiev French valor and sanctity. comes the calporteur with Bible " that he canuot - with a Confession in the breeze of hostile of whose principle articles have the advanced Presbyterian, task of transmuting French method into something b better: just how he is going are not informed. A trad suppose.

We have, we con French-Canadians who h from "Romanism" as ly as our friends would des cannot say they are any better for it. Some are in