VOLUME XXII.

The Catholic Record. London, Saturday, December 8, 1900.

TRUE TO DUTY.

Hats off to Chaplain O'Leary! Men of all denominations have not been slow to express their pride at his valorous and unselfish work during the South African war. One wonders that the Father, who is not in the bloom of youth, has stood the so well. With his campaign regiment on the march and in the firing line, sharing their fatigues and perhaps emergency rations, he has given evidence of sterling pluck, and, what is better, the devotion of a true ambassador of Christ. It may not be a small consolation to know that his services are, even in an age that is not prone to remember, not forgotten, and the faithful accomplishment of the onerous duties of chaplain rank with the very best deeds that have made history within the last few months.

We are glad his friends - and are legion - are subscribing a competence, and hope he may be long spared to enjoy the ease and retirement he has earned.

WANTED: FAIR PLAY.

The Catholic priests who are engaged in the work of missions to Protestants continue to give encouraging reports of their success. One thing they have to contend against is not so much the antipathy as the colossal ignorance of the most elementary ideas of Catholic doctrine. We have not a word to say to the poor people who are, in their progress to the Church of Christ, hindered by the bogies of antiquated prejudice. That they wish for truth we believe: and we are convinced that the Kindly Light will guide them yet over the ferns and morasses of doubt and error, into the haven which has given peace and rest to so many of their forbears. What we do not understand is why the preachers leave their flocks in such ignorance. Perhaps they do not know better, but that, in an age of cheap books and penny catechisms, can scarcely be alleged as an excuse. Our friends who preside over the destinies of the various vapory forms of Protestantism should realize that the intelligence of the age demands that, when touching, in their leisure moments from political disquisitions, upon Catholicity, they should equip themselves with some knowledge of its tenets. All we want is fair play.

SOME PEOPLE WE HAVE MET

papers are bigoted. If they were editors they would turn out copy brimming o'er with good will and charity. It might be colorless-wishy washyof the impressionist school, but it would be perfectly conformable to all the rules of good breeding. For our part, how ever, we admire the stamp of Catholic that is ready to resent a calumny, and is not afraid of standing up for the faith, even though it may shock the feelings of those who believe, no matter the cost, in concord.

We have lived long enough to observe that the staunch Catholic is-for all the world loves a brave man-respected by his separated brethren. The flabby, out-of elbows Catholic may be quite a correct figure in a drawing room or at a tea party, where he excels in the art of talking nothings to the specimens of the female sex who read everything and know nothing and talk scandal, but in practical life he is-and deservedly so-rated as a nonentity, or as one upon whom no dependence can be placed. It happens at times that these individuals, finding themselves without the wherewithal to have their trousers creased, pose as Catholics out of a job. But none wants to employ them because they cannot be trusted. The man, who barters his faith on the mart of cowardly silence cannot reasonably be expected to be true to his employer. And then the welkin rings with their clamour that Catholicity is a bar to their advancement.

We have heard it before this, and we believe it is the cry of the unskilled, of the amateur politicians or duce the widespread and almost unideavor to place upon other shoulders which at present prevail in the burden of their own avoidable the United States. Its teachings and the love of Jesus, Carlet should be deavor to place upon other shoulders which at present prevail in more largely diffused by teaching, per allow those to whom He has redeemed sussion and exhortation directed not by the shedding of His Blood to perish,

their necks in the tomfoolery of experience, and not a dogmatic system Masonry we believe that the majority of faith; that it is what the individual of employers are in business, not for sentiment or philanthrophy, but for money. Hence the men whom they welcome into their employ are those deemed capable of advancing their interests, of taking an interest in their business, and who have proved themselves trustworthy members of the community. It goes without saying there is at least a possible doubt as to a in nonsense anent the alliance of statehickory Catholic possessing there requirements. He may have, but the wide awake business man will prefer an honest and rugged Catholic to the one who shuffles through life with a 'don't wake the baby " air and with the accommodating disposition to be a door-mat whenever occasion requires

THE METHODIST CONFERENCE IN NEW YORK.

It is wonderful that Protestants can not rarely come together without maligning Catholicity. Perhaps it is because their attenuated creed leaves them little to talk about, or because their ignorant bigotry blinds them to all social amenities. One should expect that a conclave of American Methodists, assembled presumably for the discussion of things most likely to forward or to retard the advancement of their peculiar views, should be characterized by dignity and moderation of speech, or have at least a due regard for the truth. But the American Methodist Bishops, we are sorry to say, have degraded a representative assembly to the level of a ward caucus, and have given vent to the most pitiably foolish talk we have ever seen in a public print. The various speakers rang the changes upon the old calumnies that have long since been banished from decent polemical literature. We do not, however, imagine they believe them. If they do, they must be living in an intellectual wilderness, or gifted with a marvellous gullibility. And these same individuals, crying out on the house-tops for liberty of thought, are shackled by the fetters of prejudice and unfair hostility that prevent them from learning at least what are the doctrines of Catholicity. At a time when the principles of the Reformation are indeed being pushed to their uttermost limit, and are, according to their own admission of a few months ago, sweeping those of their own communion into the vortex of in fidelity, it is passing strange that the preachers should neglect the affairs of their own household and devote their attention to those of which they are ignorant. Perchance they were Many good people say that Catholic seduced from the path of rectitude by the siren of Notoriety that has captivated so many of our ministerial brothren. But, whatever the cause, we deplore that the Methodist Bishops have seen fit to give utterance to statements that stamp them either as prevaricators or as gentlemen whose manifold duties debar them from study

and investigation. The first speaker who made "Rome howl" was a prelate with the significant name of Goodsell. His address, as reported in the columns of the Free Press, of London, is a weird and wonderful affair, abounding in allusions to superstitution and priestcraft, and in declarations that Methodists-the Saints ferfend us-are going to wipe out the Papal system. The next speaker, a Dr. Drees, was even more amusing. In addition to a luxuriant imagination he has a grasp of logic that speaks volumes for his philosophic training.

What tribute, indeed, can be paid to the acumen of the divine who attributes the Franco Prussian war to the definition of Papal Infallibility, because the one came after the other? In anti-Catholic meetings everything is allowable and the orators desire no ignorant. And it is all the more inexplicable when we remember that Methodism, despite its early work amongst the poor and for temperance, has, in the judgment of the scholarly Bishop Spalding, contributed more than that of any other sects to undermine faith in Protestantism and to proversal religious indifference and doubt

feels it to be, and not what its history proves it to be; and, consequently, that the final test of religious truth is to be found in the moods and sensations of the soul. Thus it seeks to rest Christ's historic religion upon the fervid imagination, and the result is necessarily disastrous.

The same Dr. Drees indulged also craft and priestcraft against human liberty and human progress.

The expressions that fall from the lips of anti-Catholic orators have as much meaning as the "free thought" and

honest enquiry of the infidel. We might, were not the theme too common-place, point out how the Church at every stage of the world's history has proved herself to be the firm and consistent friend of all that could enoble man and promote his welfare. But it would have little effect upon our friends. "The mind of a bigot," says Wendell Holmes, " is like the pupil of the eye : the more light you pour on it, the more it contracts.'

If there is any progress in the world to day, that is, the progress that is not based on the trophies of commerce or on armies, but on the virtue of men and women-on obedience to lawon the purity of the family—it is due munication of power. Therefore who to the Catholic Church. Even those soever look for salvation outside the to the Catholic Church. Even those who owe us no allegiance have asserted time and again that Catholicity is the only safeguard against the immorality and infidelity that seek to sap our

national foundations. One word more and we have done. Our Methodist friends are, in their crusade against Rome, very fond of claiming kinship and friendship wifh the other sects. The following quotation, taken from the works of Rav. Sidney Smith, who wrote at a time when Methodism had immeasurably more influence than it has at present, may convince them that the claim is not highly appreciated:

claim is not highly appreciated:

"In routing out a nest of consecrated cobblers, and in bringing to light such a perilous heap of trash as we were obliged to work through in our articles upon the Methodists and missionaries, we are generally conceded to have rendered a service to the cause of rational religion. Give us back our wolves again, restore our Danish invaders, curse us with any evil but the evil of a cauting, deluded and Methodistical populace. Wherever Methodism extends, boldness and rough honesty are broken down into meanness, prevarication and fraud."

We do not quote that angry invace.

We do not quote that angry invective with approval. We append it merely as a deterrent to the enthusiastic admiration of our friends for the other sects.

ENCYCLICAL LETTER.

Pope Leo Urges the Necessity of a Christian Revival.

In his Encyclical Letter on Christ the Redeemer" briefly an nounced in a recent issue the Holy Father says that although it is not possible to look to the future without anxiety, and the dangers to be feared are neither light nor few, the sources of evil, private and public ; being so of evil, private and so inveterate; still, through God's goodness, the end of the century seems to afford some ground for hope and comfort. Despite all the attrac tions of the world and so many obstacles to piety, at a single sign from the Roman Pontiff a great multitude of pilgrims thronged ad timina sanctor.
um Apostolorum. Who could fail to be moved by this spectacle of extraor dinary devotion towards the Saviour? This fervor of so many thousands of men joining with one mind one heart from the rising to the setting of the sun in acclaiming and exalting the name and the glories of Jesus Christ would readily be deemed with yof the noblest days of Christianity. Would noblest days of Christianity. Would that those flames of the old Catholic piety which had, as it were, been bursting forth developed into a great fire, and that the excellent example set by many pilgrims might move the rest of the world. For, what was so necessary to this age as the restoration to States, far and wide, of the Christian spirit and the ancient virtues? misfortune was that others-and they were numerous-closed their ears and did not listen to the admonitions which better reward than the plaudits of the arose from this renewal of the religious spirit. If "they had known the gift of God," if they recognized that nothing could be more wretched than to have left the Redeemer of the world and abandoned Christian customs and teachings, surely they too would arise and, changing their course, seek to escape certain ruin. To preserve and extend the Kingdom of God on earth was the office of the Church, and now during the Holy Year the knowledge and the love of Jesus Christ should be methods have impressed the masses so much to those who listened atten- to look favorably upon this age which

Outside of these who are up with the idea that Christianity is an tively as to all those unhappy people name, spend their lives without faith and without the love of Carist. He Who once restored nature, fallen through sin preserves it and will pre-serve it forever. "He gave Himself a serve it forever. redemption for all, (1 Tim., ii. 6); "in Christ all shall be made alive" (1 Cor., xv. 22); "and of His Kingdom there shall be no end" (Luke, 1, 33). Therefore, according to the eternal design of God, the entire salvation of in dividuals and of society as a whole de pends on Jesus Christ, and they who desert Him, by this fact blindly and madly determine upon their own destruction, and at the same time, as far as they can affect it, cause human society, tossed about by a great storm, to fall back beneath the burden of evils and calamities from which the Redeemer in His mercy relieved it. Now He desired that the mission confided to Him by the Father should be perpetuated through the ministry of the Church established by Him in the most conspicuous way. Whilst on the one hand He made her the depository of all the means of man's salvation, on the other He sclemply ordained that men should render obedience to her as to Himself and should earnestly follow her guidance throughout life. that heareth you heareth Me; and he that despiseth you despiseth Me. (Luke x, 16)

The law of Christ must then be

sought absolutely from the Church; and accordingly, as Christ is the way for man, so also is the Church - He of Himself and by His nature; she by the office conferred on her and the com Church have gone astray and are laboring in vain. And the case is al most the same with States as with individuals; they too must end disastrously, if they depart from the way. The Son of God, the Creator and Redeemer of human nature, is the King and Lord of the world and has supreme power over men singly and collectively, and the public weal is ill provided for wherever its due place is not assigned to Christian institutions. Christ being abandoned, human reason is left to itself and deprived of the strongest support and the brightest Then men easily lose sight of light. he and intended by God in the establishment of human society which consists chiefly in the citizens being enabled through civil intercourse to secure their natural well-being, but in entire harmony with the attainment of that highest, most perfect and eternal good which is beyond nature. By a confusion of ideas both rulers and subjects were led away from the true path, for they needed what was want ing -a sure guide and support. And did we not every day see States which labored hard to ensure and increase public prosperity distressed and suffering in many respects, and these of the highest importance? True, it is as serted that civil society suffices for itself, that it can get on well enough without the aid of Christian institutions and attain its end by its own efforts alone. Hence it is sought to laicise the work of public administration, so that the traces of the ancient religion are daily becoming fewer in civil affairs and public life. But those who are responsible for this do not perceive well enough the effects of are doing. For, the idea of God judg ing what is good and what is evil being given up, the laws must lose their chief authority and justice col lapse-two bonds of the strongest kind

which are essentially necessary to human society. In like manner, when the hope and expectation of eternal happiness has disappeared, there is a disposition to thirst eagerly for earthly goods, and every one endeavors by all the means in his power to grab as much of them as he can for himself. Hence arise jealous rivalry, envy, hatred; then norrible echemes, the desire to abolish all power, the design to create mad ruin everywhere. No tranquility abroad, no security at home; civil so ciety disfigured by crime. Christ the Lord must be restored to human society as to His possession ; all the members and parts of the social organiza-tion must draw and drink from the Fountain of Life which proceeds from Him-the legal enactments, the national institutions, the universities and the marriage laws and the family, the palaces of the wealthy and the workshops of the toilers. And let it be borne in mind that upon this largely depends that civilization of the nations which is so much desired, for it is nourished and promoted not so much by those comforts and resources which affect the body as by those things which concern the soul-praiseworthy morals and the cultivation of virtue His Holiness begs of all Christians to do what they can to know their Re deemer as He is and the pontiff specially appeals to the clergy to exert their zeal for this purpose as far as possible in the pulpit and the schools, and wherever opportunity offers. In concluston he says But as We are writ-ing of that which We can hope to obthat special opportunities were effored tain only through Divine grace, united in fervor and in earnest prayer, let Us beg of God to show His mercy, not to allow those to whom He has redeemed

has greatly stined but has also suited and greatly in expiration of its faults, and, Archbishop of Sydney; Bernard, of the Holy lovingly enbrscing men of every race the Society of Jesus, rector of the Holy lovingly enbracing men of every race and nation to remember Hisown words, Name, Manchester; John, Domestic

IN HOLY SCRIPTURE.

In the third chapter of Genesis when God had pronounced sentence of death against Adam and Eve for their sin, He immediately addresses the serpent member of the Redemptorist Congregaand says "I will put enmittes between thee and the woman, and thy seed and cierical relatives must be added two her seed; she shall crush thy head, nephews, sons of Colonel Vaughan, of ner seed; sue shall crush thy head, and thou shall lie in wait for her heel. (Gen. iii. 15)

(Gen. iii. 15)
This has been called the ProtoCONFESSION. Gospel because it contains the first promise of a future Saviour. It can be easily remarked that there is a distinction made between the woman who was to come and the seed of the woman. " I will put enmities between thee and the woman and thy seed and her seed. The seed of the woman who was to destroy the power of the serpent could be Christ and none other than Jesus consequently the woman in His Virgin Mother. Between that Mother and the serpent there were to be eternal enmities and this, as was God, in connection and in regard to the sin of our first parents, viz, original sin. By that original sin there so-called made with the devil. On the other pentant sinners, we must correct her no communication, no fellowship, no

one instant by original sin, there be settled by the performance of a penance would immediately have been estab lished between her and the Evil One a relationship or bond and the enmitty predicted by God could not be said to exist between them. For God did not determine time or manner. He simply own words, answer that "it cannot be predicted enmity; which way of speak necessary at this stage of the world's ing, means that this enmity would all bistory "to advance any lengthy argutherefore there was no moment when what confession is to him or her - what

be observed the contrast between Eve, sinful, and Mary, most holy. The very first word of the angel, "Hali," in Latin, "Ave," means rejoice! and contrasts with the sorrow inflicted upon Eve. "Full of grace" is supposed to the sin which deprived Eve of grace. "The Lord with thee" is the union of her soul with God compared with the awful separation of the soul separation of the soul separation of the soul separation of the soul separation of the world's history to urge the dangers and perils of the confessor in the dangers and perils of the confessor of the world's history to urge the dangers and perils of the confessor in the dangers and perils of the confessor in the dangers and perils of the confessor." Before quoting these words dangers in the practice of confessing to men like the Ritualistic ministers of the Protestant Establishment, who, whatever their good intentions, have not the training necessary to perform the confessor propared with the awful separation of this function of father confessor pro Eve from her Creator by reason of her sin. "Blessed art theu "is the glor ious benediction which is opposed to the curse pronounced upon Eve. Need secrecy of the tribunal of penance, and, less to point out that this opposition be-above and beyond at l, have not the tween Eve and Mary would not have power given by Christ to the apostles been perfect, could not have existed at all, had Mary been even for an instant infected by sin. Mary Immacu.

"The Christian at Work says:

"There is no question that the con

been perfect, could not have existed at all, had Mary been even for an instant infected by sin. Mary Immaculate pray for us.—Visitor.

A CLERICAL FAMILY.

His Eminence Cardinal Vaughan, of Westminster, England, naturally enough comes in for notice in Mr. Clement Scott's Free Lance. After describing the Cardinal's appearance—he calls him 'the handsome Cardinal, he says: '' With the exception of two brothers, Colonel and Reginald Vaughan, han, of Courfield, Ross and Glen Irothy, Abergavenny, all Mrs. Vaughan's children, for whom she prayed so earnestly, have become priests or nuns. Teresa Vaughan joined the Sisters of Charity in 1861, who were then in Park street, Westminster, She offered herself to the Superioress, Sister Chatelain, who, noticing at once her symptoms of delicate health—and, indeed of consumption—made her reher symptoms of delicate health - and, indeed of consumption-made her rereresa, nothing daunted, exclaimed: onering of one who patiently endures the weariness occasioned by want of the me, at least, die as one." Her wish sleep, than a whole night spent in was granted, and Teresa Vaughan was prayer by another who, full of health is able to watch without federal. St the first Sister of Charity who died in is able to watch without fatigue.

England. Of his brothers, four en. Gertrude, O. S. B.

has greatly sinned but has also suffered tered the Church-Bede, who died "I, if I be lifted up from the earth, Prelate of His Holiness, and Kenelm will draw all things to Myself, (John founder of the House of Expiation, now in South America collecting funds THE IMMACULATE CONCEPTION
IN HOLY SCRIPTURE.

THE IMMACULATE CONCEPTION
IN HOLY SCRIPTURE. Cardinal has two uncles-William, Bishop of Plymouth, who was born in To this fairly formidable list of tion.

CONFESSION.

Sacred Heart Review.

In a recent issue of the Nineteenth Century, Lady Wimborne, who is somewhat excited over the tendency of the Ritualists in England, praticularly over the introduction by the Ritualistic "priests" of the practice of private confession, goes out of her way to make false statements about confession and its influence. we thoroughly agree with Lady Wimborne that no branch of the English Establishment has any right to resort to the practice of confession, since no " priest " of that Establishwas a bond of friendship, a connection ment has the power of absolving re-"enmity "means that there be mis statements regarding the confes-

no communication, no tellowship, no connection of any kind, but on the contrary, separation, aversion, opposition. If "the woman" the Mother, of the Redeemer, had been stained for one instant by original sin, there one instant by original sin, there are the stated by a man-granted absolution, not to In contradiction of what Lady Wim-

ways exist, be perpetual, and that ments. Every good Catholic knows therefore there was no moment when "the woman" was not the enemy of the serpent. *

When the time arrived for the fulfilment of the great Promise we find that the angel Gabriel and also Saint Eiza both, under the inspiration of the Holy terly erroneous. The purity of the beth, under the inspiration of the Holy terly erroneous. The purity of the Ghost, confirm what had been foretold Catholic Irish, remarkable when comfrom the beginning. When the arch-angel comes from heaven to announce other Protestant people, or even with to the Virgin that she is to be the Mother that section of the Irish people which of the Most High, before making his mission known, he salutes her, "Hali, full of grace, the Lord is with thee," and Saint Elizabeth without being previously informed of the great event.

Acide from its divine establishment as a part of the sagrament of penance. previously informed of the great event.

cries out to her "Blessed art thou amongst woman and blessed in the fruit of thy womb." There is attributed to Mary in these words a plentitude of grace without any restriction, a fulness of grace which must include every favor which God could possibly confer on a beloved soul. Logically these searced words imply also a plentitude of have no doubt that every good minissacred words imply also a plenitude of have no doubt that every good minissacred words imply also a pientuae of time, that is, there was no moment in the whole life of Mary when her soul did no presess the fullness of grace. When the angel says to Mary "The Lord is the lack in Protestant is more a confessional. We are reminded in this connection of the words that the lack in Protestant is more accountable to the lack in Protestant. the angel says to Mary "The Lord is with thee,"—the Latin version reads of a Protestant paper, Christian at "The Lord with thee"—he undoubted Work, some years ago, on this very ly implies that there was no instant, past or present, when the Lord is not united to Mary; that at no time was there a separation by reason of sin.

In the Scriptures there can readily tion that "it cannot be necessary at be observed the contrast between Eve, this stage of the world's history to urge

> perly and safely, are not bound by the laws with which the Catholic Church ed to has hedged about the sacredness and eir successors to forgive sin.

God accepts with more pleasure the Teresa, nothing daunted, exclaimed : offering of one who patiently endures

A FATAL RESEMBLANCE.

BY CHRISTIAN FABRE.

XXI.

The cloud that had suddenly overcast The cloud that has suddenly overcast. Dyke's prospects regarding his invention, instead of brightening, became darker, until it burst upon him one morning in the reception of a letter from a person that he did not know, and which, owing that he did not know, and which, owing to his own frequent change of abode, was some time after date in reaching him. The letter told him that Mr. Patten,

whom he had so trusted and depended upon, had but used that trust and depend, ence for his owngain and the agrandize-ment of an influential company to whom he had imparted all the secrets of Dyke's ne nad imparted all the secrets of Dyke's invention; that a patent had been obtained in their name for what Dyke's long years of patient thought and work had achieved, and that Dyke's very efforts, which he had been so painfully and determidedly making during the past four months, had actually gone to

past four months, had actually gone to help the success of the company. "I write you all this," the letter went on to say, "because I know this scound-rel Patten and hate him thoroughly, and I have also heard something of your I have also heard something of your hard-working, honest life. It has been proposed even to dupe you still further by keeping you in ignorance of Patten's treachery, and have you continue to canvass the country. All this I overheard yesterday; for your sake I am sorry that the revelation came to me so late. I do not know that you can gain any redress, as might and money are hard to be overcome and this company has enough of ne, and this company has enough of h to save themselves and to protect even this wretch Patten.'

That was all, save the otterly strange ignature, and Dyke read it over and over like one trying to make out a foreign lan-guage. Recently, he had himself doubted guage. Recently, he had himself doubted Patten, the man's actions and statements being strange and unsatisfactory; but his doubts, wanting proof, had taken no tang-ible form, and he had sought to dismiss

Now they all came before him and gave vivid color to this written accusation still, he would not believe it; the conse quences to him, should it be true, were too dreadful. He put the letter into his booket and ordered a conveyance. By hard driving, he could reach the station, whence he knew Patten was to board the train for New York. It was only the night before he had received a message from him to that effect, and there was nothing in its plausible tenor to indicate an iota of the treachery he had already

Perpetrated.

His horse was in a foam of perspiration His horse was in a foam of perspiration, though it was a sharp bracing winter day, and Dyke himself was little better from his hot thoughts as he drove into sight of the rude depot, where a few straggling passengers awaited the coming of the down train. Springing from his wagon, and throwing his rein to a longer, he bounded on the platform of the depot, for already the whistle of the approaching train sounded, and the few passengers were stirring themselves in preparation. Among them was a little, nervous, wiry man; he threw uneasy glances on all he threw uneasy glances on all of him, and fairly started when flushed and perspiration covered Dyke strode up to him.

strode up to him.
"You can't go abroad this train, Mr.
Patten," said the young man, "nor abroad
any train until you settle accounts with

"But I must, Mr. Dutton," pretending not to see in this summary check an thing more than an ordinary detention presence as soon as possible in New York."

Your interests may," said Dyke, with a fine, sarcastic emphasis, but my interests demand your presence here."

The train puffed into sight and Mr.

Patten stooped for his valise beside him

but Dyke grasped his shoulder.

"Patten," said he, "you are dealing with a desperate man, and if it goes to the length of brute force, by God I shall

It was the first time an oath had ever passed Dyke's lips, but the sense of his bitter wrongs had transformed him.

And Patten cowered beneath the angry eyes above him, and trembled under the

strong grasp upon his shoulder, and made no further effort to board the train, see ing which, Dyke said, with a quietness that was so stern it was almost as terrible as his anger:
"Come with me."

They entered a house which made pretensions of being a hotel, and, amid the bustle occasioned by the departure of the busile occasioned by the departure of the train, they were comparatively unnoticed. Both knew the place, for both had so-journed there, and no one questioned or opposed when Dyke led the way to a private apartment in the rear of the horse. vate apariment in the rear of the bar. There, closing the door, and standing with his back against it, he took from his pocket the accusing letter, and extended

it to his companion
"Read, Patten," he said, and give me

one word for answer, yes or no."
Patten, in mortal fear, knowing his pnny strength beside this great athletic fellow, read as he was requested to do; then he was silent, overwhelmed that his treachery had been so speedily and so

the man's very silence a confirmation of

his worst fears.

Patten recovered himself; it was necessary to tell some story to be saved from the summary vengeance which threatened in Dyke's eyes, and he said, trying to assume a confidence and courage he was far from feeling. This is not the first time, Mr. Dutton,

a man has been vilified by a malicious enemy. The patent this company has obtained, though for an invention similar to your own, will not entrench upon yours when you get it."
"When I get it," repeated Dyke sarcas-

tically. "And," he continued, "how is it you have never said a word about any invention similar to mine being in the market? Wasit because you were in the interest of this company from the first, and that you had made your plan to de-

brought upon me. Answer me, Patten; have you sold the interest you pledged to me, to this company? Are you their hireling?"

He caught Patten by the throat as he

"Spare me," whined the cowering man, now in mortal fear for his life. "Spare me, Mr. Dutton, and I will tell you all." Dyke relaxed his grip, and listened with what quietness he could assume to the account of a duplicity which not alone had stolen from him the work of a core of years hat could be improved by score of years, but cruelly impoverished him and destroyed by one fell blow every bright hope of his future. He had assisted the broken and hesitating state-ment by questions that the deceiver, through fear, was forced to answer, and he knew now the full extent to whi had been duped; and as he looked at the whining, cowering wretch before him, and realized the bitter blight wrought by his treachery, it seemed as if a demon rose within him, and impelled him to crush this author of his rain. Twice he clinched his hands and lifted them as if

clinched his hands and lifted them as in about to strike, but each time that restraint which he had all his life exercised over himself came to his aid, and he suffered his hands to drop.

"Go," he said at length, when he had mastered his passion sufficiently to speak; "go and complete your infernal treachery. I spare you only because you see the contemptable to suffer at my are too contemptible to suffer at my hands."

He opened the door, and Patten, glad of the opportunity to escape, darted

Dyke paced the room to quiet himself and to think; but all his thoughts re-solved themselves into the same stern acts-the loss of the combined savings of Meg and himself, the ruin of all his future prospects, and the hopelessness of any redress. Still, something must be any redress. Still, something must be done, if nothing more, something to keep Meg from knowing the extent of the blow, and with no very clear thought as to what he should do after he reached lew York, further than to consult a lawer, he went out to ascertain the time of

he next train down In New York, the lawyer to whom Dyke applied was one of the first in his profes-sion, and he became singularly interested in the young man's deplorable story; but it was a hopeless case, and hesaid so frankly. Not all his skill could avail to take it into court, and if it could, nothing but Dyke's simple word of mouth was to be adduced as evidence against Patten; Dyke had not even a voucher of any kind for the secrets regarding his invention which he had imparted; nor a paper to show that Pat ten was piedged to his interests. It was simply a case of cruelly misplaced confi dence, and, as such, there was no help for

the poor rained victim.

The young man did not answer when the lawyer delivered his opinion; he sat looking straight at the finely cut intell looking straight at the inner cut interingent face before him, with an expression that, inured as the lawyer was to harrowing looks on the faces of his clients, moved him to the soul. It corroborated so painfully all of the sad facts he had heard. That Dyke's was no common nature he well judged, and prompted by his sympathy, and by the fancy which he had taken to the voney man he said:

had taken to the young man, he said:
"Since your circumstances have suffered such a reverse by this wretche business, will you accept a position in a large business house here? The remuneration may be somewhat small at first but it will increase with the developmen

of your business qualities. Dyke hailed the proposition. It would give him work for mind and body, and provide for him that subsistence for which he scarcely knew where to turn now; it might also, after months of close economy, restore to his aunt a portion of the savings he had so miserably lost He could possibly let the little farm among the mountains, induce Meg to make a longer stay with her relatives, and not yet undeceive her with regard t his expected success. So he accepted the offer, and in a week, having completed offer, and in a week, having completed his few arrangements, he was installed as sale commission house, and his letters to Meg and Ned, without being in the least untruthful, were so carefully worded that neither dreamed of the bitter and blighting change which had come over his pro

XXII.

The winter and spring passed, and Ned—who in every trying hour, and some times she had many of them, comforted herself by thinking of the summer when she should go home, as she fondly regarded the little mountain farm—had be gun to count the days that must elaps until June arrived, the time she had set for her departure. Her remuneration was, as Mrs. Mowbray had said it would be, quite liberal, and even more than that, for Mrs. Doloran had frequent impulses of generosity, in which she made the young girl handsome presents. Ned happened to suit her whimsical disposition, and even to win by her gentle, re served demeanor a little of her affection though these facts did not restrain any of her absurd requirements. And Nec bad been as saving as the veriest miser en he was silent, overwhelmed that his had been as saving as the veriest miser; had been so speedily and so curately discovered.

"Speak," commanded Dyke, reading in e man's very silence a confirmation of s worst fears.

Patten recovered himself; it was necestry to tell some story to be saved from pulled her to make some return for all placement of the same and the same areas that had been as saving as the veriest miser; into a cent went for any purpose save the one, that of hoarding in order to be able to pour into Meg's lap all of her little earnings. Not that she thought Meg needed it, but it would be an oatlet for that affectionate gratitude which impelled her to make some return for all placement of the properties. the love and care that had been bestowed

upon herself.

Dyke wrote as infrequently as ever, and his carefully worded letters gave her no intimation of what he was doing. She supposed that his long sejourn in New York was in the interest of his invention, and that when she saw him in the summer time, he would give her all the particulars he omitted to write now. So, as the summer came ou apace, and Rahandabed assumed all its summer glory, inviting the guests, of which the house was wellnigh full, to constant outdoor pastines, Ned seemed to grow as gay-hearted as any of them. Her eyes frequently sparkled with pleasure, for the was constantly thinking of her summer visit. How she pictured every obdoor pastimes, Ned seemed to grow as "I want no quibbling, Patten; I want the truth, and I shall have it if I have to force it out of you."

| The surroundings of her more than th ject in the surroundings of her mountain "I want no quibbling, Patten; I want the truth, and I shall have it if I have to force it out of you."

He strode to the now trembling wretch. "For God's sake, Mr. Dutton, you would do no violence; remember that I am unarmed, and much smaller and weaker than you are."

"Yes," muttered Dyke, "unarmed, but armed with the wrong and ruin you have

so much by day, she dreamed frequently of them by night. In her last letter to Dyke, a letter written in the early part of May, she wrote very joyfully of her expected vieit, reminding him that there were scarcely four weeks until the arrival of the time appointed for him to come for her It had been part of Dyke's plan to obtain a vacation of a few weeks, during which he would take both Ned and Meg home, and enjoy with them a brief season of repose and happiness, continuing, howaver, to conceal from them his misfortune. But, on the very day that Ned's letter came, he was informed of his promotion to a department of the busipromotion to a department of the busiess which would require his closest personal supervision; the increase in his salary was not large, but the promotion salary was not large, but the points of itself was a compliment to the young man's business tact and integrity; and his friend, the lawyer, whose interest in the young fellow continued, strongly counselled him not to refuse. It seemed o be much the better course despite the disappointment it would entail upon Ned and nimself, and after a night's delibera-

tion he accepted it.

Then he decided to write frankly to Then he decided to write frankly to Ned; he could not keep her in ignorance longer without telling untruths, and Dyke's while soul shrank from such a

So he broke his news to her very gently, very tenderly, but very honestly, without, however, letting her know the poverty of his financial circumstances, and he concluded with:

"The blow was very hard at first, Ned but, thank God, I am recovering and able to hope that good will come out of even all this wrong; if a man keeps his heart right, it makes little difference after all what befalls him, for life is so short, and God is overhead to protect and sup-

port us.

"I am so sorry for your disappointment and for my own, for, like you, I had been counting the days which must have not been must be a warmen one more together in pass until we were once more our little home; but my own brave sis-ter" (what control he was obliged to exercise, not to pen a warmer term)
"you will bear this as you have borne ther things, and perhaps in the course f another year our wish may be grati

Jake" (by Jake was meant the hired man who had helped Dyke in the care of the farm) "has married, and he and his wife are living in our little home, and

will take care of it for us.
"My heart fails me to tell Aunt Meg "My heart fails me to tell Aunt Meg what I have told you, and she is so easily satisfied so long as she thinks I am doing well, that I fancy it will be the better course to say simply that I am needed in New York, and cannot spare the time to see her for some months. She is quite beneging Albany, being the recipient of see her for some months. She is quite happy in Albany, being the recipient of an affection from her nephews there, as fond and lavish as she herself bestows; indeed they have been as indeed, they have more than once writte to me that they, having as natural a claim upon her as I have, would like to keep her with them always."

With a tender, brotherly remembrance,

he letter ended. the letter ended.

Ned, full of delight and expectation, had flown to her own room to read it; now she felt as it her heart would burst with agony. So rudely shattered all her summer hopes; but it was not that thought which gave her the keenest pain; it was the thought of Dyke's bitter blow. Sh remembered so well what he had said to her that morning nearly a year ago in Weewald Place, that if he failed, how Weewald Place, that if he failed, how poor he and Meg would be; he had failed, and consequently he must now be poor; poor, and perhaps even struggling in his poverty to remunerate for Meg's support, despite all that he said about the affection of her other nephews. She flew to her trunk and brought forth her hoardod sayings; they grounted to a little. her trunk and brought forth her hostdow savings; they amounted to a little over \$200. How delighted she was to have such a sum, even though she did not know whether it would be of much assistance to Dyke. But he should have it im-mediately, and she gathered up the shin-ing pieces and put them into her purse Then she wondered how she would get them to him; she was ignorant of the forms of sending money, and could only think of giving it in charge of some of the seror giving it in charge of some of the servants who occasionally went to the city. But she shrank from that plan, not being certain of the honesty of the person to whom she might intrust it, and feeling some repugnance to acquainting a servant with her business. She also shrank from asking Mrs. Dol-

oran, fearing that lady would in turn ask oran, tearing that had would in turn aga her all sorts of unpleasant questions. At last she thought of Mr. Carnew; he would know and direct her, and though she hesitated a little to approach him, because of the gravity and reserve which always marked his manners, she felt as-sured he would treat her graciously, and not being a woman, he would be unlikely o concern himself more than was neces

sary with her business.
So, to Mr. Carnew she applied, finding him in the library, and astonishing him not a little by her errand, which she stated in a very straightforward and

modest manner.
"I can give you a check payable to the order of your friend," he replied, "and you can inclose it in a letter." "Thank you; that will do," and she

pulled out her little purse.

He drew up the check on a city bank, payable to Dykard Dutton, thinking within himself as he wrots that Dutton whom he remembered the instant he heard the name, as the country-looking fellow to whom Ned had introduced him —was Ned's lover, and that he was worthless and unmanly enough to take this poor girl's earnings, for Ned had told him nothing of the circumstances that might render sufficiently laudable Dyke's accompany of her gift. And he pitied acceptance of her gift. And he pitied Ned, and at the same time had a sort of contempt for her; contempt that she had so little character as to love this worthle but he suffered none of his feel ings to appear, and he handed her the

check with charming courtesy.

"Thank you," she said again in her simple, modest manner, raising her clear, frank eyes for a moment to his, and tak-

ing her way gracefully out.

He watched her, admiring her in spite of himself, and feeling for an instant something like a secret pang that she had But the next moment he laughe a lover. at his odd fancy, and turning to his books again, forgot her for the time.

that had something of their old childish cramp still, to his lips before putting them away with the bulky parcel of her

then away with the bully paced other letters.

Then he replied, returning the check, with the assurance that his salary was sufficient for all present wants and that he had been touched to the heart by her loving thoughtfulness.

Ned was sorely disappointed; she felt so certain that Dyke needed it, if not for himself, for Meg, and with the letter and check in her hand, she was trying to think how she could get the money to Meg; to send it by check to that good simple soul would it make it necessary for some of the Albany nephews to know about it, and Ned wanted her gift to be secret. She could think of but one plan: to go to Albany herself; it was only to to go to Albany herself; it was only to step on the train, and to be whirled in a few hours to her destination; surely, noth ing extraordinary nor venturesome in that, save the fact that she would travel alone; but she had travelled alone from Barrytown, and now she was even more of a woman than at that time. She knew Meg's address, Dyke having incidentally mentioned it in one of his letters, and she felt that her native intelligence would guide her safely. Then, how delighted Meg would be to see her! Her own spirits

Meg would be to see her! Her own spirite rose at the thought, and she went with fleet steps to return to Mr. Carnew his check, and to get back her money.

"So your friend refused to take your gift," he said, slightly smiling, but thinking that her lover was a better man than he had deemed him to be, and again he was conscious of a moment's secret pang that she had a lover; but, as before, he

was only grave and courteous.

Her chief anxiety was acquainting Mrs.
Doloran with her intended absence of a
week, and her heart sank a little as she imagined that lady refusing to let her go but Ned determined to make her journey at all hazards, and, should her determin ation cost her her present position, she was sanguine enough of another, even hough it might be only that of nursery governess.

Mrs. Doloran, however, was exception

ally reasonable, and even kind, on hear-ing Ned's request. They were alone when the giri told her, the latter being careful to choose the time, and the n her impulse of generosity, said Neo might take a month, and insisted on presenting her then and there with a sum o money which was more than sufficient to defray all the current expenses of her absence. And Ned went to bed that night thankful and happy. But the next morning, when the whole

company was assembled on the lawn after breakfast, and Mrs. Doloran attacked by a sudden indisposition which, sufficient to confine her to her room, yet enough to make her unusually whim-sical and fretful, began to revert to her promise of a month's absence made to Ned the night before, she regretted ex remely having given any such pledge. Who would take Ned's place while the latter was gone; who would be the shy, sensitive, obliging, and uncomplaining butt that this poor, tried lady's companion had been during all those months she could not have it, and impelle

by her previshness, and by the hope of badgering Ned out of her intended journey, she said suddenly, when there was a momentary lull in the noisy conversa-You did not tell me last night, Ned,

that there was any real necessity for this journey of yours to Albany. What is it that is taking you there?"

Everybody in the company looked up, and looked directly at poor Ned; even Alan Carnew sat with a book before him; Alan Carnew sat with a book before him; he was the more interested, as this was the first intimation he had of Ned's in-tended journey, and not knowing whether she meant to take her final leave of Ra-

handabed, he waited anxiously for further developments.

She was sitting slightly in the rear of Mrs. Doloran, whose ample person partly shaded her, and she answered only loud

"I am going to visit an old and very dear friend." enough to be heard by that lady

satisfied with the reply.

"Going to visit an old and dear friend," she repeated, in her loud unfeminine voice, "that is all very well to say; it sounds very sweet, and very true, too: he is an old and dear friend—a very dear very dear true. satisfied with the reply. friend, no doubt. I dare say he is the same that called on you here, a little while after you came; now be frank, Ned, and tell us all about it : you are going to and tell us all about it; you are going to do it in a very sly, quiet manner, coming back to us as if nothing at all had happened; or, perhaps, you are already married—"

Would nothing stop this woman's tongue? Ned was bursting with indigna tion; surely no remuneration could pay for such insults as these; but Mrs. Doloran was mounted on one of her favorit hobbies, and she was going to ride i

until she was tired.
"I do not doubt in the least but that you are married; you are so quiet, and so shy, and so just like what a married wo

nan would be, and—"
But Ned could endure no more; her whole fiery temper was aflame. She rose from her seat forgetful of everything but that she was the butt of most heartless

Her large, lustrous eyes sparkling with anger, her cheeks of the richest crimson, and the firm indignant poise of her graceful form as she stood excited universal, though secret, admiration. Alan Carnew's eyes were piercing her through, as

"It may belong to wealth to insult the poor, Mrs. Doloran, but it is a base wo-manhood which insults the defenseless of

Her voice trembled painfully while she spoke, but the firm poise of her person had not once yielded, and when she had finished she walked away with the mien

of a queen.
"By Jove!" said Mascar Ordotte, seated on the other side of Mrs. Doloran, "I never felt so much like applauding anybody in my life; that girl has the right kind of spirit." A remark which Alan Carnew echoed

in his secret heart.

Mrs. Doloran, with her wonted sudden

Mrs. Doloran, with her wonted sudden change of temper, had gone instantaneously from her peevish and wanton attack upon Ned, to fear and dismay lest Ned should leave her altogether.

"Go after her, Mascar," she pleaded, "tell her I am sorry for all that I said, that she can have two months to visit her friends in Albany; and here, take her these as peace offerings—"Hurriedly divesting herself of a diamond ring, her necklace of brilliants, a lace handkerchief, whose purchase price

must have been at the very least a couple of hundred dollars, and she would have poured into Ordotte's hands more of her personal adornments but that he stopped

her, saying, laughingly:
"No doubt the young lady will come to "No doubt the young lady will come to terms without requiring somany gifts." He was nothing loth to go upon the errand, for he had his own secret reason for wishing Ned not to take her final de-parture from Rahandabed. Did she do so, it might entail upon him some trouble to keep constantly informed of her where-abouts.

abouts.

Ned's temper, according to its old fashion, was quickly succeeded by penitence, and calling to mind the many favors she had received from Mrs. Doloran, and remembering also that the lady, owing to her whimsical mind, was hardly responsible for what she said, and that she, on accepting the position, had been warned of the trying nature of its duties, she wasful of causure for herself. So Orshe wasfull of censure for herself. So Ordotte came upon her crying heartily, and looking almost as lovely in her tears as she had done in her temper. He delivered his errand in a very pleas-

ant, kindly way, and she was touched anew by these proofs of Mrs. Doloran's generosity.
"Take them back," she said, "and tell

"Take them back," she said, "and tell her that it is I who crave forgiveness for having forgotten my place so far as to make that hasty, angry speech. Tell her I am very, very sorry."

And the pretty mouth quivered again, and the eyes filled once more, and Ordotte hurried hack with his massage, in order to hurried back with his message, in order t be out of sight of so much beauty in such

touching distress.

In the exuberance of her delight, Mrs. Doloran would go herself to Ned, and in a little while, during which the company wereon the pinnacle of amused expectation, she returned, with one of her ample arms about Ned's waist, and her face ex-

arms about Ned's waist, and her face expressive of the utmost satisfaction.

So, Ned's journey to Albany was amicably settled and the next day, promising to return in a week, but being assured she might remain two months, she was driven to the station by Donald Macgilivray.

XXIV.

The Albany relatives of Meg Standish consisted of a single and a married nephew —children of her only deceased brother who lived and worked together. They were carpenters and in sufficiently fortable circumstances to enable th keep their own shop adjoining their own very cosy little dwelling, so that Ned, when arrived at her journey's end, tired, dusty, and hungry, having been too timid to seek refreshment anywhere, found her-self ascending the stoop of a very neat and substantial looking house. It was evening and too dark to distinguish well the face of the woman who admitted her, but the voice that responded to her inquiry for Meg was cordial and pleasant. Yes, Miss, she lives here; come in

and I'll tell her."

Ned went into a little room opening from the hall, and in which a lighted emitted rays enough to show the neat and tasteful appearance of the apartment; in a few minutes she recognized Meg's well-

known step.

The fond old creature could hardly credit the evidence of her eyes; was it really Ned in the flesh that stood before her, and not some cruel deception of her own imagination? But Ned's voice calling to her, and Ned's arms open to enclasp her,

assured her; she embraced her darling while tears of joy streamed down her

wrinkled cheeks.

What an evening that was! Meg was so proud and happy to show the young lady to her relatives, to mark their admiration of her beauty, and their wonder and pleasure at her unaffected manners the won them all from the brawny, cor dial nephews themselves and the good hearted wife, to the toddling, two-year old child, who took to nestling on the young lady's lap, with the same confid-ence that she showed to her mother and Meg.

TO BE CONTINUED.

Captious Mrs. Doloran was not at all CATHOLICS IN NORTH AFRICA

The Missionary. Returning from a stay of many months in foreign lands — Algeria, Tunisia, Italy and France—with a goodly number of kodak snapshots showing something of the surface of the countries that I have visited, the thought often recurs to me. What have I to recount of the real life of the people which would be of special in terest to the American, stay-at home Catholic?" Many times have I wished for a good sized group of de-spondent ones (I wonder if there can be any such among the read ers of The Missionary?) by my side, that they might share with me the cheer and enthusiasm which come so often to the American Catholic

traveling in foreign countries In the first place, we Catholics are at home everywhere, wherever there is the most humble little chapel or the grandest cathedral. I remember well the wistful, half envious expression or the face of an Englishman in the oasis town of Biskra. when he saw me going You have your Church to Mass, "You have your Church everywhere!" So in truth it is. I was in the desert of Sahara, and yet at

It is depressing enough to compare

the condition of affairs in these modern days, the contrast between the early centuries when the Christian Church was all-powerful in North Africa, and now, when it is a mighty stronghold of Mohammedanism. The Mussulman is there in force, and his fanaticism seems almost incredible in these modern times with the wide spread of enlighten nent. Another depressing feature in the case is, that those Mussulmans who go to France and England for their education on their return become the most fanatical Yet it is not all dis-couraging. The Church of Christ is there, too; and only this last winter a most imposing monument in memory of Cardinal Lavigerie was put in the chief square of Biskra and dedicated with appropriate ceremonies. So, although it is an important Musgulman centre, there stands in bronze the figure of the great Cardinal, holding aloft in triumph the cross of Little inroad into Mussulman Christ fanaticism does the Christian Church appear to make, but a silent influence

is there, and increasing. All the hos-pitals and charities, and all the schools which include girls among their pupils -for the Mohammedans do not think it worth while to instruct girls—are in the hands of the Catholics, and a suffering native knows whence alone help will come to him in his time of need. By their works ye shall know them. Is not this the first step by which to recover our lost ground?

There is one marked exception to the general rule that no Christians are made from the native Arab tribes. Southwest from Algiers is the village of St. Cyprien des Attaps, founded by Cardinal Lavigerie, and peopled with young Arabs rescued by him during the famine of 1867. It is exclusively an agricultural settlement under ed elesiastical control, has a population of two hundred and three inhabitants, a church, a mission house, and an establishment of Sisters, and it is in a high state of prosperity. It is most interesting, and shows what can be done with Arabs by means of religion.

There is one uncivilized native tribe which has the custom of tattooing the forehead with the sign of the cross, and of observing a holiday, the 25th of December, which is always called "The Birthday." Yet they have no tradition of ever having been Christian in the past, though there seems every probability that they must have

been, ages ago. been, ages ago.
All over Algeria and Tunisia one sees the untiring faith and work of the Catholic Church—the faithful parish priest, the father of his flock, onsecrating his whole life and asking for no earthly reward, and the religious orders in their schools and hospi tals doing glorious work for God. One order is of special interest there, as its work is centered in Africa-the Fathers of the Desert," or "White Fathers," as they are called, founded by Cardinal Lavigerie, their headquarters at Carthage. The dress s white, and they wear white

in Africa, either a white hat or a red fez, and live as near-ly like the natives as possible. Their missionary work among the black tribes is crowned with extraordinary success, for their conversions number thousands. 886 these dusky-skinned Christians were ready to die for their faith, pre ferring to be burned : live rather than to be traitors to their Master. It was my privilege to meet several of these missionaries — one Pere Delattre, famous in the world as an arctaellogist, as the excavation of ancient Carthage was wholly superintended by him; but his greater zeal is the real work of his order. It was inspiring to see the enthusiasm of these monks. One with a rare spiritual face said to me, with deep feeling: "People often commiserate us on the hardships we undergo; they should not do that; we do not feel it in that way. Some time the little things are trying, but never the great ones." In the meetings of the order, when names are announced of those chosen to go on missions, there is hearty applause, ing of hands at each name that is read, and congratulations given to those to whom the chance for active service has been allotted. means farewell to all friends left be hind, and a life of absolute self-sacrifice and labor for souls under conditions

The Catholic Church in Tunis is a mighty force for good among a Cathelic population, principally Italian and French, and there are great num under her guidance. There again I saw something of the work of one unassuming priest attached to the cathedral. He was only one of the manyfor one finds such priests everywhere all over the globe-lives of absolute consecration to our Lord's service such as is rarely found outside the ranks of the Catholic clergy. The face was of the finest Italian type, the very ideal that artists seek for the faces of their saints, for far beyond the mere beauty of feature was an expression of spirituality, that unmistakable look of entire consecration to our Lord's service which would have been striking enough to beautify even a commonplace face. There was always to be found at his post, ready with words of help for all who approached him, rich or poor, friend or stranger. My experience was always the same, such Chris tian kindness and sympathy offered to me without stint from the clergy every where, no matter in what country found myself. Three vivid pictures remain in my mind of this holy young priest, all within the walls of the Tunis cathedral.

shout as hard as could well be im

agined.

Just outside the sacristy door, one day, I saw him seated while the most wretched looking, old, ragged man knelt at his side, the very picture ef misery, pouring out his tale of woefor woe indeed it was, for he was bowed down with grief. But the old man knew where to go for help in his time of dire need; the peace and consolation that heaven only gives, offered to him by means of this young priest. Another day I found ny young saint -as he always seemed o me-in the sacristy surrounded by group of voluble old women, while ne patiently listened to all they had to say, and, I am sure, helped them The last picture I have of him is in the midst of a group of little Italian girls, giving them a lesson in catechism. he seemed truly inspired by the Holy Ghost as he pointed to the great crucifix above their heads, and in his eloquent Italian brought home to those tresh young hearts the mighty mean. ing centered there.

Perfectly healthy people have pure, rich blood. Hood's Sarsaparilla purifies and en-riches the blood and makes people healthy.

and devastating. While the suffering in the congested districts of the large cities was widespread, yet, to count balance this, there was in these pla an organized system of relief co lines. It was in the small hamlets among the isolated tenant farmers t the famine wreaked the greatest ha for among those people there were philanthropists to give aid. The cabin of Shaun Malia was a ated on a barren tract of land, in mountain region, some twenty miles northwest of Cork. There lived with his wife and child for lived with his wife and child for five years that had ensued since death of Capt. Sanderson. This d marked an epoch in Shaun's hith uneventful life; for the old cap and his ancestors for generations b had been lords of the broad dor

DECEMBER 8, 1900.

THE HONOR OF SHAUN MALI

Of the terrible periods of starvati that swept ever Ireland, beginning the year 1845, the famine of '48 will

mbered as the most destructi

that surrounded Sanderson Manor typical country "squire," of period, the captain was a highlighten, and ardent sportsman, a poor business man. His estates heavily encumbered at his that his son despaired of reclai them, and consequently they p into other hands.
With the passing of the old f
Shaun lost his position as gard
for the manor house was boarde after the sale and the Sanderson f moved away. Many a time after while tilling the soil of his stony

on the mountain side, he sigh the good old days of the easy-captain. It was hard work, the kets were far away, and rent day with certainty whether the crop | It had been a weary enough st since the first famine year to starvation away, but now, wi failure of the potato crop throu blight, the end seemed very For awhile they managed to sui the half-decayed potatoes that the

from the ground, but Shaun kn this was aimost as bad as star and that they must soon be mad the decaying vegetables.

Even this source of food was exhausted when little five mary fell ill. The first day of h ness Shaun sat by her bedside, less, a despairing glare in h and his pale, bearded face h with both mental and physical a Maggie, his wife, with a wisti on her wan face, sought to him, with words of hope as the wore on; but in the gray dawn, when she thought that sleeping, she stole sofily or cabin. When he followed found her leaning against the

ledge, sobbing as if her her "Come, Maggie, machree, "sure it'il do ye no good to this way. I was thinkin' u just whin ye wint out, an daylight comes I'il thry it."

Drying her eyes confused lowed him to lead her bac

dwelling, while he eagerly his plan.
"A good many years ago "I had a chance to do a f great an' good man—a pricis, in the city of Cork. At the told me if I ever needed write to him. Maybe he's me, but it'll do no harrum So, whin the daylig see. So, whin the daying God knows it'll go against

postage, an' write to him." good eight miles," she said, an' ye're not sthrong. "Yes," he answered we sat on the side of the be sick child lay tossing unea long way, but it's our We must thry and save he With the first glint of th he made ready to depart,

-I'll beg the price uv the

the child before leaving. on his coat sleeve with a p gesture : gesture:

"Are ye sure ye have!
Shaun?" she said. "Y
Murray, the ould man, st village two days ago, an', Shaun looked at her cu

noticed her hesitation. "I know what ye ma " They found him along terday. But don't sthrong, an' I'll be back the help of God. God stood at the door, crumpapron in her hands, and until he was swallowed t mist of the dawn that co ley and made the landsc blur. A cry from the s her into the cabin. She little sufferer's tangled and moistened her fev water. Then taking h she crooned a soothing

child slept.

It was night when S dragging his feet after were weighted. He st the bed, and lay on drawn sigh of wearin eyes that he might the ly enjoy the sense of r him. Maggie came cl evident anxiety to he his errand. After as his eyes and spoke: "I sent the letter o I met Squire Bagley-

to visit at Sanderson him that I wanted si letter. He gave me bought this for her." He pointed with his little Mary, and Ma

THE HONOR OF SHAUN MALIA.

Of the terrible periods of starvation that ewept ever Ireland, beginning in the year 1845, the famine of '48 will be mbered as the most destructive and devastating. While the suffering in the congested districts of the larger While the suffering cities was widespread, yet, to counterbalance this, there was in these places an organized system of relief con-ducted along both public and private lines. It was in the small hamlets and among the isolated tenant farmers that the famine wreaked the greatest havec for among those people there were no

philanthropists to give aid.

The cabin of Shaun Malia was situated on a barren tract of land, in the ated on a barren tract of land, in the mountain region, some twenty five miles northwest of Cork. There he lived with his wife and child for the five years that had ensued since the death of Capt. Sanderson. This death marked an epoch in Shaun's hitherto uneventful life; for the old captain and his ancestors for generations back. and his ancestors for generations had been lords of the broad domain that surrounded Sanderson Manor. that surrounded Sanderson Manor. A typical country "squire," of that period, the captain was a heavy drinker, and ardent sportsman, and a poor business man. His estates were so heavily encumbered at his death that his son despaired of reclaiming them, and consequently they passed into other hands.

With the passing of the old family Shaun lost his position as gardener, for the manor house was boarded up after the sale and the Sanderson family moved away. Many a time afterwards while tilling the soil of his stony farm on the mountain side, he sighed for the good old days of the easy-going captain. It was hard work, the mar kets were far away, and rent day came with certainty whether the crop proved

It had been a weary enough struggle since the first famine year to keep starvation away, but now, with the failure of the potato crop through the blight, the end seemed very near. For awhile they managed to subsist on potatoes that they dug from the ground, but Shaun knew that the half-decaye this was aimost as bad as starvation, and that they must soon be made ill by

the decaying vegetables.

Even this source of food was nearly exhausted when little five year old Mary fell ill. The first day of her sick. ness Shaun sat by her bedside, motionless, a despairing glare in his eyes, and his pale, bearded face haggard with both mental and physical anguish Maggie, his wife, with a wistful smile on her wan face, sought to comfort him, with words of hope as the night wore on; but in the gray hours of dawn, when she thought that he was sleeping, she stole sofily out of the cabin. When he followed her he found her leaning against the window ledge, sobbing as if her heart would

"Come, Maggie, machree," he said "sure it'll do ye no good to be actin' this way. I was thinkin' uv a plan just whin ye wint out, an whin the daylight comes I'll thry it.

Drying her eyes confusedly, she allowed him to lead her back to the dwelling, while he eagerly unfolded A good many years ago," he said, his plan.

"I had a chance to do a favor fur a great an' good man -- a priest now he is, in the city of Cork. At the time he told me if I ever needed a frind to write to him. Maybe he's forgotten me, but it'il do no harrum to thry an So, whin the daylight breaks, I'll walk to the village, an'-although God knows it'll go against me to do it -I'll beg the price uv the paper an' postage, an' write to him."
"It's a long way to the

good eight miles," she said, dubiously;

"an' ye're not sthrong."
"Yes," he answered wearily, as he sat on the side of the bed where the sick child lay rossing uneasily, "it's a long way, but it's our last chance.
We must thry and save her."

With the first glint of the rising sun he made ready to depart, and he kissed the child before leaving. Maggle fol-lowed him to the door and laid her hand on his coat sleeve with a pathetic little

"Are ye sure ye have the strength, Shaun?" she said. "Ye know Pat Murray, the ould man, started for the gesture :

village two days ago, an', an'—"
Shaun looked at her curiously as be noticed her hesitation.

I know what ye mane," he said. "They found him along the road yes-terday. But don't worry. I'm sthrong, an' I'll be back to night, with the help of God. Good by !" stood at the door, crumpling her worn apron in her hands, and watched him until he was swallowed up in the hazy mist of the dawn that covered the valley and made the landscape a nebulous blur. A cry from the sick child drew her into the cabin. She smoothed the little sufferer's taugled auburn locks and moistened her fevered lips with water. Then taking her in her arms,

crooned a soothing air until the It was night when Shaun returned child slept. dragging his feet after him as if they were weighted. He stumbled toward the bed, and lay on it with a long drawn sigh of weariness, closing his eyes that he might the more thorough ly enjoy the sense of rest that came to him. Maggie came close to him with evident anxiety to hear the result of his errand. After awhile he opened

his eyes and spoke : "I sent the letter on the first mail. I met Squire Bagley-him that used to visit at Sanderson's-and 1 tould him that I wanted sixpence to post a letter. He gave me a shillin', an' I bought this for her."

little Mary, and Maggie noticed for yer closk an' up the chimney. It's Shaun.

the first time that he held a package in his hand. She opened the parce and found a sixpenny loaf of dark bread, and then she broke some of the loaf into water treasuring the crumbs as if they were gold. Before feeding the mixture to the child she offered some to Shaun; but he would not ear any and turned to gnaw the sodden

potatoes that were on the rude table. Another day dawned with no change in the situation. Towards evening a gale began to blow, followed by a cold, pelting rain—a hint of the approach-ing winter. Here and there the rain dripped through holes in the worn thatch and fell in monotonous splashes on the earthen floor of the hut. The scanty nourishment that had been given to little Mary seemed to have served no purpose but to feed the fever that was consuming her, for after nightfall she commenced to rave vio-

lently. Towards midnight the air grew very chilly and Shaun put a fresh piece of turf, of which he had a plentiful supply, on the smouldering embers in the huge stone fireplace. The wind wailed dismally down the chimney, and, as if in answer to an sed thought, Shaun shook his unexpressed thought, Shaun shook his head dejactedly, saying, "No, there's no use thinkin' that anny one would vinture out to night."

A few minutes later there was a con tradiction to his speech in a guarded knock that came to the door. Shaun and Maggie both rose to their feet and The knock was repeated. listened.

"Its the answer to me letter," said Shaun, trembling with agitation as he started toward the door to unbar it. A tall, heavily-cloaked man in riding costume stepped in, in the wake of a gust of wind-driven rain and dead leaves. He shook the rain from his hat and took in the outlines of the room as best he could by the turf light, his eyes at last resting on Shaun.
"You are Shaun Malia?" His voice,

proportioned to his physique, was deep and resonant.

"I am," said Shaun. The stranger walked over to the door, and after peering out for an instant, set the bar in place. Then he continued:

You wrote to a certain priest in Cork asking for assistance. He was on the point of sending you some money when I came to him, a fugitive from justice on account of a political offense. My needs were urgent, immediate; I had to leave for America I knew that I could not take shipping from Cork, so I determined to ride through these mountains on horseback to Limerick and sail from there. gave me the money that was intended for you, and he told me that I migh take refuge with you to night, and tell you that he would send you relief as soon as he could-within two or three days at the longest.

Shaun reeled as if he had been struck.

Two or three days !" he muttered, weakly, clutching at the door post for support. "Two or three days!" Lurid of anger burned in his sunken, and grasping the stranger support. roughly by the coat lapel he drew him over to the bedside of the sick child:

"Will death wait two or three days? Can ye tell me that, you that was so ready takin' what was hers to save yerself? • h! but ye're a brave man to come an' tell me."

"Shaun! Shaun!" cried Maggie, clutching his arm in alarm, "don't be The priest had a talkin' like that. right to do as he plazed with his money, for 'twas not ours. An' sure he knew bestanyhow. Don't be abusin' the man that comes to our door for

shelter. The stranger, surprised at Shaun's an expression of sympa Mary, who tossed and muttered in the of her fever. Then, when Maggie hesitated, he began, speaking

"I'm very sorry. Of course I did not know that things were as they are or I would not have taken the money But it is not yet too late, and if you

will accept-"
"No, no!" said Shaun. "Don't mind what I said. I'm not right in me mind, 1 guess, since she took sick. Maggie is right, for the money didn't

belong to me."
"Hark!" said the stranger, and he stele over to the single window and peered out into the darkness. manding silence by a gesture of his hand, he listened intently for a few moments and then came back to the group at the bedside. He spoke with

out any evidence of excitement:

"It is as I suspected; my trail has been discovered and I have been pursued. There is a company of soldiers down there in the roadway; even now they are surrounding the house. Of course I cannot escape; so, my friend, you can free yourself of blame for harboring me and save your child's life by giving me up to the soldiers. There is a reward offered for me; if I am captured in here it may go hard

with you." Shaun stood an instant, dazed with

the sudden turn events had taken.

"If ye can't escape," he said, his eyes vacantly following the outlines of feared that the temptation might prove too strong for him. the

Decide !" said "Quick! Dacide!" said the stranger. "I hear footsteps outside. Shaun, not answering, ran across

the room to the chimey.

There was a loud hammering at the

door and a voice shouted : "Open, in the Queen's name!" "Come on," whispered Shaun; there's a way to escape. Off with

wide enough to hold ye, an' it's built rough inside, so ye can climb. Go to the top au stay there until the soldiers Meybe they won't find your hourse.

"But," said the stranger, making

ready to talk.

"Hurry," said Shaun, stripping off
the stranger's cloak and throwing it
under the bed. "In with ye now an'

up; an' may heaven speed ye The stranger disspipared from view in the yawning black hole above the fireplace, and an occasional chip of plaster falling teli of his progress up The hammering at the door redoubled; and Shaun, quickly re-moving his coat to make believe that ward. he had just risen, withdrew the bar and let the searching party enter. Two efficers came first, followed by a file of soldiers.

Well," said the elder officer, "you seem to be mighty hard sleepers here it took you a long time to open that

door."
"I ax yer pardons, sirs," said
Shaun. "We have sickness here an' I'm not overly nimble myself.

We are in search of an escaped criminal, accused of several treason-able acts against Her Majesty's gov-ernment," said the officer. "We have every reason to believe that you are harboring such a person, in defisance of the law. But before searching the of the law. But before searching the premises I will inform you that a reward of £50 is offered for information that will lead to this man's apprehen

Maggie sat by the bedside soothing the sick child. The little sufferer began to call her father's name in a pite ous tone of voice and he hurried to her and kissed her, whispering terms of endearment in her ear.

"Well, what do you say to my proposition? You need the money: your child requires attention; we will capture him anyhow." Shaun sat at the head of the bed,

staring at the wall with a strange, blanched face. 'I need the money an' she needs

it," he repeated, absently, fingering the bedclothes. Maggie looked at his face and became frightened at its expression. "Shaun! Shaun!" she cried. He buried his face in his arms and a half

smothered sob was heard. The soldiers looked on curiously. Suddenly Shaun rose to his feet and

shouted hoarsely: "Search the place; don't tempt me anny more ; I can't tell ye annything. It took but a few minutes to examine the nut. The cloak worn by the fugitive, still wet with rain, was taken from under the bed. Shaun looked on with a stolid face. Preparations were then begun to start a rearing fire in the fireplace, so as to smoke the fugitive out if, as they suspected, he had taken refuge in the chimney. denly several shots were heard and a

soldier ran in, saluting the command ing officer, and said : "Sir, a man on horseback has just ridden through our lines on the road We fired on him, but did

way below. We fired on him, but did not succeed in wounding him. "Curse the luck!" said the officer: "we shall never find him now among these mountain roads. Put to your saddles and after him ; we must do our

Then he addressed himself to Shaun

saying:
"The finding of the criminal's cloak here in your dwelling looks bad for you, my man; but in view of your unfortunate condition, and the consistent, though in this case reprehensible, sense of honor you have manifested, I have decided to overlook your part in to-night's business.'

outburst, remained silent, gazing with In a few minutes the cabin was an expression of sympathy at little cleared of its unwelcome visitors, and eared of its unwelcome visitors, and death. Shaun and Maggie, uttering prayers for the escape of the unfortunate they had harbored, sat down to await the coming of daylight. But weakness, coupled with the exciting events of the night, proved too much for them, and after a while both slept.

Sunlight was streaming in through the window when Shaun awoke, and outside a blackbird was lustily warbling his last song before flying to the The sound of strange voices blended with the song of the bird, and Shaun, throwing open the door, looked out. Two gentlemen were coming up the path from the roadway. One of them was a stranger to Shaun, but in the other, a gray haired, kindly-faced man in clerical garb, he recognized his friend of long ago-the man to whom

all Ireland turned in the dread years of famine-Rev. Theobald Mathew "Thank God ?" Thank God !" was all that he could utter as the priest came towards him and grasped his

"I was afraid that you had forgotten me, until you sint word last night," he managed to say at last. "No, indeed, Shaun," said the

"No, indeed, Shaun," said the priest; "I have often thought of you, and often prayed for you, since that

time when we met in Cork. Turning to his companion, he said : "Dr. Burnham, this is Shaun Malia, of whom you have heard me speak. He was a gardener in Cork when I was a young priest there, and one day the one room of the cabin, "an'it'll I asked him to do some work on the mane life to her, I—but, O God! help grave of a dear friend of mine, Father mane life to her, I—but, O God! help grave of a dear friend of mine, Father me; I can't be a thraitor!" He said this with a sudden energy, as if he and when I returned I learned, quite by accident, that he had cared for the grave all of that time. thought that I might have forgotten

him Father Mathew laughed-a merry, contagious laugh it was-and the xii.) doctor said :

"Father Mathew does not forget friends in a hurry; he only makes them in a hurry."
"Won't ye step inside?" said

The two visitors entered and the doctor made an examination of little Mary Mathew learned from while Father Shaun and his wife of the escape of the mysterious fugitive. Then, the doctor having finished his diagnosis, they

awaited his decision.
"It is a condition of malarial fever brought about by improper food and exposure," said the medical man, and there need be no fear of an un favorable prognosis if she proper treatment and nourishment.

That's the point," said the priest. " Now, Shaun, I have made arrange ments with Dr. Burnham to have your little girl taken care of at his hospital until she is entirely well. The doctor needs a hostler and a gardener, so, it you can come to terms with him, the position is yours."

Father Mathew, smiling expectantly, looked from Shaun to his wife. The woman overcome with buried her face in her apron and bbed hysterically; while with a lump in his throat and his heart beating as if it would burst, could only

say: "God bless you! It's more than I

deserve One afternoon, in the early autumn about a year after these events took place, Shaun was trimming the hedge in front of Dr. Burnham's lawn when one of the servants handed him a ter. It was addressed in a bold hand and bore an American postmark. A thought of the fugitive he had harbored and saved a year before came to

Shaun's mind. "It must be from him," he said

" now I'll find out his name He eagerly tore the envelope open and found inclosed two slips of paper. One of them was a draft for \$100, and on the other, written in the same bold handwriting, were the words:

"A birthday present to the little girl, from one who has had reason to know and appreciate the honor of Shaun Malia." John A. Foote in the Catholic World Magazine.

> IMITATION OF CHRIST. Love of Solitude and Silence.

Thou wilt find in thy cell what thou wilt often lose abroad.

Thy cell, if thou continue in it,

grows sweet ; but if thou keep not to it, it becomes tedious and distasteful. If in the beginning of thy conver sion thou accustom thyself to remain in thy cell and keep it well, it will be to thee afterwards a dear friend and a

most agreeable delight. There she findeth floods of tears, with which she may wash and cleanse herself every night; that so she may be come the more familiar with her Maker the farther she liveth from all worldly

tumult. For God with His holy Angels will draw nigh to him who withdraweth himself from his acquaintance and

friends. It is better to lie hid and take care of one's self, than, neglecting one's self to work miracles even. It is commendable for a religious

man to go seldom abroad, to fly being seen, and not to desire to see men. Why wilt thou see what theu must not have? The world passeth away,

and the concupiscence thereof. (1 John, ti, 17) The desires of sensuality draw thee abroad; but when the hour is past, what dost thou bring home, save a weight upon thy conscience and a dis

sipation of heart? A joyful going abroad often brings forth a sorrowful coming home, and a merry evening makes a sad morning. So all carnal joy enters pleasantly,

but in the end brings remorse and What canst thou see elsewhere, which thou seest not here? Behold the heavens and the earth and all the ele ments; for of these are all things made

What canst thou see anywhere, which can continue long under the Thou thinkest perhaps to be satisfied but thou canst not attain to it.

If thou couldst see all things at once

before thee, what would it be but a vain sight Lift up thine eyes to God on high,

and pray for thy sins and negli-Leave vain things to vain people but mind thou the things which God

hath commanded thee. Shut thy door upon thee and call to thee Jesus thy beloved. Stay with Him in thy cell; for thou shalt not find so great peace anywhere

If theu hadst not gone abroad and hearkened to rumors, thou wouldst have kept thyself better in good peace; but since thou art delighted sometimes

to hear news, thou must thence suffer a disturbance of heart. Therefore we ought carefully to pre pare ourselves at times of devotion and converse more devoutly and keep all observances more strictly, as shortly to receive the reward of our

labours from God. And if it be deferred, let us believe that we are not well prepared and that we are as yet unworthy of the great glory which shall be revealed in us at the appointed time; and let us endeavour to prepare ourselves better

for our departure.

Blessed is that servant, saith the Evangelist St. Luke, whom his Lord, F. C. CALVERT & Co., Manchester when he shall come, shall find watch ing. Amen, I say to you, he shall set him over all his possessions. (Luke,

Help your children to grow strong and robust by counteracting anything that causes ill-health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails.

BOOKS IN THE HOME.

Catholies, as a rule, read too little some few have no books in their homes, especially those of a religious charac-They should first of all take their Catholic paper, as it contains a vest amount of information about what is going on in the Church. It also has columns of good religious reading that will instruct and and make their faith a living one, besides other articles of a bright and interesting nature. It possible they should also take some of the Catholic magazines, of which there are quite a number. It should be the aim of Catholic parents to furnish good reading matter for their children so that they will not have to go outside to seek amusement. A few more good books and a little less meat, might aid both in culture and digestion. Nowadays books are so cheap that there is no excuse for even the poorest family not possessing a few. Do not get all religious books—that is not the idea mingle them with light amusing literature, for a heavy diet, even of books, ruins the strongest digestion.

ASK AND YOU SHALL RE CEIVE.

Members of the League should not forget this, but ask each month the prayers of the millions of associates, for all the graces and favors they de sire. Ask with confidence. only for spiritual but temporal favors, for yourself and your relatives and friends. Do not let a month pass without sending in your requests, they can be printed in the leaflets that are sent to the members. Those who have no Promoter convenient can send them to us and we will be glad to forward them. The Sacred Heart says Come unto Me, all ye who are weary and are heavy laden, and I will give you rest." What grander promise is there in the whole Bible? We are so many of us weary and beavy laden. Our burdens often seem greater than we can bear. Let us go to the Sacred Heart, that haven of peace and refuge, and ask Him to assist us, help us, to make us better, braver, more helpful to others, and more devout in ourselves. He will hear and answer us

There is nothing truly great save goodness. - Bossuet.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Vegetable Pills. I am now nearly well, and believe they will cure me, I would not be without them for any money.'

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London, Ont.:

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Therefore, with pleasure, I can recommend it to the (subful.) it to the faithful. ssing you, and wishing you success,
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g you, and wremain, elieve me, to remain, Yours faithfully in Jesus Christ, +D. FALCONIO, Arch. of Larissa Apost. Deleg.

London, Saturday, December 8, 1900.

GERMANY AND THE U. S.

A good deal of indignation has been aroused in the United States owing to the fact, which has recently been stated, that Germany is to obtain the concession of a coaling station from Venezuela. The Government of Venezuela is said to have decided to lease a port to Germany, which country has long been anxious to have one or more coaling stations in the Western hemisphere. It is believed, however, that the United States Government will object to this as a breach of the Monroe doctrine. As the German Emperor, who has been styled the War Lord, does not like to back down from position he has once taken, trouble may spring out of this matter, though to most minds it will appear to be not a matter of very serious importance.

THE SECTS DECLINING.

Amid the constant boasting of the ministers in regard to the progress of their sects in all parts, it will be a painful surprise to them to learn from a late issue of the Manchester Guardian the unwelcome news that most of the sects are actually retrograding. The population of the country increases at the rate of 300,000 every year, yet the Church of England has fallen off by 7 000 during the present year. The Baptists have lost 7,000, the Calvinistic Methodists 4 200, the Presbyterians 1,200, the Free Methodists 3,000, and the Free Church of Scotland 4,300. Other denominations have lost proportionately, and the total losses amount to 32,000. It is possible, however, attributable to the war, but they should have been counterbalanced by natural increase if the sects had been really been progressing.

ROME AND THE U. S.

The new United States Minister to Italy is Mr. Meyer, who served formany years as a member of the Massachusetts House of Representatives. It requires uncommon tact to fulfil the duties of Minister to Italy, owing to the hostile attitude existing between the Government and the Holy See; but the late American Minister did his duties with great ability, and it is expected that Mr. Meyer will do likewise, as he is conceded to be a statesman of undoubted prudence and discretion.

President McKinley has remained on the most friendly terms with Pope Leo XIII., during his whole term of office, and it may be expected that Mr. Meyer in his communications with the king of Italy will always observe the decorum due to the Venerable

CONVERTS FROM ANGLICAN-ISM.

The London Tablet publishes a list of twenty four Anglican clergymen who have been converted to the Catholic faith since the publication of the Pope's Bull in September 1896, showing Anglican orders to be invalid. These are for the most part rectors and vicars of parish churches, several of whom had charges in the city of London, two were members of the Cowley community at Oxford, and one, the Rev. H. were of the belief that the ministry of selves who have spoken with a voice land.

lawful succession from the apostles, who length and breadth of the land, declaralone received the divine commission, ing that faction must cease. with authority to transmit it ; and as Anglican orders were proved to be spurious, they came to the reasonable conclusion that the real ministry and during the last election campaign, and the true doctrine of Christ are to be the results have been phenomenal. found only in the Church which possesses the commission given to the apostles, which is the Catholic Church.

It is to be remarked that this list does not include the clergy of the American Episcopal Church who have also become Catholics since the publica tion of the Pope's decree. If this list were made, there would also be a large number found who have become convinced of the truth and Apostolicity of the Catholic doctrine and ministry.

A CONTRAST.

The Rev. T. DaWitt Talmage has eturned recently from a trip to England. He was there during the general elections, but was not greatly impressed by the peaceful and orderly manner in which they were carried on. In fact he considers the disorders to have been greater than they were in the United States on November 6th.

He savs : He says:

"The contest just finished between the candidates for seats in Parliament was a most wildly exciting event. The best men in England were engaged in it. But at nearly all the public meetings the candidates, no matter which side they represented, were hooted and jeered at, and in some cases driven from the platform. The attack on Roosevelt in Colorado was a mere detail compared to the venomous words that were flung at the speakers, and the disorder and violent breaking up of meetings in England."

In Ireland, on the contrary, the contest was conducted in a orderly manner.

A MEMORABLE EVENT.

The first Catholic Congress of Australia was held in Sydney in Septem ber and was a most notable gathering. His Eminence Cardinal Moran was present on the platform with the Archbishops of Melbourne and Wellington, the Bishops of Maitland, Bathurst, Goldburn, Rockhampton, Christ Church, Ballarat, and Wilcannia, and

the coadjutor Bishop of Sandhurst. The Cardinal spoke eloquently of the past triumphs of the Church and expressed confidence in the brilliancy of the future which awaits her in the coming twentieth century. He closed his able address as follows :

closed his able address as follows:

"Since the first 300 years of persecution the Catholic Church has marched for 1,500 years at the head of human civilization, and has driven, harnessed to its chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur, and majesty have been almost, though not absolutely, all that, in these respects, the world has had to boast of.

"During the past century everything in the material world around the Church has changed. Thrones have been overturned, some nations have fallen from their pride of place, others have arisen in the scale of dignity and power. New forms of government have been developed. New phases, too, have appeared in the social order with which the progress of the world is linked. Amid all these vicinsitudes and changes, the Church, faithful to the divine mission which she received, has pursued her onward course, invincible and unmoved. Her past eceived, has pursued her onward invincible and unmoved. Her past she received, has pursued be course, invincible and unmoved. Her past triumphs under the most adverse circumstances over the most powerful enemies, are a sure guarantee of the future victories that await her. We may rest assured that in the coming century her fruittulness of piety shall not grow less, nor shall her triumphs be less brilliant over the errors and fallacies that may be marshalled against her. As in the past, so in the future, heaven shall smile on her onward victorious course, and she shall continue to diffuse around her the blessings of her salutary influence in every path of beneficence, charity and mercy."

THE IRISH NATIONALIST MOVEMENT.

A letter appears in the Irish papers addressed by Mr. John E. Redmond, Chairman of the Irish Parliamentary Party, to one of his constituents, in reply to a request of the latter for an expression of opinion on the prospects of the success of the Nationalist Party in promoting the welfare of Ireland, in view of the results of the recent general election in Great Britain and especially in Ireland.

Mr. Redmond speaks confidently to the effect that the first and most conspicuous result is that the " Parnellite split is at an end." In proof of this he Head of the Catholic Church, which has cites the fact that everywhere, and in about eleven millions of adherents all sections of the country, "Parnelittes among the population of the United and anti Parnellites were found work- Party. ing together without any trace of the bitterness of the past."

In fact, by the elections, the spectre of Faction has been completely laid and every lover of Ireland will hope that the good done in this respect will be permanent. We feel not merely a any agreement between individuals, however high these may stand in the

The fact is that the most successful experiment ever attempted in politics was made by the people of Ireland

The leaders of the Irish Nationalist Parliamentary Party deserve due credit for the share they have had in bringing about these results, which would not have been accomplished at the present moment without their cooperation, for they set the machinery in motion and even made the machinery which accomplished the work almost automatically. But the real work was done by the people themselves, and thus it has a force and it will exert an influence which it would not have possessed if it had been the doing merely of a few leaders in politics.

The machinery which worked so happily was that of the new organization of the United Irish League. The directory of this League summoned Conventions of the people in every constituency, which were of the most thoroughly representative character, for the selection of Nationalist candidates, and for the most part all the bodies which were invited to send delegates did so, and thus the Conventions fully represented the bulk of the people.

Every candidate put forward was required by the Convention to sign the Nationalist Parliamentary pledge of fidelity to Nationalist principles and subordination to the Party as a whole. The Convention was then left perfectly free to choose its standardbearer for the contest, no attempt being made by the Directory to impose any candidate upon it.

A representative of the Directory was present at each Convention, but Mr. Redmond notes that his instructions were to take no part in the proceedings, with the single exeception that when called upon unanimously by the Convention itself, he might suggest without comment two or three names of suitable candidates, from among whom the Convention should make its selection. This much was done only in a very few instances, so that in every case the candidate was truly the free choice of the people. As a consequence the eighty two Nationalist member selected were more thoroughly representative of the people than has ever before been the case with the representatives of any political party under a constitutional form of Government. Thus constituted, it would appear to be next to an impossibility that faction should again rear its head among the Irish Party, but should it do so it will be doomed to extinction when the Conventions simiarly convened will again assemble to select candidates for the next general election. The present organization seems to be as perfect a system of ecuring a true representative body as human ingenuity can devise, and this

Parliament. The Conservatives muster, undoubtedly, a strong force in the newlyelected Parliament; but they are not so strong as was anticipated before the election, as their total gain was only one seat, despite the entirely disorganized condition in which the Liberals entered upon the contest.

It cannot be said, therefore, that they have gained any new strength from the election; and when we further consider that the distribution of are highly favored thereby, it will be seen that this fact will give an additional moral force to the demand of a united and highly representative Irish Cemmons. In fact the prospects of the Irish party are as bright as they ever were, if not brighter, than at any time since Mr. Gladstone's defeat after his

issue at the last election was not Home Rule, but the maintenance of the Empire. On this question the verdict of hope but a confidence that such is the the electorate was unmistakable, but case, chiefly for the reason that the re- it does not follow from this that they suit has been brought about, not by would decide against Ireland if the estimation of the people of Ireland, and peal. Rather, the fact that the new however prominent they may be in the strength developed by the Empire councils of the Irish Parliamentary comes from colonies in which Home Rule Party, but the good has been accom- flourishes, is a strong reason for the

ceived an aggregate vote of 2,360,852, while the 187 Liberals received 2 055,-951 votes. Thus every 6,213 Conservative votes cast secured a representative in Parliament, while it required 10,- | zens. 995 votes to elect a Liberal. We have not the exact figures representing the Irish Nationalist vote, but if it were added to that of the Liberals, we are satisfied that it would show an actual majority of the electorate against the Government. Under such circumstances the ConservativeGovernment is in a position precarious enough to indicate that the Home Rule question will loom again into the arena of practical politics sooner than its opponents ex-

pect. It is evident that the people of Ireland are in complete sympathy with the United Irish League, and we have no doubt that the great Irish Race Convention held a few years ago in Dablin had a great share in bringing about both the organization of that League, and the reunion movement which has resulted so happily for Ireland.

Preparations are now being made for the assembling of another great Convention of the Irish people in Dablin on December 4. This convention has been called by the Directory of the League : but it will be a representative meeting of the whole Irish people, and we have no doubt its results will be to cement the political union which has already been effected. The only fear we entertain regarding it is that it may be too cumbrous to have a very practical effect, as the delegates entitled to sit thereat are remarkably numerous. If our fears should prove to be well founded, there will be no reason for discouragement, as the feult we have indicated, if it be found to be a real fault, can be easily corrected before the calling of another like Convention. Even if a year be thus lost, it will be a small matter, for a year is but a short time in the history of a National movement, and the coming convention will prove at least one thing, that the people of Ireland are thoroughly in earnest in their demand the Free Churches of Scotland. The for right and justice.

FICTION FROM ECUADOR.

A story is going the round of the press to the effect that the friars of Ecuador are engaged at present in a conflict with the Government and are attempting to overthrow it.

In consequence of this, it is said, orders have been given by the Govern. ment against the interference of the friars in politics, and the friars have, as a matter of course, appealed to the Vatican for help against the Government, and that in the meantime they are threatening to close the churches and withhold the sacraments from the people until the Government is brought to accept their terms.

This pretty story carries on its face its own refutation. The punishment fact may be taken as an omen that the of interdict which is implied in the new National party will exercise a closing of the churches of the Republic, most powerful influence in the present and withholding of the sacraments, is one which the friars have no authority to inflict, even if they had the will.

The Church has the inherent authority to inflict even very severe penalties on those who contumaciously viclate the laws of God or the laws and rights of the Church ; but an interdict is one of the severest penalties which can be imposed upon a nation, in which case the churches are closed, and only the sacraments which are much needed for the salvation of souls. and also for the great spiritual benefit seats is such that the Conservatives of those who have not participated in the offence, are administered, as no interdict is placed upon these sacraments. As a national interdict has such far

reaching effects, it is only the highest Nationalist delegation in House of authority in the Church or in a particular country which can inflict it. The Pope can pronounce it against any nation when the authorities of that nation are in open rebellion against relig. adoption of Heme Rule as one of the ion. The Pope, not having issued aims and principles of the Liberal any interdict against Ecuador, only the united Episcopate of that country, The people of Great Britain are not and not the friars, nor all of them so set against Home Rule as one might | together, would have the power to issue imagine if Lord Salisbury's utterances such an interdict as the story tells us were alone taken into account. The of, without any pretence that such a decree has been or is proposed to be issued by the Bishops; it is only "by the

friars." It is evidently a fiction. It is a fact that the present Government of Ecuador has in many ways manifested hostility to religion, and question of Home Rule were again this has been the cause of many protests made the main issue in a general ap- being issued by the clergy who have sincerely at heart the well-being of the people, and it will be by no means surprising if we hear that the clergy, or many of them, have used their influence A Fuller, was a Fromosor of Thinky plished by the decree of the people them-concession of a like autonomy to Ire-with the people to secure a better Gov. ganize new sects at pleasure. ernment through the next elections.

the 380 Unionist members elected re- this; but we may be sure that it is not Church of Scotland has in the neightrue that they have exercised any un- borhood of 1 550 congregations. The lawful methods, but that the Government itself desires to restrict the clergy haps, by contrariety, because they from exercising their rights as citi-

> Some years ago Ecuador was govsassinated to make room for the enemies of the Catholic faith.

During Garcia's administration prosperity reigned in the country, and religion was respected; but since then the Republic has been torn with dissersions arising out of the efforts of the Government party to destroy relig-

Only a short time ago the college of the Jesuits at Riobambo, one hundred miles south of Quito, was attacked and destroyed by the partisans of the Gov ernment. The Superior was assassinated, and the other Fathers were so maltreated as to escape barely with their lives.

The clergy have opposed these doings, and the people are showing their loyalty to religion by entering bravely into the contest to re-established the reign of order and faith. This is what has angered the Government against the clergy; but the battle is on, and it remains to be seen whether Atheism is to rule or not. The calumies about the clergy interfering unduly in politics are merely an effort on the part of the Government party to throw a blind over the eyes of the outside world in regard to what is going on. We do not doubt that the results of the similar struggles in Germany and Belgium will be repeated in Ecuador.

UNION AND SCHISM.

After many years of negotiation, a union has at last been effected between the U. P. (United Presbyterian) and new Presbyterian Church thus formed will be called "The United Free C urch of Sotland." The intention in thus combining the names of the two bodies is to show that the union does not mean the absorption of the smaller denomination by the larger, but the actual combination or amal gamation into one body. The parties to the union do not seem to have noticed the incongruity of retaining a name which, so long as it lasts, will be a historical monument of the disagreements which have rent these Presby terian bodies apart for many years.

This is a curious illustration of the nonchalance with which sectaries regard the tearing asunder of the seam. less robe of Oar Lord. Schism is the necessary consequence of the rejection of Church authority. As soon as the standard of revolt was raised by Luther, new sects arose without limit as to number, to the great alarm of the Wittemberg Reformer, who soon found that he could not control his followers in revolt so that they should accept his doctrines, and Calvin and Zwinglius had both the same experience in their respective spheres of influence. It was acknowledged even by the leaders of the revolt against the Catholic Church that the Church of Christ is but one, and so it was customary among Protestants, while proclaiming freedom from the thraldom of obedience to the teachings of the Catholic Church, to insist upon it that all who followed their principles should accept their belief without further inquiry, but their followers were not to be restrained in this way. They reasoned, very naturally, that if their teachers were not bound to submit to the teachings and practices of the one universal Church, neither were they bound to admit the authority of the rebels who inaugurated the Reformation move ment.

As a consequence, all the sects which centuries were soon subdivided into itself;" and how shall it stand? innumerable minor sects. Thus Baptists, Methodists, etc., have numerous subdivisions arising out of most trivial causes of division, and this gave rise to the theory very commonly held by Protestants down to the present day, that a variety of sects is not only not a defect, but is actually a desideratum in Christianity; and ministers are frequently heard to boast of the liberty of to believe as much or as little as he Christmas day, the festival of His birth. pleases of the truths revealed by Christ and taught by the Apostles, and to (r-

Christ's Church should be derived by which was heard throughout the Again, it has been remarked that They have certainly the right to do as time passed by. The Established United Presbyterians, so called, perfailed to remain united with the Old Kirk or Established Church of Scotland, was organized in 1773, and poserned by a truly Christian President, sessed 600 congregations, while the Dr. Gabriel Garcia Moreno, who was Free Kirk or Church, which seceded in remarkable not only for his profound 1843, had 1,070 congregations when learning, but also for his virtues. In they joined forces a few days ago. 1861 he was elected to the Presidency The union of these two constitutes a of the Republic, which office he resigned | Church with more adherents than the in 1865 and resumed in 1870, holding Old or Established Kirk. But there it until 1875 when he was cruelly as- still remain three or four Independent Presbyterian Churches in Scotland. and several others in England and

America. For some years past the theory, which is practically that the Church of Christ ought to be divided into sects. has been growing into disfavor, and strenuous efforts have been made with some success to unite some of the local sects. The full significance of St. Paul's words is being felt more strongly than heretofore :

"God hath tempered the body together, giving the more abundant honor to that which wanted it, that there might be no schism in the body." [I Cor. xii. 24, 25.] And,

"I beseech you, brethren, by the name of our Lord Jesus Christ that you all speak the same thing, and that there be no schisms among you but that you be perfect in the same mind, and in the same judgment."

It is the consciousness that these commands of the Apostle have been violated by the existing sects that has caused the recent attempts at reunion : but even the efforts which have been made in some localities have not diminished to any appreciable degree the sub divisions of Protestantism.

We cannot state the exact number of these sects, but there are about 248 in the United States, and very nearly the same number in England, with a considerable number in Germany and other countries where Protestantism has foothold. Allowing for many which are found in two or three of these countries under the same or different names, there must be, at all events, over 500 sects in Protestantism. all of which have risen since Luther's rebellion in 1517.

The Catholic Church preserves the unity of faith which comes down from the Apostles ; and as it is a principle of good reasoning that the absurd consequences of a proposition prove the proposition itself to be absurd and false. the contradictions which arise from the principle of private interpretation of the Scripture prove it to be a false principle. We have still in existence the Church which Christ established on earth, and which all are bound to hear. and there is no authority given to private individuals to reject her teachings, or to establish new Churches, or a new ministry which has no succession from the Apostolic ministry which Christ established, for "neitheir doth any man take the honor (of the Christian priesthood or ministry) to himself but he that is called by God as Aaron was." (Heb. v. 4)

The recent union of the two Presby terian Churches is a condemnation of their former schism. Either they were separated for reasons sufficient in the sight of God to keep them apart, or the causes of their separation were trivial. In the first bypothesis, one of them must have been not the Church of God. How then could they now recognize each other as branches of the true Church, uniting on equal terms, and professedly recognizing in their new name the identity and legitimacy of each Church?

In the second hypothesis, both were guilty of schism in keeping asunder for so long a period, in the face of St. Paul's condemnation of schism as quoted above : and under either hypothesis the adoption of a name practically declaring the legitimacy of their dissensions is entirely irreconcilable with the Scriptural description of the one true Church of God, "the pillar and the ground of truth.

It is not likely that any union will be formed for many years to come between the Established Kirk of Scotland and this new Presbyterian body, so arose in the sixteenth and subsequent that the house is still "divided against

ADVENT.

On Sunday last began the Holy Season of Advent. The word Advent signifies the coming, and it expresses that the period so designated is the time set apart by the Catholic Church as suitable for our preparation for the coming of our Lord and Saviour Jesus Protestantism, which permits every one | Christ, Who comes to us actually on

There are four Sundays in the holy season of Advent, which with the weeks following the first three, and the Presbyteriaus met with the same fate days which intervene between the

fourth Sunday of Advent and Christmas Day, comprise the time of Advent. These four Sundays with their respective week days are a symbol of the four thousand years which intervened between the fall of our first parent and the birth of Christ. During this long period, Almighty God sent His prophets to foretell the coming of th Saviour Who should redeem manking from the sins and degradation int which the world was plunged in it fallen condition. As the time ar proached, the prophecies of Christ coming were more clear, and it was revealed to the prophet Daniel that th long expected event would take place within seventy weeks (of years) or for hundred and ninety years "from th going forth of the word to build t Jerusalem again," which was utter destroyed when the Jewish people we carried into captivity into Babylo This decree of restoration was issued King Artaxerxes in the twentieth ye of his reign, and the prophecy inc cated that in the middle of the last these weeks of years, the victim a sacrifices of the Jews should cease, a that Christ Himself should be the after the true Sacrifice of the wo who should conform the covenant God with many.

In this sense are taken the prophe words, "In the half of the week victim and the sacrifice shall fail, there shall be in the temple the about ation of desolation; and the des tion shall continue even to the come mation and to the end;" and, " (Christ) shall confirm the covenant many in one week." (Dan. ix, 27

These predictions were intende make the Jews prepare themselve works of penance and the practic all virtues, for the coming of our I Jesus Christ; for to Him God Father " hath given power over flesh that He may give eternal li all whom God hath given Him. this is life everlasting, that they know thee, the only true God, Jesus Christ whom God has se (St. John xvii. 2, 3.)

If we approach Jesus with true trition and humility of heart du this time of preparation for His con He will be ready to receive us joy as the Good Shepherd of the g took gladly upon His shoulders sheep which had strayed away Him, and which He found after a gent search.

We should be led to Jesus rath motives of love than by those of fe punishment, for though it is und edly well that we should be brou God even by motives of fear, th love make our union with Him complete. Christ Himself has t that we must fear Him who can d both soul and body by conder them to the eternal punishment of rather than those who can kill or body. This is a motive indeed v should serve God, but It is a mot inferior to that of love for Him infinitely perfect, and therefor possesses all the qualities and att which deserve our love.

He is infinitely amiable in H and, besides, we should love H His bounty to us. From Him good and perfect gift comes t our hour of necessity, every which will enable us to resist tion, and, above all, our rede from sin and the power of th without which we should s main children of wrath. It thought which raised in the h all the Saints that intense Christ which was their charac as in the case of St. Paul w (Gal. ii, 20) " And I live, no but Christ liveth in me. An live now in the flesh : I live in of the Son of God who loved delivered Himself for me. I away the grace of God."

To receive the riches of Go during this holy time, every should be reconciled to God the sacrament of penance, which pointed means of recovering friendship, and should rec Holy Eucharist, without which ly nourishment our souls p and die from the want of G and favor.

Trial stimulates growth tritues. Trial in the form of good. Without doubt we may mental lethargy, but we we possess the healthy vigor of ship. Trial in the form good. Without having to might become good eaters sleepers, but we would strengthened by the virtue try and endurance. No n ever for a moment entertain t that his sfliction is the indi God has marked him as a fa such remember that affliction signboard that points to winess.—Rev. W. R. Rogers. fourth Sunday of Advent and Christmas Day, comprise the time of Advent. These four Sundays with their respective week days are a symbol of the four thousand years which intervened between the fall of our first parents and the birth of Christ. During this long period, Almighty God sent His prophets to foretell the coming of the Saviour Who should redeem mankind from the sins and degradation into which the world was plunged in its fallen condition. As the time approached, the prophecies of Christ's coming were more clear, and it was revealed to the prophet Daniel that the long expected event would take place within seventy weeks (of years) or four hundred and ninety years "from the going forth of the word to build up Jerusalem again," which was utterly destroyed when the Jewish people were carried into captivity into Babylon. This decree of restoration was issued by King Artaxerxes in the twentieth year of his reign, and the prophecy indicated that in the middle of the last of these weeks of years, the victim and Catholic -Constantine the Great. sacrifices of the Jews should cease, and liberty of worship is different from that Christ Himself should be thereafter the true Sacrifice of the world who should conform the covenant of God with many.

In this sense are taken the prophetic words, "In the half of the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation; and the desolation shall continue even to the comsummation and to the end;" and, "He (Christ) shall confirm the covenant with many in one week." (Dan. ix, 27)

These predictions were intended to make the Jews prepare themselves by works of penance and the practice of all virtues, for the coming of our Lord Jesus Christ; for to Him God the Father "hath given power over all flesh that He may give eternal life to all whom God hath given Him. And this is life everlasting, that they may know thee, the only true God, and Jesus Christ whom God has sent.' (St. John xvii. 2, 3.)

If we approach Jesus with true contrition and humility of heart during this time of preparation for His coming, He will be ready to receive us joyfully as the Good Shepherd of the gospel took gladly upon His shoulders the sheep which had strayed away from Him, and which He found after a deli gent search.

We should be led to Jesus rather by motives of love than by those of fear of punishment, for though it is undoubtedly well that we should be brought to God even by motives of fear, those of love make our union with Him more complete. Christ Himself has told us that we must fear Him who can destroy both soul and body by condemning them to the eternal punishment of hell, rather than those who can kill only the body. This is a motive indeed why we inferior to that of love for Him who is initely perfect, and therefore who ses all the qualities and attributes which deserve our love.

He is infinitely amiable in Himself, and, besides, we should love Him for His bounty to us. From Him every good and perfect gift comes to us in our hour of necessity, every grace which will enable us to resist temptation, and, above all, our redemption from sin and the power of the devil, without which we should still remain children of wrath. It was this thought which raised in the hearts of all the Saints that intense love for Christ which was their characteristic, as in the case of St. Paul who said (Gal. ii, 20) " And I live, now not I, but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God who loved me, and delivered Himself for me. I cast not away the grace of God."

To receive the riches of God's grace during this holy time, every Catholic should be reconciled to God through the sacrament of penance, which is the appointed means of recovering God's friendship, and should receive the Holy Eucharist, without which heaven. ly nourishment our souls pine away and die from the want of God's grace and favor.

Trial stimulates growth in human Trial in the form of doubt is virtues. Trial in the form of down agent have mental lethargy, but we would never possess the healthy vigor of scholar-Trial in the form of labor is Without having to work we might become good eaters and good sleepers, but we would never be strengthened by the virtue of industry and endurance. No man should ever for a moment entertain the thought that his sffliction is the indication that God has marked him as a failure. Let such remember that affliction is only a signboard that points to wider usefulness.—Rev. W. R. Bogers.

Indication is the indication that with so long as they do not try to upsuch that points and indication is only a signboard that points to wider usefulness.—Rev. W. R. Bogers. ness. -Rev. W. R. Rogers.

STALE SLANDERS.

Which Bigots Are Wont to Gloat Over.

The following able and convincing paper on "The Syllabus and the Inquisition" was read before the Austraian Catholic Congress by Rev. Father Rennetal, S. M.

Our enemies say : 'When you are in a minority you clamor for equal liberty to all ; but no sooner are you in the majority in the State than you deny to others what you had claimed for yourselves." This is a very sweep. and daring assertion made by non-Catholics, especially when we recollect the words of a Protestant writer: "The spirit of persecution is the original sin of heresy. Then let us examine the views of the Church towards liberty of worship

It is a strange thing that we Catholies, who in all ages have suffered so much for conscience sake, and who waiked to liberty in the blood of millions of our martyrs, should be so often accused of being illiberal and anxious to interfere with the political and religious rights of our fellow citizens. The world might at least remembe that the first time liberty of worship was proclaimed it was the act of s The liberty of conscience in this that the latter applies only to the interior dispositions of man, while the former refers to exterior acts of a religion. LIBERTY OF WORSHIP WHEN ALLOW-ABLE.

How far does this liberty of worship pply to the different states of society? Is it to be proclaimed at all times? Doe it extend to all sorts of sects?

Will it be safe to say that everyone is at liberty to follow exteriorly what inwardly he believes to be righ first sight we would think that this lib erty is to be denied to nobedy. principle will not stand the search light of reason. If, owing to circum tances of birth or education, to social environments, a man happens to be Fetichist, will you claim for him the right to offer human sacrifices to his idols? Or if he be born a Hindoo, will you, when he dies, allow his widow to offer herseit a willing holocaust on the grave of her departed husband? believe that even our greatest champions of liberty would not dare to go so far in their contentions

Does it mean the right to practise and profess any religion so long as we to not interfere with other people, and that man ought not to condemn what God tolerates? God tolerates thieves and murderers, is that a reason why governments ought to be blind to their doings? A man may not interfere with other people, and meanwhile, under the garb of religion, preach doctrines subversive to the society and the family; and a government has a perfect right, nay, a duty, to protect society against the ravings of religious madmen. Does it mean at least so far as a man professes to be Christian he ought to be allowed to abide by and preach his own views But what, if that supposed to be Christian, like the Albigenses and Hussites, added persecution and war to his

CARDNIAL GIBBONS' DEFINITION. Libercy of worship is well defined by Cardinal Gibbons, and his definition will throw a good deal of light on the other hypothesis I have to face, so I will give it here : "A man," he says, enjoys religious liberty when he it corresponds with a most certain duty which God has put upon him."

No government has a right to interfere with the religious belief of the subject who sincerely holds that he is right, who does no injury to anyone, and who does not attempt to force his belief on other people. The govern-ment, above all things, must be the keeper of our liberties and the guardian of our rights.

If in a state all the subjects belong to the true religion, the duties of the government are easily defined. It is bound to protect religion, and to prevent any one injuring it either by writing, speaking or plotting. But if all the members of a community belong to an heretical sect, will not also the government, for the sake of peace, a duty to protect that sect against the interference of any other, and even against the introduction of the true religion of Christ?

RIGHTS OF GOVERNMENTS.

In the first case, by interference, the government would act against the fundamental principle of the sect's existence, viz., liberty of thought, and in the second it certainly has not the right, much less the ducy, to pre vent the diffusion of truth, and to keep its subjects in darkness with regard to the means of reaching their eternal destiny. No doubt the first duty of a government is to see to the temporal welfare of the people, but as all authority is from God, God cannot give any Government the right to put any hindrance in the way of the propaga tion of truth, and the establishing of the true religion. But what about a mixed community, whether the Catholies be in the majority or not? The government is bound to give to all quality of civil rights, and to all the same advantages for the education of their children. Even if in such country the Catholic religion was the re-ligion of the state, the dissentients must be tolerated, and not interfered

liberty to all, not in approving everything as indifferent, but in tolerating with patience what Almighty God tolerates, and endeavoring to convert men by mild persuasion." This is in perfect accord with our idea of faith. The government cannot force its own religious views, even when true, on any of its subjects. error and truth on the same footing as regards protection, for error has no itself to be protected, but it has a right to tolerance so long as the man in error has not been disabused

and enlightened. Such, I believe, are the real views of the Catholic church in reference to religicus toleration. From them we can deduce clearly that in a Cathelic comthat will abide by the prin ciples of the church, and will be guided by reason, there is no room for perse cution or oppression. All the citizens the same civil rights, all have a claim to their views being respected and tolerated, all can live at eace with their neighbors without ever allowing the blast of bigotry to destroy that happy union which cught to exist between the children of one ommon Father.

But non-Catholics will offer to this thesis two strong objections. They will say: "Your church is the most illiberal of all churches; it is antag. onistic to all our modern liberties. Only lock at the Syllabue, and remem ber the Inquisition. The Syllabus is the most intolerant page that has been written in modern times, and the In quisition the most cruel tribunal the world has ever seen." These objections require some explanation.

THE SYLLABUS.

In the Syllabus I shall examine only a few propositions that go counter to the ideas of liberty, such as we find them in our present society.

The following proposition is con-demned: "It is lawful for any man to embrace and profess the religion which he thinks to be true, trusting to the light of his reason." This sition is condemned, and justly This propo is simply a repetition of Pius IX.'s protest against those "who malicious ly desire to derive all religious truths from the sole light of reason, and declare that a man has a primordial right to render to God the honor and the worship which he considers the best eccording to his own caprice.' has no absolute right to do so. He has the right to search the evidences of religion, and the duty to worship God as He desires to be worshipped. claim the right to worship God as we please is to deny the existence of one true religion, established by God for the guidance of man. The right of reason is not to make a religion of our own, but to search for the true relig-

In proposition 78 we read that: "In a community where all the subjects are Catholics the sovereign should not allow the free exercise of false relig ions." I have already partially ex-plained this statement, which you may call very illiberal. You will object to a counterpart to this. would you say if in a Protestant comthe ruler forbade the introduc tion of Catholicism? The two hypotheses are very different the one from the other. If a burglar enters a house at night will you give him the same right to defend that house against its proper owner that you give owner against the burg the lar ? a nation possesses the truth, has it not a right to protect it should serve God, but it is a motive far possesses the free right of worshiping against intruders? And if intruders possesses the free right of worshiping God according to the dictates of a right conscience, and of practising a form of religion most in accordance with his duties to God. This religious liberty and equality, for although is the true right of every man, because it corresponds with a most certain duty

against intruders? And if intruders have not come back and would make 800 a year for the supposed to be 2,000 for the fourteen years against intruders? And if intruders have despoted the owners, have not because in the owners the right to come back and would make 800 a year for the would make 800 a year for the wolle of England, that is, 11,200 the fourteen years against the supposed to be 2,000 for t toleration, still, owing to circumstances, and for the sake of peace, the legislator may tolerate false religions when it is in the interest of the people

that he should do so. "The Holy Father," says the author of "La Chiesase lo Stato condemn the hard necessity in which the state would be to tolerate and give berty of worship to he erodox relig-Such community is not in its normal state with regards to revela tion, and the government must accom modate itself to circumstances. But what is condemned is, that this state of things is the best and the most conformable to modern progress." Differences of circumstances do not alter the prin The Pope, says the Civilta Cat ciple. tolles, in answer to Mr. Gladstone May 28, 1868, does not condemn the liberty of conscience and worship in e, but he condemns those who pretend that such liberty is the right of every man, and that this right must be proclaimed in every well constituted society. The Pope cond-mns the right to the thing, while Mr. Gladstone makes him condemn the thing itself. Such are the tenets of the Syllabus toward the subject we are treating, they do not appear to be oppose to, but rather sanctioned by sound

Protestants and infidels of all shades

unceasingly point to THE SPANISH INQUISITION. as a stain on the fair brow of the spouse of Christ. They represent it as one of those ignominies perpetrated by her, and for which she will never be able to find any excuse; nor can she wash away the blemish which, on ac count of it, will stick to her name to the end of time. They speak of its horrors as recorded by Llorente, for-getting that Llorento is essentially a biased authority A traitor to his comptry, and a traitor to his conscience he finds his delight in misrepresenting

documents referring to that tribunal. And we have proofs, irrefutable proofs, that some of his statements are false Was the inquisition a purely politi-

cal, or a purely religious, or a politicoreligious tribunal? There are masterly minds supporting each of those three When I say that Dr. Hefele, Leo, Guizot, Lenormant, de Maistre, Ranke, and even Llorente himself, assert that it was a mere political tribunal, we must admit that this opinion has serious evidence in its favor. "The inquisition," says Ranke. the means of completing the absolute authority of the kings." "It was an act of self defence," says Lenormant, the monarchy and the nation, against the conspiracy of the Jews and the Moore." When I see Pombol, the great persecutor of the Jesuits, speaking of it in the highest terms of admiration, it does not appear to me to have been a religious tribunal, although it had the mantle of religion, and its judges were monks, mostly Dominicans.

man who had been found guilty. PROTEST OF POPES. The Popes soon discovered the cruelty of the tribunal, and we them protesting against its rigid actions. Pope Sixtus IX., says "Chambers' Encyclopælia," protested against the doings of he tribunal, but, notwithstanding his protest, the Spanish crown maintained its assump

must not forget that they were not ap-

pointed by the Pope, but by the King.

And they were never allowed to con

demn any one to death, but simply to

hand over to the secular tribunal the

tion. Then the Popes, feeling their protests unsuccessful, were compelled hrough prudence to tolerate what they were powerless to suppress ing this, Paul III. exhorted the Neapoli tans to resist its introduction into their Pius IV. addressed a similar exportation to Milanese.

Only a few remarks on the working and the number of victims of the institution, and I have done.

1. The Inquisition had no right to bring to its bars any man who had al ways been a Jew or a Moor. Their powers extended to Morescos (or extertorly converted Moors) or to the Christianized Jews.

2. Clement VII., by a special decree ordered that the properties of the Morescoes should not be confiscated but

retained for their children. The celebrated auto-da-fe were represented at public meetings where Bishops, priests and lay people were watching the ageny of the unfortunates writhing in the fire. The auto da fe were nothing of the kind. They were simply the spectacle of those who, having adjured their errors came publicly to make an act of faith and premise for the future to lead the lives of true Christians.

VICTIMS OF THE INQUISITION But what about the number of vic tims of the inquisition? De Maistre, who is a very careful writer and exact historian, says that the number of cap ital punishments during the centuries of its existence did not come to 3 000 Mr. Legge, a non Catholic writer in the Scottish Review (April, 1891) declares that instead of 8 000 mentioned by Llorente for a certain period, he cannot find more than 2,000 -an average of forty a year. Compare this with some records of English tribunals. Hamilton, in his history of quarter sessions, gives the jail returns for Easter in 1598. He finds that during that year seventy four persons were hanged in the jail. James Stevens gathers that if the average, in each tinue to quote F. Smith) says that after the passing of the act against witches, under the promptings of John Kuox, till the succession of James I., 17,000 witches were burnt in Scotland, and 40 000 in England per ished in the same manner between 1,600 and 1,680. And as Mr. Legge justry remarks, "even in supposing the victims of the inquisition that would have been as numerous as certain people pretend, they would hard ly have afforded the witch hunters spot for fifty years."

It is well to notice here, in passing, that the witches were put to death on religious grounds. What about the thousands upon thousands of Catholies who at the same period suffered for their faith in England, Scotland and

Ireland? THE BETTER COURSE. Hence I conclude that instead of throwing our misdeeds of the past at each other's face. we had much better live in union and peace. The historian, in turning the pages of our history, fieds many things that do no honor to any of us. In days gone by people had different views, other ideas than our own, and we can hardly do them justice by examining their actions with the microscope of our nineteenth century educations. Better than quarrel about what is over, let us live in mutual esteem, helping each other in a world which has none too much happiness, and during a life that is far too short to be misspent in ramblings, quarrels, uncharitableness and dis-

THREE MASSES.

The Holy See is considering the advisability of extending to the entire priestheod of the Roman rite the priv. ilege which is confined at present to the Church in certain portions of the Span he finds his delight in misrepresenting everything Spanish and everything Masses on All Souls' Day. The instinct of the falthful tends constantly to de-

so marked as in the case of Catholic has disdained to seek an outlet of suitpiety towards the Holy Souls. They are detained for a space in their p gatorial prison house, and they can be helped by our good works and prayers and especially by the Adorable Sacrifice of the Altar, as the Council Florence reminds us. Dayotion to them can take no healthier form than the recitation of approved forms of in-dulgenced prayer issued under the sanction of ecclesiastical authority. aims deeds and the application of the It is in the liturgy of this last Mass. form of plety that the purest and tenderest justiners of he Church display themselves; and devout Catholics ar never remiss in adopting these instincts and making them their Give them rest forever. O Lord, and let the light that fails not shine upon them !-Providence Visitor.

THE FEAST OF THE IMMACU. LATE CONCEPTION.

The feast of the Immsculate Conception is one of the most joyous and beautiful festivals that the Church keeps throughout the year. When sin entered into the world, sorrow and pain and disease and death came ; and, n most of our festivals, however glad and glorious they may be, there is a minor note in the ecstatic chants, that recalls to us these sorrowful things But the feast of Mary's Immaculate Conception tells us that when God chose her who was to be the living tabernacle, the nursing mother, the only earthly parent of Jesus Christ-of that Eternal Word, God of God, Light of Light, Very God of Very God-He determined that not for one moment should the slightest shadow of even original sin rest upon her. special decree of His omnipotent will He emempted her from the curse and stain of her great forefather Adam ; and from the very first instant of her existence she was sinless, stainless, immaculate. This dogma of the Church is often misunderstood outside her pale. People think that it refers the virgin-birth of Jesus Chris rather than to His mother's spotless, instantaneous, unmarred and unclouded boliness from the first moment of her She is like the most spotless being. lily, the purest, untrodden snow, the sky, the most radiant star she is like the pure, fine gold that we bring for the chalice, the white, fine linen we use for the corporal, where our sacramental God shall rest; but she is more and holier than any or al of these. Her feast is heaven like with the beauteous holiness of that spotless human tabernacle in which the true, Holy of Holies vouchsafed to dwell. To Catholic Americans this holy day of obligation is of especial interest, as it is the patronal feast of the United States. - Sacred Heart Review.

A GREAT CATHOLIC CONVERT DIES IN ROME.

Rome, Nov. 1 1900, America, Catholic America, is much the poorer to day, for she has lost a distinguished son by the death of Mr. Heywood, and we cannot do better than commemorate him here. Only a long friendship and some curious inquiry, made from time to time, me to estimate, in any du enabled way, his exceedingly great merits, and if the spell that friendship and rever ence for its privacy have deterred me from speaking freely during his lifetime, the impulses most strongly im pelling me now, are in the opposite direction.

He was, I contend, one of the finest, Catholicity of Rome, whither he came, after his conversion, to live in the very vicinity of the Vatican, in the cli, pre Reformation embassy of England, the and of his fathers, to the See of Rome.

But before I pass to what I consider as a proof of this, I may quote from one of his tragedies, that called " Herodias," a passage which commends it-self by reason of its being a specimen, of his thoughtful at least, style. It is a chant by the Heavenly

Light Invisible
Light-giving Darkness inscrutable;
Light-giving Darkness inscrutable;
Source unprovided, Source all receiving;
Boundless Duration, which, yearless, enduring nor still is;

Boundless Duration, which, yearless, chaining no still is:
Sternness unwavering, limitless, infinite, movable Tenderness;
Omnipresent and sleepness Benevolence;
Vengeance asleep omnipresent.
Ever creating and restless Greator, from finished creation restling forever;
Justice that seeth not, feelth not; feeling for all and all-seeing Pity;
Hidden and fathomiess Mystery, mysteries hidden revealing;
Measureless grace all pervading; Charity all-centring;

Measureless grace all pervading ; Charity all centring;
Love invincible, all overcoming;
Holiness, Holiness, Holiness;
Father of Christus,
Glory, majesty, victory and honor be unto Forever and ever and ever.

Mr. Heywood was also a novelist, and he was actually engaged in bringing out a novel at the period of his illnes But it is to his essays that I would make my appeal for proof of his pos session of a singular penetration, and, session of a singular powers consequently, of intellectual powers generally, and of a style fixting his generally, and of a style fixting his and in a singularly exact way. These mind in a singularly exact way. essays appeared as literary studies in Sanday edition of the New Sun, during the editorship of Mr. Da na, and it was well said of them, at the time, that they were "sufficient to give that journal as distinguisted a character as Sainte-Beuve gave to the paper with which he was so long connected." At the close of the series, Mr. Heywood published them in a vol-ume, "How They Strike Me, These Authors" (Lippincott & Co., Philadel-phia, 1877), a title which was almost as bad as the essays were excellent.

But the world is old enough now to distinguish a great mind, which, for moral, intellectual and social reasons,

able manifestations.

I quote, more or less in a hurry, and

at random, from among the pages of his book of essays, in order to enable the Cathoile American reader to judge if his conversion was not the tribute of a remarkable intelligence to the glorious servitude of the faith. Thus: "In one respect only, the intellectual power of Hawthorne seems to have been unrestrained by any definable limits. His vo abulary appears boundless. His thoughts thoroughly elaborated, are presented to the reader in their utmost developtment, exquisitely shaped, cleanly cut, sharply defined, wanting nothing. A reader of very quick intelligence may, indeed, find this perfectness of expression somewhat wearisome. He must passively receive the exuberant and wholly matured product of his author, foregoing the charm of that kind, of co.operation which goes forward, when the reader's reason and imagination are called upon in some way to consummate the idea begotten in his mind by the writer's words. Slower apprehensions and less fruitful fancies, however, obtain only satisfaction from Hawthorne's fulness of utterance. In reading all his writings, you will perceive not more than one or two words that appear like pets, such, for instance, as 'immitigable,' and this rather from its rarity in other places than from its frequency here. From this mastery of words, this exquisite taste in diction, joined with a keen sense of euphony and of dulcet rhythm, comes no small part of this author's great reputation.

(pp. 162-8) Of Miss Thackeray : "This is very graphic; it is also very thorough. Possibly the thoroughness of the description impresses you even more than You are struck by the its vivacity. conscientious exactitude with which every particular of the scene is noted and clearly set forth. While considering it, you forget that this is but a space, and a small space, in the background of a picture which you came to

This little glimpse of the intense faculty of perception which the book reveals in almost every one of the Where this is not the domin-SSRYS. ant characteristic, there are others the closest imaginable penetration, the exactest observation, the most objective general criticism. He was dealing with purely literary subjects, and hese faculties played upon the authors who are such as Lytton, Black George Eiot, Trollope, Tennyson (whom he very much excertates), Josquin Miller, Bret Harte, the two Hawthornes, father and son, Motley and Turginieff who was then The very same gifts he apa novelty. The very same gifts he applied to philosophy and theology in "Lady Merton," and, I believe, I recolect him to have told me, in that which he was preparing for the press before his last iliness.

His analytical gifts bear the chief elation to his outspoken plea on behalf of Catholicism, which "Lady Merton and his last novel contain, because the dissector can bear a better testimony to faith than the positive mind, but the constructive faculties of Mr. Heywood were strong, and doubtless in proportion with his powers of insight, but for the evidence of this I can, for want of space, only refer the reader to the poetical passage which I have quoted, and which is a deeply thoughtful and well balanced striving to express the nature of God.

Into the brightness of that "Light invisible" he has gone; to the "Charity all-centring, love invincible, allovercoming," toward which he dimly struggled in the prime and glory of he came to dwell in nhood when the religious metropolis. He was the first son of the Paritans who was a Knight Commander of St. Gregory, and a Chamberlain of cape and sword to the Pope of Rome.

The Irish pilgrimage has been blessed twice by His Holiness: once in the Vatican, and once in St. Peter's. It numbers, strictly counted, about two hundred and thirty persons, four Bishops and the Cardinal primate of all Ireland. It has been organized by an Irish Oblate of Mary Immaculate, Father Ring of Inchcore.

The college of St Bede the Venerable, which Leo XIII. has founded, within the English college, for converts from Anglicanism is daily in-creasing. It numbers about ten more students this year, and expects not a few more before the re-opening of the Roman schools.

Mgr. O Gorman, Bishop of Sloux Falls, who enjoys high esteem at the Vatican, has had a private audience

with the Pope.
His Holiness is—let it be said, owing to his having had recently to suspend all audiences, for a little rest-very well, and unusually busy in audiencegiving and blessing pilgrims.—Wm. J. D. Croke in Catholic Citizen.

Time takes heavy toll as we pass, one after one, the Janus gated years, out he goes bravely on who bears with him the perfume of his Eden, and the romance of the morning, and the lavish heart of youth .- Benjamin F.

THE ONLY PERFECT MOVING PICTURES

BIOGRAPH

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Secred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

CXIV.

We have seen that in his instruc tions to priests and people Tetzel taught no such heathenism of self-sal-vation as Doctor Hodges describes as having been the prevalent system of this time. He keeps the grace and compassion of God through Christ in the foreground as the fountain, and true repentance and confession as the channel of all spiritual benefits. In other words, he teaches precisely as the Catholic Church had always taught,

The same is true of his answer to Luther's sermon on Grace, which had been drawn up in twenty articles, and directed entirely against indulgences. Luther does not yet attack them as of no value, but as of little value, chiefly useful to the spiritually lazy, and something with which mature Christians will do well to have nothing to do. I shall give some points of Tet-zel's answer, and I think we shall agree that he does not teach heathenism, but Catholic Christianity. I number net consecutively, but according to such points of Luther and Tetzel as

I need to notice. (1) Luther denies that Scripture or the early Doctors teach that the sacrament of penance consists of three parts: contrition, confession, and satisfaction. Tetzel, in opposing him, simply teaches the established Catholic

(23) Luther, says Tetzel, insinuates that the confession which is required as a condition of obtaining (meriting) an indulgence is not under stood to require genuine contrition. This Tetzel emphatically denies. The holy Council of Constance, says he, requires contrition as indispensable, and so do all the Papal Bulls and Briefs of Indulgence. Luther maintains that a Plan-

ary Indulgence is harmful, because it dispenses from subsequent good works of penance or mercy. Tetzel reminds him that medicinal pains, directed against inordinate desire, remain as necessary as ever, and that good works of every kind increase merit, and so heighten the glory of heaven, whereas the effect of an indulgence is purely negative, diminishing retributive pains. He reminds him also that if we had never sinned at all, yet our very relation to the Creator would imply the duty of expressing our rev e for Him in those works of love which are intrinsically agreeable to

(9) To Luther's objection, that indulgences make men spiritually slothful in the performance of good works, Tetzel replies that it is a matter of common note that, usually speaking, those who are most solicitous to pro cure indulgences are precisely the God fearing, devout and charitable. No one, he observes, can procure a valid indulgence unless he is in the love of God. Now the love of God in the soul, by its very nature and necessity, continually impels to the performance of gence, can not possibly procure it as an excuse for neglecting works of mercy. He does these by the mercy. He does these by the very necessity of the love that is in him.

Of course Tetzel does not think of denying that many abuse Indulgences to the end of spiritual slothfulness and of hardness of heart towards the needy. No way has yet been discovered by which selfish men can be wholly restrained from abusing the gospel of God to their own destruction. He would simply say that such persons obtain the form of an indulgence, but not the fact. The Church is not responsible, for she does not pretend to know the secrets of the heart. The strange declaration of some German writer, that God gives a confessor infallible knowledge of the state of every penitent's soul, is certainly very bad Catholic doctrine. Among other sins, says Cardinal Manning, let a penitent beware of the sin of deceiving his con-

(13) No one, says Tetzel, can make satisfaction to God for a mortal stn without the concurrence of the sufferings of Christ. Yet God will not forgive a mortal sin, unless the sinner is duly disposed to render a suitable satisfaction. As this is simply Saint Augustine's teaching, there is nothing in it peculiar to Tetzel or to his time.

(14) Tetzel here renews his remark, that an induigence can not take away the necessity of medicinal pen-ances, and confirms it by the authority of Innocent III.

These answers of Tetzel are suffi cient to show, as his instructions to the people had shown, that he founds all the virtue of indulgences, as he every where declares on the pure mercy of God expressed in the Passion of Christ, and conveyed to the soul by means of genuine (wahrhaftige) repentance and confession, or the set purpose of confession (Vorsatz der Beichte) All spiritual benefits are available only to ne who is in the love of God, and the love of God can never excuse itself from works of mercy under pretext of an indulgence. These teachings of Commissary and Inquisttor are certainly not cast in a Protestant mould, but they are cast in the mould of immemorial Catholic doctrine. Now as Dr. Hodges is very far indeed from believing that the Roman Catholic Church has, throughout the ages, lapsed from the substance of the Gospel he is clearly bound to own that she had not lapsed from the substance of the Gospel in the person or time of Tetzel. This leaves us free t) prefer the clari-fied and moderated Protestantism of is unknown.

to day, but does not leave us free to treat the crude semi-antinomianism of Luther as a renewal of Christianity out of pagantsm. It would be quite as easy to treat it as a lapse into paganism from Christianity. No wonder John Wesley, who detested loose living under the name of fillal freedom, call Luther's commentary on the Galatians that dangerous treatise.

It is known that while the Church nsists that no one can avail himself, on his own account, of an indulgence, not being in a state of grace, yet some maintain, although against the genera current of Catholic opinion, that, even though not in a state of grace, he can cotain a valid indulgence for a soul in purgatory, since the benefit is not for himself. Unhappily, says Dr. Groene, Tetzel took this less probable position, and the equivocation arising out of it gave Luther the opportunity of insinuating that he offered indul ences without repentance. He did offer them, where they were to avail others, but never where they were to avail the one that obtained them.
Tetsel naturally felt indignant that
Luther should have equivocated so,
but then that was a trick of Luther's. Any accusation against a friend of the Pope, he finally avowed, he held to be lawful.

Savonarola, at this time, had only been dead nineteen years. He was therefore an earlier contemporary of Tetzel. His "Triumph of the Cross" has been declared by the Holy See, like his writings generally, wholly sound and Catholic, and has been reprinted by Propaganda as a missionary tract. Now I have read this from heginning to and and do not hasteria. beginning to end, and do not hesitate to say that the only difference between this and Tetzel's remains, allowing for its much greater length, is the difference between the work of a very great, and of an ordinary mind. There is not the elightest difference of doctrine, with one secondary exception. I do not remember now whether Savonarola mentions indulgences, but his whole had and fabric of doctrine is precisely the same as that of the German inquis-

itor, a Dominican like himself. The secondary exception in point of doctrine is, that Savonarola, like many Catholics and many Protestants, but against Protestant teaching generally, ascribes a certain disposing value to good works done before justification. Tetzel does not contradict this opinion. but nowhere mentions it. In his re mains almerit, of every kind and de gree, appears only as the fruit of justification, never as a preparative. far as appears then, he is decidedly nearer to Protestantism than Savon arola. Vet Tetzel has become a Pro Protestantism than Savontestant scarecrow, while Savonarda is continually described as "an inchoate Protestant," and "a forerunner of the Reformation!"

Happily all Protestants are not fool in this matter. Mr. Howells is not, nor Dr. Herrick, and I understand that even the bigoted and virulent English Methodist, Dr. Rule, who has written Savonarola's life, is equally decided in refusing to call him a Protestant in any sense. As I have long ago said in the Andover Review, the rise of the great Italian Dominican

Andover, Mass.

THOUGHTS ON THE SACRED HEART.

To the sinner the Sacred Heart ap and suffered and died. His most earnest appeals are to the sinner. He says He came to save the lost sheep. With what tenderness and love He be seeches them to come to Him. The whole grand act of redemption was for the sinner. All we have to do is to respond to His pleadings, and return to Him who has loved us so much as to give His life for us.

To those who are abandoned, who are without a friend, the same Heart appeals most strongly. If they will aly receive Him, He will be a friend indeed : and will comfort them in al their sorrows and afflictions. Daily we read accounts of people who are driven to despair and take their own lives. If they only knew how the Sacred Heart longs to comfort and con-sole them, how different it would be !

To the poor, the Sacred Heart gladly comes and makes them realize that He while on earth was poor and destitute : He will teach them to appreciate and even love poverty, so their will not be tangled up with the thoughts of this earth, but left free to worship their Lord and their God with their whole heart and soul.

To the sick and afflicted, the Sacred Heart offers to come and console and to strengthen them to bear their trials It enables them to turn their trials into real benefits, and make of them means of receiving most abundant graces and blessings. He teaches them to look beyond the mere suffering of the moment to the beauty and hap piness of life eternal, thus raising them above their sufferings in this life

First and Foremost

In the field of medicine is Hood's Sarsaparilla. It possesses actual and unequalled merit by which it cures all diseases caused or promoted by impure or impoverished blood. If you have rheumatism, dyspepsia, scrofula or catarrh you may take Hood's Sarsaparilla and be cured. If you are run down and feel weak and tired, you may be sure it will do you good.

The favorite family cathartic is Hood's Pills.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it

FIVE . MINUTES' SERMON.

Second Sunday of Advent.

TAKING SCANDAL OF CHRIST. "Blessed is he, that shall not be scandalized in Me." (Matt. 11, 6.)

Who would imagine that any one could be scandalized in our Blessed Saviour who taught only divine truths, worked divine miracles and led so holy a live? And, yet, it has hap-pened. The very nation from which our Lord took human nature, viz: the Jewish, and upon which He bestowed so many inestimable benefits, was more than any other scandalized in Him, refused to accept Him as the promised Messiah, to believe His doctrine, and did not wish to hear of penance and self abnegation. What was the reason of this hard hearted The gospel tells us, my dear dear Christians, that it was caused by the pride and vicious life of the majority of the Jewish people.

The first cause was pride. How

as it were, with vain-glory, believe in a Redeemer who taught humility, practiced humility and promised th kingdom of God to the humble! How could they bend their knee before God who did not appear with sceptre and crown, but who with trembling steps carried His cross to Calvary's height and there was crucified! The same demon of pride, who nineteen centuries ago caused the Jewish people to reject the Messian, to day eads thousands to be scandalized in Christ and casts them into the arms of infidelity. Although Christ has proved His divinity and His divine missions by incontestible miracles, although millions of martyrs have testified to the truth of the gospel by shedding their blood, although the Church of Christ, His bride and representative on earth, has survived after eighteen hundred years of persecutions such as hell alone could invent, during which time she proved by the lives and deaths of numberless saints, the divine origin and mission of her Founder Jesus Christ; how are these great truths considered by those whose truths minds are filled with pride? As no thing. They do not wish to believe pride prompts them to say their How can I accept these incomprehensible doctrines, as for instance, the Biessed Trinity, how believe in a crucified God, in the Real Presence of Christ in the Blessed Sacrament These are fit only for the credence of old women and children, but a man of intelligence cannot enslave his in-

tellect by believing such doctrines, he accepts only what he can understand. Thus these deluded wisescres speak They cannot understand the life of an insect or a blade of grass, yet they wish to comprehend the mysteries of God and of eternity, before accepting and believing them. Truly our Lord said of them that they cannot believe, because they take the honor one from another, that is, because they are proud. A vicious life more frequently than pride, is a poisonous source from which arises scaudal in Christ and His holy religion. If the gospel demanded nothing but faith, a mere acceptance of its doctrines as true, in other words a dead faith, thousands who are now freethinkers would willingly submit their intellects and accept its mysteries

Religion, bowever, is inexerable and demands that we also live according to its precepts; it demands mortification self denial and the subduing of evil passions. It threatens with the eter-nal flames of hell every drunkard, imoure, covetous or unjust person ; every one who hates his neighbor; or who treats his religious duties with con tempt. Is it a matter of surprise that under such conditions, the heart en slaved by sensuality and passion, rebels and cries out like the Jews of old:

"This saying is hard and who can hear it!" (John, 6, 61)
We read in Holy Scripture that while Moses was on Mount Sinal, the Jewish people fell into idolatry. They made a golden calf, placed it on an altar, danced and sang before it, adering it as their God. This was the kind of god that suited them; one, who could neither know nor care what they did, and who neither would nor could interfere in their pleasures. If our Lord, in a similar manner, per mitted every thing which a sensual heart desires, if He condoned all carnal excesses, granted all voluptuous pleasures and covetous desires, in a word, if He permitted all sins and vices, then none of these infidels would be scandalized in Christ, and all would joyfully believe in Him as their Redeemer. Christ, however, is the infallible teacher of truth; He does not incul-Christ, cate the desires of sensualities, but the unchangeable law of God; hence we need not be surprised to hear the grea herd of sansualists cry out: "Away with Him, crucify Him."

Taus you see, my dear Christians, how pride and vice work hand in hand, to incite the poor sinner to be scandalized in Christ and rob him of his faith. Can there be a greater misfortune than to be scandal zed in Him, in whom alone there is salvation and in whose name alone man can be saved? To refuse fidelity and love to Christ, however, signifies to lose eternal life, and to incur eternal damnation. If we love our soul then, down with the idol of pride, destroy it forever by an humble and submissive acceptance of Christ's holy doctrine and law. Let Christian humility replace pride, and as humility is the foundation of the other virtues, it will also be the protection of our faith. Having overcome our pride, let us work diligently in eradicting the other vices from our hearts. With humility, let us unite a living faith, that is, a life according humble and submissive acceptance of

to its precepts. Let us avoid sin and be conscientious in the preformance of the duties of our state of life. By following this salutary advice, we will never be scandalized in Christ and in His holy religion, on the contrary, we will find in it the best consolation in life, the sweetest hope in death and the greatest reward in eternity. Amen.

ONE GOOD TURN DESERVES AN-

Max O'Rell tells this story about

himself : I had just returned to the hotel after having given a lecture on the Scotch at the town hall. I was half undressed when there came a knock at my bed room door. It was a waiter bearing a card. The Presbyterian minister of the town wished to see me at once on a very urgent matter. I bade the waiter show the reverend gentleman up. A man of about fifty, in the usual black ecclesiastical coat and white cravat, and holding a soft felt hat, appeared in the doorway, wearing a sad face. I recognized him as one of my audience that evening. could men almost deifying themselves,

"Excuse my costumo," I began, but you wished to speak to me on urgent business, and I thought best not to make you wait. 'There is nothing the matter with

your dress," he broke in. "This is not an affair of the body, but of the onl. I have come to pray for you." I was taken a little by surprise and felt a trifle disconcerted, but I quickly regained my composure. "Why, cerregained my composure. "with the greatest

tainly," I said, "with the great pleasure if it can make you happy." He knelt, put his elbows on the bed, buried his head in his hands and began: "Lord, this man whom Thou seest near me is not a sinful man : he is suffering from the evil of the century; he has not been touched by Thy grace; he is a stranger, come from a country where religion is turned to ridicule. Grant that his travel through our godly lands may bring him into the narrow way that leads to everlasting life.

The prayer, most of which I spare you, lasted at least ten minutes. When he had finished, my visitor rose and held out his hand. I shock it. "And new," said I, "allow me to

pray for you. He signified consent by a movement of the hand. I did not go on my knees but with all the fervor that is in me I cried: "Lord, this man whom Thou seest beside me is not a sinful man. Have mercy upon him, for he is a Pharisee, who doubts not for one moment, and that without knowing me, that he is better than I. Thou who hast sent in vain Thy Son on earth to cast out the Pharisee, let Thy grace descend upon this one; teach him that the foremost Christian virtue is charity, and that the greatest charity is that which teaches us that we are no better than our brethren. This man is blinded by pride ; convince him, open his eyes, pity him and forgive him, as I forgive

I looked at my good Presbyterian. He was rooted to the floor, amszement written on his face. I once more took

his hand and shook it.

"And now," said I, "we are quits.
Good night." He went away somewhat abashed, pocketing the mild reproof.

PALE AND BLOODLESS.

Thousands of Anamic Girls Hurrying to the Grave.

ATYOUNG LADY AT COBOURG, ONT., WHOSE CASE WAS PRONOUNCED HOPELESS, TELLS HOW THE RE-GAINED HEALTH AND STRENGTH-A LESSON TO MOTHERS.

Anæmia is the term used by doctors

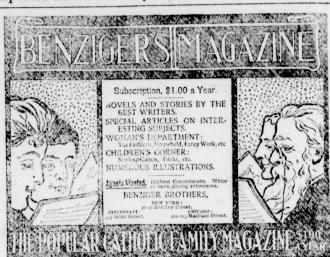
to indicate poverty of the blood. The prevalence of this trouble is most alarming, especially among young girls, and a large percentage of the altogether too numerous cases of consumption which annually ravage the country have their origin in trouble. The first indication of ar æmia is a pale, sallow or waxy complex ion. This is followed by loss of appe-tite, frequent headaches, indisposition to exertion, swelling of limbs, heart palpitation and frequently fainting fits. These symptoms may not all be present, but the more there are the greater the urgency for prompt and effective treatment, which should be persisted in until all traces of the trouble have marked. trouble have vanished. Among the thousands who have been brought near to the brink of the grave from this trouble, and ultimately restored to health through the use of Dr. Williams'

estimable young lady whose home is at Cobourg. Miss Boyd gives her exper Cobourg. ience as follows : " It is nearly ten years since my ill ness first commenced, and although ! was doctoring more or less I received little or no benefit, as the doctors did not seem so understand my trouble. Two years ago my heal h became so bad that another doctor was called in, and he stated that my case was a mos severe type of aramis, and that while he could help me the trouble had progressed to such a stage that he could hold out little hones of a cure. At this time I was as pale as chalk my evelids were swollen and would hang down over my eyes like sacks of water. My

TOBACCO, LIQUOR AND DRUGS.

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.



feet and limbs would swell, and were always cold. I was subject to violent headaches, severe palpitation of the heart, and if I stooped over I would be so dizzy that I couly scarcely regain an upright position. My appetite failed me almost entirely, and I grew so weak that I was a mere wreck. While in this condition I read in a newspaper of the cure of a young girl whose case was much like mine, through the use of Dr. Williams' Pink Pills, and I de-termined to try them. Those who knew me did not think any medicine could do me any good or that I would ever get better, but I determined at all events to give the pills a fair trial. I have used them for nearly a year with the result that I feel like a new person. The swelling in my eyellds and limbs has disappeared; my appo-tite is good and my face is regaining the color which left it years ago. I can sew and do work about the house, and this great change in my condition is due solely to the use of Dr. Wil liams' Pink Pills. It is not too little to say that they have saved my life and I strongly urge girls who are similarly s filteted to give them a thorough trial.

It is often difficult to decide what to get your friends for holiday gifts. Here is a

your riends for holiday girls. Here is a suggestion:

"Good morning, Jennie, I have brought you a nice present," said Gertrude, as she handed her friend a neatly wrapped package. The pale, weary looking girl, who was slowly recovering from severe illness, opened the bandle and held up a large bottle of clear, rich medicine.

the bundle and held up a large bottle of clear, rich medicine.

"Hood's Sarsaparilla!" she exclaimed.
"I have been reading about it to-day and wished I had bottle."

On New Year's Day Jennie was able to be out on the street, and to her friends who remarked how well she was looking she simply said, "Hood's Sarsaparilla," and every one of them knew it was this great medicine that had given back her health.

Disease

is caused by weakness of the stomach or bowels is likely to yield to Scott's Emulsion of Cod Liver Oil.

We don't say sure; and you may not be sure that your, or your little one's trouble is due to weak stomach or bowels.

Doctors can't always trace a disease to its cause; and you

Scott's Emulsion of Cod Liver Oil is the easiest food for a tired digestion. But that Pink Pills, is Miss Bella Boyd, an isn't all; it encourages stomach and bowels to tackle their work; it gives and gets them strength from the other food they are able to take. Give it

Food is the best of medicine: food that sets the body going again.

This is health: give it time. Thegenuine



has this pict-ure on it, take no other.

If you have not tried it, send for free sample, its agreeable taste will surprise you.

Toronto. 50c. and \$1.00; all druggists.

When Ale is thoroughly matured is not only palauable, but wholesome, Carling's Ale is always fully agest before it is put on the market. Both n wood and in bottle it is mellowed by the touch of time before it reaches the public.

People who wish to use the best Ale should see to it that they receive Darling's. Its easy enough to get it, as nearly very dealer in Canada sells Carling's Ales and Porter.

CARLING

LONDON

the PROFIT-EARNING power of a company is ALL-IMPORTANT. In this respect

The Mutual Life

POLICY

Company Of Canada Formerly The Ontario Mutual Life

Assurance

Leads all Canadian Life Com panies. Its ratio of profits earned per \$1,000 of insurance in 1899

heads the list. Windows Ont Church & Cathedrapy, 1866. COMPY, 1 High-Class HOBBS N

MONEY TO LOAN.

Money to loan on first-class mortgage ecurity of central city property and farming lands, at from 5% to 54%.

JOHN A. McGILLIVRAY.

O'KEEFE'S **Liquid Extract of Malt** Is the best made.



During the last fe months a great many so-called Liquid Extracts of Malt have been placed on the market and sold at prices for which it would be impossible to make a gen-uine L'quid Extract of Malt. If you want the Matu.
best ask for
and insist upon ge.
"O'Keef's"

Price 25c, per bottle;
30c, per doz-n allowed
for empty bottles when
returned.

"OOD, Wholesale Druggly
TOEONY

REID'S HARDWARE

For Grand Rapids Carpet Sweepert, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

118 Dundas St. (North) London. Ont. PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST. HONOR Graduate Toronto University. Graduate Philadelphia Dental College. 189 Dundas #6, Phone 1881.

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DE. WOODRUFF, No. 185 Queen's Avenue, Defective vision, impaired hearing, passi-catarrh and troublesome throats. Eyes tost-ad. Glasses adjusted. Hours: 12 to

L 418 Talbot St., London. Frivate fands to

OUR BOYS AND GIRLS.

Truths for Girls. Never mind the dimples if there's sunshine in your smile.
At least one little act of kindness a

day and an easy pillow at night.

Nearness of dress first and style may come as an afterthought. One frown a day when she is in her

teens will wrinkle a girl's forehead like a crone's by the time she is twenty.

Try making yourself as agreeable

to your brother as if he were some other girl's brother. It will pay to win his boyish confidence.

How many thoughts a day for

mother's comfort do you give ?- New York Herald.

Courtesies at Home

It is not merely from a desire to please in society that good manners should be studied, but from the wish to consider the feelings of other people Kindliness and unselfishness among the virtues to be cultivated in all social intercourse; and nowhere are these qualities better acquired than life. In the home circle, however, too much is often taken for granted, and the graces of courtesy are sometimes entirely dispensed with. Yet these small adoruments are useful in molding manners and character. Tact and thoughtfulness are some of the home arts. Cheerfulness and a readiness to make a home bright are other duties. Courtesy to one's par ents is of importance; taking time to cheer the tired mother or perplexed father, remembering to take a helpfu interest in brothers and sisters and no to be too absorbed in one's pursuits ar valuable points to keep in mind. It i worth while to be punctual at meals careful of one's personal appearance and to cultivate sensible, pleasantalk at table. In a word, a well bre and considerate person does not reserve careful manners, neat clothes cheerful conversation only for the ou

The Competent Boy.

Abram S. Hewitt, a business ma whose name is familiar to the country says he believes that competent bo have just as good a chance to g shead now as they ever had, but l particularly emphasizes the wo competent.

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key to the whole situation. trouble to day with boys is that th eagerness to get ahead and climb ladder toward success rapidly rea keeps them from reaching the goal

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What a Book Said.

Once on a time a library book overhead talking to a little boy had just borrowed it. The seemed worth recording, and here

Please don't handle me with hands. I should feel ashamed seen when the next little boy born

"Or leave me cut in the Books can catch cold as well as "Or make marks on me with pen and pencil. It would spo

Or lean on me with your when you are reading me. It 'Or open me and lay me face on the table. You wouldn't like

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Whenever you are through ing me, if you are afraid of losin place, don't turn down the corn my leaves, but have a neat little mark to put in where you st and then close me and lay me de my side, so that I can have a go

"Remember, I want to visit a many other little boys after through with me. Besides, I me you again some day; and you be sorry to see me looking old a and soiled. Help me to keep fr clean, and I will help you happy.

The Emperor's Answer A young Russian, the son o wealthy father, was a reckless thrift. By the time he read majority he had "run through of money equal to a comforts

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Whenever you are through read ing me, if you are afraid of losing your place, don't turn down the corners of my leaves, but have a neat little bookmark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good com-

"Remember, I want to visit a great many other little boys after you through with me. Besides, I may meet you again some day; and you would be sorry to see me looking old and torn and solled. Help me to keep fresh and clean, and I will help you to be

happy. The Emperor's Answer.

wealthy father, was a reckless spend-thrift. By the time he reached his majority he had "run through" a sum of money equal to a comfortable for-

roundings to be the cause of his dissipation, purchased him a commission in the army, and sent him away from his old associates.

But habit proved stronger than duty and after a fast career of a few months, the young officer found himself in serious trouble. The laws of Russia are very rigid regarding the payment of debts, and he was owing more money than he could raise. Failure to pay would mean arrest and imprisonment. The next day a large gambling debtone of the kind miscalled ' mor"-must be met, or he would fall

into lasting disgrace.

That night he sat alone in his room in the barracks. For the first time he slowly reviewed his wild career, and a great disgust took possession of him. He picked up a sheet of paper and began to count up the long list of his debts. When he had put the last one down, he was staggered at the cost of

his prodigal conduct.

He knew that he could expect no more help from his father. His heart sank with shame, and he broke down and wept bitterly. Blinded by his misery, he wrote under the long col-umn. "Who will pay?" Then, ex-hausted with suffering, he laid his head

upon the table and fell asleep.

That night the Emperor, well disguised, was making one of his many rounds among his soldiers. He saw the midnight light burning against the regulation, and softly opened the door. Seeing the apper, he took it up and scanned its contents. He had not been ignorant of the officer's habits, or of the financial embarrassments they must cause him. But he also noted the signs of tearful repentance and pitied the sinner's youth. He took the pen and wrote underneath

the agonizing question, "Nichclas." the morning the officer awoke, and to his amazement saw the signa ture. What did it mean? How came the Emperor's handwriting there? hours an orderly brought the young man a purse of gold. The debts were paid, and the man was saved for honor and usefulness.—Youth's Companion.

CHATS WITH YOUNG MEN.

One of the notable addresses at the silver jubilee convention of the Young Men's National Union held at Newark N. J., recently, was that of Mr. Wil-liam Hopkins, "Bud Brier" of the Boston Globe and editor of the "People in Print" department in Donohoe's Magazine. It was an appeal to young men to identify themselves with some unselfish work; some endeavor to aid, uplift and ennoble their less fortunate brethren. Mr. Hopkins treated the subject from the point of view of

Charity as a Field for Young Men. And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.—(I. Corinthians, xiii., 13.)

Faith is a gracious gift mysteriously bestowed. It has come to me and to other unworthy men most freely, while God has allowed grand souls like Paul of Tarsus and Dr. Newman to be long perplexed by its extraordinary enig "What shall I do to be saved? is easily answered, for us-Possessing the faith, pursue it with good works,

Though I have all Faith, so that I could remove mountains, and have not Charity, I am nothing.—(I Corinthians, xiii., 2.)

And of Hope it may be said that she is the handmaid of Faith, for an ener getic, zealous Faith is forever fruitful movement so great as the Associated of a wide-horizoned Hope. My hope is Charities must be done with the utmost eternal if my faith is strong.
"But the greatest of these is Char-

Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal.—(I Corinthians, xiin., 1.)

It is easy to embiazon the conquest of a nation, to depict the fall of an empire, or to paint the picture of a mighty revolution in colors to move the world; yet, the gentle influences of Charity are more powerful than any of these forces, still, so unostentatious is the victory that the pen is mute to proclaim it and the voice dumb to praise it. Charity needs no clarion to announce her achievements. She works on, stiently, smoothly, sweetly.

Her down-bed, a pallet; her trinkets, a

bead; Her luster, a taper that serves her to read; Her sculpture, the crucifix nailed by her

bed;
Her paintings, one print of The Thorncrowned Head;
Her cushion, the pavement, that wearies the
knees;
Her music, the Psalm, or the sigh of disease. -The Sisters of Charity, by Gerald Griffin

Charity has been, during all Christendom, the child of the Church. Early as 326, when a plague and pestilence desolated Alexaudria and Carthage, and the Pagans fled terror striken from the contagion, Christian men and women won the admiration of the world by their charity for the suffering and their consideration for the abandoned dead.

Later on in history middle Europe was devastated by famine and disease, and imm diately monasteries became the rendezvous of the oppressed, and monks the saviour of the people. It was the custom of the Church during the early ages for an ecclesiastical tribunal to provide support for the sorrowing widows and orphans, and excommunication was the penalty for refusing to listen to the petition of a mendicant. The Church was then, and is now, constantly manifesting herself the friend of the downtrodden

and the patron of the oppressed.
Such a policy puzzied an aristocratic, successful pagan world. The doc-trine of avarice and the dogma of sel-

tune. His farther, believing his sur- tion, and in notable instances immediate respect. False phophets very na-turally foretold its future, but "the upon which it was built could not be prevailed against, and Chris tian Charity, baptized in blood and confirmed in martyrdom, survived to e the consecration of the whole world at the altar of its saintly sacrifice

But to be practical; to descend from the fine phrases of heroism to the kindly deeds of charity; to be of use rather than of ornament, is the problem for our young men's societies to solve. The scope of philanthropic work is so wide and so varied, that real practicability becomes, sometimes, difficult of attain ment. We have so many different kind of "charities." Church guilds and sewing circles, and slumming so cieties, until the average young man grows often tired, I fear, of aiding organizations which serve only to typify the sarcasm of our own beloved Boyle O'Reilly, who stigmatized them as

The organized charity, scrimped and iced, In the name of a cautious, statistical Christ. Organized charity is good, but its organization must be along common sense lines. Human nature is much the same in every sphere. The pauper as well as the prince has his justifiable pride, and in offering our alms we must weigh the divine individuality of the worthy recipient. Our Lord Him self was the great almsgiver, yet He bestowed His blessings with a most discriminating taste.

distribution of beneficance to be a wellintended bestowal of charity, perhaps; yet, alas, oftentimes only an ineffectual effort, bordering upon egregions er-

ror.
The St. Vincent de Paul societies do these things very nicely. I know of no better system of charity than theirs and in the preparations of this paper I have studied the systems of many cities -most of all in Boston, the home of ideas, and the warm-hearted center of a so called cold exterior. I have watched the progress along philan thropic paths pursued by every sect and by every public department.

I speak of Boston particularly, fealing, as I do, that the expenditure of so many thousands of dollars by the city itself, and thousands more through wills and bequests, and by the various societies, and in a community that has made Carney hospital a shining example to the world, Boston perhaps has a suggestion to offer upon this sub-Also, representing, as I do, upon this occassion, the archdiocese of Boston, I cannot but prociaim achievements so splendidly attained, and point out the difficulties so cour

ageously surmounted.

The Associated Charities of Boston combines the works of every faith and embodies the efforts of all charitable workers and agencies, and devotes itself mainly to personal service to the poor.

oor.
In Faith and Hepe the world will disagree
But all mankind's concern is charity.
—Pope.

The Associated Charities inquires into every case, and provides immediate relief. A paid agent in each district is responsible for quick action, and he reports to the central office. The result has been most satisfactory, and a very effectual plan of charitable work is carried on. There are some differences, however, between the conduct of our Associated Charities and the work done by the St. Vincent de Paul. Necessarily, the purposes of a movement so great as the Associated system, cases defined, and names rebtain with the Vincent de Paul beneficiaries. They remain unknown until the great judgment day, when the kindly deeds and sympathetic utterances of these noble men are made known to the listening ages. A worker in this society must not divulge the name of any recipent -a coal bin fi.led in winter, a family saved from famine, the nakedness of little children clothed, all transpire in silence before an unsuspecting, unthinking world.

An old man, broken with the storms of state, Is come to lay his weary bones among ye: Give him a little earth for charity!

—Henry VIII., act iv., scene 2.

But impostors appear in all kinds of phllanthropic work; and it is then hat the systematic organization of the Associated Charities is of great service. However, all charitable bodies feel that it is better to feed and clothe the ninety nine needy and the one impostor, too, lest some worthy applicant in the one hundred might go uncared for. Charity suffereth long and is kind.—(I

I have listened to the exclamation of the poet Hood,

Alas, for the rarity Of Christian charity!

Yet I can scarcely allow that the present generation, at least, is devoid of Christian charity. Every Christian soul must, I believe, in some way, be animated by the divine spark of a loving charity. The average young man to my mind,

—hath a tear for pity, and a hand Open as day for melting charity. -Henry IV. act iv., scene 4.

But how to put this kindly spirit into active utility is the immediate in-

Before going to the extreme, commendable enough in itself, of establishing, as we have done in Boston, a hospital for homeless birds or a refuge for forlorn cats, I would seek out God's poor and lend them a helping hand. The example of Arnold Toynbee

stands out for our emulation. A young Oxford student, who believed that the condition of the poor in London could be ameliorated by entering into their own pursuits and establishing a home-

established the now famous Toynbee The excellent idea has translated to this side of the Atlantic, and we have in Boston the very suc cessful Andover house. The glory o this work consists in its enlistment of the younger element, college men, ar tisans and tradesmen. The plan is upon a high order of intelligence, and among its active participants are to be found an Andover lecturer, an Episcopal clergyman, a Boston editor and I conman of independent income. sider the building of God's spiritual temple within the soul to be sometimes of more importance than the erection

of a material structure. Therefore whatever ennobles the beneficiary, lifts him up to a higher plane of endeavor, after his personal needs have been attended to, is undoubtedly

the best form of charity.

I have heard it said that it is hard to interest our young men in charitable work. I pray you, my friends, let not this remark apply to the members of the Young Men's National Union. They are to be the true exemplars of Christian charity. Young and virile, and filled with God's grace, with the benediction of your noble organization upon you, you must be the light artil lery of the Church, hurrying over the ambuscades of vice and misfortune and bringing back the unfortunate prisoners into the sunlight and holiness of their own homes.

I would add my iota of suggestion to I speak of discrimination because I the eager souls in our organization believe a promiscuous, unintelligent who are seeking conscientiously for some sort of usefulness philanthropic work, and I have compiled for them my thoughts into the following few maxims:

First of all, be a modern student of sociology. Allow no proselytizing-for God's

faith comes in a better way.

Encourage thrift and self dependence among the poor, knowing that a man is best helped who is taught to

help himself. Do not allow your individual charities to lie dormant simply because you are affiliated to some organized charity. And remember that neighborly ho pitality can do more than any public

effort to bring good cheer to a dejected household. "Patronage" in its ostentatious obnoxious sense is always unendur-able. Never "patronize" the poor.

A personal, kindly word is more farreaching and congenial than the atmosphere of the most systematic 'institution.'

Prevent as far as possible the pau perization of children.

If you live in a parish where there is no regularly organized charity consuit your pastor and aid him in seeking out the needy poor. You will find the head of the parish and his assist ants always well-informed and willing co-workers in any feasible endeavor.

Much effectual good can be done through the medium of Sunday schools and sodalities, and, among men, I have seen the Holy Name society a resourceful avenue for philanthropic achievement.

The evil of intemperance is the most fearful obstacle for charity workers to battle against. Moral sussion is perhaps the most powerful inflaence upon the unfortunate debauchee; and, as I wrote this paper only last week the Massachusetts total abstinence society at its monthy meeting advocated semi annual temperance parades to impress the youth of our city with the beauty of right living and the wisdom of ab-

But let us be temperate in all things, temperate not only in our food and drink, but tolerant also in our opinion also in our oninion of others and considerate of our neigh-

bor's point of view.

And the gracious outpourings of charity may yet combine the Christian world into one grand endeavor, and bring about the cherished dreams of our most Holy Father, Leo XIII-the unity of nations.

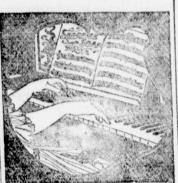
The great lung healer is found in that ex-cellent medicine sold as Bickle's Anti Con-amptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, broachitis, etc. It has cured many when supposed to be far advanced in consumption.

vanced in consumption.

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What is said of the Catholic Home Annual

Indispensible in the Catholic home,"-"Both in the quality and the variety of its reading and its illustrations it is the best of its kind "—New Ireland Review.

CONTENTS. MAURICE FRANCIS EGAN: "In Spite of All, A story of lite in Louisiana, told in a delight

MARY CATHARINE CROWLEY: "The Plunket ville Fox Hunt." A lively tale of well sus tained interest.
VERY REV. FERREOL GIRARDEY, C.SS.R.
"Thoughts on the Seventh, Tenth and Eight Commandments."
MAGDALEN ROCK: "On the Fairies' Rath." An ingeniously wrought-out tale, breathing an atmosphere of peat fire and mountain breezes.

breezes.

CLARA MULHOLLAND: "Marie's Repentance,
A delightful story of peasant life and love in
her native land.

VERY REV. MARIANUS FIEGE, O.M.C,:
"Devotion to God the Holy Ghost."

"Devotion to God the Holy Ghost."

VICOMTE MAREUL-VILLEBOIS (The hero of the Transvan!: "Court Martial." A stirring, pathetic tale of military justice.

MARION AMES TAGGART: "The Centennial Jubilee Pikrimage to the Roman Basilicas." "Al Kenza." a Turkish legend of the days when the Crescent floated above the Cross. "The King's Will." a well-told illustrated story of royal charity and mercy. "Hope," a story of self-sacrifice.

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Tenders for Supplies, 1901.

The undersigned will receive tenders up to oon on TUESDAY, 4TH DECEMBER PROX., The undersigned will receive tenders up 10 non on TUSBDAY, ATH DECEMBER PROX., for supplies of butchers' meat, creamery butter, four, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1901, viz.—At the Asylmas for the losane in Toronto. London, Kingston, Hamilton, Mimico, Brockville and Orlilia; the Central Prison and Mercer Reformatory. Toronto; the Reformatory for Boys, Penetanguishene; the Institutions of Deaf and Dumb, Belleville, and the Blind at Brantford. Exception—Tenders are not required for the supply of meat to the asylmas in Toronto, Londor, Kingston, Hamilton and Mimico, nor for the Central Prison and Mercer Reformatory. Toronto. A marked cheque for 19 per cent, of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bone, fldess. Two sufficient sureties will be required for the due fulfilment of each contract is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forefieled. Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions. The lowest or anytomer not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it. J. R. STRATTON Provincial Secretary.

Parliament Buildings, Toronto, Nov. 3, 1909, 155-3.

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ARCHDIOCESE OF OTTAWA.

Two additional stained glass windows have been placed on the gospel side of St. Patrick's church: St. Aloysius and St. Hubert, the latter being the contribution of the local Catholic Order of Foresters. Only one vacant window now remains on the side.

At the request of His Grace the Archbishop the sanction of the insister of Education has been obtained for the establishment of a Separate school in the municipality of Ottswa essat. Hitherto the children had to attend the Public school. In the request of His Grace the Archbishop the sanction of Mr. I. Bursar of the Scholasticate of the Oblates of Mary Immacalate, and Messrs. John Hughes, Alph. Gervais, Wm. Bradley and J. B. St. Laurent.

A progressive euchre party in aid of St. Patrick's Home is fixed for the lith February. The Ottawa Board of Trace recently passed a resolution favoring "no exemptions," or nother words, the taxing of the Temple of God; but when the question of a "personality tax" came up it was shelved as being rather a broad subject.

Referring to this matter the St. Patrick's Church Calendar for December under the heading "t is to Laugh" has the following to say: "The Ottawa Board of Trade is a great unconscious Comic Musterly. At one meeting it advocates more lumber piles within the city limits; at the next it whines because fire insurance rates go up with the lumber piles. And the fun of it all is that the Board of Trade doesn't see the joke. "Un Tuesday, 20th November, it fairly surpassed itself, "the Evenbert, it fairly surpassed itself, the Evenbert of the Evenbert of the Board to pass into a thing of the and unique."

member who said 'It would be just the Board to pass into a thing of the past. Amen!

Ageneral Communion of the members of the St. Vincent de Paul Society—preceded by a triduum of prayer—will take place in St. Patrick's on Sunday. In making the announcement Rev. Father Whelan suggested better attendances at the different conferences. The semi-monthly meeting of St. Patrick's Temperance Society—open of St. Patrick's Temperance Society—open of St. Patrick's Sunday evening, Hon. Dissing programme, which was participated in by members of the Junior Branch, was conductively with. On Sunday High Rev. Father Patricius, Cupuchin, and Rev. Father Patricius, Cupuchin, and Rev. Father Whelan preached from the words. The Lord is nigh."

At the Gloucester street convent chapel, on Sunday afternoon. Rev. Father Murphy, O Mondows, papers and magazines, as affection of the Catholic Youth's Society took place in St. Patrick's Branch of the Catholic Youth's Society took place in St. Patrick's Asylum on Sunday afternoon.

ARCHDIOCESE OF KINGSTON.

Rev. Father M. J. Spratt, of Elgin, has purchased a bell weighing 1,565 bounds, for his church there. His Grace Archibishop Gauthier blesset, the bell on Sunday, 25th ult.

Let be university of Ottawa, preached in St. Mary's Cathedral, on Sunday, 17th ult. His elequent and scholarly sermons are always appropriated.

The bazaar of the Lat year lay the Children of Mary was a great success, and realized \$850 after expenses.

Mr. Michael O'Brien Separate School Inspector, has been inspecting the Separate schools in the city. He found our schools prosperous and in a very creditate condition, and the teachers faithfully and condition, and the teachers faithfully and condition to mention the very satisfactory condition of the departments of the Cathedrai achool conducted by the Sisters of Charity. Mr. O'Brien is the right main the right place, and has given proof of his ability and figures for the office he so worthing fills.

ability and siness for the office he so worthily fills.

Most successful Kermesse was held last month in Kemptville by the ladies of the congregation under the direction of their worthy pastor. Rev. Father O'Connor, for the benefit of the debt now standing against their beautiful church as well as the standing against their beautiful church. The realized toward the reduction of the debt. The parish of Kemptville is in a flourishing condition owing to the zeal, energy and faithful labors of Father O'Connor, the worthy and much esteemed pastor. The following from the Montreal True Witness on a late circular letter of His Grace Archishop Brachesi of Montreal will no doubt, be read by many with interest in this province where we have known many young men with good religious vocations who have been debarred from the priesthood simply through the want of means:

makes an appeal on behalf of poor students. It is a noted fact that a great many fine religious vocations have been lost on account of the young men being obliged on the later of the young men being obliged on the later of the young men being obliged. The cost of a three verying of every attention on the part of Catholics. We of the Irish Catholic element cannot but recall the stories told of the "young men being obliged on the later" in the Old Land, and of the "young men being obliged on the later in order long." The fund is one deserving of every attention on the part of Catholics. We of the Irish Catholic element cannot but recall the stories told of the "yourgen had been lost on addentify being the poor with the capture of the stories told of the "yourgen had been serving of every attention on the part of Catholics." In the Old Land, and of the wind to make, and the days have the poor with the capture of the stories told of the "yourgen had been serving of every attention on the part of Catholics." In the Old Land, and of the "yourgen had been serving of every attention on the part of Catholics." In the Old Land, and of the "yourgen had been serving of every attention on the part of Catholics." In the Old Land, and of the "yourgen had been serving of every attention on the part of Catholics." In the Old Land, and of the "yourgen had been serving of every attention on the part of Catholics." In the old Land, and of the "yourgen had been serving of every attention on the part of Catholics." In the old Land, and of the "yourgen had been serving of the discose, a collection be made, by priests if it is possible, for the benefit of poor seminarians."

The news of the sad and sudden death of the Very Rev. John E. Barry, Vicar General of Very Rev. John E. Barry, Vic

"Though here on earth we shall not meet, Again to hold communion sweet: On may we meet on that blessed shore, Where farewell words are heard no more." Requiescat in Pace!

On Sunday morning, 25th ult, Rev. Father McCarthy paid a graceful and well deserved tribute to the memory of the late Mr. McGurn, for many years a faithful and devoted member of the choir and congregation of St. Charles Parronne.

Correction.—In the report last week of the musical part of the programme at the dedication of the new church at Dublin, Miss Maggie McQuade, of Scaforth should have been mentioned as leader. Mention also should have been mentioned as leader. Mention also should have heen made regarding the main altar. This is a piece of exquisite workmanship and is compased of wainut, finished in gold. In beauty of design and artistic finish it reflects great credit on its builder, Mr. Geo. Resemblar, St. Clements.

DIOCESE OF LONDON.

NEW CONVENT AT WALKERVILLE.

vent.

Part of the ceremony, which was a most impressive one, took place in the church and part when the corner stone was placed in and building. The church was reserved for the control of the control

of their liberty.

After his address Bishop McKvay dedicated the stone to the use for which it was intended and later on added his benediction.

An opportunity was then given to those present to place their contributions on the stone. The singing of the children was a delightful

brated a feast very dear to them. It was the feast of their Pastor, Venerable Bishop Grandin.

It opened on Saturday, Nov. 3rd, in the Bishop's Palace where the ciergy and seminarians gathered together to wish a happy feast to their beloved Bishop.

His Lordship, Bishop Legal, O. M. I., said a few words in the name of the clergy.

Bishop Grandin answered in encouraging words. He spoke of the beginning of the Mission of St. Albert. These are a few of the beautiful words he said: "When I came here, there were only two poor seanty house searther river and a few mear the like. The church built by Rev. Father Lacombe was no arrier than the present laundry. There were only two poor seanty house searther river and a few mear the like. The church built by Rev. Father Lacombe was no arrier than the present laundry. There were only two poor seanty house searther river and a few mear the like. The church built by Rev. Father Lacombe was no arrier than the present laundry. There were only two poor seanty house searther river and a few mear the like. The church built by Rev. Father Lacombe was no arrier than the Grey Nuns which was just a little larger." That was the situation of St. Albert in those days. Thinks have screatly changed since then, if you had have screatly changed since then, if you had have screatly changed since then, if you had have seally a large brick cathedral will be built. The village counts about fifty houses in addition to three stores, two holes, post office, shops, etc.

The entire population of the parish is over one thousand could be beek to the feast. On Sunday there was an entertainment at the convent. The little children gave great satisfaction was an entertainment at the convent. The little children gave great satisfaction was an entertainment at the convent. The little children gave great satisfaction was an entertainment at the convent. The little children gave great satisfaction was an entertainment at the convent. The little children gave great satisfactions was an entertainment at the co

The souvenir of this great feast shall forever

DIOCESE OF HAMILTON.

BENEFIT CONCERT AT DUNDAS.

The people of the town of Dundas united in iving a grand benefit concert in aid of the louse of Providence, in the town hail on thursday, Nov. 29th. The hall was crowded to the door and as a consequence a goodly um was realized. Here is the programme:

Duet—Selected.

Mrs. MacKelcan and Chas. Spalding
Tenor Solo—"Queen of the Earth" ... Pinsuti
John Bertram
Reading—"Sanda McGlashan's Courtship"...
Mrs. Dunn
Violin Solo—"Hungarian Dance"...
Miss Spring
Song—"He was a Prince"...
Mrs. MacKelcan
Reading—"The Balla" ... Edgar Allen Poe
Mrs. Dunn
Part II.

PART II.

Baritone Solo--"Yeoman's Wedding Song"

OBITUARY.

OBITUARY.

On Wednesday last there died in this city Mrs. Elien McNeil, relict of the late Finley McNeil, aged fifty-six years. In the same month—November—In the late 1895, her busband, Mr. Finley McNeil died in this city, also in his lifty-six hyear and enterprising residents of London. The utmost regret was on all sides expressed on the occasion of his death, and the same might be said of the departure of his can be same might be said of the departure of his can be same might be said of the departure of his can be same might be said of the departure of his can be same might be said of the departure of his can be same might be said of the departure of his can be same might be said of the departure of his can be same might be said of the departure of his can be same might be said of the departure of his can be said of his can be said of the departure of his can be said of h MRS. ELLEN MCNEIL, LONDON.

soul, by the Rector of the extueura.

Mr. Mathew Minogue, London.

We regret very much to announce the death of an old and respected employee of the G. T. R. in this city, in the person of Mr. Mathew Minogue. About the person of Mr. Mathew Minogue. About our ago Mr. Minogue left London to visit the Old Country, since which time he made his home in Dublin, Ireland, and where his death took place on Wednesday, November litth. Mr. Minogue was a resident of Our Forest City for about twenty five years, during which time he enjoyed—and justly so—the confidence and esteem of every one with whom he came in contact. He was a pensioner and retired from the service of the G. T. R. a short time before his trip to the old land. His old friends in this country—and they are many—will learn with much person of his city.

Mrs. Minogue, and one son and two daughters, survive—Thomas of Hamilton, Mrs. Burns and Mrs. Rourke of this city.

May his soul rest in peace:

RETA AND PATRICK CHARLEBOIS, OTTAWA, Death spread his upmeretful wings over the bousehold of Mr. and Mrs. Charlebois, Kent

May his soul rest in peace!

RETA AND PATRICK CHARLEBOIS, OTTAWA,
Death spread his unmerciful wings over the
household of Mr. and Mrs. Charlebois, Kent
street, Ottawa, depriving them of their two oldest children, Reta and Patrick. They contracted
whooping couch a month previous to their
deaths, which would have been overcome had
not bronchitis set in. Patrick, a bright and
gaining child of one year and eight months,
died within a few hours. On November,
7th, while yet the wound in their parents
hearts was fresh, Reta, aged three years, was
called to join her little brother in their celestial
abode. She was a beautiful loving and exceed
ingly bright child of her years, who endeared
herself to all who knew her, by her gentle and
loving disposition. Every possible effort wan
made to save the lives of the cherished
darlings, by their fond parents. Skilled physic
vale of tears "so within a week add
white blessoms were too frail and pure for his
"vale of tears "so within a week cach
other they joined in singing the praces of God.
The funeral cortege proceeded to March
where the usual ceremones were performed by Rev. Father Fay—those to March
where interment was made by Rev. Father
Brownrig, P. P., of that place
The bereaved
parents, who have the sincere sympathy of a
host of friends and acquait ances, hore their
loss with true Christian braveness, returning to God with Catholic generosity the two
precious souls which Re so recently had given
them.

Provincial Chief Ranger C. S. O. Boudre ault, was in London on Wednesday and Thursday. He attended a meeting of St. Peter's Court, C. O. F. There was a large attendance, among whom was Rev. Father Aylward. The Reverend Father delivered an interesting ad dress in which he took occasion to mention the lively interest he had manifested, in the growth of St. Peter's Court. Provincial Chief Ranger Boudreault followed in an elaborate address upon the good work accomplished by the Catholic Order of Foresters throughout America, and particularly Ontario. The Chief Ranger created a good impression, and doubtless his first visit to London Courts will be productive of good results. After the Court meeting a reunion was seld at the Grigg House.

The Provincial Chief Ranger paid a visit to the Bishov's palace before his departure for Ottawa. Mr. Boudreault says the order is progressing and the prospects in Ontario are of the brightest kind. He expects to organize several new courts in the next few weeks with the assistance of Organizer O'Meara, who has entered upon his duties and will doubless meet with a cordial reception all around.

plan. "It would promote," he said, "godless-ness and intemperance, and Sunday is the Lord's day to be spent in rest and devotion."— Dundalk Herald, Nov. 22.

THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

From the Transvaal the news comes of a second plot to kill General Roberts before the time appointed for his departure for England. The conspirators were apparently not to trified by the fate of the conceler of the plot which was frustrated some weeks ago. The plan on this occasion was to explode a bomb in St. Mary's church at the 11 o'clock service on Nov. 18th, at which it was expected that Lord Roberts would be present. The plotters were arrested on Nov. 18th.

Surprising as it is that such should be the case, the Boers show an activity far beyond what was expected all over the country, in the way of harassing the British garrisons scat tered over so wide an area. Lord Kitchener is preparing to deal a final blow by which he hopes to sweep the guerillas out of the field, and with his well-known determination of character it is expected he will succeed. Notwithstanding these preparations, recruiting officers state that there will be plenty of hard fighting within the next few weeks.

A startling proof that the war is still being vigorously conducted on the part of the Boers is found in the fact announced in General Robert's despatches, that 400 British troops surrendered with two guns at Dewetsdorp, southwest of Bloemfontein. It is feared that so great a disaster will lead to the breaking out of a revolt of the Dutch population of Cape able restlessness.

Dewetsdorp was after this reoccupied by the British, but with such a disaster to set against

soughest a disaster will lead to the breaking out of a revolt of the Dutch population of Cape Colony, who have all along shown considerable restlessness.

Dewetsdorp was after this reoccupied by the British, but with such a disaster to see against this success, British prestige in South Africa will with difficulty be regained.

At Bulfontein on Nov. 29 General Knox succeeded in stopping De Wet's march toward Orange River, but the latter has simply changed his direction of march, and has probably by this time joined his forces to those of Gen. Hertzog.

It is said that General Delarey is cooped up at Krugersdorp with 800 men by Gen. Clements, and that they will scarcely escape. There has been severe fighting here during which 25 burghers were killed and 20 captured. Ex-President Kruger's welcome to Paris has continued during the week with manifestations of enthusiasm which have not fallen short of those which greeted him on his entry into the city. Among the notable events of the week was a resolution of sympathy passed unanimously by the French Chamber of Deputies and the Senate; but Mr. Kruger, who at first seemed to believe that the enthusiasm exhibited promised fair for intervention in his favor, appears now to have become convinced that he need not expeet anything like this. "Sympathy," he says. "Is not assistance, and will not check the British hattalions." He appears to have given up all hope of assistance from European powers, and it is said he will not check the British hattalions." He appears to have given up all hope of assistance from European powers, and it is said he will not check the British hattalions. "He appears to have given up all hope of assistance from European powers, and it is said he will not check the British hattalions." He appears to have given up all hope of assistance from European powers, and it is said he will not check the British hattalions." He appears to have given up all hope of assistance from European powers, and it is said he will not check the British population, is very

IN CHINA.

finally determine to remain in line with the other powers.

It is again reported that the Chinese Empress is seriously ill, and that conjectures are already thrown out regarding who will take reins of government in the event of her death. The foreign ministers are reported to be still considering the advisability of sending an ultimatum to the Government, notwithstanding the dubious attitude of Russi already referred to. In any case the outlook is gloomy, for if the terms are rejected by China, war will probably have to be declared, and the result cannot well be foreseen, though we are of opinion that the reself more to the demands of Western civil. It cannot be said that the allies are hearing.

It is the greatest possible blessing to a nation that in its cities and viliages, in its valleys and on its mountain sides, in its plains and forests, there should rise religious houses, filled with the elite of the race, of either sex who are devoted day and night to the works of charles and explain for its sins, and prayers and intercessions for the conversion of the unbeling or misbelieving, the reformation of the ungodly, and an increase of fervor to the tepid, —Brownson.

Brownson.

Most quarrels probably rest on misunderstanding, and live only by silence, which, as it were, stereotypes, the misunderstandings, reproducing their effect infinitely, until all past memories present alienation, and future obduracy are made up of them. An, how much good we may do one another by a few friendly words! And the opportunities for them are so much more frequent than in our selfish or thoughtless care lessness we realize.

The Provincial Chief Ranger paid a visit to the Bishop's paiace before his departure for Orlawa. Mr Boudreault says the order is provincial chief Ranger paid a visit to the Bishop's paiace before his departure for gressing and the prospects in Orlaria rate is several new courts in the next fow weeks with the assistance of Organizer O'Meara, who has entered upon his duties and will doubtless meet with a cordial reception all around.

THE LORD'S DAY.

In connection with Sunday's observance it is pleasing to see that the Roman Catholic Church in the Province of Quebec stands by the strict observance of Quebec stan

Delicious **Biscuit**

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MARRIAGE.

Doyle-Kelly.

From the Evening Journal we learn that at the Church of thelfholy Angels, St. Thomas, on Monday, November 26th at 6.30 o'clock a wedding was solemnized by Very Rev. Father Bayard, the principals being Miss Marcaret Keily, eldest daughter of Squire Thomas Kelly, of Yarmouth Heights, and sister of Mr. T. J. Kelly, of that city, and Mr. Patrick Doyle, a prosperous young farmer of the township of Raleigh. The bride's sister, Miss Annie, was bridesmaid, and Mr. John Doyle, of Raieigh, assisted his brother as groomsman. Immediately after the ceremony the bridal couple left on the M. C. R. for their home near Chatham, followed by the congratulations and good wishes of many relatives and friends. DOYLE. KELLY.

The principal newest importance from China with the principal newest importance from China with the powers which have been hitherto unanimous in demanding reparation for their forms of the long of the powers in the powers which have been hitherto unanimous in demanding reparation for their forms of the long of the powers in powers i

TORONTO.

TORONTO.

TORONTO.

A sale being reported of a round lot of red for export at 64c, middle freights; goose wheat is steady, at 96c for No. 1 hard, and 57 to 875c for No. 2 hard. Toronto and west, 93c for No. 1 hard and 88c. for No. 2 hard. Toronto and west, 93c for No. 1 hard and 88c. for No. 1 hard and Fort William, and 82c. Goderich for No. 2 hard. Flour is easier; a lot of 90 wer cent. patents, was bought at equal to \$285 in barrels, west; choice brands are held 15c to 20c higher; Manitoba flour is steady, at \$4.35 for cars of Hungarian patents, and \$4.65 for strong bakers, car iols, Toronto. bags included. Mill-feed steady, at \$43.59 for cars of othoris, and \$12 for bran west. Barley—The market is steady, No. 2, is quoted at 37c. to 40c, middle freights. No. 3 extra is quoted high freights west. Buckwheat—The market is steady, at 48c, east and 47c. middle freights west. Buckwheat—The market is steady, at 48c, east and 47c. middle freights west. How No. 3 American ellow and 1 freights. Corn is firmer, at 34c for new Canadian yellow west; new No. 3 American ellow a quoted at 35c for one of thorists. Outmen is steady, at \$3.00 for cars of barrels, and \$3.00 for bags, Toronto, and 20c, more for smaller quantities. Peas are firm, at 61c east, 60c. middle freights, and 50c high freights west.

Montreal, Dec. 6—The grain market is un-

are firm at 61c. east. 69c. middle freights, and 59c high freights west.

Montreal, Dec. 6—The grain market is unchanged. We quote oats, ex store, 31c.; peas. 65; to 68c. in store; barley, 45; to 46c.; rve, 554c.; buckwheat, 50 to 59c. Flour is fairly active and steady; Manitoba patents, 81.35; strong bakers', 81.65 to 81.0; straight rollers at 89.20 to 83.40; in bags \$1.60 to \$1.70; winter patents, 83.65 to \$3.85. Manitoba bran, 815 in bags; 83.65 to \$3.85. Manitoba bran, 815 to \$16; shorts, \$17; to 918 per ton. Provisions are steady; dressed hogs are quoted at \$5.50 to \$7.25; lard, 19j. to 114c.; bacon 12 to 14c.; hams. 11 to 14c.; Canadian short cut mess pork, \$20 to \$21 per bbl. Butter—Choice creamery 20j. to \$10; seconds, 20 to 23]a; dairy, 17 to 173c. Choese steady; we quote Western Septembers, at 11j. to 11dc. Occobers, 10j. to 19c; finest late Eastern, 10to 19c. Liverpool cable quotes 51s 54 for white and 52s 54 for colored. Eggs selected are quoted at 19 to 20c.; No. 2, 16 to 17c.; culls, 11c. to 12c. Honey, we quote white clover comb at 13 to 19c; white cover comb at 13 to 19c; white clover comb at 13 to 19c; white clover comb at 12 to 14c; white extracted \$1 to 10c.; buckwheat in comb, 10c. to 12c.; extracted, 7 to 8c.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Toronto, Dec. 6.—The following is the range of quotations at Western cattle market this morning:

Cattle —Shippers, per cwt., \$4.00 to \$4.50; butcher choice, do., \$4.00 to \$4.50; butcher, medium to good, \$3.25 to \$3.75; butcher, inferior, \$2.25 to \$2.75; stockers, per cwt., \$2.25 to \$3.00;

Sheep and lambs—Sheep, per cwt., \$2.55 to \$3.00;

Sheep and lambs—Sheep, per cwt., \$2.75 to \$3.50; spring lambs, per cwt., \$3.50 to \$4.00; burks, per cwt., \$2.50 to \$3.00;

Mikers and Calves.—Cows, each, \$20 to \$40; calves, each, \$2 to \$8.00.

Hogs — Choice hogs, per cwt., \$5.50 to \$5.75, light hogs, per cwt., \$5.50 to \$5.25; heavy hogs, per cwt., \$5.60 to \$5.25; heavy hogs, per cwt., \$2.50 to \$2.75. Prices nominal.

EAST BUFFALO.

\$4.00; stage, \$2.50 to \$2.75. Prices nominal.

East Buffalo, N. Y., Dec 6.—
Cattle—The trade showed no improvement;
calves, fair demand. steady; choice to ex
tra, \$7.50 to \$7.75; good to choice. \$7 to \$7.50.

Sheep and lambs—Offerings about 28 loads, including 8 loads of Canada lambs; the basis was 5c to 10c lower; choice to extra, \$5.15 to \$4.55; good to choice, \$5 to \$5,15 common to fair. \$4 to \$4.75; sheep, choice to extra, \$3.75 to \$4; good to choice, \$5.50 to \$4.75; Canada lambs, \$5.25. Hegs slow and 5s. lower; heavy, \$5; mixed, \$5; Yorkers, \$4.95 to \$5; pige, \$5 to \$4.25; close steady.

TEACHERS WANTED.

TEACHER WANTED FOR THE PROBLEM TO PARTHER THE BOYS SEPARATE SCHOOL Renfrew. A female teacher holding a second class professional certificate. For the year 1991. Applications with, testimonials and stating salary expected, will be received by the undersigned up to December 5th, 1996. Dut'es to commence January 2nd, 1991. P. J. O'Dea, Secretary S. S. Board, Renfrew, Ont. Drawer E. WANTED FOR R. C. S. S. NO. 5, RALEIGH,

WANTED FOR R. C.S. S., NO. 3, RALEAGH, a female teacher, holding a second class professional teacher's certificate Duties to commence Jan. 3rd, 1901. Applications, stating salary and testimonials, will be received up to Dec. 8th, 1990, by Alex. Martin, Sec-Treasa. Chatham, P. O., Ont. TANK TANK TANK TANK

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VOLUME XXII.

The Catholic Res London, Saturday, December 15

FEDERATION OF CAT. SOCIETIES.

The Freeman's Journal dis the objections of the Rev. S Malone to the proposed Feder Catholic Societies in the United in a satisfactory manner. It that the Catholics of that coun no reason to be unduly boast the measure of justice accord by the Government, and the ganization founded for the pu removing grievances, and with ity from political affiliations, c objected to by fair minded cit

In reading the article clergyman must have bethor of the advice given by Josh "Never take the bull bi the ho man, but take him bi the tail, the let go when you want to."

A WORD TO OUR AM

The Hall of Fame just across the border is provoki deal of comment. We are no prised that the great Cathol Bishops and missionaries deemed worthy of being re in the national Valhalla. B make our brethren who a quest for new adjectives their admiration for the Am public put on their caps. They have give blood; and brain to building and yet at natio ities they have only the claqueur. It strikes us the the experimental stage, as liberty and freedom of which exultantly are as yet in t the future. In looking over worthles selected we believe vote for the homage of the men we are at a loss to un what ground it was mad understand, as the Sacred senger points cut, why John Elizabeth Seton and Mary excluded, but we seek va explanation of the refu Edgar Alian Roe a little self. Will Barnum be gi

PROTESTANTISM IN

Some time ago we allud ing held in the interests Mission. The principal ferred in enthusiastic lan progress of Protestantism and declared the credit of troduction of the "

Daspite the histori Protestant missions ar ures, there are some credence to the fairy sional evangelists. Jud cordial reception given and sensible people, on clined to envy them t lucrative positions. stock-in trade is unblus and a mass of " facts " th

one minute of invest Father Campbell, S. J current number of the Messenger a few au Protestantism in France ago Protestants numb To day, according to t testant, they do not 000. The reason for this

fact of reducing to p trine of the Anglican and of the Protests John Stuart Mill, who "We cannot hope for a

ality until we consider the same contempt with drunkenness or any other And not only that in France are, as divided into factions, the principles of the others allying them fidels in order to ma against the common

Referring to the w in France Paul Bour "Instances of Frenc and becoming Protests rare that socially they negligeable quantities rare that socially they megligeable quantities that for the last hus Frenchman ceased to ceased to be a Christi those who speak of Prry do not understand ity and if they emplo version of France' it is of caution and not to their purpose of castion."