THOSE PRELIMINARIES.

McAllister-Just seventy years after the third general council, the next one was held at Chalcedon in 451. Freeman .- The doctor makes the

same mistake here that we corrected last week. The third general council was not at Constantinople in 381, but at Ephesus in 431. That of 381 was the second general. Last week we thought the error was a slip of the pen, but now that it is repeated it is eviently something more.

The doctor quotes Canon 28 of Chalwhich conferred additiona authority on the Bishop of Constantinople, giving him jurisdiction over Pro Consular Asia, and Thrace. It also conceded to him the first place after the Pope. This concession was intended to give that precedence over the other Bishops of the East.

The doctor set out to prove contra-dictions between general councils and to infer from these contradictions that said councils were not infallible. he cited Canon 28 of Chalcedon for this purpose we must remind him of what we have before explained, namely to that contradictions or changes or ab rogations of ecclesiastical laws or church regulations come not under the prerogative of infallibility; and that consequently such changes are incom petent to disprove infallibility. Infal-libility quards only dogmatic decrees, dogmatic definitions of revealed truth concerning faith and morals. Canon 28 is legislative, not dogmatic, and hence even if it should be changed, if the jurisdiction of the Bishop of Constantinople should be restricted to its original limits, and Pontus and Thrace excluded from it by some future council, it would be no argument against infallibility. Infallibility concerns only dogmatic decrees and Canon 28 is not a dogmatic decree. If Dr. Mc-Allister had kept this fact—to which we called his attention at an early stage of those preliminaries-in mind, he would have seen that all the canons he has thus far quoted avail him nothing to prove the kind of contradictions that would disprove infallibility.

McAllister .- The point in question is the primacy and universal and ecclesiastical authority of the

Pope of Rome Freeman .- This is one of the points in question. Another is the contradictions of general councils, which you undertook to show.

McAllister .- The Canons of the Councils of Constantinople and Chalcedon deny that (the primacy) just as clearly and positively as the Canon of the Council of Nice.

Freeman.-We have shown in a former article that the Canon of Nice does not deny the primacy of the Bishop of Rome, and that it does not treat of that subject. As to the Canon of Constantinople, so far from denying the primacy it distinctly recognizes it. Here is the Canon: "The Bishop of Here is the Canon: Constantinople shall hold the first rank after the Bishop of Rome, because Con-stantinople is New Rome." How you can read this canon and then say it denies the primacy of the Bishop of Romeis a psychological mystery. Reflect on it for a moment. This "first rank after the Bishop of Rome" refers to the whole Church, or only to the Eastern division of it. If to the whole church is the same is a same is Church, then the Pope is recognized as holding first place in the wholeChurch. If to the Eastern part of the Church, then the Pope is recognized as hold ing first place there, for the Bishop of Constantinople is said to hold the first place after the Bishop of Rome. Look at it in what light we may the Pope is recognized as holding first And yet you say this canon the primacy! What hallucidenies the primacy! What halluci-nation has got possession of you? The fact is, the purpose of the canon above quoted was to give precedence to the Bishop of Constantinople over the Bishops of the East. And yet, in placing him above them, it states that there is still one above him, for he is recognized only as first after the Bishop of Rome. As the Bishop of Constantinople was made first among the Eastern Bishops after the Bishop of Rome, it follows that the fathers of Constantinople recognized the Pope as holding the primacy among all the Eastern Bishops, without any excep tion whatever. However the Eastern Bishops may have disputed as to their relative positions among themselves, the Bishop of Rome was recognized as holding first place-that is the primwhen the council would give exceptional distinction to the Bishop of Constantinople it said, he was first, after the Bishop of Rome. This Dr. McAllister calls denying the

primacy of the Pope.

In the same way the Council of Chalcedon in Capon 28 makes Constantinople second after Rome.

McAllister .- Let me specify the points of proof that this "infallible" Council in this "infallible" Canon denied the primacy of authority of the

Bishop of Rome. Freeman.—Your sneers in inverted commas at "infallible" Councils and their contradictions remind one of the sneers of Voltaire, Tom Paine, and other infidels at the infallible Bible and its contradictions. They are the same kind of sneers, and have no better foundation. When you speak of "this infallible cannon," referring to

should know by this time that infallibility is not concerned with legislative
decrees. You can now go on with
your specifications.

MACHIGATER A TABLE A CALLED A SECTION AS A SECTION AS A CALLED A SECTION AS A S

the empire, was a new Rome, possessed 215) of the same political prerogatives that for ecclesiastical equality.

In their letter to Pope Leo, giving an account of the proceedings and ask ing him to confirm their work, the understood at the time it was passed fathers of the same council that passed and after, and that it did not deny the Canon 28, distinctly recognize the Pope's primacy of authority. The Pope's primacy. They say that the Bis Fathers of the Council, the Emperor hops at Chalcedon had taken the Pope Marcian, and the then Bishop of Conas their guide, in order to show to the sons of the Church the inheritance of the truth. As the head over the mempers, so had Leo by his representatives had the predominance (negemony among them. They then speak of the "wild beast Dioscurus" and his crimes, particularly of his having in his madness attacked even him who was by the Saviour appointed keeper of the Divine vineyard (the Pope)

and say: We have confirmed the long existing custom by which the Bishop o Constantinople ordains the metropolitans of the diocese of Asia, Pontus and Thracia, not so much in order to give prerogative to the See of Constantinople, but rather to secure the peace of the metropolitan cities, because in these, at the decease of a bishop, factions often broke out, as your holiness yourself knows, and particularly of Ephesis, which caused us so much trouble. We have also confirmed the trouble. synod of the one hundred and fifty fathers by which the second rank is as signed to the See of Constantinople, immediately after thy holy and apos-tolic See. We have done it with confidence, because you have so often allowed the apostolic ray which shines by you to appear to the Church of Con-stantinople, and because you are accustomed ungrudgingly to enrich those who belong to you, by allow-ing them participation in your own possessions. Be pleased thereembrace this decree as fore though it were thine own, most holy and most blessed Father. Thy legates have strongly opposed it, probably they thought that this good regulation, Ecumenical Synod to confirm its prerogatives to the Imperial City in accordance with the will of the Emperor, asso may thy loftiness accomplish that which is meet toward the sons. This will also please the Emperors, who nople may well receive a reward for thee in the matter of religion. order to show that we have done noth-

tents of what we have done to thy knowledge, and have communicated it to thee for confirmation and assent. Such is the letter of the Council of five years ago. Chalcedon to Pope Leo, as we find it in Hefele's History of Church Councils, vol. 3, page 430. It recognizes the Pope's primacy in every line; it is a letter of those who recognize the supremacy of the Pontiff to whom they

ing from favor or dislike towards any

one, we have brought the whole con-

Anatolius, the then Bishop of Constantinople, also wrote to Pope L20 asking approval and confirmation of the Council. Speaking of Canon 28 he said: This had been done in the confidence that His Hollness regarded the honor of the See of Constantinople as his own, since the apostolic throne had from early times cared for the throne of Constantinople, and had un-grudgingly imparted to it of its own. As there is no doubt that His Holiness and his Church possessed still higher precedence, the Synod willingly contirmed the Canon of the one hundred and fifty fathers, that the Bishop of Constantinople should have the next rank after the Roman Bishop. The

In another letter on the same subject Anatolius said that the confirmation of had been a most liberal contributor to Canon twenty eight depended upon the the church during Mr. Adams' rectordinis fuerit reservata.

The Emperor Marcian also wrote to The renunciation of the Episcopal faith

Canon 28, you evince a culpable ignor- Leo urging him to announce his con- by Mr. Adams followed soon after this statement was made.

Mrs. Arnold left the Episcopal though know by this time that it has been a considered in the churches, and the property of the constant of the church and was received into the Catalogue and the constant of the church and was received into the Catalogue and the constant of the church and was received into the Catalogue and the church and was received into the Catalogue and the church and was received into the Catalogue and the church and was received into the Catalogue and the church and was received into the Catalogue and the church and was received into the Catalogue and the church and was received into the Catalogue and the church and the chu McAllister. - First-As to the two cree of confirmation of the Syned of led the wealthy parishioner to inquire cities where the two ecclesiastical officials resided. It is argued that Constatinople, at this time the capital of of His Holiness. (Mansi Tom. 6, page

Shortly after the Council, Anatolius, old Rome had formerly enjoyed. This equality of municipal or political prerogatives is given as a reasonable basis drew in his place. Pope Leo wrote or dering the restoration of Actius and Freeman. - Whatever may be the the exclusion of Andrew. Anatolius reasoning of this Canon-and neither wrote assuring the Pope how greatly Councils nor Popes are infallible in he was pained by the interruption of arguing—the fact remains that this correspondence, and how far he was declares that Constantinople from setting himself against any order should hold the second place after contained in Leo's letter. He had Rome. This is a recognition of the therefore restored Archdeacon Actius Roman primacy, and not a denial of it, as you seem to imagine. the church and excluded Andrew from the church. (Mansi Tom. 6, page 277).

(Mansi Tom. 6, page 277).
This incident affords a practical stantinople were certainly more competent interpreters of Canon 28 than is Dr. McAllister, 1446 years after the Council. Would Anatolius have sub mitted to the dictation of Pope Leo if he believed the Council gave him equal authority with the Pope? Would the Emperor have besought the Pope to issue a decree confirming the Council, that might be read in the churches of the East, if he thought the Bishop of his own city of Constantinople had In this same letter to Pope Leo the his own city of Constantinople had Fathers of Chalcedon refer to Canon 28 equal authority? What was it that made them all appeal for a decree of confirmation to this far-off Western Bishop in Italy? It was the belie. of the age, of the people east and west, north and south, that the Bishop of Rome, the successor of St. Peter, was ead of the whole Catholic Church. and that his authority was supreme over all.

FOLLOWED RECTOR ADAMS.

Another Noted Convert Among High Church Episcopalians,

It has recently come to light that Miss Marion Lane Gurney, who found ed the Church Settlement Home, connected with the Church of the Re-deemer, in New York, had renounced the Episcopal and had accepted the Catholic faith. Within recent years there have been other defections from the Church of the Redeemer that have attracted public attention, notably, when the former rector, Henry Austin Adams, and the Church's most affluent parishioner, Mrs. William Arnold, became converts to the Catholic faith.

It was largely through the influence of Mrs. Arnold and another Catholic woman that Miss Gurney, who is about like the declaration of faith, should thirty years old, turned her attention proceed from thyself. But we were of to the faith of the Church of Rome the opinion that it belonged to the Her conversion was brought about in some measure, too, by Rev. Henry Van Rensselaer, S. J., of St. Francis

> Miss Gurney was educated in Wel lesley college. She belongs to the HISTORIC OLD BOSTON FAMILY OF GUR

NEYS. Quaker blood flows in her veins. After her graduation Miss Gurney elected to devote herelf to church and have sanctioned thy judgment in the charitable work. She went to Philafaith as law; and the See of Constantidelphia, where she joined the aristo cratic St. Clement's Protestant Episco the zeal with which it united itself with pal church and worked with the All In Saints' Sisters. After a short experience at St. Clement's Miss Gurney went to Morristown, N. J., and assisted the Sisters of St. John the Bap-

> A chance to work in New York presented itself to Miss Gurney nearly She founded the Church Settlement House of the Church of the Redeemer. Rev. Mr. Adams was rector of the church. Mrs. William Arnold, widow of a son of the late Richard Arnold, was the most liberal supporter of the parish. She received rom her husband's estate about \$2,000 000. Mrs. Arnold rendered financia assistance in startling the Church Settlement House. Miss Gurney worked three years in building up the Settle ment House and did not accept any money for her services. At the foun dation of the institution there was only a handful of pupils. The number increased until there were steadily seven hundred children receiving n

But a change of affairs took place in 1893, when the rector of the Church of the Redeemer, Rev. Mr. Adams, resigned in favor of his assistant; Rev. William Everett Johnson. Several months later he announced his intention of accepting the Catholic faith confirmation, and he adjured him (the Pope) to give this, for the apostolic throne was the father of that of Constantinople. (Mansl Tom. 6 He publicly gave his reasons for leavimmorality among the laity.

MRS ARNOLD Canon twenty eight depended upon the church and the church that Pope—cum et sic gestorum vis omnis et ship. At one time it was stated that confirmatio auctoritati vestrae beatitudinis fuerit reservata.

olie Church on March 14, 1894. It was said that the withdrawal of Mr. Adams from the Protestant Episcopal church into the Catholic belief. When the millionaire's widow abandoned the Episcopal creed the Church of the Redeemer lost its most liberal supporter. The Church Settlement House, at No. 329 East Eighty four street, felt the loss materially. Mrs. Arnold fulfilled her promise to pay the rent for the full year of 1894, after which there

were no claims against her. The struggle of the Church Settlement House for existence was severe. Contributions for the maintenance of the house were few. One by one the resident women workers left, but Miss Gurney continued. Although Mrs. Arnold was out of the Episcopal Church, Miss Gurney kept in commun-ication with her. Mrs. Arnold began to invite Miss Gurney to go with her to Catholic churches. The head of the Settlement House accepted these invitations and became deeply interested in the faith of the Church of Rome. She frequently went to St. Francis' Xavier's church, where she met Father Van Rensselaer, who had been reared an Episcopalian.

FATHER VAN RENSSELAER and Mrs. Arnold were naturally the persons to whom the young woman went in her hours of religious doubt. Finally Miss Gurney decided several months ago to leave the Episcopal

Church and embrace the Catholic relig-ion. She resigned as the head of the Church Settlement House. On Nov. 1 she was baptized in the new faith at St. Francis Xavier's church. She was confirmed at St. Patrick's cathedral about a week later by Archbishop Cor-

Father Van Rensselaer and Mrs. Arnold were her sponsors. Upon en-tering the Catholic Church Miss Gurney changed her name from Marion Lane Gurney to Marion Frances Gurney. After partaking of her first Communion Miss Gurney went into retreat at Poughkeepsie, where she is at the pres It is said she will either ent time. join the Franciscan sisterhood or the Sisters of the Holy Souls in Purgatory.

THE JESUITS AND THE EDU-CATED CLASSES AMONG THE HINDUS.

The American Ecclesiastical Review states that a correspondent from India writes to it an account of the work done by the Jesuit Fathers in behalf of the educated classes among the Hin-The Rev. F. Bartoli, S. J., professor at the college of St. Aloysius in Mangalore, recently gave a series of ectures on the evidences of natural religion. The syllabus before us is quite elaborate, and contains among other special topics the following: The cimitive Religion of Mankind-God a Personal Being — Origin of the Uni verse - The Nature of Man - Man's Final Destiny - Divine Providence The philosophical manner in which hese subjects are treated gives evi dence of the high intellectual capacity of the people to whom they are addressed.

To the ordinary inquirer it may appear singular that the almost uninerrupted missionary labors of about three hundred years should not have produced any better results than are shown by the religious census of the Of 277, 299, 736 inhabitants country. Of 277, 299, 736 inhabitants only 1,925,992 are Catholics; that is to ay a proportion of one to one hun-This compares dred and forty five. rather unfavorably with the wonderous strides made by the Church in the early days of Christian Europe and America. But there is a reason for this difference, which may be found in the local conditions of India. Here the vagaries of Mahometanism have enthralled the imaginative minds of the people; untrammeled speculative philosophy, pantheism, such doctrines as the transmigration of souls have completely charmed and, in a manner, benumbed the Hindu mind, so that it is difficult to gain access for the light of the Gospel.

Father Bartoli has met this difficulty in a practical way. After having studied the favorite theories of the Hindus he has invited the better educated amongst them to hear the other side. This has given him an opportunity of setting before them the contradictions and fallacies of their pagan philosophy, and of placing before them in the proper light the teachings of right reason under the guidance of revelation. These lectures cannot fail to advance the the chapel to pray. While engaged in gradual awakening to religious en-thusiasm in India, and to give it a right direction. It is hoped that the example of the learned Jesuit may find able followers, whose intelligent efforts may happily recall the times when the persuasive eloquence of St. Francis Xavier, of the Blessed Aquaviva and of the saintly Robert De Nobili led numerous souls into the fold of the True Shepherd.

At present there are 2,395 priests, of whom 1,599 are natives, administer-tending physicians in the case, makes ing to the spiritual needs of Catholics the following statement : in India and Ceylon. One third of the Archdiocese of Goa, where there is of Sister-, whom I attended from few.-Ave Maria.

one priest to about 400 Catholics. The October 30 to December 22, 1897, for a ecclesiastical seminaries number 32, with 926 students. The religious communities, especially of women, are land avenue line. The sprain was a rapidly growing, and with them the number of schools. The outlook is especially cheering in much swelling and great pain from the Ceylon, where the proportion of Catho | time of the accident up to the time she lies to the general population is one to hundred and forty five.) The Catholic schools in Ceylon are attended by twenty-eight thousand children. In the Archdiocese of Colombo the proportion of Catholics is still greater, that is, one to six, with a corresponding strength in Catholic activity.

TWO NOTABLE ADMISSIONS. William V. Kelley contributes to the

January Harper's a critique of Doctor Buckley's recently-published work upon American Methodism; and in his paper the Catholic reader will find two notable admissions. The first of these notable admissions. is the statement that the years immedi-ately following the introduction of the Reformation into England saw that country at its lowest religious level Our Protestant friends uniformly claim that England was at its worst before the Reformation, and assert that Protestantism came into being chiefly to elevate the national condition and character. Yet here is this writer speaking of England in later ages than those of Henry VIII., and characterizing that land then as one 'whose condition, as is now conceded by numerous Anglican scholars, was the darkest known in the religious history of Christian Britain." Kelley's other statement is commended to the consideration of those Methodists who are given to impugning the loyalty of their Catholic fellow citi zens or of indulging in Burchardesque alliterations; for, as will be seen, it declares that the first professors and practisers of secession were none other han the American disciples of John Wesley. Alluding to the division of the American Methodists into northern and southern churches this critic says 'It is apparent that this separation was an event of national importance and consequence, for General B. F. Buller read history correctly when he said that secession began in the division of the Methodist church in 1844, when the Southern Methodists with drew to set up a separate body on account of trouble over slavery." The Episcopalians were not over-loyal during the revolu tionary period, and the attitude of the Presbyterians at that time was not above criticism. Now the Methodists are charged with having been the first secessionists, and, if this sort of thing continues, it will surprise nobody if it be shown that the only Americans who, at all times and in all places, have shown themselves loyal to this glorious country of ours are its Catholic citizens. -Sacred Heart Review.

IS IT A MIRACLE?

Remarkable Cure of a Sister in Cleyeland-The Doctor's Testimony.

Very frequently of late has the pres of this country been called upon to publish reports of seemingly miraculous cures. In the total of five or six that have been noticed during the past six months there is none which presents more convincing evidence of supernatural intervention than that of a religious in one of Cleveland's charitable institutions. Last October, says the Catholic Universe of that city, the subject of the miraculous intervention was injured in a collision between a vehicle in which she was riding and a Wood land avenue motor. Her right arm was badly sprained and the ligaments torn and she suffered intense and con stant pain in the member for nearly two months. In spite of the careful attention of several physicians, including some of the most eminent members of the medical profession in the city, she received no relief. A few days before Christmas the attending physic ian announced that it would be several months before the Sister could hope to regain the use of the arm.

She had recourse to prayer. A novena in honor of a saintly missionary who died a few years ago, a marty to zeal in the wilds of Africa, was be gun on December 15, in the hope that through his intercession the injured member might be restored. December 21 the pain was so excru ciating that the patient asked permis sion of her superior to have her arm opened and a portion of the bone re moved in the belief that the operation would give relief. The request was not granted and the Sister was sent to pouring out her heart in earnest petitions to the Almighty the Sister experienced a sudden cessation of pain, the first in months, and the same day she regained perfect use of the mem The swelling and inflammation disappeared and in a few hours there was not a vestige of the injury left. Nor has there been the slightest indication of a return of the trouble since.

Dr. William Clark, one of the at-

"I have been requested to make a this number, however, are working in statement concerning the sudden case

very bad sprain of her wrist, by in | much swelling and great pain from the suddenly got well.

"Some weeks after the accident we had a consultation with Dr. C. B. Parker, and he united with me in the opinion that it would be at least from two to three months before she would be able to use her hand.

"Some days after that she came to my office, being able to use her hand just as well as before the accident : the swelling had disappeared and the pain also; the hand looked certainly as well as the other.

"She made the statement that the cure was the result of a novena made to some person whom she supposed was a saint in Heaven, judging from his holy life and the circumstances of his

death.
"I am not a believer in modern miracles to any extent, and I would ascribe this cure to some natural law or combination of circumstances, did I know of any. But I do not. I can give no reason why this wrist should get well so suddenly or so much short of the time I expected, and I will state that it is contrary to the laws of medicine that it should happen so.

"Whether this is the result of a direct intervention of God I leave others to say.

CONTROVERSY NOT FRUITFUL.

We are too apt to drop into controversy and measure up argument by quoting passages of Scripture, when all the world is awry in religious matters because of these same methods. Let the world be once convinced that there is a sure and certain teacher who speaks with divine authority, and oh! how easy all these perplexing problems and distressing difficulties are solved. What sayeth the Voice? how teacheth the Church? - and every difficulty vanishes.

No longer are we adrift on the sea of rationalism, buffeted here and there by every wind of doctrine without a light house to guide us by the rocks of error and into the haven of truth. And when once the couvert grasps this principle, he is safely anchored There is no drifting back into the wide sea again.

Non Catholics, too, want to be convinced of it, for with it alone comes peace, security, and certainty.-The Missionary.

ARCHBISHOP RYAN'S ADDRESS.

At the New Year's reception ten-

dered to Archbishop Ryan by the Cath-olic Total Abstinence Union, and the Catholic Young Men's Union, of Philadelphia, the Archbishop expressed his delight at meeting the representa-tives of the two organizations. "Of tives of the two organizations. the Temperance Union, I am happy to say, I am a member," he said. "We read in the epistle of the first Mass of as and New Year's day that St. Paul exhorts the people to live soberly, justly and piously. You see soberly comes first. You must be sober as ment, and you are men pledged in particular to this sobriety. You were not obliged to abstain, but of your own free will you have given up drink entirely and for the sake of our Divine Lord, and that is the spirit which will perpetuate every organization in which it is introduced; that is the supernatural motive. you begin the new year in judgment, not misjudging those that have not joined you. the judgment to Almighty God and to their own consciences. It is a delightful thing to me to meet you. I have taken interest in you ever since seeing the number approaching Communion regularly, and because you are abstainers from what is the greatest occasion of sin. Remove the cause and you remove the effect. The sacrifice you have made is pleasing in the sight of God, and you are doing good to those you induce to take and keep the pledge-not only good to them, but to their wives and families." He exhorted the members to renewed activity, saying that he who does not burn can not set on fire. "A love for the work born of what you have seen of the drinking habit is necessary to arouse enthusiasm. Be a missionary, propagandist in this cause."-Sacred Heart Reeview.

" Priestridden."

A low estimate of the Catholic population of the United States shows that there are a thousand Catholic laymen for every priest ; and, according to the highest estimate of the sects, there are hardly three hundred Protestant laymen for each preacher. for this reason that the expression "priestridden Catholics" has gone out of favor in recent times. The Baptists estimate that there are at present six thousand churchless pastors of their denomination in this country. condition hardly conforms to our Lord's description of His Church, where the harvest is great, but the laborers are



Life Mde. D'Youville, Foundress of the Grey Nuns.....

CANDLES For Candlemas Day.

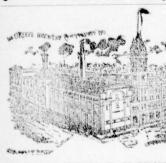
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laws which Burke so well described in a sentence that is immortal:—"A machine of wise and elaborate contrivance; as well "It is not the landlords that are too LORD EDWARD FITZGERALD of wise and elaborate contrivance; as well fitted for oppression, impoverish ment and degradation of a people, and the debasement, in them, of human nature itself, as ever proceeded from the perverted ingenuity of man."

What amazed him most of all was to find so much vitality, so much virtue. An Historical Romance. BY M. M'D. BODKIN, Q. C.

CHAPTER XII.

· A murker which I thought a sacrifice.

" PERFECT GALLOWES."
—The Tempest

Close up to the dawn, Lord Edward

he clasped his filed.

A couple of hours later found Maurice Blake, blythe and gay as if an all night's sitting refreshed, not wearied him, true to his appointment at the door of Sir Valentine Blake's house in Dominick street.

He was mounted on the famous black horse which Lord Edward had so ad-

mired in the old days in America, and which he had carried with him to Ire-

Sir Valentine's spacious travelling

coach was at the door, with four horses harnessed to it, and the postillions already in their saddles. The old man welcomed him cordially,

and his son was, in outward manner, at least, scarcely less cordial. Sir Miles Blake looked pale and wan in

the searching morning light, and his breath came short and his son helped him a little carelessly into his great coat, lined with the velvety skins of the otter,

"An old man, sir," he said, "and

moment. Last night's excitement has

made him restive.

"Heart disease," whispered Mark
Blake, in an aside whisper, a little callously Mark thought, as he helped his
father into the spacious carriage, and

took his place beside him.

The plan of the journey had been arranged the previous night. It was needful that Sir Miles should travel in

short stages with long rests. Maurice Blake, to whom experience had made the saddle as comfortable as an arm chair, preferred to make the journey on horse-

It gave him, too, a chance of a hundred

made him restive."

What amazed him most of all was to find so much vitality, so much virtue, survive amid such abject misery. He grew daily prouder of his race as he fondly pictured to himself what freedom might do for a people whom slavery was powerless to degrade. A word or two he dropped here and there of hope. He told them of the wild outburst of liberty in France—of the breaking of chains and -Othello "He uses his folly like a stalking horse, and oder the presentation of that shoots his wit." -As You Like It. - of the breaking of chains and But see, his face is black and full of blood, His eye halls further out than when he lived Staring full ghastly like a strangled man."

them of the wild outburst of hierty in France — of the breaking of chains and the lifting up of peoples.

He was listened to by young and old with bated breath and kindling eyes. But the chorus of "Glory be to God." "The Lord be thanked," "Praise be to the Vargin," showed how closely the thought of freedom and the old faith were blended in the Irish heart.

Secret hints he got of old muskets carefully preserved in thatch or chimney, and of pike heads and handles that would come together, with strong arms and stout.

and Maurice Blake sat in earnest talk. The shock of the explosion of the French Revolution had been felt, and the flame Revolution had been felt, and the flame seen as far as Dublin. Lord Edward was eager to be away to Paris.

"It is Liberty's achool," he said to Blake. "I will learn the lesson there and teach my countrymen on my return."

"Pray God you learn and teach no other lesson," said Blake. "For me there is a limit even to liberty. I draw the line at rebellion against God.

"Look to your heart," he went on in a lighter tone. "The French girls, I hear, have bright eyes." come together, with strong arms and stout hearts behind them, whenever "the boys" were called out to strike a blow for the old land.

He had wandered during the last day a

good deal from the main route, and had spent the last night by himself in the chief inn in Ballinasloe, not unwilling that Sir Miles should be untroubled by have bright eyes."
"I have had the fever and am safe,"
"I have had the fever and am safe,"
retorted Lord Edward, laughing, for he
could now jest about a wound that was the care of a guest on the first day of his

arrival at his ancestral home.

That night, as Maurice Blake sat in his could now jest about a would that was agony a year before.

"You have only had the blue-eye epi-demic,"said Blake, with a smile. "Dark-eye, they say, is the more fatal form of the fever. You may bury your bachelor-That night, as Maurice Blake sat in his room alone, sipping his claret thoughtfully before the fire of peat and bog deal that roared and blazed cheerily in the huge grate, there was a clatter of horses hooves up the street, and a resounding rattle of the knocker at the door. It wanted but a few days of the great October feit in the town and the house was hood in Paris unless you have a care. Heads and hearts are in jeopardy in that gay capital, if rumor runs right."
"I warrant I will keep my head on my ber fair in the town, and the house was full of visitors. Half-a-dozen were drawn out into the hall by the clamorous knockshoulders and my heart in my bosom till we meet again," cried Lord Edward, as he clasped his friend's hand heartily in

Some stirring news was on foot. The hotel was instantly in a commotion. Maurice Blake could hear the surprised and excited exclamations as the tidings assed from lip to lip.

A moment after there was a knock at

is own door, and, almost before he could call "Come in," a waiter entered, eager, t was plain, to have the first chance to tell the news.

He had a basket of turf in his hand,

and he made an elaborate pretence of mending the fire, which needed no mend-"Yer honor heard the news, of course?

he said quite carelessly, but his quick eye and pale face belied his carelessness. "No," said Blake with some impatience. "But I heard the messenger who brought it. He seems to have set the whole hotel humming like a hive of bees. What is the news? Out with it, like a good fel-"Yer honor knows Lord Clearaus-

most of his intelligence.

"No," answered Blake again shortly.

"Well?"

which then infested the rivers and lakes of Ireland. Something of the pained sur-prise which Maurice lelt must have been written on his face, for Sir Miles replied Yer heard tell of him, anyhow," persisted the other,
"I heard nothing good of him," said
Blake. "I have heard many curse him
and none bless. But what of him now? weak. The doctors tell me I carry death about with me here." He touched the about with me here." He touched the region of the heart as he spoke. "Not a pleasant travelling companion, but I must humor the fellow, or he may strike at any

Speak out, man.

Speak out, man."

The waiter had got his cue. He wanted a hint how his tale should be told, and how it was like y to be received.

"Lord Clearanstown is shot," he said, dropping his words out slowly. "He was shot dead last night at his own hall-door as he stood smoking his cigar, with a sodger on one side of him and a bailiff

on the other, planning out a great clear-ance. Shot dead, and no one caught for it. He'll clear no more. He's cleared himself now, and it was time." The hittle man grew hotter and hotter as he spoke. "Saving yer honor's presence," he said to Blake, who listened to the outburst with amazement, "the bloody tyrant put me sister and her childer out with the rest of the naidhbors in the win. diversions to the right hand and the left, with the rest of the neighbors in the win-and of seeing the country and people in ter time, and her husband only wan short week in his grave. I have no call to be well in the generally managed to catch up with an eparty at the inn where they stopped or the night. Christy Culkin had a seat the deed. Troth, it's many a dacent girl

for the night. Christy Culkin had a seat on the box. For Maurice Blake the week's journey he brought to ruin, more shame to the fathers and brothers that listened to him For Maurice Blake the week's jointey was full of strange and sad experiences. It was lovely weather in the early autumn, which is the very tit-bit of the Irish climate. The bright sky and fair green land made the contrast sharp and "It is not by murder the country will right itself," said Blake," though the sys-tem," he added, half to himself, " is the more accursed that makes murder look so

ad with the misery of the people. like a virtue. "True for you, yer honor," said the waiter, with a look of penitence. "That's At first the country folk were a little waiter, with a look of penitence. "That's the mischief of it, intirely. But if there was not someone killed now and again, with Maurice Blake, but his frank, shy with Maurice Blake, but his frank, kindly manner, and his quick sympathy, speedily won their hearts. They told him the story of their lives. It was still the same story, though told with many tongues — told with a simplicity that vouched its truth—told, too, with touches of quaint humor that made the pathos of it more pathetic. There was scarcely a life that had not some tragedy in it. Now it was a home destroyed by a landlord's whim: now it was some dear it's murdered intirely we'd all be.'

He left the room and closed the door with a deep sigh, but there was no trace of sorrow on his face as he went down the stairs two at a time to talk over the de-

tails with "morose delectation" with mores descration among his fellows in the kitchen.

When Maurice Blake breakfasted in the public sitting-room of the hotel next morning, the talk still ran on the murder, and highly edifying were the comments he heard amongst the landlords and land screen with when the hotel was created. ord's whim; now it was some dear me maimed or slain for devotion to the old faith. These incidents stood out in harper pain from lives of blank, hopeagents with whom the hotel was crowded ess ignorance, and misery enforced by

for the fair. 'It's the fault of the Government, sir,' The the natt of the overlands and with a nervous twitching of the mouth, and a hunted look on his face. "They should put their foot down and keep the people under it. This talk about toleration has the people of the people under it. They should be a support to the people under it. done the mischief. I'd hang anybody that mentioned it. A tolerated Papist is that mentioned it. A tolerated Papist is a murderer. I'd as soon open a wild beasts' cage and call that toleration. The instinct of these fellows is blood. Noth-ing but bars and bolts can restrain them

mg but bars and bons can residant them—not those always."

"Don't you think the landlords are a bit hard sometimes—just a little bit?" said a chubby little man, who stood with his back to the fire, and smiled in a deprecatory way as he spoke. "Lord Glenracket comes over to Ireland once a year for a week for the partridge shooting. This year the shooting was not up to the This year the shooting was not if the average bag, and he ordered me to clear out the village of Mulawaddy. 'It will be a lesson to those damn poachers, Joyee,' he said to me quite carelessly as we part-

ed. "Well, I have served the notices to quits and there has been a cross-fire of threatening letters from the village. I believe the fellows mean mischief. I wrote to Lord Glenracket about it; and the only reply was, 'If the blackguards think they can intimidate me with threatening to shoot my agent, they will find themselves much mistaken. I would sooner give up my partridge shooting

hard," broke in another, "but the agents are too soft. That's where the mischief

It was a stout, middle-aged man that It was a stout, middle-aged man that spoke this time, a man with watery eye, a large, laughing mouth, and a face that told at once of good living and good humor. His voice, too, was rich and husky. "The only way," he went on, "is to keep the Irish tenant's nose to the grinding-stone, if you want to keep him out of mischief. There are not a dozen men on our estate in Connemara that out of mischief. There are not a dozen men on our estate in Connemara that have not been evicted a couple of times, at least. My plan is to keep their back-sides always to the bog. I push them back as they reclaim. It keeps them out

"Were you never fired at yourself?" said Joyce, in a tone that suggested such an immunity was little less than a price less. of harm's way.

miracle.

"Just once," replied the other, with a good-humored laugh, as if he were telling the best story in the world. "It was a close shave, too. The driver on the car was shot dead; but I do not think the test of the control of the car was shot dead; but I do not think the outrage is likely to be repeated. I turned out the village nearest the spot where that shot was fired, and forbad the tenants to give shelter to man, woman, ochild. I heard three of the children died on the road that night. I don't think they were particularly obliged to the bad shots that brought the trouble on them."

"But they may hit you next time," said Joyce, a little maliciously, "as they hit Lord Clearanstown, and then they are all safe. "Aye, but they may miss me," said the other, still laughing; "and if they miss they know I won't. A notice to

miss they know I would be a country," and sir possible in the man that spoke first, fret felly; "and Sir Miles Blake is largely responsible. It is whispered there is a Popish priest at Cloonlara, and it is even Popish priest at Cloomara, and it is even rumored that he sometimes says Mass for the tenants. How can law and order prosper when such things are allowed?

"Make your mind easy. They won't be allowed long," said the jovial man cheerily. "Haven't you heard that Lord belivish; compine down with a big de-

Dulwich is coming down with a big de tachment of Yeos to put his part of the country in order? He has a fine reputa-tion for pitch-caps and half-hauging This business of Clearanstown will be signal to begin."
"But isn't he a friend of young Mark

"But isn't he a friend of young Mark Blake, of Cloonlara?" asked Joyce.

"As thick as pickpockets," said the other. "But neither of them are a bit the worse for that. Young Mark is a fine young fellow, and will be a credit to the country when he comes by his own. He keeps the tenants in rare order even now, since his father has given him up the box-seat and the ribbons. He'll go the pace, and no mistake, when he owns the coach." when he owns the coach."

By this time Maurice Blake's horse

was at the door, and he was glad to get out of the room. He gave "Phooka" his head, and they went clattering at a quick canter through the town.

The talk he had just heard still rang in

his ears, and angered him. In another moment he should have broken out and moment he should have broken out and told these "masters" of the Irish people what he thought of them, and the system of which they were the ornaments. He was glad to be carried away from that temptation. Yet he still felt sore, and temptation. Yet he still felt sore, and suffered from the malady of suppressed anger. The thoughts to which words were refused struck in on his own heart and hurt it. But soon the rapid motion and the sunshine and the fresh breeze of the morning, unconsciously to himself, soothed and cheered him. It was impossible to be sad or angry amid scenes so placid and so beautiful. Watching the yellow corn cut and stacked in the fields on either hand, Blake forgot for a mement that it was not for their own or their children's food that those ragged laborers, cheerful even in hopeless toil. gathered in the bounteous harvest, which they had sown and they must not share.

The broad white road was edged with green turf and bordered with great trees. Through the breaks in the high wall of living verdure the rich country gleamed green or yellow in the sunlight away down to the far horizon's rim, where only a chance glint or sparkle to a keen eye marked the broad course of the smoothlowing Shannon.

It was no wouder that the traveller's thoughts took brighter colors from the Youth and hope forbade him to believe that land so rich and a people so brave could be given over for ever to want and slavery. His heart throbbed with the thought of their quick-coming deliver-ance, in which he, too, please God, would act man's part. Busied with such thoughts he rode oblivious of the time. thoughts he fold obvious the same than the was surprised to learn from a passing farmer that he was but a couple of miles from the demesne gate of Cloonlara.

He touched his horse with the spur and cantered smoothly along the broad selvage of turf at the road's edge, but at the next turn he drew rein again, surprised and amused at a group that was gathered close in under the trees at the further side of the road.

The most conspicuous figure of the roup was an officer in the uniform of the yeomen—so tall and broad that he might almost be called a giant. His face was haudsome, but evil looking. With him were two of his men, gallows birds dressed in regimentals, to whom the convict garb would have appeared far more apropr

Facing the three, quite fearlessly, was a still stranger figure, whom Maurice Blake had seen once and heard of more than once before. It was Thady O'Flynn a licensed fool and vagrant, known to the whole country side. He was the ani-mated newspaper of the district. He was here, there, and everywhere, always on the run. He never yet was seen to walk. His speed and endurance bordered on the miraculous. Sometimes when stories were told of the distance he had accomplished in a day and night, travelling without rest or food, the old folk crossed themselves as they sat round the fire, and whispered that "Thady was not right; the good people had some hand in him, surely.

Amongst the Castle authorities, too,

a good twelve Irish miles away from his

starting point.

The poor fool was draped in rags from his bare head to his bare feet—" a thing of shreds and patches." Yet, as with careless ease he confronted the officer and careless ease he confronted the officer and yoemen, even the rags could not hide the graceful figure, lithe, slender, and active as a greyhound's. If it were not that the light blue eye wandered and flashed so wildly, the pale, thin face might almost have been counted handsome.

The group thus gathered into a recess where the road bulged into the wood under the broad shade of a spreading beech, seemed to Blake so curious that

beech, seemed to Blake so curious that almost instinctively he reined his horse o a walk.

to a walk.

They were so engrossed in their talk, and the horse's feet fell so soitly on the turf, they noticed nothing.

They talked loudly, and their talk turned on the murder of Lord Clearanstown. The officer was plainly pumping the "foel."

town. The officer was plainly pumping the "fool."

"You heard tell of this business about Lord Clearanstown, Thady," he said coax-

ingly.
"Clearanstown enagh! Is it of the corpse you name?" asked Thady, abruptly. "Troth an' I did that so. I was ruptly. "Troth an' I death set I might say. in very near at the death, as I might say. I seen him before his body was well could "You expected the news, then," said the other, leading him on.
"Begad! it's tired expecting it I was

for many a long year, but sure it's an old sayin' an' a true wan, What's everybody's business is nobody's business."
"You wouldn't be sorry, Thady, if he was sent to heaven a few years ago?"
"Lord Clearanstown in heaven," said
Thady, with a comical look on his face.
"Well, if the likes of him's let in the place

'll be crowded."

The two soldiers laughed, and the officer looked a bit vexed. The fool was getting the best of it.

"Where is your religion, Thady?" he said, a little tardy. "What about the mercy of God, and all that kind of thing?"

"The mercy of God is too good to be wasted on the likes of him. It's kept for dacent sinners, who have a touch of good left. What's the use of keeping a divil at all if he doesn't git old Clearanstown." There is another laugh, and the officer

thought it safer to let theology slide.
"Ye have no notion who took this job
in hand in the long run, Thady?" he said.
"It would be a pity anything would happen the decent boy."
"Don't trouble yerself," retorted Thady,

"Don't trouble yerseil,' reforted I nady, with a cunning look. "He would'nt come to you for a karackter, anyhow. It's a pity now I can't give you his name and his address. It's himself that would be proud to see you knocking at his hall door. Faith, with the hurry that was on him he forgot to lave his visitin' eard him he forgot to lave his visitin' card after him when he was done with Lord Clearanstown." " But you saw him, Thady ? You saw

"But you saw him, Thady? I fol saw him? Tell us what he was like? He was a brave boy, anyhow."

"Faith, I never laid eyes on him,"
Thady said sorrowfully. "I was late for the fair—the baste was sould and delivered to the devil before I came up."

"The fellow knows more than he'll tell, and the sequency it out of him." mutunless I can squeeze it out of him," mut-tered the giant, drawing a strong cord from his pocket and fiddling with the

running noose at the end of it.

"I suppose, Thady," he went on, "you wouldn't care to pay his lordship a visit in his new quarters No fear of that," retorted the foo

quickly, "it's to heaven I'm going, no "Perhaps I would be able to give you a

lift on your road," said the other, still playing with the rope.

"I'd be sorry to take your honor out of the your h the way," replied Thady with a simple look that set the soldiers laughing again. Maurice Blake did not hear the reply

He had passed out of earshot and rode forward smiling to himself, not a little amused, at the dialogue he had listened shrill vell of agony and terror cut the still

air like a knife. He glanced back over his shoulder.

legs as on a pivot, and clapped the spurs to his side. A dozen bounds brought him back to the group by the roadside.

Not one moment too soon. The giant had converted himself into a living gal-

One end of the rope was drawn tight over his shoulder; from the other end his victim dangled at his back. His follow ers roared with laughter at the gruesom sight. The struggles of the poor fool had almost ceased — his face was livid, his tougue and eye-balls horribly protrudg. Blake's sword was out in an instant

With a quick back stroke he cut the tau rope in two and the keen edge bit throug niform and scored the great brute' The sharp sting was his first warning of the rescue. As he wheeled sharply ound his broad face was almost on a

level with the horseman's. Standing in his stirrups, Blake raise

his sword again for one downright stroke that must cleave the huge head like pumpkin. But the giant was unarme and unready. He could not strike a help-less foe. More than once afterwards Blake regretted the blow had not failen, and the brutal Hempenstal gone down under his sword.

nder his sword.

The giant stood stock still, half dazed y the sudden attack.

The rescued victum was quicker of wit

and limb. He bounded from the ground like a bal' seized the hilt of his enemy's huge sword, plucked it from the scabbard, and lifting it with both hands, stood beside his preserver on the road, quivering with an excitement that was not fear. At the first onslaught the two yeomen had fled howling down the road. With a face in which fear and rage were blended, the disarmed and discom-fited giant skulked slowly after them.

In a moment Thady was absorbed in admiration of the captured sword.
"It will make an illegant scythe," muttered he, "when a nate handle it put to it, and the blacksmith gives it a bit of a Then, the end of the rope that still

Amongst the Castle authorities, too, there was a vague suspicion that Thady was "not right" in another sense, and it was hinted that though he told muchfor his tongue was as active as his legs—still he knew more than he told.

Maurice Blake had seen him in the yard of the hotel an hour before he started, and was amazed to find him now

words were foolish, but there were tears in the wild blue eyes as he spoke.

"Are ye going my way?" he asked abruptly, after a pause.

"I must know what your way is first," said Blake, willing to humor him. "You have turned back on your way to heaven."

heaven."
"I have been through purgatory," retorted Thady promptly, " but I came out

the wrong door."
"Cloonlara is my road," said Blake, "if

"Cloonlara is my road," said Blake, "if you know the place."
"Know it?" said Thady; "aye, begad, as well as the fox knows his earth. Straight for it I was going when they made me turn off on the cross road to heaven. Hurry on, now, and I'll wait and show you the way."
Giving the reins to his horse, Blake sat forward at a brisk trot. Without are

Giving the reins to his horse, blake sat forward at a brisk trot. Without an apparent effort Thady kept close beside him, leaping forward as lightly as a hound, the end of the halter, which still dangled from his neck, flying back in the

wind.
Ten minutes' run brought them to the Ten minutes run brought them to the entrance of the avenue of Cloonlara. On huge pillars of gray stone, over whose tops the tall trees could just peep, were hung two great gates, so finely worked that they looked like gigantic spider's webs spun in wrought iron. Surmounting the pillars two monster tiger cats, each with forepaw raised threateningly, guarded the entrance. On the arch that spanned the gates from pillar to pillar, cut deep in the stone, was engraved the proud motto of the family, Virtus sola nobilitas.

The ball that hung at the antrange reasons. the family, Virtus sola nobilitas.

The bell that hung at the entrance was

The bell that hung at the entrance was set dangling by Thady, and an old dame, with smooth, gray hair, and dress of decorous black, issuing from the Gothic ivy-clad gate-house close at hand, gave them entrance to the demesne.

Before they had gone a hundred yards a rabbit suddenly dashed across the avenue. With a cry of childish delight Thady was after it in an instant, breaking through the thick underwood in his easystness.

Blake saw or heard no more of him for

Biake saw or heard no indee of min for the day. Next morning he found him at last, apparently quite at home among the horses and stable boys, in the great yard at Cloonlara. Another hundred yards, at the top of a

rentle ascent, Blake pulled his horse to a walk, and flung the reins on his neck, ab-sorbed by the peaceful beauty of the What folly it is to try to paint light,

and shade, and color, trees, and sky, and water, all that makes the world lovely, with mere poor, colorless words. It is like Olivia's dry catalogue of her own recolors charms. "Hem two lips indifpeerless charms. "Item two lips indifferent red, item two gray eyes with lids to them, item one neck, one chin, and s forth." So Maurice Blake felt, as his eye ranged

delightedly over the vast expanse of slop-ing lawn and waving wood that stretched away to where the Shannon, broadening into a lake, shone in the sunshine. The fair expanse was full of life. The burnexpanse was full of life. The burn-l pheasants fluttered up from the glossy laurels or the thick glossy laurels or the thick ferns, just-touched with autumnal brown, that skirted the avenue. The rabbits spotted the green sward as thick as daisies, and flashed white and gray almost under his horse's feet. Through the vistas of the woods he saw the deer trouping in file the shade of some huge old tree that grew by itself in the open, as if disdaining

meaner companionship.

Twenty minutes' walking, and suddenly a turn in the avenue gave him a full
view of the old mansion house, which view of the old mansion house, which stood on a gentle rise; the vivid green lawn in front stretching in terraces to the wood's edge, through which a bright salmon stream plunged boldly, leaping and flashing down to the lake.

A broad and stately pile was this ancient mansion house, built for the most ancient mansion house, built for the most stately have because the with Lorie process.

part in the Roman style, with Ionic porch and pillars, but with turret and balcony and bow windows to boot, of which the Romans had never dreamed. The inevitable tiger cats guarded the orners of the building, their stone limbs

corners of the building, their stone limbs and tails cut clean out against the blue of the sky.

As his horse's hoofs crunched the

Then with a quick wrench of the reins he gravelled sweep in front of the entrance, turned his horse right round on his hind Christy Culkin walked down the broad stone steps, as demurely as if he had lived his life in the place, held the reins for him to dismount, and led his horse Mark Blake met him half way down

the steps, and Sir Miles welcomed him at the door.

ne door.
So he passed over the threshold into the great square hall, panelled rich with prown oak, and full of trophies of war and chase, and found himself for the first time in his wild, wandering life under the roof of his father's home. TO BE CONTINUED.

The Suffering Souls, beloved spouses of Christ, writhing in excruciating torments, are unable as yet to attend the wedding feast already prepared for them, because the infinite justice and holiness of God demand a ransom. In the Holy Sacrifice of the Mass our Divine Saviour offers Himself in ransom, and hence the holy Fathers teach that "many souls go forth from Purgatory every time that Mass is cele brated." - Rev. John A. Nageleisen.

Cardinal Gibbons estimates the number of converts from Protestant ranks received into the Catholic Church in this country last year to approximate 30,000. Considerably over a thousand of these are credited to the archdiocese of Baltimore alone. The figure is probably under rather than above the exact number of such conversions.

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PAT'S REFORMATION. The Heroic Virtue of a French Canadian

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BY HENRY VAN DYKE

It was on the shore of the Lac a la co sha Belle Riviere, in Canada, that I came into this story and found myself somewhere about the middle of the plot; but Patrique Moullarque, descendant and namesake of some far back Irish ances-tor, Patrick Mullarkey, whose name alone had come down to him through generations that his Canadian forebears had purged of all else Irish, Patrique readily made me acquainted with what had gone before.

We had hauled our canoes and camp stuff over the terrible road that leads stuff over the terrible road that leads to the lake, with much creaking and groaning of wagens, and complaining bad c of men, who declared that the mud grew deeper and the hills steeper every year, and vowed their customary vow never to come that way again. At last our tents were pitched on a green point of balsams, close beside the water. The delightful sense of peace and freedom descended upon our souls. Prosper and Ovide were cutting wood for loud the campfire; Francois was getting ready a brace of partridges for supper; the Patrick and I were unpacking the provisions, arranging them conveniently for present use and future transporta-

"Here, Pat," said I, as my hand fell on a large square parcel—"here is some superfine tobacco that I got in Onebec for you and the other men on this trip. Not like the damp stuff you had last year-a little bad smoke and too many bad words. This is tobacco to burn-something quite particular, you understand. How does that please

you?"

He had been rolling up a piece of salt pork in a cloth as I spoke, and courteously wiped his fingers on the outsike of the bundle before he stretched out his hand to take the lifting the stretched out his hand to take the stretched out his hand to take the lifting the liftin package of tobacco. Then he answered, with his unfailing politeness, but more solemnly than usual:
"A thousand thanks to m'sieu'.

But this year I shall not have need of the good tobacco. It shall be for the

The reply was so unexpected that it almost took my breath away. For Pat, the steady smoker, whose pipes were as invariable as the precession of th equinoxes, to refuse his regular rations of the soothing weed was a thing un-heard of. Could he be growing proud in his old age? Had he some secret supply of cigars concealed in his kit, which made him scorn the golden Vir ginia leaf? I demanded an explana "But no, m'sieu'," he replied; "it

is not that, most assuredly. It is something entirely different — something very serious. It is a reformation that I commence. Does m'sieu' permit that I should inform him of it?" Of course I permitted, or rather

warmly encouraged, the fullest pissible unfolding of the tale. ' Does m'sieu' remember Mees Mee lair, a demoiselle tall and not too young? It was this demoiselle who

changed my mind about the smoking. But not in a moment, you understand it was a work of four days, and she spoke much. "The first day it was at the Island

House; we were trolling for ouananiche, and she was not pleased for she lost many of the fish. I was smoking at the stern of the canoe, and she said that the tobacco was a filthy weedune herbe sale-that it grew in the devil's garden, and that it smelled bad, terribly bad, and that it made the air sick, and that even the pig would not eat it. I could imagine Patrick's dismay as

he listened to this dissertation; for in his way he was as sensitive as a woman, and he would rather have been upset in his canoe than have expesed himself to the reproach of offending any one of his patrons by unpleasant or unseemly conduct.
"What did you do then, Pat?"

asked.

"Certainly I put out the pipe-what could I do otherwise? But thought that what the demoiselle Mee lair has said was very strange, and not true-exactly; for I have often seen the tobacco grow, and it springs up out of the ground like the wheat or the beans, and it has beautiful leaves, broad and green, with sometimes a red flower at the top. Does the good God cause the filthy weeds to grow like that? Are they not all clean that He has made? The potato—it is not And the onion. It has a strong smell; but the demoiselle Meelair she ate much of the onion-when we were not at the Island House, but in the camp. And the smell of the tobaccothis is an affair of the taste. For me I love it much; it is like a spice When I come home at night to the camp fire, where the boys are smoking, the smell of the pipes runs far out into the woods to salute me. It says, 'Here we are, Patrique; come in near to the fire.' The smell of the tobacco is more sweet than the smell of the fish. The pig loves it not, assu redly; but what then? I am not To me it is good, good, good pig. To me it is good, g

I had to confess that in the affair of taste I sided with Patrick rather than with the pig. "Continue," I saidcontinue, my boy. Miss Miller must have said more than that to reform

"Truly," replied Pat. "On the second day we were making the lunch at midday on the island below the first rapids. I smoked the pipe on a rock apart, after the collation. Mees Meelair comes to me, and says: 'Patrique my man, do you comprehend that the bacco is a poison? You are committing the murder of yourself, Then she

ds slowly dying every

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PAT'S REFORMATION.

The Heroic Virtue of a French Canadian Guide

BY HENRY VAN DYKE

It was on the shore of the Lac a la Belle Riviere, in Canada, that I came into this story and found myself some where about the middle of the plot; bu Patrique Moullarque, descendant and namesake of some far back Irish ancestor, Patrick Mullarkey, whose name alone had come down to him through generations that his Canadian forepears had purged of all else Irish Patrique readily made me acquainted with what had gone before.

We had hauled our canoes and camp stuff over the terrible road that leads to the lake, with much creaking and groaning of wagons, and complaining of men, who declared that the mud grew deeper and the hills steeper every year, and vowed their customary never to come that way again. At last our tents were pitched on a green point close beside the water. The delightful sense of peace and free dom descended upon our souls. Prosper and Ovide were cutting wood for the campfire; Francois was getting ready a brace of partridges for supper Patrick and I were unpacking the pro visions, arranging them conveniently for present use and future transporta

"Here, Pat," said I, as my hand fell on a large square parcel—"here is some superfine tobacco that I got in Quebec for you and the other men on this trip. Not like the damp stuff you had last year—a little bad smoke and too many bad words. This is tobacco to burn-something quite particular, you understand. How does that please

He had been rolling up a piece of salt pork in a cloth as I spoke, and courteously wiped his fingers on the outsike of the bundle before he stretched out his hand to take the package of tobacco. Then he an swered, with his unfailing politeness, but more solemnly than usual:

"A thousand thanks to m'sieu'. But this year I shall not have need or the good tobacco. It shall be for the others.

The reply was so unexpected that it almost took my breath away. For Pat, the steady smoker, whose pipes were as invariable as the precession of the equinoxes, to refuse his regular rations of the soothing weed was a thing un Could he be growing proud heard of. in his old age? Had he some secret supply of cigars concealed in his kit, made him scorn the golden Virginia leaf? I demanded an explana

"But no, m'sieu'," he replied; "it is not that, most assuredly. It is something entirely different — something very serious. It is a reformation that I commence. Does m'sieu' permit that I should inform him of it?"

Of course I permitted, or rather warmly encouraged, the fullest pisinfolding of the tale.

"Does m'sieu' remember Mees Mee lair, a demoiselle tall and not too young? It was this demoiselle who changed my mind about the smoking. But not in a moment, you understand it was a work of four days, and she spoke much.

The first day it was at the Island House; we were trolling for ouananiche, and she was not pleased for she lost many of the fish. I was smoking at the stern of the canoe, and she said that the tobacco was a filthy weedherbe sale-that it grew in the devil's garden, and that it smelled bad, terribly bad, and that it made the air sick, and that even the pig would not eat it.

I could imagine Patrick's dismay as he listened to this dissertation; for in his way he was as sensitive as a and he would rather have been upset in his canoe than have expesed himself to the reproach of offending any one of his patrons by unant or unseemly conduct.

'What did you do then, Pat?" 1 "Certainly I put out the pipe what could I do otherwise? thought that what the demoiselle Mee lair has said was very strange, and not true—exactly; for I have often often seen the tobacco grow, and it springs up out of the ground like the wheat or beans, and it has beautiful leaves, broad and green, with sometimes a red flower at the top. Does the good God cause the filthy weeds to grow like Are they not all clean that He nade? The potato—it is not has made? filthy. And the onion. It has a strong smell; but the demoiselle Meelair she ate much of the onion-when we were not at the Island House, but in the camp. And the smell of the tobaccothis is an affair of the taste. For me, I love it much; it is like a spice. When I come home at night to the camp fire, where the boys are smoking, the smell of the pipes runs far out into the woods to salute me. It says, 'Here we are, Patrique; come in near to the fire.' The smell of the tobacco is more sweet than the smell of the fish. The pig loves it not, assuredly; but what then? I am not a To me it is good, good, good.

Don't you find it like that, m'sieu?" I had to confess that in the affair of taste I sided with Patrick rather than with the pig. "Continue," I said—"continue, my boy. Miss Miller must have said more than that to reform

"Truly," replied Pat. "On the second day we were making the lunch at midday on the island below the first rapids. I smoked the pipe on a rock apart, after the collation. Mees Meemy man, do you comprehend that the tobacco is a poison? You are committing the murder of yourself, Then she du Nord. Side by side they were lair comes to me, and says: 'Patrique,

tells me many things-about the nicotine, I think she calls him; how he goes into the blood and into the bones and into the hair, and how quickly he And she says, will kill the cat strong, The men who smoke the tobac-co shall die!""

"That must have frightened you well, Pat. I suppose you threw away your pipe at once?'

But no, m'sieu; this time I continue to smoke; for now it is Mees Meelair who comes near the pipe voluntarily, and it is not my offense.

"If the tobacco is a poison, it is a

poison of the slowest, like the tea or the coffee. For the cat it is quick yes; but for the man it is long: and I am not a cat. But the third day, m'sieu,' the third day was the worst It was a day of sadness, a day of the bad chance. The demoiselle Meelair was not content but that we should leap the Rapide des Cedres in canoe It was rough, rough-all featherwhite, and the big rock at the corner boiling But it is the ignorant like a kettle. who have the most of boldness. demoiselle Meelair she was not solid in the canoe. She made a jump and a loud scream. I did my possible, but the sea was too high. We took in of the water about five buckets. We were very wet. After that we make the camp: and while I sit by the fire to dry my clothes I smoke for comfort.

" Mees Meelair she comes to me once more. 'Patrique,' she says with a sad voice, 'I am sorry that a nice man, good, so brave, is married to a thing so bad, so sinful!' At first I am mad when I hear this, because I think she means Angelique, my wife; but im mediately she goes on: 'You are mar ried to the smoking. That is sinful, it is a wicked thing. Christians do not smoke. There is none of the tobacco in heaven. The men who use it cannot go there. Ah, Patrique, do you wish to go to hell with your pipe?"

"I said, m'sieu'," replied Patrick, lifting his hand to his forehead," "that I must go where the good God pleased to send me, and that I would have much joy to go to the same place with our cure, Pere Girard, who is a great smoker. I am sure that the pipe of comfort is no sin to that holy man when he returns, some cold night, from the visiting of the sick-it is not sin, not more than the soft chair and the warm fire. It harms no one, and it makes quietness of mind. For me, when I see m'sieu' the cure sitting at the door of the presbytere, in the evening coolness, smoking the tobacco, very peace ful, and when he say to me, 'Good day, Patrique; will you have a pipe ful?' I cannot think that is wicked—

"Well then," I asked, "what did she say finally to turn you? What was her last argument? Come, Pat, you must make it a little shorter than she did.'

"In five words, m'sieu,' it was this 'The tobacco causes the poverty.' The fourth day—you remind yourself of the long, dead water below the Rapide Gervais? It was there. All the day she spoke to me of the money that goe to the smoke. Three paistres the month Twenty four the year. Three hundred—yes, with the interest, more than three hundred in ten years. Two thousand plastres in the life of the man! Then she asks me if I have been at Quebec? No. If I would love to go? Of course, yes. For two years of the smoking we could go, the good wife and me, to Quebec, and see the grand city, and the shops, and the many people, and the cathedral, and perhaps the theatre. And a of the orphans we could seek one of the little found children to bring home with us, to be our own; for m'sieu' knows it is the sadness of our house that we have no child. But it was not Mees Meelair who said that-no, she would not understand that thought. And so I have thrown away the pipes I smoke no more. The money of the tobacco is for Quebec and for the little found child. I have already eighteen piastres and twenty sous in the old box of cigars on the chimney-piece at the This year will bring more. The winter after the next, if we have the good chance, we go to the city, the good wife and me, and we come good - wife and nome with the little boy-or may be the little girl. Does m'sieu' approve?"

"You are a man of virtue, Pat," aid I; "and since you will not take said I: your share of tobacco on this trip, it shall go to the other men; but you shall have the money instead, to put into your box on the mantelpiece.

I am bound to say that Patrick was not at his best that year as a fisherman. He was as ready to work, as interested, as eager as ever; but he lacked stead. iness, persistence, patience. not appear to be able to sit still in the

canoe There was only one thing that would really keep him quiet, and that was a conversation about Quebec. The glories of that wonderful city entranced his thoughts. He was already floating, in imagination, with the vas throngs of people that filled its splendid streets, looking up at the stately houses and churches with their glitter ing roofs of tin, and staring his fill at the magnificent shop-windows, where all the luxuries of the world were displayed. He had heard that there were more than a hundred shops-separate shops for all kinds of separate things: one for groceries, and one for knives and axes, and one for guns, and many shops where they sold only jewels-gold rings, and diamonds, and forks of pure silver. Was it not so? He pictured himself, side by side with his good wife, in the salle a manger of the Hotel Richelieu, ordering their dinner from a printed bill of fare. Side by

kneeling before the gorgeous altar in the cathedral. And then they were standing silent, side by side, in the asylum of the orphans, looking at brown eyes and blue, at black hair and vellow curls, at fat legs and rosy cheeks and laughing mouths, while the Mother Superior showed off the little boys and girls for them to choose. This affair of the choice was always a delightful difficulty, and here his fancy loved to hang in suspense, vibrating

between rival joys. One day, when we were padlling home to our tents among the birch-trees, one of those unexpected storms came up; and Patrick, thoughtful of my comfort as ever, insisted on giving me his coat to put around my dripping shoulders. The paddling would be instead of a coat for him, he said; it would keep him warm to his bones. As I slipped the garment over my back, something hard fell from one of the pockets into the bottom of the canoe. It was a brier wood pipe.

"Aha! Pat," I cried; "what is this? You said you had thrown all your pipes away. How does this come in your pocket?"
"But, m'sieu'," he answered, "this

is different. This is not the pipe pure and simple. It is a souvenir. It is the one you gave me two years ago on the Metabetchouan, when we got the big caribou. I could not reject this. I keep it always for the remembrance

At this moment my hand fell upon a small, square object in the other pocket of the coat. I pulled it out. It was a cake of Virginia leaf. Without a word held it up, and looked at Patrick. He began to explain eagerly:

Yes, certainly, it is the tobacco. m'sieu' : but it is not for the smoke, as you suppose. It is for the virtue, for the self victory. I call this my little piece of temptation. See; the edges are not cut I smell it only : and when I think how it is good, then I speak to myself: "Quebec!" It will last a myself: long time, this little piece of temptation, perhaps until we have the boy at our house—or maybe the girl."

The conflict between the Virginia leaf and Patrick's virtue must have been severe during the last ten days of our expedition; for the evening pipe, seemed to comfort the after supper,

men unspeakably.
Patrick, I noticed about this time, liked to get on the leeward side of as many pipes as possible, and as near as he could to the smokers. He said that this kept away the mosquitos. There he would sit, with the smoke drifting full in his face, both hands in his

pockets, talking about Quebec. At last came the end of our hunting and fishing for that year. We spent the next two days in voyaging through a half-dozen small lakes and streams, in a farming country, on our way home. I observed that Patrick kept his souvenir pipe between his lips a good deal of the time, and puffed at vacancy. It seemed to soothe him. In his conversation he dwelt with peculiar satisfaction on the thought of the money in the cigar box on the mantel-piece at St. Gerome. Eighteen plastres and twenty sous already And with the addition to be made from the tobacco not smoked during the past month, it would amount to more than twenty-one plastres; and all as safe in the cigar-box as if it were in the bank at Chicoutimi! That reflection seemed

to fill the empty pipe with fragrance. When we came out of the mouth of La Belle Riviere a thick column of smoke rose from somewhere in its neighborhood. "It is on the beach," neighborhood. "It is on the beach," said the men; "the boys of the village accustom themselves to burn the rub bish there for a bonfire." But as our canoes danced lightly forward over the waves and came nearer to the place, it was evident that the smoke came from the village itself. It was a conflagration, but not a general one; houses were too scattered and the day too still for a fire to spread. What could it be? Perhaps the blacksmith shop, perhaps the bakery, perhaps the old tumble down barn of the little Tremblay? It was not a large fire, that was certain. But where was it

The question, becoming more and more anxious, was answered when we arrived at the beach. A handful of boys, eager to be the bearers of news had spied us afar off, and ran down to the shore to meet us.

"Patrique! Patrique!" they shout ed in Euglish, to make their import ance as great as possible in my eyes Come 'ome kveek ; yo' 'ouse ees hall

burn !"
"Wat!" cried Patrick. "Monjee! And he drove the canoe ashore, leaped out, and ran up the bank toward the village as if he were mad. The other men followed him, leaving me with the boys to unload the canoes and pull them up on the sand, where the waves

would not chafe them.

This took some time, and the boys helped me willingly. "Est ees not need to 'urry, m'sieu'," they assured me; "dat 'ouse to Patrique Mouliar-" Est ees not que ees hall burn' seence t'ree hour. Not'ing lef' bot de hash."

As soon as possible, however, I piled up the stuff, covered it with one of the tents, and leaving it in charge of the steadiest of the boys, took the road to the village and the site of the Maison

Mullarkey.

It had vanished completely; the walls of squared logs were gone ; the low, curved roof had fallen; the doorstep with the morning glory vines climbing up beside it, had sunk out of sight; nothing remained but the dome of the clay oven at the back of the house, and a heap of smoldering em-

bers. Patrick sat beside his wife on a flat stone that had formerly supported the corner of the porch. His shoulder corner of the porch. His shoulder was close to Angelique's—so close that it looked almost as if he must have

had his arm around her a moment be fore I came up. His passion and grie had calmed themselves down now, and he was quite tranquil. In his left hand ne held the cake of Virginia leaf, in his right his knife, and between his knees the brierwood, which he was fill

ing with great deliberation.
"What a misfortune!" I cried. "The pretty house is gone! I am so sorry, Patrick. And the box of money on the mantelpiece, that is gone, too, fear-all your savings. What a terrible misfortune! How did it happen

"I cannot tell." he answered, rathe slowly. "It is the good God. And He has left me my Angelique. Also, m'sieu,' you see "- here he went over to the pile of ashes, and pulled out a fragment of charred wood with a live coal at the end—" you see "-puff, puff—" he has given me "-puff, puff -"a light for my pipe again "-puff, puff, puff!

The fragrant, friendly smoke was pouring out now in full volume. enwreathed his head like drifts of cloud around the rugged top of a mountain I could see that his face at sunrise. was spreading into a smile of ineffable

contentment.
"My faith!" said I, "how can you be so cheerful? Your house is ashes; your money is burned up; the voyage to Quebec, the visit to the sylum, the little orphan-how can you give it all up so easily?"

"Well," he replied, taking the pipe from his mouth, with fingers curling around the bowl, as if they loved to feel that it was warm once more well, then, it would be more hard, I suppose, to give it up not easily. And then, for the house, we shall build a new one this fall; the neighbors will all help. And for the voyage to Quebecwithout that we may be happy. And as regards the little orphan, I will tell you frankly"-here he went back to his seat upon the flat stone, and settled himself with an air of great comfort beside his partner—"I tell you, in con fidence, Angelique demands that I prepare a particular furniture at the new Yes, it is a cradle; but it is

not for the little orphan. It was late in the following summer when I came back again to St. Ger-There was the new house, a little farther back from the road than the old one; and there was Patrick, sitting on the door step, smoking his pipe in the cool of the day. Yes; and there, on a many colored counterpane spread beside him, an infant joy of the ouse of Mullarkey was sucking its thumb, while its father was humming

the words of an old slumbering song "Hola! Patrick," I cried; "good luck to you! Is it a girl or a boy?" "Salut! m'sieu'," he answered, jumping up and waving his pipe. "It sagirl and a boy !"

Sure enough, as I entered the door I beheld Angelique rocking the other half of the reward of virtue in the new cradle. - Adapted from The Century.

"Christian Science.

Prof. James Main Dixon, of Wash ngton University, St. Louis, Mo., writes strongly against that monu-mental humbug, "Christian Science," falsely so-called, in last week's Inde pendent. He graphically describes "An Evening with the Christian Scienwhose unpoetical hymns offend his literary feeling as much as their alleged "demonstrations" of healing offend his scientific mind and practical common sense. Most of the cases are easily explicable on an originally incorrect diagnosis, and as for the cure of the habitual inebriate, that, as he truly says, "is exactly such a case as spiritual methods can attack, and successfully." He asks:

How could a woman, in the state of mind that produces such verse as this, be relied upon either for a correct exegesis or a correct diagnosis?—

"It is the strait and narrow way That leads to that eternal day; That turns my darkness into light, That buries wrong and honors right."

And he continues :-And he contitues:—

A profitable and living Christian theology depends for its existence on a correct and enlightened exegesis; a profitable and progressive medical science depends on care and skill in diagnosis. Both of these characteristics are evidently completely absent from Christian Science; and I leave the room feeling that my friend's objection to this new faith is valid. It is not Christianity, and it is not science.

It is hard to have patience with this delusion to which so many valuable lives have been sacrificed. Yet its fol lives have been sacrificed. lowers multiply apace in this material age—the extreme of superstition touch ing the extreme of incredulity .- Bos ton Pilot.

There are a quarter of a million Masses said every morning in the Catholic churches of the world. What an entrancing spectacle of Unity is represented by this fact in these days of crumbling creeds and multiplied dissensions! To bring millions of human hearts, with all their disrupt ing forces, together and to set them all atune to the one devotional note, is the master-work of the Holy Spirit !- The

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CHRISTIAN LIFE AND CIVIL

How Far do the Duties of One Apply to the Requirements of the Other.

His Eminence Cardinal Gibbons is among the contributors to the Ladies Home Journal for January. The Cardinal's theme is indicated by a brief introductory note by the editor, in which he says:

"It is clearly apparent from the let ters received from young men that s large number of them are in doubt as to Christian living. They desire to live earnest Christian lives, but are To the mature Christ inexperienced. ian their questions may seem trivial But these young men are neither ma ture nor experienced. Their mind are filled with doubts. ago, being impressed with the gravity of these conditions, I compiled four questions, taken from as many letters written by young men, and submitted them to a few leading Christian teachers and divines.'

The questions sent out by the editor are: First. Whether a young man employed on a Sunday morning newspaper can be a conscientious Caris

Second. Whether a young man can be an actor and yet a Christian.
Third. Whether a young man with

dear ones depending on him for sup port is justified in working on Sunday when such work is necessary to retain

his position.

Fourth. The next young man asks pointedly: "How far can I enter into amusements which the doctrines of some of our churches oppose and yet lead a Christian life? I play dance music, for example, as a profes sion

His Eminence does not answer the questions categorically, but his reply clear and comprehensive. writes :

"The obligations and duties of the Christian life are not all external They are mainly material and mus proceed from the heart. There is no virtue in one's daily actions unless i be first established in the soul and is only an external expression of the soul's convictions or prolongation of Yet the exter heartfelt sentiments. nal practice of Christian virtues and the performance of Christian duties pertain to the integrity if not to the essential character of the Christian life The interior sentiments soon perist without external expression, as life and bodily powers become extinct with out due and proper exercise or employ ment.

"However, as the external dutie are not absolutely and under all circumstances essential, they vary both in number and frequency, according to environments and opportunities. business man cannot do all that elergyman is expected to do, a man in trade not what a man in leisure can accomplish, nor a man of the world all that is possible and easy to one who keeps himself from society. But all, no matter where, no matter what their engagements and secular pursuits, how little or how much time they can call their own, can and are obliged to perform daily acts of prayer and religion and accomplish many duties of virtue and charity. There is no condition of life which is incompatible with the dictates and principles and precepts of the Christian life. Every one cannot be a monk or a nun; every one can not spend long hours in prayer nor at tend all the church services. But with a little determination and an earnest will even the most occupied and the busiest can accomplish something and often much in this direction.

"The influence of Christain virtue or Christian perfection, since to every man is said, 'Be you therefore perfect as also your Heavenly Father is per fect,' must be carried into the marts of trade and into the counting room, into workshop and on the stage. Music, art, professions are no bars to its workings. Everywhere can we repress our tendencies, curb our passions and master our desires and inclinations. Some, indeed, have greater temptations than others; many have severe and grave obstacles to overcome and serious difficulties to encounter, while others have but a few, and those com paratively light. But God 'will not suffer you to be tempted above that which you are able ; but will make also with temptation issue, that you may be able to bear it.

"It is required that a man be strong, courageous, determined, earnest and active. We can always succeed if our will be right. We are the arbiters of our own destinies, and our own wills condemn us or raise us to the skies. God will help him who helps himself, and every man can be honest, upright, pure and conscientious if he so wills and determines, in spite of any

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and all temptations and circumstances. There are many, very many, such in every rank and walk of human life. That there are not more is due to the lack of individual effort and energy."

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When subscribers change their residence it is important that the old as well as the new address be sent us. London, Saturday, January 29, 1898

BAPTISING WARSHIPS.

Bishop Nicholson, of the Protestant Episcopal Diocese of Milwaukee, has published a protest against the practice of calling the act of naming of warships a christening. Christening, he says, is essentially a religious act, meaning coming to Christ, and he considers it a sacrilege to use the word for the naming of a warship, by break ing a bottle of wine on the prow, as was done in the case of the battleship Kentucky recently. He deems the sacrilege so great that he declares he would not be surprised to hear soon that the Kentucky will be at the bottom of the sea.

AN ELECTION IN DUBLIN. A by-election was held on Friday in

the St. Stephen's Green Division Dublin to fill the vacancy caused by the appointment of Mr. Wm. Kenny, Q. C., Solicitor General for Ireland, to a High Court Judgeship. The Unionist candidate, Mr. J. M. Campbell, was victorious by a majority of 138 over his Nationalist opponent, Mr. George Noble-Plunkett. Stephen's Green is a Conservative constituency, as it is the place of residence of nearly all the em ployes and officials of Dublin Castle, but there is evidence of the progress of the Nationalist cause even in this Unionist stronghold, as the majority of 432, by which Mr. Kenny gained the seat at the last election in 1895, was reduced by nearly 300. Mr. Plunkett announced that he will protest the elec tion as it was won by forgery and fraud. Mr. Campbell attempted to thank the electors when his success was announced, but the populace refused to listen to him, and followed him with groans as he withdrew from the scene.

"CLERICALISM."

The Frenc'i Chamber has had before it once more the question of the "Dangers of Clericalism." Mons. Berard denounced the Government as being composed of clericals and subject to pontifical dictation. This was denied by M. Meline, the premier, who very justiy remarked that the cry of perils from clericalism is put forward by enemies of France to cloak the perils to which the country is exposed from socialism, anarchy, and threatened revolution, from all of which there is more danger than from clericalism Ex Minister Goblet then moved the separation of Church and State, which was defeated by a vote of 309 to 193 A motion was then proposed by De puty Dutroix to denounce the con cordat between the Government and the Vatican. This was also defeated by 316 to 171. It is one of the signs of a reaction throughout France, in favor of religion, when the Govern ment is so well sustained in its deter mination to preserve the existing relations between the Government and the Church. This is undoubtedly to be attributed in a great measure to the atrocities perpetrated by anarchists during the last few years.

"THE ITALIAN REPUBLIC."

As we anticipated, the statement of the Press correspondent at Rome to the effect that the Pope had inspired an article in the Civilta Cattolica to the effect that it is desirable that a Republic should be established in Italy to replace the monarchy, is now ac knowledged to be unfounded. Another despatch - on which too much re liance should not be placed -is to the effect that the article in the Civilta against the known wishes of the Pope, who ignores the Savoy dynasty, not because he is opposed to a mon will greatly increase the Irish Catholic archy, but because the dynasty influence. has extinguished the Pope's tem-Rome regarding the affairs of the against Catholics, uttered by Mr. S. H. theory of his own, which would be a We do not mean to assert that all

from mere street rumors or by backstairs methods which are totally unreliable. Even if the Civilta Cattolica had really such an article in its columns, that would express merely the sentiments of the editor and not the fixed policy of the Pope or Papal officials.

A FANATIC.

The Templar, a paper published in Hamilton, is engaged in a very vigorous campaign in favor of prohibition of the liquor traffic. The editor seems to have a special dislike to Principal Grant, of Kingston, because he will not see eye to eye with him on this question. Here are two of the headings appearing in The Templar: "Dr. Grant's Idiotic Error," and "Trouble in the 'Amen' Corner of Mr. Hardy's Legislature." It seems that a messenger was sent about the city on Sunday notifying some members of the House to be present in their places early on Monday morning. This, seemingly, was considered such a horrible outrage - this desecration of the Sabbath daythat the good and holy man who edits The Templar would, it seems to us, had he the power, inflict condign punshment on the person who issued the order. Indeed, it would not be going too far to say that the gentleman who occupies the editorial chair in on Monday for having killed a mouse on Sunday. He lives in the wrong age. A shining light he would have been had helived in New England in the days of Myles Standish. The abolition of the liquor traffic is a ligitimate sub ect for discussion, but it will not bring any strength to the side voting "Yea" to have an advocate like The Templar, paper which appears to be rapidly forging its way into the ranks of yellow journalism.

WHAT BECOMES OF THEM

Mr. Charles T. Beaty, who has been till now Supreme Secretary of the A. P. A. of the United States, was condemned in December to occupy a cell in the Eastern Penitentiary of Pennsylvania, for forgery. Since his incarceration and final conviction be has written on account of his life, under the title, "Life Experiences of a Smart Fool." It is not surprising that an or ganization which was established for plunder, under the cloak of zeal for religion, should be made notorious by a large number of its prominent officials being condemned to the various penal institutions of the country, but the A. P. A. has had this distinction to a greater extent than any other society which has ever deluded its dupes by false promises and false professions of patriotism, for the reason that no smart people would join such an organization except for the purpose of preying upon their fellow-members, or of making the society a steppingtone to lucrative positions under th Government. Those members who were not smart were made the dupes of whom the smarter ones made use for their own evil ends. But such people scon come to grief.

Americans should profit by the lesson not to be duped again so readily. Canadian P. P. Aists should also learn wisdom from the event.

A NEW IRISH CATHOLIC CLUB

The Irish Catholic Liberals of Ottawa have organized a Club under the name of the "Edward Blake Club," the ob ject of the organization being to secure for Irish Catholics a fair share of Government patronage. Mr. P. O'Railly, a leading merchant of the city, was elected President. Mr. O'Reilly, in ex plaining the object of the organization, stated that, on account of a lack of organization, the Irish Catholics do not obtain a fair share of the lucrative positions which are at the disposal of the Government. He anticipates, however, that when the new club will become strong it will exercise a great influence towards securing for the Irish Catholics of the city, and the Province generally, the share of Government patron age to which they are justly entitled .

Several speakers pointed out that the French Canadians are able to exercise a powerful influence because they are better organized than the Irish Catho-Cattolica was published through the lies, having two influential organizainspiration of Cardinal Rampolla, and tions, named respectively the National and the Liberal Clubs, and the expectation was expressed that the new club

There was a lively discussion in reporal sovereignty. We may prob gard to the selection of a name for the bably soon have some other new Club, it being at first proposed modification of the news, for, as a rule, that it should be called the "Blake the cablegrams which are sent from Club," but owing to a recent insult vidual might not make and act upon a similarly brought up.

name the organization after Mr. Christian society. Edward Blake, who, though now out of This living authority can be no and esteem, as he is not animated by since Christ gave His disciples the comwhich characterizes his brother, Mr. S. H. Blake.

RELIGIOUS TEACHING IN THE SCHOOLS.

Mr. G. A. Patullo, Chairman of the address at the closing meeting of the

Board of 1897: "The public are occasionally inclined to expect too much from schools. spects take the place of the church or Respect for religion and its the home. eachings should undoubtedly pressed upon the pupils of our schools, religion itself, and the virtues which it inculcates, will best be learned at the church or family altar. So, too, of many of the ordinary graces which go to form high character in boy and girl, man or woman. If they are they can scarcely be taught by the

teacher. It is not to be denied that parents should teach their children religion at home, and that religion should also be taught in the Church, for it is one of the chief purposes for which churches are built that religion may be taught in them, but it is a fallacy to argue The Templar office would hang a cat that because religion should be taught by parents and by the clergy, that it should therefore not form part of the teaching in the school.

Parents are not usually competent to instruct their children in all the oranches of education, and even when they are competent, they have not the time necessary to devote to the complete education of their children, and it is for these reasons that they employ teachers and send their children to schools to be taught.

It is desirable, of course, that home instruction be given to children, but that is no reason why religious teaching should be neglected in the schools. Religion and morals are the most important branches of study, and more attention should be given to them than to any other branch, as they contribute more than any other study toward the formation of the character of the child.

If it were impossible to have religious teaching in schools, there might be some reason for not attempting it, but the fact remains that it is taught daily papers of the 8:n inst. successfully in the Catholic schools, and therefore it cannot be said to be impossible to teach it. It would be as reasonable to say that arithmetic and geography should be taught by parents at home, as to say that parents and the clergy should be the only instructors in religion.

THE DIVORCE EVIL AND CHURCH AUTHORITY.

Bishop Doane, the Protestant Episcopal Bishop of Albany, in a recent article on divorce, protests against the course which is now generally followed in the Protestant world, and especially in the United States, which is he got no opportunity to kill him. But a result of the present agitation. We extremest limit which is possible in his master and mistress, the two Orrs, the public will prevent such a result, conformity with the law of God." He warns the public, and says the Church should also give warning, to the present and future generations, that there is danger of tolerating adultery under the appearance of marriage.

The Bishop's way of putting the case matter of doubt whether the Christain her last cow on the fatal day, Allison law permits divorce for any of the pointed his gun at her and fired trivial causes on account of which it is granted in the divorce courts. Yet be gun, he seized an axe and struck her laws. We might remark that these sistent with each other, for if the exby taking advantage of it. But we

Reasoning, then, even from the true sense of Christ's teaching; on so

Church and the Pope are obtained Blake, it was deemed advisable to state of things totally subversive of

Canadian politics, is deservedly held other than the Catholic Church itself, by Irishmen in the greatest respect which has alone continued to exist ever that spirit of hostility to Catholics mand to hear the Church, under penalty of being, equally with the heathen and the publican, outside the pale of His fold.

Bishop Doane implicitly recognizes that this is the case, since he also declares the necessity which exists for the Toronto Public School Board, said in his Church to pronounce definitely on this point. But he implies that it is his own Church, the Protestant Episcopal, which should speak thus plainly. To what use would this be The latter cannot in all re- The Episcopal Church has no more authority to pronounce a definite sentence than has Anglicanism, from which all its jurisdiction is derived, if it possess any. But Anglicanism cannot assert anything authoritative on the subject, since it is itself subject to the State, and it cannot even re neglected at home by the parents, fuse to open its churches for the mar riage of those who have been divorced by the courts on the most trivial pretexts.

THE BOY MURDERER'S CON. FESSION.

It has been several times stated that the boy Allison, aged 18 years, who was sentenced to death at Galt for the murder of Mrs. Orr, had made a confession of his guilt. Some weeks ago it was stated that the confession had been made to the Methodist minister who attended him, and it was then stated that the jury who had convicted him might quiet their consciences on the score of having found him guilty We are aware already that it has been sometimes the practice with Protestant ministers to obtain a confession from condemned culprits with a view to afterwards making such confession public, a practice which cannot be too strongly condemned, as the natural seal of secrecy exists in the communications thus made to a clergyman under the pretext of a religious secret, a seal which ought not to be violated under any circumstances. We are therefore happy to be able to state that the clergyman in the present instance denies having received such a confession. But a confession was made to the jailer, which was afterwards made more full and was published in the

From this confession it appears that the murder was most deliberate, and a strange delusion seems to exist in the culprit's mind that his guilt is the of revenge and not of lust, as on this ground he takes to himself some credit. Mrs. Orr, the murdered woman,

slapped Allison's face some weeks be fore the murder, and thus his diabolical betred was aroused to such an extent that he resolved to kill both Mr. Anthony Orr and Mrs. Orr. Two weeks before the crime was com-

mitted, on a Sunday, he dug a grave in a swamp, intending it for Mr. Orr, but a strong anti Semitic party created as to find some means "of coming to the his malice was more inflamed because refused to give him permission to go on an excursion to Niagara Falls on Aug. 9. This increased his anger to such a degree that he fully made up his mind to kill both at the first opportunity.

There were no extenuating circumwould leave us to suppose that it is a stances. While Mrs. Orr was milking She fell dead, and then, dropping his admits that there is real danger of on the head with the blunt sides to adultery in the present laxity of the make her death sure. Then finding that she was really dead, he buried her two views of the case are not very con- in the corn patch, as the grave in the swamp was too far away, but he inisting laxity is conformable to God's tended to move the body to the grave law there is surely no fear of sinning he had prepared, as soon as convenient.

This bloody deed leads us to the recontent ourselves here with stating that, flection that there are hundreds of boys from Carist's words, it is evident that He | growing up who have no moral sense. intended to make a law which would They have not been taught at school make sure the general indissolubility that they are responsible to God for of marriage, even if we admit the their acts whether good or bad. There ommon interpretation of Protestants | may be a fear of punishment held bethat under certain circumstances the fore them to deter them from such married parties may separate and crimes as theft and murder, but this is marry again. Tae Catholic interpre- not sufficient to keep them from the tation of this passage is quite different | commission of crime, for they have from this, however, as it does not per- hope of escaping the consequences mit the dissolubility of marriage, ex- of their evil deeds if they can cept by the death of the husband or only succeed in hiding them from the eyes and knowledge of men. In their code of morality, if they have any such premises which Protestants admit, we code, there is no crime except that court-martial, which was an outcome should have some living authority in which might be found out. It was the Church of God to determine the under such influence as this that James Allison received his education, and important a subject, so that each indi- there are many lads who are being

ward, for God has given free will to mankind, and there are some who will abuse the gift, no matter how correctly they have been taught, but certainly the danger would be greatly diminished if Christian morality were taught in all the schools; and it is for this reason that Catholics insist so strongly that in the education of their children religious and secular instruction shall be imparted together, so that while the intellect is improved, the morals of the children may also not be neglected.

AN EXCITING TIME IN FRANCE.

The Dreyfus case is causing great excitement throughout France at the present moment, and there have been several duels in consequence of parties taking different sides in the discus sions which have arisen out of it.

Captain Dreyfus was found guilty by a court-martial of having betrayed France by selling military plans to Germany, and the evidence of what Catholic churches on festive occasions. was said to be his own hand-writing appears to be convincing of his guilt ; nevertheless, strenuous efforts are now being made in his behalf, powerful influences being invoked with a view to showing that he had not a fair trial, and to effecting his release from Devil's Island, where he is fulfilling the sentence of banishment which was inflicted on him.

Enile Zola, the novelist, who has made himself notorious by his immoral and anti-religious novels and other works, especially those entitled "Nana," "Lourdes," and "Rome," has put himself forward as the special defender of the Captain, and has brought wholesale accusations of bribery and special animosity against members of the Government and the high military officers who took part in the trial.

We would be sorry to say a word derogatory to the Captain's patriotism, if there were any serious doubt concerning the fairness of the trial which was given him, but the case which M. Zola has attempted to make out seems too improbable to be credited for a moment. Nevertheless, we trust that due consideration will be given to any. thing which may be brought forward, and which may go toward establishing the innocence of the accused, whose crime, if he was guilty of it, was certainly an atrocious one.

The Government appear to be fully persuaded of Dreyfus' guilt, and as Zola has ostentatiously defied them to prosecute him they have taken up the challenge, and Zola is now to be tried. less because he was actuated by motives He will thus have an opportunity to prove his accusations if they are true, but it is generally believed that the novelist is aiming at notoriety in mak. ing them, and that he will be unable to substantiate them. Captain Dreyfus is a Jew, and most

> nationality. This fact has turned popular sentiment against the Jews, and there are signs that there will be It would be, of course, a great injustice to hold the whole Jewish race responsible for the want of patriotism of some individuals of that nationality. even if it be put beyond doubt that Captain Dreyfus has been guilty of all that has been charged against him but it is difficult to control public sentiment when it is strongly moved in a

prudent counsels. been the result of the agitation are an indication of the extent to which the public mind has been excited. The Semitic, and Les Droits des Hommes, duel settle the right or wrong of a

of patriotism unless the present tend.

ency of public opinion be checked by

In addition to the prosecution of M. Zola by the Government, he has also handwriting, whom he charged with of the Drevfus case.

honor was satisfied with the result.

Zola charges that the acquittal was the

who are brought up under a religious will sully with suspicion the decisions training will be good citizens after- of all future courts martial." The experts place their damages at 200,000 francs, equal to \$40,000.

Zola has announced his intention of basing a novel on the incidents of the Drevfus case, and the present excitement will be a good advertisement for him, though it is doubtful whether the mode of advertising adopted will not be rather expensive for the results to be expected from it.

EPISCOPALIAN SOLEMN HIGH MASSES.

It is announced in Philadelphia papers that on Tuesday, the 28th ult., a "solemn High Mass" was celebrated in a prominent Protestant Episcopal church in commemoration of the twenty-fifth anniversary of the pastor's, Rev. Dr. Townsend, ordination to the priesthood. The Church was beautifully decorated for the occasion, and the "altar" was brilliant with lighted tapers, and gorgeous with flowers, somewhat after the manner usual in

An immense congregation was present, filling the church to overflowing, to pay honor to the rev. pastor, and probably animated also with the desire to worship God by the sacrifice of the New Law, which is the highest act of worship commanded in Holy Scripture, and which was foretold by the prophet Malachias, saying:

"For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean offering ; for My name is great among the Gentiles, saith the Lord of Hosts. " (i. 11.) Of late years it has been no uncommon

thing for clergymen of the Church of England, and of its daughter, the Protestant Episcopal Church of the United States, to announce the celebration of solemn Mass, but it is unnecessary to remind our Catholic readers that such masses are but a delusion. In Canada, we believe, the courage of the High Church party has not reached such a degree as to bring them to claim publiely that their clergy offer up the unbloody sacrifice of the New Law. Popular sentiment is scarcely ready among Canadian churchmen to assent to such a claim, or to accept such a teaching as that there is a continual sacrifice in Christianity, and the pretence of any Anglican minister in this country that he offers up the sacrifice of the Mass would be universally scouted by Anglicans, and a relentless war would be carried on against the minister who would make such a claim, and the end would be his expulsion from his parish, unless he should have the grace to retire from it voluntarily. Nevertheless, High Churchism has a certain power even in Canada, and is dominant in certain dloceses, and we presume that in time it will as boldly proclaim the doctrine of the Christian sacrifice here, as it has done elsewhere. of his defenders are of the same

To offer up the Holy Mass a real priesthood is necessary: a priesthood which derives its authority from our Blessed Lord Himself, and from the days when He was in the flesh dwelling hope, however, that the good sense of among men. Such a priesthood Anglicanism does not possess, nor until the past few years did it claim to possess such.

> The Church of England's Articles expressly condemn the celebration of Masses, and especially Masses for the dead, as a "blasphemous fable."

We are aware that High Churchmen explain this to mean only that what is called "the shameful traffic in Masses, particular direction, and there may be prevalent in the Roman Catholic

much injustice perpetrated under color | Church " is thus condemned. This hypothetical shameful traffic has really no existence in the Catholic Church. All trafficking in Masses is The numerous duels which have strictly forbidden by the laws of the Church. It is allowed for the priest to accept an offering or honorarium for the application of the special fruit of most recent of these encounters was the holy Sacrifice for some person or fought with swords last week by intention in particular, because pro-Messrs. Verowst and Adjalbert, the vision must be made for the support of editors respectively of Le Jour, a the priest, according to the teaching of St. Paul, that they who are employed a Radical paper. In no case does a in the temple and at the altar have the right to live on what belongs to the cause. In the present instance both temple and the altar. (I Cor. ix., 13.) combatants were wounded, but not But all trafficking, such as freceiving very severely, and the seconds stopped | two honoraria for one Mass, or paying the fighting under the usual plea that another priest a smaller sum to celebrate Mass than that which the first priest has himself received, is carefully prohibited. Besides, it been prosecuted by three experts in must be remembered that when Mass is celebrated, all the faithful, making false reports at the Esterhazy being regularly remembered therein, receive the general fruit, and' if the obligation is assumed by a priest to Count Esterhazy was acquitted, but apply the special fruit for any particular purpose, additional labor and exresult of false reports of the experts, pense are entailed upon him beyond who thus, "in obedience to orders' what he is obliged to do for the gensecured an iniquitous verdict which eral welfare of his flock. There is therefore nothing incongruous lawful in the permission given Church for him to receive a sum for his support and extr The infallible Church of Christ the authorized judge of the law of this, and the practice of the is sufficient to establish what lawfully done in the case. T Thomas, the "Angelic Doctor "The priest does not receive a as the price of the consecration Eucharist, or of the singing Mass, for this would be simon as an offering for his suppor course, knowing of the frai passions of humanity, we s deny that there have been in instances of unlawful traffiel these cases should naturally f the jurisdiction of the diocesa ities for correction. They basis for the sweeping cond of a lawful practice. But there is no doubt that

Church view of the matter afterthought. It is only of that they have put their pres pretation on the words of the Article of Faith, the intentior was to abolish the Mass, and in the real presence of Ch Eucharist, for without the rea there cannot be a sacrifice, as the sacrifice implies the p the victim, who is Christ whose death on the cross the of the Mass shows forth patuates.

It was the aim of Cranmer both belief in the real presen the Mass. Thus he said in l to the Bishop of Winchester:

"Christ is present in His b as that boly council saith, er is present in baptism, but no corporally and naturally, as out ground imagine. And so present, yet He is not th ficed again for sin. For the first sacrifice upon the cross

His whole book on the "o sacrifice of Christ" is to the And the opinion even of the Oxford University was sin cently as 1844, since in that published his writings with ment that "he was burned for the confession of Christ' trine, Anno, 1556."

It is well known that the England's Edwardine Ar framed to accord almost v Cranmer's views, and the views which were constant Anglican polemists, until t ian movement, which has si into Ritualism or High gained strength at Oxford

last half of the present cent From all this we can only Anglicanism, with its vari nearly equal in numbers, a all sorts of doctrines from High Churchism, is totally to fulfil the duty assigned His Church to teach all things which He revealed

manded.

LEO XIII. ON TEMPI For the Catholic Rec There has been so muc ate language used by son of temperance, and so m ical schemes have been its promotion, of late year people seem to have bed gusted as to lose sight of genuine temperance is on dinal virtues. At least seem to be the reason why who imagine themselves Catholics, sneer at those temperance, and treat as heresy total abstinence, an of that virtue in a heroic such people the follow from a letter from Leo 2 bishop Ireland, of St. Par quoted in "Temperance will, no doubt, be a re let us hope, an incentive respect and love for such "Above all. joiced to learn with who zeal, by means of vari association, and especi

the Catholic Total Absti

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praise the prelates of the who recently, in the Pl of Baltimore, with wei condemned this abuse, be a perpetual incentiv fruitful root of all evils, families of the intemper ruin, and dragging nu down to everlasting planning, moreover, that who yield to this vice of become thereby a scand olics, and a great hin propagation of the true

commendation the no your pious associations, pledge themselves to from every kind of into: Nor can it at all and truly efficacious r decisions

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nned. neful traffic has the Catholic ng in Masses is he laws of the for the priest to honorarium for special fruit of some person or r, because |pror the support of the teaching of o are employed e altar have the belongs to the (I Cor. ix., 13.) ch as] [receiving Mass, or paying

which the first received, is Besides, it d that when all the faithful, mbered therein, ruit, and' if the l by a priest to for any particuai labor, and expon him beyond o do for the genflock. There is

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therefore nothing incongruous or unlawful in the permission given by the Church for him to receive a certain sum for his support and extra work. and influence of those who give the The infallible Church of Christ is itself example. the authorized judge of the lawfulness of this, and the practice of the Church is sufficient to establish what may be lawfully done in the case. Thus, St.
Thomas, the "Angelic Doctor," says:
The priest does not receive a stipend as the price of the consecration of the Experiest on of the stagging of the sta Eucharist, or of the singing of the Mass, for this would be simonical, but as an offering for his support." Of course, knowing of the frailty and passions of humanity, we shall not deny that there have been individual instances of unlawful trafficking, but

ities for correction. They form no basis for the sweeping condemnation of a lawful practice. But there is no doubt that the High Church view of the matter is a mere afterthought. It is only of late years that they have put their present interpretation on the words of the Anglican Article of Faith, the intention of which was to abolish the Mass, and all belief in the real presence of Christ in the Eucharist, for without the real presence Eucharist, for without the real presence there cannot be a sacrifice, inasmuch as the sacrifice implies the presence of stage was a notable gathering of disthe victim, who is Christ Himself, whose death on the cross the sacrifices of the Mass shows forth and per-

these cases should naturally fall under

the jurisdiction of the diocesan author-

petuates. It was the aim of Cranmer to abolish both belief in the real presence and in the Mass. Thus he said in his answer to the Bishop of Winchester:

"Christ is present in His holy supper as that boly council saith, even as He is present in baptism, but not carnally, corporally and naturally, as you with out ground imagine. And if He were so present, yet He is not there sacri-ficed again for sin. For then were His first sacrifice upon the cross in vain." His whole book on the "oblation and

sacrifice of Christ" is to the same effect. And the opinion even of the divines of Oxford University was similar so recently as 1844, since in that year they published his writings with the statement that "he was burned at Oxford for the confession of Christ's true doctrine, Anno, 1556."

It is well known that the Church of England's Edwardine Articles were framed to accord almost wholly with Cranmer's views, and these are the views which were constantly held by Anglican polemists, until the Tractarian movement, which has since merged into Ritualism or High Churchism, gained strength at Oxford within the last half of the present century.

From all this we can only infer that Anglicanism, with its various parties, nearly equal in numbers, and teaching all sorts of doctrines from Broad to High Churchism, is totally inadequate to fulfil the duty assigned by Christ to world? The reply is that man distinct this Church to teach all nations all trusts his fellowman. Free governto fulfil the duty assigned by Christ to things which He revealed and com- ment would have existed always,

LEO XIII. ON TEMPERANCE.

For the Catholic Record.

There has been so much intemper ate language used by some advocates of temperance, and so many chimerical schemes have been proposed for its promotion, of late years, that some people seem to have become so disgusted as to lose sight of the fact that genuine temperance is one of the Cardinal virtues. At least this would seem to be the reason why some people, who imagine themselves to be good atholics, sneer at those who practice temperance, and treat as little short of heresy total abstinence, and the practice of that virtue in a heroic degree. such people the following extract, from a letter from Leo XIII. to Archbishop Ireland, of St. Paul, Minnesota (quoted in "Temperance Truths," vol. will, no doubt, be a revelation, and, let us hope, an incentive to a greater respect and love for such an ennobling "Above all, we have rejoiced to learn with what energy and zeal, by means of various excellent association, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of in temperance. For it is well known to us how ruinous, how deplorable, is the both to faith and to morals, that is to be feared from intemperance in drink. Nor can we sufficiently power of Roman imperialism was praise the prelates of the United States who recently, in the Plenary Council of Baltimore, with weightiest words be a perpetual incentive to sin and a fruitful root of all evils, plunging the obliterated; the foundations of Roman families of the intemperate into direst ruin, and dragging numberless souls patriotism were sapped; public morals were degraded; even literature was down to everlasting perditione; declaring, moreover, that the faithful become thereby a scandal to non Catholics, and a great hindrance to the

propagation of the true religion.

"Hence, we esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally rom every kind of intoxicating drink. and truly efficacious remedy for this Buddhism is the gospel of eternal life.

very great evil; and that so much the more strongly will all be induced to put this bridle upon the appetite, by Now, it was to a world absolutely how much the greater are the dignity greater are the dignity. more strongly will all be induced to put this bridle upon the appetite, by how much the greater are the dignity But the greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to mould them to Christian morality, preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State may, by their strenuous endeavors, be averted. And we earnestly beseech Almighty God that, in this important matter, He may graci-ously favor your desires, direct your counsel, and assist your endeavors.

"CHARITY."

Eloquent Lecture by Bourke Cockran.

Bourke Cockran lectured on "Charity - the Vital Principle of Damocracy," in Boston a few nights ago, in aid of the Working Boys' Home. The house was crowded. Mr. Cockran, says the Catholic Review, was at his He handled his theme with great skill and quite carried his audience away by his masterly style. The auditors expressed their delight in fretinguished citizens. The mayor, in a brief but happy speech, presented the speaker to the audience, who gave Mr. Cockran an unusually warm greeting. The orator spoke in part as follows:

From the beginning of the world men have sought for virtue, but Christ alone taught that the pathway by which it might be attained cannot be trodden other than shoulder to shoulder with your brother, supporting him that totters and guarding him that hesitates or loses his way. The pagan schools, he went on to say, established standards of morals, but did not inculcate love for our neighbors. They enjoined men to practice virtue and self restraint, but only that each individual could widen the sphere of his enjoyment.

From all this, charity differs as the solid hills from the shadows which they project. For the true conception de mands not merely charity of action, but charity of thought; it commands us to use gentleness of speech and forbearance in judging our neighbor'

Now, Christ's view of charity was a progress, to political emancipation, to free government. This conception has been controlling the race for two thousand years, and to-day we owe to it the establishment of free government wherever it exists, as well as the wonderful growth of commerce and learning, which has issued from the existence of free institutions. Philosophers may differ as to the form of gov-ernment under which man's liberty may best be secured, but all concur in the belief that prosperity can only be widespread where liberty flourishes and is protected by law.

How is it, then, that free government does not exist throughout the tyranny would never have been tolerated, the domination of cast would have been unknown, if men had not feared that the masses of their fellows, if clothed with political power, would use it to perpetuate such oppression that condition would be worse than

under a despot. When the gospel of Christ was first preached not a free government existed on this earth. There have passed since then 1,900 years, and to day we find the march and trend of the human race everywhere toward free institutions, and we see republicanism triumphant on the widest threatre that man

has ever yet experimented upon. It is beyond question that Christian ity and freedom are coincident; it only emains to be shown that the one is the consequence of the other. And we have but to look at the ancient philosophies to see what fruit is borne by any ethical system which excludes the idea of charity.

At the birth of Christ all the institutions based on foundations of freedom had perished. Democracy had risen for a brief period, but it had perished in tumult and disorder. Rome, whose empire extended over the whole field of civilization, was governed by a despot. The moving power of the sys

tem he administered was slavery. Instead of being strengthened by the sense of co-operation, the cohesive Rome entered upon a condition of such appalling degradation, corruption, condemned this abuse, declaring it to cruelty and crime that every tradition of the ancient Roman virtue became corrupt; the very extinction of the race was threatened. But the rest of who yield to this vice of intemperance the world was wrapped in even darker gloom because it was unrelieved by

the ray of hope. I have heard it said that the doctrine of Christ was preached centuries before Christ was born. I am told that Buddhism contained it. You can judge of these two philosophies by their fruits. Buddhism has produced univerit at all be doubted sal despotism; Christianity is producthat this determination is the proper | ing universal and progressive freedom.

governed by these two principles, totally given over to despotism and tyranny, that a message came, not rumpeted forth and supported by ser-

tined to change the whole aspect of the world, the whole relation of men to each other, the entire condition of the race.

The greatest political movement ever inaugurated was the revelation of Christ, and yet Christ Himself and all His ministers declared they had no concern with politics. Christianity was not an attack upon any existing institution, but it created conditions under which institutions based on tyranny and oppression became impossible. It did not aim to overthrow any particular government, but it crime.—Ave Maria. any particular government, but it established principles which have affected the governments of the world and which will affect them to the end of time. Man was everywhere spirit-ualized, improved, and uplifted, that, though he might submit to injustice, he would not perpetuate it.

The principle of love to one's neighbor was absolutely inconsistent with tyranny, and when a man began to look upon every man as his brother the principle of the equality of men was established and institutions, based on the inequality of men before the law, were doomed.

Mr. Cockran here sketched the grad ual disintegration of the Roman empire, and its unavailing struggle with the new doctrine that was henceforward to rule the world, saying that the blood of martyrs that dyed the thirsty sands of the amphitheatre-the blood upon which the Casars looked with indifference, if not with scorn, became a mighty tide that snapped the foundation of the Cæsars' throne and litted Christianity, and the cross, its symbol, triumphant o'er the city where Christ's followers were persecuted, and cast the light of that cross over all the universe as the emblem of hope to the sons of

So charity, continued the speaker, was not an abstraction—it was the practical rule of life which governed the early Christians. And the seed sown by them has spread abroad in the world. Persecution relaxed, but the new light kindled before the footsteps of men; it showed the way to social principle embodied in that great hoscratic government must depend.

So Rome fell, and the "dark ages followed, but they were ages of prep aration for a newer, a better, a grander civilization. The savage who overthrew Rome was an instrument of God, in order that on the ruins of that empire, founded in crime and wrong, might be erected a temple of justice and peace. The ancients had every-thing we possess. But they could not make the upright men and pure women

wise and discreet friend. Nearly every person of experience has had things told him by acquaintances about sins regretted and repented, and some of the confidences exchanged aduly are often of a character that Burns indicated you should "hardly tell to any." Of course, it is well known that our High Church friends have a spectro of course of its well known that our High Church friends have a spectro of resistant of the state of th

WHAT SAY OUR CANADIAN EDITORS ?

rumpeted forth and supported by serried hosts emanating from earthly potentates, but issuing from the lips of a bruised, scourged, dying, outraged man, nailed to a cross on the top of Mount Caivary.

These words from His lips were destined to change the whole aspect of the support of the su

THE WORK OF THE SISTERS.

THE WORK OF THE SISTERS.

The account of Satterlee Hospital, edited by Miss Sara Trainer Smith, in the current Records of the American Catholic Historical Society, is vivid, interesting and edifying. It abounds in stories of wonderful conversions. Many of the Protestant soldiers who ear brought to the hospital during our Civil War seem always to have had a vague conviction of the truth of the Catholic Church, and appeared glad enough to be baptized into her pale in their illness or death. But the major partof them were either strongly prejudiced or profoundly ignorant of Catholicity. It is surprising, however, to note how speed illy the prejudice was dispelled by the kindliness and piety of the Sisters of Charity; and—more remarkable still—the reading of a single good Catholic book was generally enough to inspire conviction, and, under God, to effect a conversion. There are two valuable hints here. The way to uproot biggory is by good example; the way to dispel religious ignorance is by kindly and dignified explanation of Catholic truth.

It appears, too, that others than the poor soldiers were edified by the Sisters. The executive officer of the hospital once asked the superior: "Sister, has there ever been any dissatisfaction or misunderstanding between the officers and the Sisters since you came to the hospital?" To She answered: "None at all."

"Well," said the officer, "the other day we were at a party. The conversation turned on the Sisters in the hospitals; and I said there had never been a falling out between us at Satterlee. Some of the city hospital doctors said it was hard to believe that forty women could live together without quarreling."—Ave Maria.

hospital doctors said it that forty women could li quarreling."—Ave Maria

"PROGRESS" AND "IMPROVE-MENT.

sown by them has spread abroad in the world. Persecution relaxed, but the Christians remained faithful to the doctrines of Christ. Then, 400 years after the hospital of Loyola was founded, it embodied the principles of the Christian faith, and had multiplied a hundredfold throughout the world wherever Christianity was spread. The principle embodied in that great hospital was the principle of cooperation, the same principle of mutual assist ance, which underlies democratic government, and on which all democratic government must depend.

Thoughtful people who are weary of the averlasting clatter about progress, education, culture, refinement, etc., ever on the flippant lips of rattlebraned pretenders, will appreciate these menningful words of Marion Craw-ford. In the course of his lecture on Leo XIII. he observes: "We have progresses means wearing clothes like other people, having splendid cities like other paralies, splendid cities like other process." Improvement means helping or people to earn more wages and to live better—giving them a possibility of happiness, instead of taking the title they have in order to give ourselves the appearance of greatness. That is why! say that in Italy where the progress and too little improvement." Thoughtful people who are weary of the

we have too much progress and too little improvement."

The peculiar "progress" which the distinguished writer has in mind began with the robber domination of Italy and Rome—with its manifold lootings, oppressions and public scandals. The "improvement" ceased when the Poutiff was plundered of the Papal patrimony that came to him from the charitable bequests of more than a thousand years.

The wealthy women of to day who bury their dogs in satin-lined caskets and adorn their cats with diamond ear rings, while they heed not the cry of the starving in the shive ring street, are "progressive" and "cultured" and "refined," etc. But they have cold pagan hearts; and all the 'oligies ever taught in the schools would not instill true refinement into their alleged souls.—Buffalo Union and Times.

nartyrs and champions of Christianity. In the homes and even in the schools the famous nadomas of the great Catholic artists find a place. The influence exerted by these mar-rels of artistic and religious paintings cannot

the homes and even in the schools the fanous madonns of the great Catholic artisis ind a place. The literature of the carry the catholic artisis ind a place in the policy of the early Protestant is the policy of the early Protestant settlers in this country to exclude the mother of God from the home and the Church. The Catholics alone held her in affectionate reverence. It was natural that those who were taught to ignore the mother and to regard devotion to her as sinful and idolatorus should gradually lose respect for the Son. Hence we find that of the descendants of the Puritina and the Fligitin a large proportion have gridlen away from the Church a high per fallen away from the contraint and the vigitin and indifferent. The artists of the middle ages, inspired by religions tervor and enthusiasm, painted the Virgin and Child upon immortal canvas, but their paintings were frowned upon by Protestants as "Popish" evils tending to lead the people to idolatrous practices. The saw where Discord in the tide. The reaction has come. Respect for the mother of God is growing in the central and sublime fact of His linearnation.

The reaction has come. Respect for the mother of God is growing in the contraint of the Protestant Episcopal church said recently in reply to a question as to what work of art had exerted the most whelesome influence in furthering the cause of Christianity. There is a restfulness, a repose about much, with just a tinge of salmess, a pepus large planting which has had the greatest in both, engraves itself upon the memories of all who see it. A study of this painting in spires one with mingled reverence, fath and belief. As it is the best known religious synchronists are becoming less hostile in their devotions and religious exercises all who see it. A study of this painting in the protessant of the protessant of the protessant of all stripes and sects in this country are decorating their walk with pictures of the Madonna. The effects described by Bishop Tuttle are sure to follow this revival of ve

the nonconformists are becoming less hostile in their demonstrations, while Protestants of all stripes and sects in this country are decorating their walls with pictures of the Madonna. The effects described by Bishop furtle are sure to follow this revival of veneration for the sainted woman selected to be the mother of God Incarnate.

A secular publishing house in London has just issued a volume entitled "Christ and His Mother in Italian Art." It contains fitty Madonnas by the best Italian masters. Canon Eytoun, a Protestant clergyman, says in an introductory essay: "The humanization of Christ has been effected for the masses by means of words like these, portraying the most moving of all spectacles wherever seen on earth—the Child in its mother's arms. The thing that draws Him closest to us and ourselves to Him, at all times, is that He had a mother; and that His mother was to Him what only a mother can be; and this idea the 'endless' Madonnas have put into shape, and have given to it a concreteness which makes obscuration of His real manhood impossible."

—Boston Republic.

RELIGION IN EDUCATION. Mr. Amasa Thornton discusses in the North

Christianity.

In these modern days, out of the same principle of charity, there have come our schools and colleges and asylums and institutions, our trust in a manner of the first of the manner of the first of the manner of the first of the same principle of charity, there have come our schools and colleges and asylums and institutions, our trust in a manner of the first of the weithins in the humblest.

The non Catholic missions in the arche in interest of the weathinst in the humblest.

Here in this country we see the complete fruition of the Christian principle, there, where we have equality in the eyes of God and equality in American Review the question of religion and education, in a manner which indicates that the Catholic position on this subject will soon have the approval and sanction of all conservative and thoughful Protestan s. He

which its importance warrants. He is con-vinced that the State cannot inpart religious instruction, because the teaching of religious is not a legitimate public function. He al-most says that the work must be done by persons duly qualified and acting independ ently. The instruction which he declare necessary, he says, "can be given only by an almost entire change of policy and prac-tice on the question of religious teaching it

York and other centres of the aristocracy of money. By others the retirement of Dr. Hall is regarded as the natural result of the disintegrating process in the Presbyterian system begun by the incident of Dr. Briggs and the Theological Seminary. When the belief of Protestants in the intallibility of the Scriptures is shaken, who can wonder at their being in a quandary? The honester ones will follow the example of Dr. Briggs and "get out." but the vascillating and undecided will hang on desperately to the wreck.—Philadelphia Standard and Times.

HONORING GOD'S MOTHER.

One of the most encouraging signs of the times is the interest shown by our separated brethren in Catholic art. Everywhere we note evidence of a newly-developed and constantly increasing desire among Protestant men and women to possess paintings or photographic reproductions of paintings of the mother of God and of the saints and early martyrs and champions of Christianity. In the homes and even in the schools the famous madonings of the great Catholic artists find a first part of the great Catholic artists find a first part of the great Catholic artists find a first part of the great Catholic artists find a first part of the great Catholic artists find a first part of the great Catholic artists find a first part of the great Catholic artists find a first part of the great Catholic artists find a first part of the great Catholic artists find a first part of the great Catholic artists find a first part of the great catholic artists find a first part of the great catholic artists find a first part of the great catholic artists find a first part of the great catholic artists find a first part of the great catholic artists find a first part of the great catholic artists find a first part of the great catholic artists find a first part of the great catholic artists find a first part of the great catholic cathol

Every well wisher of Ireland will rejoice in the union which has been formed between the lately-discordant wings of the Ancient Order of Hibernians. Like most family quarrels, there was no very serious cause for that which divided those Brothers. Now that it is ended, the sooner it is forgotten the better. The mission of a great patriotic and benevolent order is too serious to be hampered by personal dissensions. The A. O. H. has a high duty to fulfil, and willing and loyal members to do it.

There is more than the welfare of the A. O. H., important as that is, in this ending of an old disagreement. It furnishes an object lesson to men of our race at home and abroad, wherever the evil genius of discord, the bane of the Celt, holds sway. There was more of sadness than of hope in Moore's allegorical verses:

As vanquished Erin wept beside
The Boyne's ill fated river.

She saw where Discord, in the tide.
Had drooped his loaded quiver,
"Lie hid," she cried, "ye venom d darts, Where morted eye may shun you; Lie hid—the stain of manly hearts
That bled for me, is on you."

But vain her wish, her weeping vain,

"Is the doctrine of reincarnation, as taught by Theosophy, contrary to the Christian faith?"

by Theosophy, contrary to the Christian faith?"

It is. According to Christian (Catholic) faith souls on departing from this life go to heaven, purgatory, or hell, and do not return to reanimate their own, or other bodies until called to the final and general judgment.

Theosopy, at least that of Oleott and Blavatsky, which is a rehash of Indian Brahmasism and Buddhism, teaches that the soul at death passes from the body into some other body—that of man, beast or insect—and this continues a sort of spirit tramp until it is fit for nirvana. This is called metempsychosis or transmigration of souls. The difference between this and the Christian doctrine is too evident to need pointing out. But this is not the only difference, Theosophy, as explained by its most conspicuous exponents in ancient and modern times, involves a denial of the creative act, and is consequently in its last analysis, toathleism. It also denies revelation as commonly understood. When you meet a professed theosophist ask him to state clearly what he believes so that you can get a good intellectual hold of it, and you will find a very puzzled man.

Our correspondent also asks:

Our correspondent also asks:
50 on what authority is based the doctrine that the souls in purgatory are unable to help

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FIVE . MINUTE SERMONS. Fourth Sunday After Epiphany.

TAKING COURAGE.

Sometimes, my brethren, we feel dis couraged because we have not kept our good resolutions, and are even ready to say it is better not to make any at all, so often do we break them. I have no doubt there are some listen-ing to me who began the new year courageously and with some sincere promise to God of leading a good life, and have already slipped back into the bad old ways; and now they say, What was the matter with my good resolutions? I did not mean to lie to God, yet I have not kept my word with Him; I have relapsed; I am as bad as I was before, maybe I am worse. What, then, was the matter with my

good resolutions? Now in considering this question let us not get into a panic. God knows us just as we are, and far better thanwe know ourselves. Therefore He is not so cruel as to hold us strictly to all our right to appoint any day for the special promises. "God is true and every man is a liar," says Holy Writ, and our experience of human nature demonstrates that although we are honestly determined to tell the truth, and do tell the truth, and do tell it, when we promise to God to behave ourselves properly, yet we know very well that property, yet we know very weit that in a moment of weakness we may break down, and that is understood when we make our promise. I re-member reading of St. Philip Neri that sometimes on waking in the morn-ing he would say, "O Lord, keep thy hand on Philip to day or he will betray

Hence it is a great folly to say : "I do not want to make a promise for fear I could not keep it. That would be good sense if you were going to swear to your promise, or if you were to make But a promise to attend Sunday Mass, to keep out of saloons, to stop stealing, to be more good natured at home, and the like is a very different matter. In such cases, we must shut our eyes and go ahead, and mean time pray hard for God's assistance.

There is such a thing as being too fidgety about the future, looking back too far into it or imagining temptations not likely to come up. Once there was an army officer who led an edifying life, and who came to a priest of his acquaintance and informed him was in great distress, and feared that he could not persevere.
"What is the matter?" said the priest. "Why I know that duelling is a deadly mortal sin; yet if I were challenged to a duel I fear that I should not have the virtue to decline the challenge and suffer the disgrace which would be sure to follow."
"But," said the priest, "has any one challenged you or is any one likely to do so?" "Oh, no! not all all: but—" But wait until the temptation comes You have made up your mind not to commit mortal sin, and when this particular temptation comes God will give you grace to overcome it."

Do not cast your net too far out into the stream; do not be in a hurry to promise to abstain from any particular sin or to do any particular act of vir-tue for your whole life except in a general way. In a general way you are determined to keep God's law, honestly and firmly determined. As to this or that particular sin, you hate legitimate efforts to curb the tyranny and detest it and have made up your of the Roman nobles. It was only when mind against it; whenever the tempation comes you are resolved to resisti

There are three things about which denounced him. one should make good resolutions rather than about any others: First, the practice of prayer : second, going the practice of prayer: second, going titlenzi. He was supported to confession and Communion; third, uprising against his tyranny.

(American Methodist," William avoiding the occasion of sins. The first two fill our souls with God's grace and the third keeps us out of danger. Pat all your good resolutions into com pany with prayer and monthly, or at least quarterly, Communion; and will have no great difficulty in pulling through. From month to month is not so long a time to keep straight, and a good confession and a worthy Communion is God's best help. Morning and night prayers are a mark of predestination to eternal life; keep away from bad company and danger ous places, and avoiding bad reading and all other dangerous occasions has very much to do with an inno cent life and a happy death.

For Young Men to Ponder.

There is something for young men who are forming habits to ponder in the reason given by a young lady for declining to marry. She said: "I have considerable money of my own, I have a parrot that swears, a monkey that chews and a stove that smokes, so you see that I am not yet in need of a husband very badly.

Is there not more than ordinary significance in the fact that the first one to whom our Lord, by word of mouth, announced his own Divinity was the Samaritan woman? When she professed her belief in the Messias to come, He said, "I that speak to thee am He. Through salvation was thought to be only of the Jews, yet our Lord's first missionary work was this effort at convert-making. -The Missionary.

Two Warnings.

Losing flash is one and a hacking cough is another. If they come together the warning is a loud and hard one. Scott's Emulsion does some of its best work in just these cases. It prevents consumption.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Auti-Consumptive Syrup, before it was too late, their lives would have been spared. nedicine has no equal for curing colds and all affections of the throat

"QUESTION BOX."

Father O'Connor in Philadelphia Catholic

Great interest is still being taken in the "Question Box." The queries re-cently submitted show that the columns of the Catholic Standard and Times are of the Catholic Standard and Times are being watched for replies. The out of town questioners are taking this method of obtaining answers. Rev. Joseph V. O'Connor lectured last Sunday evening on "The Curse of Cromwell," and in conjunction with the dis course answered the following inter-

rogatories:
M. C., on behalf of a Protestant
friend, asked: "What proof have we that Christ was born December 25?"

St. Chrysostom, in a Christmas sermon December 25, 386, says: "The Romans who have celebrated this day as the anniversary of our Lord's nativ ity have transmitted it to us (the Greeks) from ancient tradition." Ancient authorities are not agreed on the religious event. The acceptance of the Roman date by all Christians shows not only the supremacy of that Church, but also the fact that tradition must be relied on in many cases. The name of the festival itself is Catholic in the extreme, made up, as it is, of the words of Christ and Mass. M. F. asked who first went to Heaven.

Moses and Elias stood once beside our Saviour surrounded by a glorious light. Where were they then? Where were the holy persons who died before Christ ascended? Did not our Saviour tell the penitent thief "this day shalt thou be with Me in Heaven ? Did that thief get to Heaven before Moses and

all the prophets? Supernatural beatitude or the beati fic vision was restored to fallen man by the death of Christ. The souls of the just before that time were in a state of peace and natural happiness. other world was divided into conditions corresponding to the spiritual state of its inhabitants. St. Paul speaks of the "third heaven" and of Paradise. Our Lord spoke of "Abraham's bosom; St. Peter of the "spirits in prison. Christ's descent into this region made it Paradise according to the interpretation of Cornelius a Lapide. As there is neither time nor local space in Heaven, you must try to think, if possible, of the other place without the material ideas involved by the terms "the first to enter Heaven," etc. Probably the admission to Heaven of the just ascending with Christ was simultaneous, yet there are degrees of glory among the blessed.

McN., Mauch Chunk, says that an apostate is going around showing from the New Testament that our Saviour had three brothers and one sister.

First cousins, uncles and nephews are called brothers in Scriptural language, and it is of faith that the Blessed Virgin was a virgin before, after and at the time of our Lord's birth. This was answered more fully two weeks ago in these columns.

"Cola," an appropriate psuedonym considering the question, asked: ' you not think it was a gross injustice on the part of Clement VI. to excom municate Rienzi, and what right had Innocent VI. to imprison him?

Pope Clement VI. favored Rienzi's of the Roman nobles. It was only when the "last of the tribunes" degenerated alous despot that the Pope Power and popular applause turned his head. Popes, but himself, brought disaster on He was killed in a popular

"American Methodist," William-sport, asked by postal card to "have some special pleading on the holy in quisition.

The Congregation of the Inquisition does not need any "special pleading. It is only a censorship of the press Father O'Connor said he would give no answer to notes of this kind because they contain no question, and asked "American Methodist" to be more

C. J. N. asked three questions. (1. "Why do you ring your church bell three times a day?" (2.) "What is (2.) "What is he lamp before the main altar?" "Is that lady saint with a pen in her hand a statue of St. Teresa? Who was she? I cannot find her name in

(1.) The bell is rung to put us in mind at morning, noon and night of our Lord's Incarnation. The devotion is called "The Angelus" from the first words, "The angel of the Lord declared unto Mary." See article "Mar-iolatry" in the Catholic Standard and Times some weeks ago. (2) The lighted lamp indicates the presence on saint.

the altar of the Blessed Sacrament. St. Teresa was not a Scriptural She was a native of Spain, born in the sixteenth century, and renowned for the gift of prayer. The pen indicates her literary labors in the production of the valuable treaties on the spiritual life. Even Protestant writers have written her biography affection

R. F. X. inquired (1) if a layman could be elected Pope? (2.) St. Augustine says that the words of Christ, "Thou art Peter," etc., refer to Peter's confession of His divinity. This confession of faith and not the man (Peter is the rock on which the Church is ouilt. (3) Christ's words to Peter 'Feed My lambs," repeated three times, is a plain allusion to St. Peter's three fold denial. By these words Christ restored him to the office which

denial forfeited.

(1.) Yes The Papal primacy is not a part of the sacrament of Hely Orders. It is an office of supreme jurisdiction. Adrian V. (1252) was a lay- plished a perfect cure.

man elected Pope. He died before re-

ceiving Holy Orders, but reigned as true Pope eighty-nine days. (2.) St. Augustine's interpretation is consist ent with the general one that the Church is built on Peter, confessing the Godhead of Christ. (8.) The words 'feed my sheep," etc., are universally used in Scripture for the conferment of authority. In Homer, Kings are called the shepherds of the people. Nothing in the words imply a repri-

mand to the Apostle.

J. J. R. asked: "Did St. Augustine in any shape or form encourage religious persecution about the year

The Emperor Honorius issued a decree against disturbers of the public peace in Africa. These were also Donatists, a turbulent body of heretics. Augustine, then Bishop of Hippo, approved of the imperial decree not as gainst religious opinions, but as against civil disturbance.

M. C. asked whether in the event of an unbaptized person married to a Catholic becoming a Catholic, would that person then receive the sacrament of matrimony?

The reception of baptism removes the obstacle to the grace of the sacrament of matrimony. The priest then explains to the newly baptized that his marriage is a Christian sacrament. It is customory on such occasions to

R. I., who has never clearly understood why the Catholic Church gives so great honor to the Blessed Virgin, said: (1) "St. Paul says there is one mediator; you make the Virgin your mediatrix. (2). What Scripture is there for praying to her? (3) The strongest argument against the Church of Rome is that the best people left her. They would not do this unless they were satisfied that she had fallen into error. (4) The Roman Church never came into prominence until after the fall of the Western Empire. All the first great councils were held in the East. The Pishop of Rome never claimed to be head of the whole Church

on earth until far down in the Middle

Ages, when ignoronce and superstition prevailed. (1). So completely does the Catholic Church regard Christ as the true life and the one mediator that she teaches that all of Mary's powers are derived from and depend upon the power and merits of her Divine Son. This rather tends to exalt Christ than to derogate from His divine honor. (2). You must admit that Mary is at least a saint. In the Book of Genesis Jacob prays to his angel to protect the children of Joseph. At the marriage of dren of Joseph. At the marriage of Cana (John III.) Christ works a miracle at His Mother's request, even though He said His time had not yet The Jews prayed to God invok ing at the same time the names of Abraham, Isaac, Jacob, Moses, Samuel Your standard of the best people cannot apply to such Protestants as Henry VIII., besides, even good and sincere people are liable to make great (4). The Roman Church blunders. was prominent enough in St. Paul's time to make him say of it that "itsfaith was spoken of throughout the world.' The first councils were (I Romans). The first councils were held in the East because the first heresies originated there and the councils were called to condemn them. The Bishop of Rome presided over these councils by his legate. It was Pope Leo I. that revised and confirmed the dogmatic decrees of the Council of Chalcedon. The Bishops exclaimed "Peter has spoken by the mouth of It would have been impossible in the Middle Ages to claim the head ship of the Church had not title been his from the beginning. Catholic episcopate would have protest

Suggestions. From the Catholic Citizen.

theory of the latter day origin of Papal

supremacy is of all hypotheses the most

ed against such a usurpation.

absurd and indefensible.

Here are a number of additional suggestions to those who would at once promote the welfare of the Catholic press and do good in other ways as

Make a list of all the Catholic families of your acquaintance who are drifting from the Church, or of mixed married families, and send a Catholic paper to each of them for a year. Send a Catholic paper to all the

public institutions of your State. Send a Catholic paper for a year to all the Catholic priests and Sisters in Alaska or other missionary regions where the Church is scantily support

4. Let a Catholic paper go to all the Protestant ministers of your section for a year. It will liberalize their views.

5. Let a Catholic paper be sent to all the Congressmen from your State. Make a list of a dozen young men living away from their homes and let each receive a Catholic paper

7. Let a Catholic paper go for a year to all the teachers in your county.

"I was all out of sorts with loss of appetite and loss of sleep. I could not dress myself without stopping to rest. My kidneys were affected. I began taking Hood's Sarsaparilla. I now have a better appetite and am able to sleep soundly." MRS. MARGARET BIRD, 582 Bethune Street, Peterborough,

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy, yet effic-

tent.

Sore Feet.—Mrs. E. J. Neill, New Armagh, P. Q., writes: "For nearly six months I was troubled with burning aches and pains in my teet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of DR. THOMAS' ECLECTRIC OIL and resolved to try it, and to my astonishment Igot almost instant relief, and the one bottle accomplished a perfect cure.

MORALITY AND MEDICINE. A Physician's Responsibilities Outside of Civil Law.

Dr. Pooley, the distinguished surgeon, who died recently in the city of Toledo, was an unique character in many ways. He was considered by the medical fraternity one of the best read surgeons of Ohio, and for that matter, of the country. He had a born aptitude for the surgeon's knife and with a keen eye and deit hand made a great success in his profession. He was a bundle of nervous activity, a very small man in stature, so small that it was once said of him "he could curl himself up in case of necessity and sleep in his hat." It was once told of him that after supper, he performed

a difficult amputation, jumped into his buggy, drove to a church and lectured before a large audience in a Presby-terian church—he was a fine orator— and on his way home bested two or three friends in a heated political argument, all before 10 o'clock. He often told of his first encounter with a Catholic priest and also of one with a sister at a hospital. He was

about to amputate the limb of a young man seriously injured in a railroad accident. Just as he in company with two or three other surgeons was preparing for the opera-tion, a young, boyish looking priest stepped into the room and after a few words of greeting to those present held a hurried conversation in low tones with the injured man. He then requested all to leave the sick room, as he desired to hear the man's confession. Dr. Pooley strenuously objected, saying that time was precious and that he had another engagement during the next hour. The priest persisted very courteously, however, and finally the doctor lost his temper and blurted, "Hang it! hear his confeation." sion after we get through with him."
"Oh! no," said the priest, "it might then be too late." "Why," said the dector, "who in thunder ever heard of anybody succumbing under such an operation as this?" The priest's answer was, "I have." 'What was the cause?" the doctor. Again the priest answered, very cooly, "Inexperienced surgeons." The others present roared in laughter, and Pooley himself smiled, muttering, "A centre shot." The

priest was permitted to hear the confession, and Pooley acknowledged in relating the story that he tried to "fix" the priest by thoroughly filling the room with the fumes of either, as it was a small apartment in a tenement house, and the priest remained during the operation at the request of the young man's family. The priest never flinched, but remained until all was over, although he told Pooley in after days that he came mighty near tumbling over, but the quiet look of the surgeon, who anticipated it every moment, nerved him to stay in the room. Both priest and surgeon were the best of friends after this novel introduction under such peculiar circum

stances. A HOSPITAL INCIDENT.

On another occasion, very shortly after Dr. Pooley became a member of the medical staff of a hospital under charge of Catholic sisters, a man was brought to the institution with his ankle very badly mashed and broken. come off. The Sister in charge of the ward, who had had an experience of are worthy of attention. Lecky is a enter into the secrets and friend-The surgeon at once decided it must over a quarter of a century in such wide awake reviewer of any work that ships of their family. suggested that it might work, quie be saved. The surgeon laughed at the suggestion, but the Sister insisted. The surgeon said: "If you refuse to let this foot be taken off, mortification will set in very soon and the man will die and then you," pointing at her dramatically, as he could, "will be guilty of murder." The Sister replied, "Well, we will not talk of the man dying, but," she added with dignity, "we will try and save both the man and his foot." Her determination took the surgeon by storm and he said ' All right, but what are you going to do in the case! Let me hear your pro-posed method of treatment." The Sister in a few words indicated what she thought ought to be done and he once was convinced she knew her busi ness; and then he asked, "Anything more?" The Sister replied: "And we will pray for him; science and prayer wil bring him around all right. Very well," said Pooley, "you go ahead and pray like — but don't you forget your science and I'll look in every day and see how your patient is progressing—mine—he is now your patient, dot mine." The man recovered and his foot was saved and Pooley used to say-" Science and prayer - a great combination in a critical case - can't be beaten.

MEDICAL JURISPRUDENCE, Much more attention is being paid of late years to Medical Jurisprudence than formerly. The staffs attached to some of our Catholic institutions where medicine is taught, are making a spec-ialty of this, notably Georgetown and Taking the general run of medical colleges - the theory through all their teaching-that any thing and everything is lawful, provid ed it is not prohibited by direct statute of the civil law. Of course, this is false and leads to serious error. Morality is not based on the civil law, but on God's law, and a physician and surgeon is boun primarily by divine law. Fath er Coppens of Omaha has done a great work in his late book—" Moral Principles and Medical Practice." He says both doctor and patient are moral agents and duty and conscientious regard for the higher law of morality are must be the basis of their operations. Walter Lecky in his review of Father

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comes under his pen and always scores one of those men who has no re-a shot. Quite recently in reviewing spect for the higher law and thinks as Father Smith's "Life of Brother Azarias" he speaks of the New England towns as places stagnant in business as well as in religion, with a veneer of The description fits some culture. planted, and if he had added what Father Smith once said of them, "and all the society of the town ruled by the preachers and their wives," the Yan-kee towns of Ohio would have been touched up to perfection. But I am wandering from the main issue, and I quote a portion of the versatile Lecky's eview of the work of Father Coppens.

THOU SHALT NOT KILL. "The cry of our times is the 'social

evil', and what is wanted to check this is the outspoken explanation of the Fifth Commandment, in the manner of Father Coppens. That it will ever be preached by the race of doctors that with little learning come annually flocks from our universities, where their professors laugh at a personal God, I for one will not believe. Hence a further necessity for the education of the people. The present reviewer, while a newspaper man in Chicago, board at a house fre happened to quented by medical students, and any idea he ever had of these sceptica youths as men becoming teachers of morality then vanished. Experience of another kind has but confirmed the former opinion. Father Coppens quotes authorities that can be accepted as to the absence of the 'social evil among Catholic people, but in our time and country, what with the atmos-phere that surrounds us, the "unprincipled and unscrupulous fakes ignorant alike of medicine and morality," who disgrace the medical profes sion and a literature bringing mother hood into contempt, there is a grave danger that every thoughtful Catholic should be made aware of in order that his influence for morality should be the more strongly exerted. Here again is a mission for this book in the hands of the competent clergy. pens' book gives them material for series of sermons that, to my mind, incumbent on both; hence, that law ought to be preached in every parish church of the land. Catholics ought to have a clear idea of the man who is to Coppens work makes some points that become their bodily physician and

long as he escapes the common law he does well, then they have admitted into their home a criminal, one who is not only dangerous to the family, but to the community. Father Coppens' book places in Onio, New England trans is of great value. It upholds the Catholic position from the dictates of human reason, and that dearly and convinc-The medical ingly. The medical que looked at through ethics. questions are Gleaner in Catholic Columbian.

Seekers after gold are often disappointed. Seekers after health take Hood's Sarsaparilla and find it meets every expectation.

and find it meets every expectation.

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Ask your doctor about this.

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HIS FELLOW.

CHAPTER VI. - CONTINUED. "Anyhow, we're fellows," he would eclare. "We'll fight it out together. And if I go first, or am like to, I'll send you off along ahead o' me. But by an easy route, you may make sure o' that.

I won't leave you for the boys to worry, It was a well-known thing to him that every time the dog went out without his master he was stoned or beaten and once he had come back with a little patch of his skin burnt off, where some hard hearted cook had thrown hot

water upon him. Boys is mean," said the bootblack. when the dog came in with his scald to be doctored: "boys is mean, some boys: but they ain't nigh so mean as cooks

Yes, they had rather a sorry time of it, those two; but they were happier for each other. They were fellows, indeed, as the boy said; fellows in hunger, in homelessness, in cold, in And all the while they misfortune. were getting leaner, both of them, and "fight it out," as the boy less able to expressed it. The dog proved most valuable those days; he carried the bootblack's "tools" for him; ran er rands right wisely, for a dog; and when he could dodge his tormentors, the street gamins, he was upon th whole rather a happy dog. But the boys continued to torment him; they called him "old Crink," because of the tail, and he was getting to be quite famous in their circles as something to be "shied at," that is, rocked. Yet he was faithful to his "fellow," the boy who had rescued him. As he had loved his first little master, so was he grateful to

VII.

OLD ACQUAINTANCES.

One morning in spring, when the dog and boy had been fellows for almost a twelve month, the bootblack sat down upon his own empty chair, and thought over his prospects. Things had never looked quite so bad. A boy with a flaming new outfit had opened up stand at the next corner. His own customers were all stopping there. His chair hadn't had an occupant now for three days, except such as the boy had taken for charity. His rent would soon be falling due, there wasn't a crust in his cupboard.

"See here, now," said he, in a way he had of talking to himself, "see here, now, first thing we know that there dog will starve." He was think ing of the dog, poor fellow, not of him self. And as though his thought might have been a prayer (they very often are, I think), and an answer had been sent at once, at that very moment gentleman came down the street and stopped.

Hello," said he, " busy?" "Busy doin' nothin'," said the boy, as he darted down and offered the

chair to the gentleman. Shine, sir?" He brushed away industriously, and so carefully that the man took note of him after awhile, and of the yellow cur lying near by intently watching the operation, as though he under

stood a bite of beef was coming nearer and nearer with every movement of his good Fellow's arm. 'Is that your dog?" said the

stranger.
"That?" said the Fellow, "why that's my pardner, sir," with very honest pride in the statement. Your partner, eh? And where

did you pick him up?" Right there on that idintical spot where he's a-layin', was the reply "I sort of riscued him from the mob, so to speak. If you doubts it, ask him. He's a nice dog, if the boys would let him be. But boys is mean; some boys. Now, I tell you, a good dog is But boys is mean; some better company than a bad boy, times They worries that dog out o' mind. a mighty nigh to death, jist because he's astray, and nobody to have 'em up boys. Crink there knows, don't you, son?" The dog looked and was That's the way boys is, some The dog looked and wagged

his bushy tail. "We're fellows," the boy went on. "That there dog and me are fellows; we's both had a tolerable steep hill to climb. He's got sense, though, I tell you. He knows this here shine means beef for supper, hey, Crink?'

They talked on until the boots had been carefully polished: the customer hadn't said much, just enough to make the bootblack talk. He liked the boy, somehow. So when this new acquaint ance left the chair he put a half dollar in the boy's hand.

"Never mind now about the change," said he, "but go and spend every cent of it for a supper for you you—'fellows.'" He pointed to the dog, and before the astonished bootblack had recovered his breath the man was gone. Then the boy turned to the dog, and before the astonished bootblack had recovered his breath the man was gone. Then the boy turned to the dog s head, and listened to the boy sobbing. Then, when the sound of the man was gone. Then the boy turned to the dog s head, and listened to the boy sobbing. Then, when the sound of the total statement of the dog s head, and sighed, and listened to the boy sobbing. Then, when the sound of the total statement of the dog s head, and sighed, and listened to the boy sobbing. Then, when the sound of the total statement of the dog s head, and sighed, and listened to the boy sobbing. Then, when the sound of the sobbing is the dog s head, and sighed, and listened to the boy sobbing. Then, when the sound of the sobbing is the dog s

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"when this day's work is done, and us daw, old boy, we'll be goin' home, 'fellows' go home by way of the baker's and butcher's - yum! yum!" "No, you won't," said the bootblack.

But when the day was over, and they started home, the boy was not pleased to see a big, brawny stranger dogging their footsteps. He turned and he run to me, and I rescued him, into several by-streets, in order to and he's mine." make perfectly sure the strange man

to dodge Yet, dodge as they would, and did, when they reached home, there was the big stranger close behind them. The boy went in, tho dog at his heels, and drew the door fast behind him.

"There's the money," said he, laying it upon the table. it, if he's half as hungry as we've been this day, Crink. But I misdoubts it's the money he's wantin'. Here, sir, you creep right under there." dog crept behind a box in the corner, and the boy threw over him the clothe that had made their common bed. He had scarcely done so when a knock sounded upon the door. It was a loud knock, as though made by a strong hard. He went at once and opened the door. Just as he thought, there stood the man who had been following him. He was a big, brown fellow, and wore a suit of country jeans. His face was tanned, and his beard long and bushy; yet, to the bootblack's keen eye something appeared that was not cruelty, by any means. Still, he considered, it might be as well to be cau-He put on his very bravest air tious. as he demanded :

"Well, now, what's wanted here? The visitor pushed his hat back and mopped his brow, trying the while to peep into the room. The boy was as determined that he should not do as the man was to see.

'Have you," said he, hesitating,

'have you seen—a—a—dog?"
'Many's the one, pard," said the pootblack, as bravely as he could ; for somehow he instinctively felt that, at ast, the parting, which he had ever feared must sooner or later come, wa at hand. His heart was thumping like a sledge - hammer, though he stood bravely in the doorway, a hand on either lintel, watching the face of the

man before him.
"I mean," said the staanger, "or, I thought,—well, I was hunting for a dog, and I thought he ran in here." Thoughts killed a cat, once't," said

the boy, bravely again; although his heart thumped against his ribs till it burt him. "Thoughts killed a cat; and now, seeing the dog didn't run in " (indeed he had walked quite sober ly in) "s'posin' you walk out. The man had edged himself quite

well into the room. eagerly about the shabby little den. tender look in his big, sad eyes, which the bootblack couldn't quite see, be cause of the broad hat he wore, and the gathering gloom of the evening. Say, now," said the boy, "didn'

tell you as your dog wasn't here Will you git out now, you-Baydaw?" said the man, softly Baydaw? I was so sure I saw him But I tell you, no," said the boy

"Will you git out-" And just here that graceless, seem ngly thankless cur had the ingratitude to run out deliberately from his hidingplace, and, with a low whine, to crouch at the stranger's feet, and begin to try

The man lifted his arm.
"Don't you tetch him!" The bootblack was almost at the stranger "Don't you dare to hit him, throat. you, else I'll fight you, if I git my head broke. Don't you lay a finger on him. He ain't had nothin' but licks, and bruises, and scaldin's; and, if you've come here to worrit him, you'd best gi out afore I bust your head for you, and

don't you furgit it, nuther.' He was crying; crying aloud, not in shamed way at all; he was weak and faint with hunger, and this cur was all that he had. He wasn't at all ashamed of his tears; though, if he had not been crying, perhaps he might have seen that the man was softly patting the head of the poor stray, and was calling him "Baydaw," in a tender way, and that the cur was whimpering delighted

recognition in true dog fashion. "He ain't got no friends," the boy said, brokenly between his sobs : " he ain't got nobody but jist me; but danged if I don't stand to him. There ! and there."

He was pounding the great shoulders stoeped over the stray in right royal defence.

The man had not spoken to the boy since the dog's appearance from under the bedclothes; but now he straightened himself up, and took the Fellow's arm in his strong grasp, ank held it.

"See here, now, sonny," said he,
"I wouldn't hit that dog, nor abuse it, not for all the money in this here town, and I reckon there's consider'ble. You listen to me a minute ; let me come in and talk to you, after I've-I've seenhim.

And, without waiting for further permission, the farrier, for it was the farrier, went in, and seated himself upon the box behind which the dog had been hiding. He didn't say anything at first, but just stroked the dog's head,

"I'm mighty glad to find him," said "I reckon I've a mighty nigh "Never you mind, son," said he, hunted the state over for him.

"He's my dog, now. I rescued him. They was about to kill him, and he was crippled, and lame, and hurt all over ;

and he's mine."
"Yes, yes," said the farrier; "he's was following him; yes, it was quite yours, if you claim him." And all the clear; there could be no mistake about while, through the good farrier's brain it. When he stopped at the baker's and looked over his shoulder, there the man was, so near that he hurried off without the bread he had come to buy. when it region to a good fairly about was running a text, something about "naked, and ye took me in, hungry, and ye fed me," and he was vaguely without the bread he had come to buy. The same thing was repeated at the butcher's. The bootblack was almost creating. "He's yours, if you claim butcher's. The bootblack was almost frightened.

"This won't do," said he to the dog.

"That there man knows about that there was a silence again; then the man knows about the little boy that owned him, and that loved him mightily, and that there was a silence again; then the

told me to take care of him. And of the folks back there, the little fellow's folks, that would give a lot to get hold of him, they loved him so for the little fellow's having loved him, and how anxious they be to have him back, and, then, if you say you want to keep him,

I'll say no more. The bootblack was listening intently he had always believed the dog had been a pet, it had responded so readily to that first word of sympathy. Still,

wasn't ready to part with him.
"If he was left to your care," said he, "how come he was runnin' wild over the country, starved like, and with his hair all shaved off, and the boys rockin' of him, and callin' of him dog?' Seems like you wasn't takin' such mighty good care of him

The farrier sighed. "See here, now," said he, "you haven't had your supper yet, and neither has the dog. You both come with me. After we've had supper I'm coming back here and tell you all about it, and then I'm a goin' to leave you be till to-morrow. You may think about it to night, after I've told you, and to morrow we'll see what you think You're to do just as you please about it; because you have got a claim : you took him in and keered for him. saved his life. It ain't the first time it's been saved, but it gives you a claim

and I mean to respect it. The boy looked up:
"He's all I've got," said he. "He's all the friend I've got in the world him and me was --- was --- sort-

And the farrier could scarcely carry the boy off to his supper for the tears that blinded his eyes.

VIII.

TO THE GREEN HILLS.

It was a great pity the bootblack had not much appetite that evening, for it was a goodly meal the farrier ordered at the little restaurant around the cor per of a quiet street not far away. There were mealy potatoes and fresh yellow butter, and a steaming steak with savory onions, and a pud-But somehow the boy's hunger ding. was gone. Baydaw, as we must call him again, sat on his haunches, between the two, watching with happy eves first one and then the other, and wagging his tail whenever his old master put out his hand to stroke his vellow coat. The farrier did most of the talking. The boy watched him much the same as he had watched the little lady in gray who had helped him to rescue the dog that day in August He was a fine judge of faces; and a man't manner soon opened the lad's eyes as to the manner of the man's character He was not long in making out, in a perfectly satisfactory way to his own mind, that the farrier "would do." The knowledge gave him a grea heartache, however; for with it came also the reflection that he ought honest ly to turn the dog over to his proper

When the meal was finished, and the bootblack had gathered up a bountiful repast for the dog, the two went back the little house that had made a pre

tense of a home for the bootblack. "Don't light your candle yet," said ne smith. "It is a fine moonlight, the smith. and we'll just sit here in the door and

talk a bit.' So they did; though it was the farrier who did most of the talking.

"Now that there dog," said he, come a-mighty nigh a-bein drowned once't" and then he told the story of the little boy who had interceded in the cur's behalf. He told all about the visits to the shop, all about his own lonely life, his house that had neither wife nor children to make it glad, and how the dog had been like a human being for company after the little boy

went away. "He give it to me," said he. "He sent for me when he was dyin' and give it back to me ; because he allowed as I'd be good to it, and love it because it had been his dog. And I meant to, Lord love you. I meant to. But you

see it was this way."

Then he told how he was called away one morning to see a sick brother at a little town two miles distant, how the brother died, and he himself was taken sick with the same disease, and did not know his name for two whole weeks. And how the dog had been left at home guarding the shop; how he must have waited and waited, almost have starved to death: for the big house on the hill was closed, and the owners gone away, else he had been looked after. And how, at last, he must have left and wandered on until he came to the town where the bootblack had rescued him from the mob of boys. Then he told of the pleasant village in which he lived, and of the beautiful country around. Green hills that look down upon the blooming valleys, and rivers that flow

right along," said he. "Rivers that flow right along;" the bootblack, born and brought up in the city's dusty heart, had heard of them, the beautiful rivers, and the green hills that looked down upon them; he had heard of them-dreamed of them sometimes, upon his pallet of old rags, or in his empty chair on the pavement, in the hot sun of a summer's day.

Dreamed of these beautiful things that a dog might have, but not a boy-alas

for it!
"He's the only friend I've got," he said, when they sat silent a moment, each face showing distinct in the moonlight, the dog curled up at their feet, unconscious that his own destiny was

being swung in the balance. "He's the only friend I've got, that

THE FARRIER'S DOG AND there fifty cents. Us fellows has got sent for me when he was a dyin', and boy said: "They'll be good to him, "Good ? They'd give a hundred dollars to have him in their kennel this

minute, they would," said the smith. "It seems," said the bootblack, "as though some o' his folks had died, and left him a lump. I heard of a boy like that once; but I never knowed if 'twas Such a thing don't happen often, I reckin. And now it has happened to a dog. I'd ought to let him go, I know. The boys rock him, and he don't git enough to eat always. And it's hot, enough to eat always. And it's not, mighty hot, here. And there ain't no 'rivers that flow,' and all that. And I reckin I don't deserve him nohow; pecause once I didn't divide fair when we was both hungry. I took half a pone more'n I give him, I was that hungry. And there he'll git enough, always enough to eat, and a good bed Maybe the crink'll come to sleep in. back to his tail real good. I'd ought to let him go .-

He was silent, watching the moon light where it fell upon a heap of rub ish, old glass, ashes, and tin cans How they glimmered and shone; yet he knew that in the daylight the made that heap a sickening thing; hot, and full of unhealthy odors.

"You're to do just as you like," said the farrier, as though he didn't know, from the moment he looked into the boy's face, just what he would do. some open faces, like the boy's, behind which there is always an

honest heart, you may be sure of that.

The boy didn't notice the interrup-He was making comparisons here was a rubbish heap, the hot sun in summer, and the biting wind in winter, the empty cupboard, the dry crust, the rocks, and the taunts of the street gamins. Yonder, where he might go, this good dog of his, was food in plenty, a bed, and somehow, i rang in his ears, what the farrier had said about the hills and the rivers the rivers that flow right along.

"He's the only friend I've got; and -we are-tellows. The bootblack buried his little face in

his arms, crossed his knees.
"There, there, then," said the far-rier, "we'll say no more about it. If you're fond of him you'll do the best you can by him, and I reckon the little would be satisfied if he knew maybe he does know; it ain't for me to

The bootblack lifted his head. H was a lonely little fellow; he had always been lonely. In his poor little life he had never had anything to love until this yellow cur had drifted into his life upon the waters of misfortune Alas for it! that struggling humanity innocent childhood, should be reduced to the love of a dog.

The boy straightened himself, and ooked the farrier in the eye:

"I ain't the boy," said he, "to keep good dog out of a good home. You take him along. Maybe the little kid what loved him does know about it. If he does, I'd like him to know I give him up for his good. You take him along

The farrier rose, and shook himself, and called to the dog stretched out in the silver moonlight:

"Baydaw, come, sir!" The dog rose, and shook himself. The boy rose, too: there was going to be a parting. The boy didn't like that. parting. He turned his back, and, without look ing at his old friend, he said that the farrier could just go out that other door, and he reckoned the dog would

He did so. He understood that the boy did not want to have a scene, and he thought himself that was the best

thing to do. he passed down the pavement, with Baydaw at his heels, "I reckon now "Men were Baydaw at his heels, I'm making a great goose of myself over a dog." He turned, and looked back. The boy was standing where he had left him, a lonely little figure in the great waste of the city, the boy who had rescued the dog. He wondered if some day some good heart would not come along that way and rescue the boy. Then the good farrier stopped: there was an empty chair at his place, there was always dinner enough for there was a bed that nobody occupied, and the old shop would be less dreary for a young face to shine there. There are many, many young faces in the city, faces that might shine in the old shop, but that would grow hard and grimy with the sin of the city. One less would never be noticed, but what a difference it would make to the owner of the face. The good farrier looked again at the desolate little figure standing before the open door in the moonlight. Then he

strode swiftly back and confronted the astonished boy: "I say, there; dang it all! you come, too."

And, an hour later, they three started for the green hills, and the rivers that flow right along: the farrier, the dog, and his fellow.

THE END.

Consumptives Should Neglect
No means of ameliorating their disease. Cod
liver oil is acknowledged one of the most
valuable remedies in pulmonary complaints.
That, however, it be employed in such a form
as to be easily digested is imperative. It is
just here that the entire supernority of Maltine with Cod Liver Oil asserts itself.
Maltine itself possesses nutritive value equal
to cod-liver oil, but more important to the
suffierer from bronchitis, colds, consumption,
is the great digestive power of maltine upon
all foods of a starchy nature. Maltine with
Cod Liver Oil is, in brief, a food of great
value in emaciation and wasting diseases; a
medicine possessing the remedial power of
cod liver oil; a digestive agency of active
potency; a restorer of the debilitated. Try
it for two weeks.

Is there anything more annoying than Consumptives Should Neglect

It for two weeks.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it. Holloway's Corn Cure will do it. Try it and be convinced.

NEW LIGHT ON WISEMEN.

Life of the First Great Archbishop Westminster by Wilfrid Ward.

The life of the first great Archbishor Westminster is published to day says the Dublin Freeman's Journal. We have had to wait many years for this biography; but in view of other experiences it may be thought that to ecure a calm and settled estimate of a great churchman's career, and to judge mpartially of his motives and actions. the ashes of past controversies should be allowed to grow cool and the inten-sity of personal feeling to wane, beadmitting the world to an acquaintance it may be ill-qualified to form. Cardinal Wiseman gains, instead of losing, by the decent silence maintained so long beside his grave. And now that his biography has come to be written he is fortunate also in his biographer. Wilfrid Ward is a Catholic writer of sound judgment, wise discretion and established repute. He is well versed in the history of the Catholic movement in England during the present cen

tury. His interest in it is hereditary and the son of the great editor of the Dublin Review is well qualified to write history of the churchman, who, under Providence, was the means of leading the Tractarians and their eilows to reconciliation with the church

of their forefathers. The conversion of England had long been the dominant idea of Dr. Wise man's life. His sanguine Celtic tem perament saw hope and promise where o others there was no such prospect. His early training and associations, no ss than his natural dispostion, enabled him to bring to the task which he set himself a robuster faith in its fulfilment than was possible to the English Catholics who had so long lived in an

atmosphere of repression and inferior-The position of the Roman Cath olics in England when Dr. Wiseman first came into prominence in ecclesiastical world was something very different from what it is now when the outburst of 1850 would be no longer possible. The spiritual tendencies of the time are different, and Dr. Wiseman's keen insight was shown when he said on one occasion that fifty years later the religious instructor would be called upon to prove the existence of God rather than to justify the particular doctrines of the Church When Wiseman paid his first visit to England in 1835, he had a very imperfect idea of the position of his co religionists, among whom the old habits of a proscribed sect still clung. "Catholics," he wrote, "had just emerged from the Catacombs." were slow to avail themselves of the new rights conferred upon them by the emancipation act. "The older Catholics," says Mr. Ward, "were both unfit'ed and indisposed to mingle with their fellow countrymen, as though there had been no past history of wrongs, and at once to join with them in carrying on the affairs of the nation. And even younger men-such is the force of family tradition-could not immediately profit by the new legislation. There was needed for them to emerge from the habits of thought which had become hereditary. The sense of hopeless inequality survived when the reality had in great measure passed away." astical authorities themselves dis-couraged their flocks from taking part in public life, and Mr. Ward gives us a pastoral letter issued by Bishop Bramston on New Year's day, 1830, which emphatically warns English Catholics of the dangers and tempta tions arising from the new state of

"I reckon now," he told himself, as things. There was some excuse for " Men were childhood Father Moloney was impris-He turned, oned for life for no other offence than saying Mass. [The sentence was afterward] commuted to banishment. Lord Shrewsbury could tell Dr. Wisemen, when he visited him at Alton Towers, how his own great uncle, Bishop Talbot, was informed against for the same offence and brought to trial. Old Dr. Archer, who died in 1835, would describe the days when Bishop Challoner, forbidden to preach publicly, although he was allowed to say Mass under the protection of the Sardinian embassy, would deliver his sermons in a cockpit hired for the occasion. Sometimes he would assemble a knot of the faithful at the Windmill public house, each or dering a pewter pot of beer, and then when the waiters left the room would

of Hood's Sarsaparilla, ss for no other medicine. Its greet

cine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsapa-rilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made-cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver

troubles, catarrh - cures which prove Hood's

Sarsaparilla

preach in comparative safety. Clay pipes were added as an additional precaution when the more dangerous experiment of a meeting of the clergy attempted. Dr. Archer used to describe a similar stratagem when he himself preached at the Ship public house in Turnstile.

A LEAGUE OF

To be Formed by the Residents of Bruce County.

Thousands of Lives Saved by Mr. Davison's Rescuer-Society to Protect Life by Means of Dodd's Kidney Pills, Earth's Greatest Medicine.

Wingham, Jan. 24 -Particulars of the marvellous escape of Mr. A. Davison, of Lucknow, have been read with intense interest by our citizens Mr. Davison is well known here, and his scores of friends are heartily congratulating him on his narrow escape. His story, as puplished a few days ago, is startling in the extreme, and has been the cause of a movement to pro ect our citizens from dangers such as threatened him.

There are a good many people in Wingham who have been rescued from similar dangers and they are the warmest supporters of the movement. Statistics have been compiled showing that of every ten deaths, in this country, nine are caused by some form of Kidney Disease. This is all to be

changed. Since the discovery of the famous cure for Kidney Diseases the number of deaths from these causes has been greatly reduced. This cure—Dodd's Kidney Pills—is being used with the most wonderful success throughout Canada. It has the record of never having failed.

The movement spoken of, is to form a society to make known to victims of Bright's Disease, Diabetes, and all other forms of Kidney Disease, that there is a positive, infallible cure for them in Dodd's Kidney Pills. A meeting is to be held shortly, when plans

for working will be formulated.

It is not to be wondered at that Dodd's Kidney Pills are exciting such intense interest. They are the est medicine on earth, beyond a doubt. They are the only remedy ever cured Diabetes and Bright's Disease. They have never once failed to cure Rheumatism, Lumbago, Dropsy, Heart Disease, Paralysis, Bladder Troubles and Blood Impuri-

Dodd's Kidney Pills are sold by all druggists, at fifty cents a box, six boxes \$2.50, or will be sent on receipt of price by The Dodds Medicine Co., Limited, Toronto.

The Most Prominent are Fashionable Dyspepsia or Indigestion has become a fashionable disease. There are very few individuals who have not at various times experienced the miserable feeling caused by defective digestion. No pen can describe the keen suffering of the body, and the agony and anguish of mind endured by the Dyspeptic. Dr. La Londe, of 236 Pine Ave., Montreal, says: "When I ever run across chronicases of Dyspepsia 1 always prescribe Dr. Chase's Kidney-Liver Pills, and my patients generally have quick relief."



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ASTHMALENE, gives OURES
a night's sweet sleep & Our and Development of the Control of the Contro

Plain Facts For Fair Minds

This has a larger sale than any book of the idea now in the market. It is not a controversial were but simply a statement of Catholic Doctrine. The author is Rev. George M. Searie. The price acceedingly low, only fifteen cents. Free mail to any address. The book contains pages. Address Thos. Coffsy, Catholic Racoad Office, London, Ont.

C. M. B. A. -- Branch No. 4, London, Is the best-in fact the One True Blood Purifier.

Hood's Pills take, easy to operate. 26.

U. M. B.A.—Brancel A.G. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Blook, Richmond Street. G. Barry, President; Jas. Murray, let Vice-President; P. F. Boyle, Recording Secretary. Branch 26—Series of Open Meetings.

Branch 26 of the C. M. B. A. of Canada inaugurated its series of open meetings at the half of the branch, St. Alexander street, last evening, and the event proved a most enjoyable one. The handsome half of the branch will filled. President M. Eagan presided, and beside him on the platform were Bro. Martin Callaghan, Grand Deputies C. Daudelin, P. A. Boucher, J. J. Cossigan and T. F. Thanesy. Chancellor John H. Feeley, A. D. McGilles, T. J. Fian, Patrick Reynolds, L. E. Simonent, Thos. W. Nicnolson, M. Sharkey, Dr. Daudelin and others.

Pr. sident, Fagan, opened the proceedings by

Thos, W. Nicholson, M. Sharkey, Dr. Daude-lin and others.
President grant opened the proceedings by an address, in common of the extended to all present a hearty welcome. He also gave a resume of the history of the association from its foundation by the late lamented Vincent Ryan, Archbishop of Buffalo, N. Y. Adviser of the branch, gave an eloquent address on "The aims and objects of the association." He point-ed out its grant features, which showed it was founded on a solid basis, both religiously and financially, and thus its career had been most prosperous.

Grand Chancelor Finn (Rewise make a most interesting address, as did also Bro. Dr. Daudelin, of New Brusewick.

Chancelor Joseph E. Morrisson made a most practical address on the financial standing of the association, and the manner in which its affairs were conducted. He gave in detail the cost of membership, and compared the same with the cost of membership in similar associations, much to the advantage of the C. M. B.

ciations, much to the advantage of the C. M. B.

A.

The following programme of music, etc., was gone through: Piano solo, Miss Maggie O'.
Byrne; quartette, Messrs, J. S. Shea, W. Cox, P. Shea and J. Decgan; pectation, Miss Bessie Milloy; song, Mr. Jas. S. Milloy; vioin solo, Master J. J. Shea; piano deck, Miss B. Hardy and Miss A. Roy; comic song, Mr. G. P. Hoiland; piano solo, Miss Made Collins; song, Mr. W. Cowen: Jone of the Collins; song, Mr. W. Cowen: Jone of the Collins; song, Wr. W. Cowen: Jone of the Collins of the Misses of the meeting, a vote of thanks to all who has decented the Costigan of the Costigan, seconded by Deputy Reynolds and was unanimously agreed to.—MontreatGazette, Jan. 18.

" At Home" of Branch No. 67.

"At Home" of Branch No. 67.

Wednesday, January 12, being the tenth an inversary of Branch No. 67. of the C. M. B. A., Pembroke, Ont., the members decided to mark the occasion by holding an open meeting, followed by an "At Home" to the members' friends, wives and laughters.

As this was the first open meeting the branch had ever held, in it and consequently their spacious assently—was evinced in it and consequently their spacious assently had in the Catholic Separate school was filled to overflowing. On the platform, besides the offlicers, were Right Rev. N. Z. Loratippe, Rev. F. Nolin and Mr. T. M. Murray, Mayor of Pembroke.

After the meeting had been opened with prayer be the Spiritual Adviser, Rev. E. A. Latuippe, the business of the regular meeting was proceeded with. Then followed the ceremon se of the installation of officers, conducted by the Past Chancellor, Mr. N. Gareau, assisted by the Past Chancellor, Mr. A. J. Priter. The meeting was then closed with prayer. The meeting was then closed with prayer.

assisted by the Past Chancellor, Mr. A. J. Fortier. The meeting was then closed with prayer.

This being over the newly-elected President, Mr. F. E. Goodwin, Principal of the Pembroke Separate school, took the chair, and a musical and literary programme subpiled by local talent was at once proceeded with. The programme was opened by a chorus by the Separate school pupils. The first part having been successfully carried out, there followed the inaugural address of the President, Mr. Goodwin. After thanking the members of Branch 67 for electing him to the honorable position, he assured them he would try to all it to the best of his ability, as he at all times had the welfare of the association at heart and was always deeply interested in anything pertaining to its advancement. He also wished to make use of this opportunity to thank his brother members for the uniform kindness they had always manifested towards him during his four years sojourn in Pembroke. Then in a fifty minute speech he explained fully the working of the C. M. B. A. as a whole, showing its merits as a society, the good it is doing throughout Canada in matters spiritual, social and financial, ever seeking to comfort the afflicted, the needy, the widow and the orphan and to dispense material benefit to not only its members but after the Grim Reaper, Death, cuis down those members, the society endeavors to consider the unprovided beloved ones as its special charge, and does everything in its power to fill the fireside chair vacated by the brother member.

nower to fill the fireside chair vacated by the brother member.
Referring to Branch 67 in particular, he told how much money had been paid in as premiums, and how much mode had been returned in death claims. He dwelt at length upon the comparative cost of this branch with other societies and insurance companies and also compared the cost of this branch with other branches of the same society. He gave especial emphasis to the sick benefit fund enjoyed by members of Branch 67, whereby, by paying an extra ten cents per month, a member is enabled in case of sickness to a term not exceeding ten weeks. He referred to the especial Christian charity and brotherhood prevailing among the members of Branch 67, whereby the compared to the control of the compared to th

so that when death would take away that loving husband there would be sufficient to provide the wants of the children. He also advised every young woman not to accept any guitor who did not look far enough into the future to present her with a C. M. B. A. poiley drawn in her laver.

The second part of the programme was then proceeded with, after which His Lordship, in a short but humorous speech, addressed the andicache. He congratulated Branch 67 on having reached its tenth amiversary and the progress made and good done by them in those ten years. He thanked the speeple for turning out in such a large number, thus encouraging the society in its good work, and also thanked the several persons who had taken part in the programme. He congratulated the society on having elected as their President a man who was so well able both intellectually and physically to fill the President's chair.

After short addresses by Rev. E. A. Latulippe and Mayor Murray a vote of thanks was accorded to the persons who had so willingly, promptly and generously answered the call to contribute the several numbers on the programme and make the entertainment a success.

After, the singing of the national anthem, led

by the Separate school choir, the audience dispersed, well piensed with the evening, and on every side were heard words of praise and encouragement for Branch 6, with the wish that the time is not far distant when we will all receive invitations to another open meeting.

Below is a copy of the programme:

Installation of Officers.

ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TORONTO.

To compression and of the brothers in the Province. The following is a close of the control to the compression of the control of the control

At the regular meeting of Div. 1, A. O. H.,
Hamilton, held Jan. 13, 1898, the following
officers were duly installed; W. W. Williamson, County President; W. J. Mulvale, President; P. Austin, Vice-President; D. Foldland; P. Austin, Vice-President; D. Foldland; J. O'Toole, Sentinel; T. H.
Baife, Physician; Rev. J. J. Hinchey, Chaplain.

Respectfully yours,
Thomas O'Dowd, Sec.

E. B. A.

INSTALLATION OF OFFICERS.

At the regular meeting of St. Paul's Branch, No. 8, Toronto, the following officers were duly installed for 1888: President, P. Hurley; Vice President, B. McGuffin; Rec. Sec., J. Cleary; Fin. and Ins. Sec., A. McDonald; Treasurer, J. Liston; Stewards, E. Hurley, W. Hodson and D. Taylor. The Secretary's and Treasurer's annual report shows the branch in good financial standing. The Financial Secretary is deserving of credit for the efficient manner in

Sarsfield Branch, No. 28, Ottawa,

Wall.

Sarsfield Branch, No. 28, Ottawa.

The following officers were installed: Chaplin, Very Rev. Canon McCarthy; Chancellor-R. Tobin; President, W. J., Keenahan; Vice-President, J. Berrigan, Recording Secretary, J. B. Sullivan, Berrigan, Recording Secretary, J. B. Sullivan, Santra, P. L. Cleary, J. Barrett, J. Dodd and Santra, P. J. Cleary, J. Barrett, J. Dodd and Moranney; Marshal, J. Moranney, Chapter, J. L. Marshal, J. Moranney, P. Clark; Assistant, G. Workman, Microbia, Marshal, J. Work, M. Marshal, J. Hughes, J. Oninn, J. Maroney, P. Brankin, J. Bennett and P. Clark, The feature of the evening was an Irish ong (sung in Irish) by Mr. J. O'Connell. A very enjoyable evening was spent, and the members pledged themseives to make creat efforts on behalf of the branch during 1898.

W. Lane, S. T.

ARCHDIOCESE OF TORONTO.

ST. JOSEPH'S CHURCH, LESLIEVILLE,

DIOCESE OF HAMILTON.

The inaugural meeting of the Separate School Board of this city took place last Wednesday, when the following offliers were elected, and committees appointed for the current year: Chairman of Hoard, Cha. Shieldis; Chairman of Internal Management Committee, H. J. McIntere Chairman of Finance, John Roman; Serenty and Superintendent of Schools Father Holden; Treasurer, P. Ronan; Schools Father Holden; Treasurer, P. Ronan; Anderson, James O'Brien and Joseph Morrin; Anderson, James O'Brien and Joseph Morrin; Committee, Markey on High School Board, E. Furione: Representative on Free Library Board, Geo. Lynch Staunton; Internal Management Committee, Messrs, H. J. McIntyre, J. W. Coffey, Thos, Lawlor, Thomas O'Dowd, P. Ronan, W. Kavanagh, H. N. Thomas; Finance Committe, M. Hanley, J. W. Coffey, P. Arland, P. J. Galvin, C. Connolly, J. Blake and J. Ronan, C. M. B. A. BRANCH 234.8

Grand Deputy, assisted by the senior Chancellor, B. McMabon, conducted the installation ceremonics. The following are the offlicers for 1898; Rev. R. E. M. Brady, P. P., Spiritual Adviser; James Blake, President; R. J. Purdy, first Vice-President; Charles Connolly, second Vice-President; Charles Connolly, second Thomas O'Dowd, Financial Secretary; M. J. Mulvale, Treasurer; H. Allan, Marshal; John Kelly, Guard; P. J. McBride, W. m. Pincenix, R. McMahon, C. Cennolly and Wm. Doberty, Trustees; B. McMah n. Representative to Convection; James Blake, Alternative Representative After the installation the Grand Deputy complimented the members on their increase since his last visit, and on the enthusiasm and activity which they take in the branch.

LEO LITERARY SOCIETY.

lain, Very Rev. Canon McCarthy; Chancellor-R. Tobin; President, J. B. Kaliva, J. K. Scandan; Vice-President, J. B. Schilvan; Treasurer, D. A. Harris; Stevards, P. Brankin; P. J. Cleary, J. Barrett, J. Dodd and J. Moranney; Marshal, J. Moranney; Assistant Marshal, J. Pender; Inside Guard, J. Devaney; Outer Guard, W. Duffy; Librarian, P. Clark; Assistant, G. Workman. After the installation speeches were delivered by the President, Vice-President and Chancellor. The members then had a smoking concert. First class cigars having been passed around, songs and rectations were given by Brothers D. J. Harris, M. Ryan, J. Hughes, J. Ouinn, J. Maroney, P. Brankin, J. Bennett and P. Clark. The feature of the evening was an Irish song (saug in Irish by Mr. J. O'Connell. A very enjoyable evening was spent, and the members pieciged theuselves to make great efforts on behalf of the branch during 1898.

At the last regular meeting of St. Helen's Commandery, 310, Toronto, held on Friday, Janusry 21, the following officers were installed; Chaplain, Rev. J. M. Cruise; President, K. Morton; First Vice-President, K. M. Driscoll, Recording Severatry, S. C. Graham; Financial Secretary, H. Rice; Treasurer, Jas, Tannon; Messenger, E. Huntley; Sergeant-at-Arnis, P. McElroy; Guard, Chas, Redmond; Trustees, J. W. Mallon, E. Huntley; Sergeant-at-Arnis, P. McElroy; Guard, Chas, Redmond; Trustees, J. W. Mallon, E. Huntley; Sergeant-at-Arnis, P. McElroy; Guard, Chas, Redmond; Trustees, J. W. Mallon, E. Huntley; Sergeant-at-Arnis, P. McElroy; Guard, Chas, Redmond; Trustees, J. W. Mallon, E. Huntley; Sergeant-at-Arnis, P. McElroy; Guard, Chas, Redmond; Trustees, J. W. Mallon, E. Huntley; Sergeant-at-Arnis, P. McElroy; Guard, Chas, Redmond; Trustees, J. W. Mallon, E. Huntley; Sergeant-at-Arnis, P. McElroy; Guard, Chas, Redmond; Trustees, J. W. Mallon, E. Huntley; Sergeant-at-Arnis, P. McElroy; Guard, Chas, Redmond; Trustees, J. W. Mallon, E. Huntley, H. Rice, L. Reich and W. T. Gallagher. LEO LITERARY SOCIETY.

REV. DR. CAMPBELL.

To the Editor of the Montreal Star:

To the Editor of the Montreal Star:

Sir.—My attention has just been called to a recent number of the Star, in which are published some remarks made by Rev. Dr. Campbell on my sermons in Montreal. din most gentlemanly language, and I am very happy to see that the time has come when we can discuss religious topics without disputing. Presuming that Dr. Campbell is correctly reported. I beg leave to reply briefly.

Ist. The rev. doctor declares that "no earthly authority can relieve a man of his own personal responsibility in regard to his switch." In this I am happy to agree fully with Dr. Campbell. No Catholic ever believed or was ever asked to believe that his belonging to the Church relieved him in the least of his own personal responsibility. The doctor seems to be imputing to us Catholics the old Protestant doctrine. Luther taught that all a man had to do was to believe; faith without good works was enough for salvation. The Catholic Church condemns this doctrine as heretical, and teaches that each one must work out his salvation in fear and trembing.

2nd. Dr. Campbel says: "The fundamental principle of Protestantism is that each individual is bound to exercise his own reason, while the Jesuit Father makes the Church the judge." I answer: St. Paul writes: "Bringing into captivity every thought to the obelience of Christ." (Il Cor. x., 3.) And again, "If an angel from heaven preach any other gospel, let him be accursed. "If any man preach any other gospel, let him be accursed. (Gal. i., 8) St. Paul's hearers were, therefore, obliged to accept they way but his way; to interpret it in a different way but his way; to interpret it in a different way but his way; to interpret it in a different way but his way; to interpret it in a different way from his would be really to have another gospel.

DEATH OF DR. JOSEPH O'DWYER

A London Man Who Won Fame by an Invention.—Origin of Intubation for Diphtheritic Croup.

From the Philadelphia Medical Journal, Jan.

From the Philadelphia Medical Journal, Jan.

15th.

A week ago it was announced that Dr.
Joseph O'Dwyer, of intubation fame, had been
stricken down with tuberculous meniogitis,
and that, although his mind was-till clear, the
end of his brilliant career was near at hand.
The end has indeed come, and at this very moment hundreds of professional brethren and
grateful patients are flocking to the clurch
with heavy hearts to pay their last home ge to
this modest, shrinking man, whom they delighted to honor. Owing to a natural reserveand reticence, but few had the good fortune to
know him intimately, yet there was something
about his personality that made those who
were brought within the circle of this influence
desire to know him better.

There is but little need to remind the medical reader of the far-reaching results that followed his invention, about twelve years ago,
of instruments for intubation of the largnx.
Through it he quickly achieved an international
reputation: the previous fearful mortality
from dinhiberitic croup was greatly reduced by one master-stroke, and thousands of fathers and mothers whose
children were thus smatched from
death, arose and called him "blessed."
He was permitted to live long enough to witness, not only the marvellous fruits of his
painstaking and brilliant labor, but, to quote
his own recent views, to see the operation of
intubation almost superseded by the antitoxin
treatment. With these two mighty weapons

-a child, full of hope and pro

severation—a child, full of hope and promises. Although Dr. O'Dwyer had not been in good health for some time, his last illness really began four weeks ago. It was first announced that he had diagnosticated his own malady as tuberculous meningitis, and that several prominent physicians concurred in this diagnosis. The statement is hardly borne out by the facts, but it is true that his physicians were in some doubt as to the exact nature of the cerebral disorder from which he was evidently sufficient. The post-mortem examination revealed atheaoma of the basilar and meningeal arteries, with areas of softening in the cerebollum and pons. Dr. O'Dwyer was about fifty-five years of age, and was graduated in 1896 from the iCollege of Physicians [and Surgeons New York, He was conscious about four days before his death. The end came peacefully. Dr. O'Dwyer was a Canadian, and formerly resided in London.

"THE MONITOR."

receive invitation to another own emerging.

How is a copy of the officers.

How is a copy of the officers.

How is a copy of the officers.

Part I.

Chorut. — Prof. Whis Fupilis, Plano Duet. — Misses in the distance of the control of the control

culture and scholarship with the best in the country.

The rest of the number is taken up with very very interesting lessons in literature, number work, nature study as a language lesson, stories for children, etc., etc.

This is, I believe, the first time that a Catholic educational journal has come before the public, and it is to be hoped that it will be welcomed by all, but more especially by Catholic teachers, many of whom have been for years supporting other educational periodicals. While not wishing to discard or disparage other journals, let us remember that "charity begins at home," and also that the only thing that could possibly make this venure a failure would be lack of funds. Remembering this, let each individual interested in Catholic education, even in the remoest degree, subscribe for this paper, and above all let us teachers see to it not one of our names be wanting on the roll of subscribers to the Monitor.

Subscriben 30 cents per annum. Address, Subscriben 30 cents per annum. Address, Subscriben 20 cents per annum.

Monitor, Subscription 50 cents per annum. Address, Business Manager, 48 Rideau street, Ottawa, M. L. Hart, Toronto, Jan. 18, 1898.

WHILE IRELAND SUFFERS.

WHILE IRELAND SUFFERS.

William O'Brien, in a letter to the Dublin Freeman's Journal, says:

Is there no means of bringing public opinion to bear upon the government to shame them out of their unaccontrable delay in discharging an inevitable dury! Everybody who lives in the distressed districts knows that the destitution has already commenced, and is every day making isself more cruelly felt. In thousand of cases within a radius of twenty mites from where I write the people are not able to procure more than half the food necessary for their healthy sustenance. From this time until they can get to England in April or May at the earliest, they will have no means of procuring even these half rations. At this time of day it would be a mockery to go into particulars in proof. Everybody concerned knows it is the case—nobody better than the inspectors and commissioners innumerable who have been perambulating these districts for the last six months. I know that our experiences here are only a specimen of what is happening in extensive districts of West Cork, Kerry, West Lamota any longer be necessary to convince even the most ironciad castle official that the government will have to come to the rescue in a way and on a scale very different indeed from their precious loans for seed polatices.

they were not allowed to interpret it in any way but his way; to interpret it in a different way from his would be really to have another gospel.

Moreover, I ask, how far do Protestants excreise their own reason on the mystery of the Holy Trinity? Does Christianity depose man from his high estate by obliging him to believe that mystery, which he cannot prove nor grasp? If so, all Christianity is a fable.

We Catholics do not differ from our Protestant bettere no the fact that they exercise their reason, and we do not exercise ours; for all Christians must exercise their reason in finding out what Christ taught. We differ from our Protestant brethren concerning the means of finding out Christ's teaching; they say, or used to say, the Bible, is the means: we say the Bible and the Church.

Finally, Dr. Campbell is reported as affirming that "there is no mention in the Scribtures of a necessary channel to salvation through the good offices of St. Peter or any other able for the land of Sodom and Gomorratin the day of judgment." (St. Matt, x., 14.) And St. Luke: "He that heareth you hearvelf Me, and he that despiseth you despiseth Me, and he that despiseth you despise he, and he that despise he you despise he, and he that despiseth you despise he, and he that despise he you despise he, and he that despise he you despise he will have not he had you hearvelf he, and he that despise he had not have he had and he had the hear of your words. I shall be more tolerable for the land of the means of your words and he had the hear he had you he had he had the hear he had you he had you have he had

MRS. T. H. CROWLEY, DUNWICH.

MRS. T. H. CROWLEY, DUNWICH.

The sad death of Mrs. T. H. Crowley took place at her late home in the township of Dunwich Dec. 28.

Mrs. Crowley was born in Rochester, N. Y., about fifty-eight years ago, and while quite young moved with her parents to Pickering. Since her marriage she lived several years in Huron county, but for the past twenty years shet resided on the farm where she died.

Mrs. Crowley was an exemplary good mother and a model of Christian resignation.

She has been always formost in every work of religion and charity. She leaves to mourn her sad loss, besides her afflicted husband, six sors and five daughters. The funeral, which we's largely attended, took place December 31st of the Mary's church, West Lorne, where Requiem High Mass was celebrated by Rev. Father Quinian, who spoke in feeling terms of the many amiable qualities of the deceased, and from her holy life and early death.

The pall-bearers were her five sons and her nephew. T. Barry, who took the place of her son, able to be present.

Mrs. Crowley's many friends throughout the

able to be present.

Mrs. Crowley's many friends throughout the
province will deeply sympathize with her
family in their afflection and join in prayer.
May her soul rest in peace.

MARKET REPORTS.

Butter, 17 cents a pound by the basket. Fre eggs, 22 to 23 cents a dozen. Potatoes, 80 to cents a bag. Apples solid at 90 cents a bag, a few good lots brought \$2.75 a barrel. You pigs \$5 a pair. Milch cows, \$35 a head. H. \$6 to \$7 a ton.

TORONTO,
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TORONTO,
There is a good demand, and prices are
firm; cars of red winter west are quoted at
from Sl₂ to St₂: spring wheat is quoted at St₂
east; No. 1 Manitoba hard wheat, grinding in
transit, is quoted at \$1.05, and Sarnia and Midland at \$9e. Flour, quiet; cars of straight
rollers west are quoted at \$3.85 to \$3.90. Midland, firm, cars of shorts are quoted at \$11 to
\$12, and bran at \$8.75 to \$9 west. Barley,
tseady; No. 3 extra, is quoted at \$11 to
\$12, and bran at \$8.75 to 25c, outside. Rye,
ifm; cars west are quoted at from \$4 to 46c.
Corn, steady; cars of Canada yellow west are
quoted at 28 to 28 c. Oats, firme; cars of
mixed are quoted at 20 c, and white at 27c east;
white west are quoted at 25 to 26;c. Peast,
firm; cars east are quoted at 51c, and west at
\$52 to 53c.

MONTREAL.

firm; case aste quoted at 26 10 26;c. Peas, firm; care east are quoted at 51c, and west at 52 10 53c.

Montreal, Jan. 27.—There is a very firm tone to the grain market, especially for peas, which are quoted on the basis of 61c to 65c. afloat May delivery. Oats are quoted on the basis of 3½ to 23;d. in store, and buckwheat, 35[c. in store, Flour—Winter wheat patents, \$4.60 to \$1.50 to \$2.30; straight rollers, \$4.25 to \$4.50; bags, \$2.35 to \$2.10; best Manitoba strong bakers, \$4.99; second do., \$4.50; low grades, \$2.79; Hungarian patents, \$3.35. Rolled oate, \$3.40 per barrel, and \$1.55 per bag. Sales of Ontario bran were made at \$11.50 to \$12, and shorts at \$12.50 to \$13 per ton, in bulk; Manitoba bran sold at \$12.50 to \$13 per ton, in oar lots. The cheese market is unchanged; finest Ontarto is heid here at \$1 uchanged; finest or on \$10 to \$10 c. to \$1

to 20 cents per dozz, rata, volume; cheese, 10 to 11 cents per pound.

Hay and Straw.—Hay,\$5.00 to \$6.00 per ton, on eity market; baled hay, \$3.50 to \$7.50 per ton in ear iots; straw, \$2.50 to \$3.00 per con.

Vegetables and Fruits.—Potatoes, 50 to 55 cents per bush; turnips 20 to 25 cents per bush; apples, green, \$2.50 to \$3.50 per bbl; dried, \$1.04 cents per pound.

Dressed Meats.—Bref. Michigan, \$5.00 to \$6.50 per cwt.; Calengo, \$6.50 to \$7.55.

Pork—Light, \$4.00 to \$4.25; choice, \$4.25 to \$4.55; heavy, \$3.50 to \$4.00; iive weight, \$2.75 to \$3.00 per cwt.

Mutton—\$6.50 to \$7.00 per cwt.

Lamb—\$7.00 \$8.00 per cwt.

Poultry—Chickens, 7 to 80 per pound; fowls, 6 to 7 cents per pound; alive, 4 to 5 cents per

FATHER PARDOW REPLIES TO culture and scholarship with the best in the 10; ducks, 8 to 10 cents per pound; turkeys, 8 to 10 cents per pound; pigeons, 15 cents per pound; pigeons, 16 cents per

10 cents per pound; pigeons, 15 cents per alive; geese, 7 to 8 cents per pound. Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

There was a quiet market here to-day, and prices for cattle texcept the best stuffl weakened. The too price for choice butchers' cattle was 3½ per pound; very good stuff sold at 3 to 3½ and inferior and common cattle sold down to 2½ per pound.

There were just over four hundred sheep and lambs on sale, and prices are about steady, at 4½ to 4½ for lambs, and 3 to 3½ per pound for sheep.

Between fourteen and fifteen hundred hegs. For choice prices are firm, at 5½ per pound, for thick fat and light the top notch was 1½ per pound. For store hogs 4½ is being paid; sows fetch 3 to 3½, and stagsfrom 2 to 2½ per pound.

EAST BUFFALO.

per pound.

East Buffalo, N. Y., Jan. 27. — Cattle — Receipts, two cars; there was nothing doing worthy of mention; vests closed strong, with but few on sale. Hogs — Fairly good demand and prices were strong to a shade higher on all good grades; good to choice Vorkers, \$3.90 to \$3.92; mixed packers grades, medium weights and heavy hogs, \$2.99; roughts, \$3.30 to \$3.80. Sheep and Lambs — The market ruled with a good demand for lambs, for which prices were firm to strong; sheep were also in demand; and sold at former prices; lambs, yearlings, choice to prime, \$5.00 to \$5.15; fair to good, \$4.75 to \$5.40; native lambs, choice to extra, \$5.85 to \$5.95; fair to good, \$4.75 to \$5.90; native lambs, choice to extra, \$5.85 to \$5.90; in to good of choice mixed wethers, \$4.65 to \$4.90; good to choice mixed wethers, \$4.65 to \$4.90; cood to choice mixed wethers, \$4.55 to \$4.90; cood to choice mixed sheep, \$4.35 to \$4.65; common to fair, \$3.90 to \$4.25; culls to common sheep, \$3.00 to \$3.75.

Reply to Anglicans.

London, Jan 10.—Cardinal Vanghan, Arc. bishop of Westminster, and the Bishops of the diocese publish to-day a 122-page rejoinder to a letter published last March by the Anglican Archbishops of Canterbury and York on the subject of Anglican orders.

The rejoinder, which is signed by sixteen Roman Catholic prelates, maintains that to deny the Pope's competency to decide this question is to strike at the very roots of the sacramental system.

HOW A WOMAN MADE MONEY IN 1897.

Having read numerous accounts of persons making money easily, prompts me to give my experience. During the past few years I have tried selling various specialties, Dish Washers being included, but usually met with failure until I tried the Imperial Pish Washer. Since taking up this work I have made from \$100 to \$150 per month, and only worked part of the time.

It requires little or no ability to sell the Imperial Dish Washer, as it is only necessary to show it in operation to make sales. When the housekeeper once sees it wash, dry and polish the dishes in 3 minutes without the operator Having read numerous accounts of

dishes in 3 minutes without the operator

dishes in 3 minutes without the operator wetting her hands, it requires little or no argument to make a sale.

If any of your readers desire a profitable and genteel employment I would strongly recommend the business of selling these Dish Washers. Ladies can be the work as well as men. No experdo the work as well as men. No exper-

You can secure full particulars and get a start in the business by writing to the functional (Dish Washer Co., St Louis, Missouri. "F. M."

Educational.

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and practice in

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dexing, Precis-Writing, Statistics, Engassand French Options.
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185 Sparks Street, Ottawa, Ont. A strict's high-grade come orial and shorth nd trein chool, employing the latest and most practical methods, employing the latest and most practical methods, cossible time in the best manner and at the least expension or success in the various d-ties of a business life; to preput our men and women for active, nuccessial remuterators, Catalegue and circulars describing the work of Megitian Pecchacular. S. T. WILLIS, Frinchpot

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VOLUME X

THOSE PRELIE Rev. L.A. Lambert in N.Y

Dr. McAllister (co marks on Canon 28 of see or seat of ecclesias Constantinople is highest designation council. No reference tical seat or throne scends the expression throne of New Roma holy throne of the mo Constantinople."

Freeman-We tal word. You say thes the exalted "aut throne of Constant they are the hig k nown to the council that the council ga designation to the it will follow that t nized in the throne acy or supermacy of well. This Canon 2 says that the most h stantinople "should iastical relations be the second place aft

To give Constanti after Rome is certa Rome as holding fire as you say, the tit stantinople indicat the statement of Ca stantinople should after Rome, shows recognized in Ron in authority. In o cognized the Pope's ity.
That this is wha do, and actually d the letter of the c

giving an account done. In this lett the head over the n (then Pope) by his the hegemony amor of the council)." Greek, you know Greek for leader, g means leadershi superiority. In the their guide in orde truth. Here, th recognition by the cil of Chalcedon th leadership, belong was for this rea in the same lett brought the whole have done to thy communicated it tion and assent. reason that Anato the most holy firmation of Canon

Then high as ferred on the thro and great as the them, the fathers means of recogniz still higher autho Rome, the chair o ing strange tha meditations on th see this. The doctor goe

calls confirmator McAllister-Th Bishop of Rome, ously against this offered and fi council. As ad claims, then bein by Leo the Great posed the adoption if it meant an primacy. Freeman-As 28 recognized the it declared that

tinople should after the Pope throw dust enoug

view. Had the

denving the pr could easily hav denying it poin Allister could fo clear denial of They could have that the Bishop stantinople is n This would ha they wanted to acy. But they thing like it, must conclude to say it, or e Instead of thi Pope at first, Bishop of Cons

should hold sec As it is evide not think of de the papal deleg refused to give ation when pe fathers of the c Constantinople Marcian himse

Luckily we of a guess on t in his letters Empress Eudo Constantinople phatically the confirm Canon any denial o