

The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, JANUARY 29, 1898.

NO. 1,006.

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 evidently something more.

The doctor quotes Canon 28 of Chalcedon, which conferred additional authority on the Bishop of Constantinople, giving him jurisdiction over Pontus, Proconsular Asia, and Thracia. It also conceded to him the first place after the Pope. This concession was intended to give that Bishop precedence over the other Bishops of the East.

The doctor set out to prove contradictions 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, that contradictions or changes or abrogations of ecclesiastical laws or church regulations come not under the prerogative of infallibility; and that consequently such changes are incompetent to disprove infallibility. Infallibility guards 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 Thracia 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. McAllister 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 supreme 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 Constantinople shall hold the first rank after the Bishop of Rome, because Constantinople is New Rome." How you can read this canon and then say it denies the primacy of the Bishop of Rome is a psychological mystery. 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, then the Pope is recognized as holding first place in the whole Church, then the Eastern part of the Church, then the Pope is recognized as holding 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 place. And yet you say this canon denies the primacy! What hallucination 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 Bishop of Constantinople recognized the Bishop of Rome as holding the primacy among all the Eastern Bishops, without any exception 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 primacy; hence, when 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 Canon 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 me 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 canon," referring to

Canon 28, you evince a culpable ignorance of the distinction between a dogmatic and a legislative decree. You should know by this time that infallibility is not concerned with legislative decrees. You can now go on with your specifications.

McAllister.—First—As to the two cities where the two ecclesiastical officials resided. It is argued that Constantinople, at this time the capital of the empire, was a new Rome, possessed of the same political prerogatives that old Rome had formerly enjoyed. This equality of municipal or political prerogatives is given as a reasonable basis for ecclesiastical equality.

Freeman.—Whatever may be the reasoning of this Canon—and neither Councils nor Popes are infallible in arguing—the fact remains that this Canon declares that Constantinople should hold the second place after Rome. This is a recognition of the Roman primacy, and not a denial of it, as you seem to imagine.

In their letter to Pope Leo, giving an account of the proceedings and asking him to confirm their work, the fathers of the same council that passed Canon 28, distinctly recognize the Pope's primacy. They say that the Bishops at Chalcedon had taken the Pope as their guide, in order to show to the sons of the Church the inheritance of the truth. As the head over the members, so had Leo by his representatives had the predominance (hegemony) among them. They then speak of the "wild beast Discursus" 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).

In this same letter to Pope Leo the Fathers of Chalcedon refer to Canon 28 and say: "We have confirmed the long existing custom by which the Bishop of 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 Ephesus, which caused us so much trouble. We have also confirmed the synod of the one hundred and fifty fathers by which the second rank is assigned to the See of Constantinople, immediately after thy holy and apostolic 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 Constantinople, and because you are accustomed ungrudgingly to enrich those who belong to you, by allowing them participation in your own possessions. Be pleased therefore to embrace this decree as though it were thine own, most holy and most blessed Father. Thy legates have strongly opposed it, probably they thought that this good regulation, like the declaration of faith, should proceed from thyself. But we were of the opinion that it belonged to the Ecumenical Synod to confirm its prerogatives to the Imperial City in accordance with the will of the Emperor, assuming that, when thou hadst heard it, thou wouldst regard it as thine own act. We pray thee, honor our decree by thine assent; and as we have assented to thy good (doctrinal) decree, so may thy lotiness accomplish that which is meet toward the sons. This will also please the Emperors, who have sanctioned thy judgment in the faith as law; and the See of Constantinople may well receive a reward for the zeal with which it united itself with thee in the matter of religion. In order to show that we have done nothing from favor or dislike towards anyone, we have brought the whole contents 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 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 write.

Anatolius, the then Bishop of Constantinople, also wrote to Pope Leo asking approval and confirmation of the Council. Speaking of Canon 28 he said: "This had been done in the confidence that His Holiness 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 ungrudgingly imparted to it of its own. As there is no doubt that His Holiness and his Church possessed still higher precedence, the Synod willingly confirmed the Canon of the one hundred and fifty fathers, that the Bishop of Constantinople should have the next rank after the Roman Bishop. The Synod had transmitted the decree to him (the Pope) for his approval and confirmation, and he adjured him (the Pope) to give this, for the apostolic throne was the father of that of Constantinople. (Mansi Tom. 6, page 171.)"

In another letter on the same subject Anatolius said that the confirmation of Canon twenty eight depended upon the Pope—*cum et sic gestorum vis omnis et confirmatio auctoritatis vestrae beatitudinis fuerit reservata.*

The Emperor Marcian also wrote to

Leo urging him to announce his confirmation of the Synod of Chalcedon in a letter for publication in the churches, so that no one should longer doubt of his agreement, and thereby be able to excuse his own perversity. He should therefore as soon as possible send a decree of confirmation of the Synod of Chalcedon, so that no one might have any further doubt as to the judgment of His Holiness. (Mansi Tom. 6, page 213.)

Shortly after the Council, Anatolius, Bishop of Constantinople, expelled the Archdeacon Actius and appointed Andrew in his place. Pope Leo wrote ordering the restoration of Actius and the exclusion of Andrew. Anatolius wrote assuring the Pope how greatly he was pained by the interruption of correspondence, and how far he was from setting himself against any order contained in Leo's letter. He had therefore restored Archdeacon Actius and excluded Andrew from the church. (Mansi Tom. 6, page 277.)

This incident affords a practical illustration of how Canon 28 was understood at the time it was passed and after, and that it did not deny the Pope's primacy of authority. The fathers of the Council, the Emperor Marcian, and the then Bishop of Constantinople were certainly more competent interpreters of Canon 28 than is Dr. McAllister, 1446 years after the Council. Would Anatolius have submitted 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 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 belief, of the age, of the people east and west, north and south, that the Bishop of Rome, the successor of St. Peter, was the head 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 founded the Church Settlement Home, connected with the Church of the Redeemer, 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 thirty years old, turned her attention to the faith of the Church of Rome. Her conversion was brought about in some measure, too, by Rev. Henry Van Rensselaer, S. J., of St. Francis Xavier's church.

Miss Gurney was educated in Wellesley college. She belongs to the HISTORIC OLD BOSTON FAMILY OF GURNEYS.

Quaker blood flows in her veins. After her graduation Miss Gurney elected to devote herself to church and charitable work. She went to Philadelphia, where she joined the aristocratic St. Clement's Protestant Episcopal church and worked with the All 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 Baptist.

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

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. He publicly gave his reasons for leaving the Protestant Episcopal Church, declaring the clergy were not respected as they should be, that wealthy parishioners made rectors mere puppets and that there was considerable immorality among the laity.

MRS. ARNOLD had been most liberal contributor to the church during Mr. Adams' rectorship. At one time it was stated that she intended to pay off the church indebtedness and build a parish house. The renunciation of the Episcopal faith

by Mr. Adams followed soon after this statement was made.

Mrs. Arnold left the Episcopal church and was received into the Catholic Church on March 14, 1894. It was said that the withdrawal of Mr. Adams from the Protestant Episcopal church led the wealthy parishioner to inquire 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 communication with her. Mrs. Arnold began to invite Miss Gurney to go with her to the 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 religion. 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 Corrigan.

Father Van Rensselaer and Mrs. Arnold were her sponsors. Upon entering 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 present time. It is said she will either join the Franciscan sisterhood or the Sisters of the Holy Souls in Purgatory.

THE JESUITS AND THE EDUCATED 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 Hindus. The Rev. F. Bartoli, S. J., professor at the college of St. Aloysius in Mangalore, recently gave a series of lectures on the evidences of natural religion. The syllabus before us is quite elaborate, and contains among other special topics the following: "The Primitive Religion—Origin of the Universe—The Nature of Man—Man's Personal Being—Divine Providence—Final Destiny—Divine Revelation. The philosophical manner in which these subjects are treated gives evidence of the high intellectual capacity of the people to whom they are addressed.

To the ordinary inquirer it may appear singular that the almost uninterrupted missionary labors of about three hundred years should not have produced any better results than are shown by the religious census of the country. Of 277,299,736 inhabitants only 1,925,992 are Catholics; that is to say a proportion of one to one hundred and forty five. This compares rather unfavorably with the wonderful 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 gradual awakening to religious enthusiasm 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, administering to the spiritual needs of Catholics in India and Ceylon. One third of this number, however, are working in the Archdiocese of Goa, where there is

one priest to about 400 Catholics. The ecclesiastical seminaries number 32, with 926 students. The religious communities, especially of women, are rapidly growing, and with them the number of schools. The outlook is especially cheering in Ceylon, where the proportion of Catholics to the general population is one to seventeen (in India it is one to one 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 is the statement that the years immediately 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." Mr. Kelley's other statement is commended to the consideration of those Methodists who are given to impugning the loyalty of their Catholic fellow citizens or of indulging in Burchardesque alliterations; for, as will be seen, it declares that the first professors and practicers of secession were none other than 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. Butler read history correctly when he said that secession began in the division of the Methodist church in 1844, when the Southern Methodists withdrew to set up a separate body on account of trouble over slavery." The Episcopalian were not over loyal during the revolutionary 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 Cleveland—The Doctor's Testimony.

Very frequently of late has the press 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 Woodland avenue motor. Her right arm was badly sprained and the ligaments torn and she suffered intense and constant 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 physician 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 martyr to zeal in the wilds of Africa, was begun on December 15, in the hope that through his intercession the injured member might be restored. On December 21 the pain was so excruciating that the patient asked permission of her superior to have her arm opened and a portion of the bone removed in the belief that the operation would give relief. The request was not granted and the Sister was sent to the chapel to pray. While engaged in 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 member. 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 attending physicians in the case, makes the following statement: "I have been requested to make a statement concerning the sudden case of Sister—, whom I attended from

October 30 to December 22, 1897, for a very bad sprain of her wrist, by being injured by a motor car of the Woodland avenue line. The sprain was a very bad one, the ligaments of the wrist being badly torn; there was much swelling and great pain from the time of the accident up to the time she 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 saith the Voice? how teacheth the Church?—and every difficulty vanishes.

No longer are we a rift 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 convert 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 tendered to Archbishop Ryan by the Catholic Total Abstinence Union, and the Catholic Young Men's Union, of Philadelphia, the Archbishop expressed his delight at meeting the representatives of the two organizations. "Of the Temperance Union, I am happy to say, I am a member," he said. "We read in the epistle of the first Mass of Christmas 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 temperance men, sober also in judgment, 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. Thus you begin the new year sober in judgment, not misjudging those that have not joined you. Leave 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, a propagandist in this cause."—Sacred Heart Review.

"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. Perhaps it is 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. This condition hardly conforms to our Lord's description of His Church, where the harvest is great, but the laborers are few.—Ave Maria.

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 somewhere about the middle of the plot; but Patrique Moularkey, descendant and namesake of some far back Irish ancestor, 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 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 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 the campfire; Francois was getting ready a brace of partridges for supper; Patrick and I were unpacking the provisions, arranging them conveniently for present use and future transportation.

"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 you?"

He had been rolling up a piece of salt pork in a cloth as I spoke, and courteously wiped his fingers on the outside of the bundle before he stretched out his hand to take the package of tobacco. Then he answered, with his unflinching 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 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 procession of the equinoxes, to refuse his regular rations of the soothing weed was a thing unheard 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 Virginia leaf? I demanded an explanation.

"Not 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 possible unfolding of the tale.

"Does m'sieu remember Mees Meclair, 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 eunanche, 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 weed—une 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 Patrique's dismay as he listened to this dissertation; for in his way he was as sensitive as a woman, and he would rather have expostulated with her than have expostulated with me. He was not a man of unpleasing or unseemly conduct."

"What did you do then, Pat?" I asked.

"Certainly I put out the pipe—what could I do otherwise? But I thought that what the demoiselle Meclair had 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 and 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 filthy. And the onion. It has a strong smell; but the demoiselle Meclair she ate much of the onion—when we were not at the Island House, but in the camp. And the smell of the tobacco—this 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; 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 Patrique rather than with the pig. 'Continue,' I said—"continue, my boy. Miss Miller must have said more than that to reform you."

"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 Meclair comes to me, and says: 'Patrique, my man, do you comprehend that the tobacco is a poison? You are committing the murder of yourself. Then she

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 will kill the cat.' And she says, very strong, 'The men who smoke the tobacco 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 Meclair 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 Meclair was not content but that we should leap the Rapide des Cedres in canoe, and the big rock at the corner bulging like a kettle. But it is the ignorant who have the most of boldness. The demoiselle Meclair 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 Meclair she comes to me once more. 'Patrique,' she says with a sad voice, 'I am sorry that a nice man, so 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 immediately she goes on: 'You are married 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 Patrique, 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 peaceful, and when he says to me, 'Good day, Patrique; will you have a pipeful?' I cannot think that is wicked—no!"

"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 goes to the smoke. Three pastrestre months. Twenty-four the year. Three hundred—yes, with the interest, more than three hundred in ten years. Two thousand pastrestres 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 at the asylum 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 Meclair who said that—no, she would not understand that thought. And so I have thrown away the pipe. I smoke no more. The money of the tobacco is for Quebec and for the little found child. I have already eighteen pastrestres and twenty sous in the old box of cigars on the chimney-piece at the house. 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 home with the little boy—or may be the little girl. Does m'sieu approve?"

"You are a man of virtue, Pat," said I; "and since you will not take 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 Patrique 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 steadiness, persistence, patience. He did 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 vast throngs of people that filled its splendid streets, looking up at the stately houses and churches with their glittering 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 friend, in the sale a manager of the Hotel Richelleu, ordering their dinner from a printed bill of fare. Side by side they were watching the wonders of the play at the Theatre de l'Etoile du Nord. Side by side they were

knelling 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 yellow 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 padding home to our tents among the birch-trees, one of those unexpected storms came up; and Patrique, thoughtful of my comfort as ever, insisted on giving me his coat to put around my dripping shoulders. The padding would be of no use to 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 briar 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 it. 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 cask of Virginia leaf. Without a word I held it up, and looked at Patrique. 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 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 Patrique's virtue must have been severe during the last ten days of our expedition; for the evening pipe, after supper, seemed to comfort the 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 mosquitoes. 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 Patrique kept his souvenir pipe between his lips a good deal of the time, and puffed at it. 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 pastrestres 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 pastrestres; and all as safe in the cigar-box as if it were in the bank at Chateaufort! 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," said the men; "the boys of the village accustom themselves to burn the rubbish 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; the 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 precisely?

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 shouted in English, to make their importance as great as possible in my eyes. "Come, come kveek; yo' ouse ees hall burn!"

"What!" cried Patrique. "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 Moularkey ees hall burn sence t'ree hour. Notting left but de dash."

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; a low, curved roof had fallen; the doorway 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 embers.

Patrick sat beside his wife on a flat stone that had formerly supported the 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 before I came up. His passion and grief had calmed themselves down now, and he was quite tranquil. In his left hand he held the cask of Virginia leaf, in his right his knife, and between his knees the briar wood, which he was filling with great deliberation.

"What a misfortune!" I cried. "The pretty house is gone! I am so sorry, Patrique. And the box of money on the mantelpiece, that is gone, too, I fear—all your savings. What a terrible misfortune! How did it happen?"

"I cannot tell," he answered, rather 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. It unwreathed his head like drifts of cloud around the rugged top of a mountain at sunrise. I could see that his face was spreading into a smile of ineffable contentment.

"My faith!" said I, "how can you be so cheerful? Your house is in ashes; your money is burned up; the voyage to Quebec, the visit to the asylum, the little orphans—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 Quebec—without 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 confidence, Angelique demands that I prepare a particular furniture at the new house. 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. Gerome. There was the new house, a little farther back from the road than the old one; and there was Patrique, sitting on the door step, smoking his pipe in the cool of the day. Yes; there, on a many colored counterpane spread beside him, an infant joy of the house of Mullarkey was sucking its thumb, while its father was humming the words of an old slumbering song.

"Holla! Patrique," 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 is a girl 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 Washington University, St. Louis, Mo., writes strongly against that monumental humbug, "Christian Science," falsely so called, in last week's Independent. He graphically describes "An Evening with the Christian Scientists," whose "feelings 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 diagnosis or a correct diagnosis?

"It is the strait and narrow way that leads to that eternal day. That turns my darkness into light. That banishes wrong and restores right."

And he continues:—

A profitable and living Christian theology depends for its existence on a correct and enlightened exercise of the intellect and the moral sense. 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 followers multiply apace in this material age—the extreme of superstition touching the extreme of incredulity.—Boston 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 disruptive forces, together and to set them all attune to the one devotional note, is the master-work of the Holy Spirit!—The Missionary.

THE LIQUOR AND DRUG HABITS.

CHRISTIAN LIFE AND CIVIL LIFE.

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 letters received from young men that a large number of them are in doubt as to Christian living. They desire to live earnest Christian lives, but are inexperienced. To the mature Christian their questions may seem trivial. But these young men are neither mature nor experienced. Their minds are filled with doubts. Some time 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 Christian.

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 support 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 profession."

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

"The obligations and duties of the Christian life are not all external. They are mainly material and must proceed from the heart. There is no virtue in one's daily actions unless it be first established in the soul and is only an external expression of the soul's convictions or prolongation of heartfelt sentiments. Yet the external 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 perish without external expression, as life and bodily powers become extinct with out due and proper exercise or employment."

However, as the external duties are not absolutely and under all circumstances essential, they vary both in number and frequency, according to environments and opportunities. A business man cannot do all that a clergyman 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 spend long hours in prayer nor attend all the church services. But with a little determination and an earnest will even the most occupied and the busiest can accomplish something and offer much in this direction.

"The influence of Christian virtue or Christian perfection, since to every man is said, 'Be you therefore perfect, as also your Heavenly Father is perfect,' must be carried into the marts of trade and into the counting room, into the 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, while others have but a few, and those comparatively 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

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."

ITCHING SKIN DISEASES

Windsor Salt

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."

Well Made and Makes Well

Hood's Sarsaparilla is prepared by experienced pharmacists of today, who have brought to the production of this great medicine the best results of medical research. Hood's Sarsaparilla is a modern medicine, containing just those vegetable ingredients which were seemingly intended by Nature herself for the alleviation of human ills. It purifies and enriches the blood, tones the stomach and digestive organs and creates an appetite; it absolutely cures all scrofula eruptions, boils, pimples, sores, salt rheum, and every form of skin disease; cures liver complaint, kidney troubles, strengthens and builds up the nervous system. It entirely overcomes that tired feeling, giving strength and energy in place of weakness and languor. It wards off malaria, typhoid fever, and by purifying the blood it keeps the whole system healthy.

Hood's Sarsaparilla

ONTARIO MUTUAL LIFE

Board of Directors

SITUATIONS VACANT.

If You Are Energetic and Strong.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street.

CANCER!

FAVORABLY KNOWN SINCE 1826

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS

High-Class Church Windows

Hobbs Mfg. Co.

London, Ont.

ASK FOR DESIGNS

WEBSTER'S DICTIONARY AND THE CATHOLIC RECORD

FOR ONE YEAR

FOR \$4.00

BY special arrangement with the publishers we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The Dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the choicest books could supply.

Young and old, educated and ignorant, rich and poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$7.

Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. Address,

THE CATHOLIC RECORD, LONDON, ONT.

Concordia Vineyards SANDWICH, ONT.

ALTAR WINE A SPECIALTY

ERNST GIRARDOT & CO SANDWICH, ONT.

REID'S HARDWARE

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

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

The Catholic Record. Published Weekly at 41 and 49 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

London, Saturday, January 29, 1908

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.

AN ELECTION IN DUBLIN.

A by-election was held on Friday in the St. Stephen's Green Division of Dublin to fill the vacancy caused by the appointment of Mr. Wm. Kenny, Q. C., Solicitor General for Ireland, to a High Court Judgeship.

CLERICALISM.

The French 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.

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 Civiltà Cattolica to the effect that it is desirable that a Republic should be established in Italy to replace the monarchy, is now acknowledged to be unfounded.

Church and the Pope are obtained from mere street rumors or by back-stairs methods which are totally unreliable. Even if the Civiltà 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.

WHAT BECOMES OF THEM

Mr. Charles T. Beatty, 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.

A NEW IRISH CATHOLIC CLUB

The Irish Catholic Liberals of Ottawa have organized a Club under the name of the "Edward Blake Club," the object of the organization being to secure for Irish Catholics a fair share of Government patronage.

REASONING.

There was a lively discussion in regard to the selection of a name for the new Club, it being at first proposed that it should be called the "Blake Club," but owing to a recent insult against Catholics, uttered by Mr. S. H.

Blake, it was deemed advisable to name the organization after Mr. Edward Blake, who, though now out of Canadian politics, is deservedly held by Irishmen in the greatest respect and esteem, as he is not animated by that spirit of hostility to Catholics which characterizes his brother, Mr. S. H. Blake.

RELIGIOUS TEACHING IN THE SCHOOLS.

Mr. G. A. Patullo, Chairman of the Toronto Public School Board, said in his address at the closing meeting of the Board of 1897:

"The public are occasionally inclined to expect too much from the schools. The latter cannot in all respects take the place of the church or the home. Respect for religion and its teachings should undoubtedly be impressed upon the pupils of our schools, but religion itself, and the virtues which it inculcates, will best be learned at the church or family altar.

THE BOY MURDERER'S CONFESSION.

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 had convicted him on the score of having found him guilty.

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 to find some means "of coming to the extreme limit which is possible in conformity with the law of God."

REASONING.

Reasoning, then, even from the premises which Protestants admit, we should have some living authority in the Church of God to determine the true sense of Christ's teaching; on so important a subject, so that each individual might not make and act upon a theory of his own, which would be a

state of things totally subversive of Christian society.

This living authority can be no other than the Catholic Church itself, which has alone continued to exist ever since Christ gave His disciples the command 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 Church to pronounce definitely on this point. But he implies that it is his own Church, the Protestant Episcopal, which should speak thus plainly.

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 discussions 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 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.

THE BOY MURDERER'S CONFESSION.

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 had convicted him on the score of having found him guilty.

REASONING.

Reasoning, then, even from the premises which Protestants admit, we should have some living authority in the Church of God to determine the true sense of Christ's teaching; on so important a subject, so that each individual might not make and act upon a theory of his own, which would be a

who are brought up under a religious training will be good citizens afterward, 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 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 discussions 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 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.

REASONING.

Reasoning, then, even from the premises which Protestants admit, we should have some living authority in the Church of God to determine the true sense of Christ's teaching; on so important a subject, so that each individual might not make and act upon a theory of his own, which would be a

REASONING.

Reasoning, then, even from the premises which Protestants admit, we should have some living authority in the Church of God to determine the true sense of Christ's teaching; on so important a subject, so that each individual might not make and act upon a theory of his own, which would be a

REASONING.

Reasoning, then, even from the premises which Protestants admit, we should have some living authority in the Church of God to determine the true sense of Christ's teaching; on so important a subject, so that each individual might not make and act upon a theory of his own, which would be a

will sully with suspicion the decisions 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 Dreyfus 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 Catholic churches on festive occasions.

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 a 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 publicly 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 presence 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 dioceses, and we presume that in time it will as boldly proclaim the doctrine of the Christian sacrifice here, as it has done elsewhere.

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 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, prevalent in the Roman Catholic Church" is thus condemned.

This hypothetical shameful traffic has really no existence in the Catholic Church. All trafficking in Masses is 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 the holy Sacrifice for some person or intention in particular, because [provision must be made for the support of the priest, according to the teaching of St. Paul, that they who are employed in the temple and at the altar have the right to live on what belongs to the temple and the altar. (I Cor. ix., 13.)

But all trafficking, such as receiving two honoraria for one Mass, or paying another priest a smaller sum to celebrate Mass than that which the first priest has himself received, is carefully prohibited. Besides, it must be remembered that when Mass is celebrated, all the faithful, being regularly remembered therein, receive the general fruit, and, if the obligation is assumed by a priest to apply the special fruit for any particular purpose, additional labor, and expense are entailed upon him beyond what he is obliged to do for the general welfare of his flock. There is

LEO XIII. ON TEMPERANCE.

There has been so much of late years of temperance, and so many schemes have been proposed as to lose sight of genuine temperance is an ordinal virtue. At least seem to be the reason why who imagine themselves Catholics, sneer at those temperance, and treat as heresy total abstinence, and of that virtue in a heroic such people the following from a letter from Leo XIII. bishop Ireland, of St. Paul (quoted in "Temperance"), will, no doubt, be a relief to us, an incentive to respect and love for such virtue. "Above all, we joyed to learn with what zeal, by means of various association, and especially the Catholic Total Abstinence Society, you combat the destructive temperance. For it is a us how ruinous, how depressing, both to faith and that is to be feared from in drink. Nor can we praise the prelates of the who recently, in the Ple of Baltimore, with well condemned this abuse, to be a perpetual incentive fruitful root of all evils, families of the intemperance, ruin, and dragging us down to everlasting despairing, moreover, that who yield to this vice of become thereby a scandal, and a great hindrance to the true propagation of the true. Hence, we esteem commendation the not your pious associations, pledge yourselves to from every kind of intoxication. Nor can it at all that this determination and truly efficacious r

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. Thomas, the "Angelic Doctor," "The priest does not receive as the price of the consecration Eucharist, or of the singing Mass, for this would be simony as an offering for his support course, knowing of the frail passions of humanity, we deny that there have been instances of unlawful trafficking these cases should naturally fall the jurisdiction of the diocesan for correction. They basis for the sweeping conduct 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 pretension on the words of the Article of Faith, the intention was to abolish the Mass, and in the real presence of Christ Eucharist, for without the real there cannot be a sacrifice, as the sacrifice implies the real victim, who is Christ whose death on the cross the of the Mass shows forth

It was the sin of Cranmer both belief in the real presence the Mass. Thus he said in his to the Bishop of Winchester: "Christ is present in His Sacrament that holy communion, even as is present in baptism, but not corporally and naturally, as out ground imagine. And so present, yet He is not sacrificed again for sin. For the first sacrifice upon the cross His whole book on the "of sacrifice of Christ" is to the And the opinion even of the Oxford University was since 1844, since in that published his writings with ment that "he was burned for the confession of Christ's trine, Anno, 1556."

It is well known that the England's Edwardine Art framed to accord almost Cranmer's views, and the views which were constant Anglican polemicists, until tian movement, which has into Ritualism or High gained strength at Oxford last half of the present cent.

From all this we can only Anglicanism, with its various sorts of doctrines from High Churchism, is totally to fulfill the duty assigned to His Church to teach all things which He revealed mandated.

LEO XIII. ON TEMPERANCE.

There has been so much of late years of temperance, and so many schemes have been proposed as to lose sight of genuine temperance is an ordinal virtue. At least seem to be the reason why who imagine themselves Catholics, sneer at those temperance, and treat as heresy total abstinence, and of that virtue in a heroic such people the following from a letter from Leo XIII. bishop Ireland, of St. Paul (quoted in "Temperance"), will, no doubt, be a relief to us, an incentive to respect and love for such virtue. "Above all, we joyed to learn with what zeal, by means of various association, and especially the Catholic Total Abstinence Society, you combat the destructive temperance. For it is a us how ruinous, how depressing, both to faith and that is to be feared from in drink. Nor can we praise the prelates of the who recently, in the Ple of Baltimore, with well condemned this abuse, to be a perpetual incentive fruitful root of all evils, families of the intemperance, ruin, and dragging us down to everlasting despairing, moreover, that who yield to this vice of become thereby a scandal, and a great hindrance to the true propagation of the true. Hence, we esteem commendation the not your pious associations, pledge yourselves to from every kind of intoxication. Nor can it at all that this determination and truly efficacious r

decisions The ex- 200,000

N HIGH

Philadelphia

Episcopal

the pastor's

and beauti-

with lighted

usual in oc-

was pres-

to aster, and

the desire

of the act of

Scripture,

the prophet

of the sun

and in every

and there is

an offering

the Genes-

(t. 11.)

of the uncom-

Church of

ter, the Pro-

of the United

decoration of

necessary to

ers that such

In Canada,

of the High

checked such

to claim pub-

er Law.

are ready to

assent

cept such a

and a contin-

and the pre-

minister in

the sacrifice

universally

a relentless

against the

such a claim,

his expulsion

therefore nothing incongruous or un-
lawful in the permission given by the
Church for him to receive a certain
sum for his support and extra work.
The infallible Church of Christ is itself
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
Eucharist, or of the singing of the
Mass, for this would be simoniacal, 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
these cases should naturally fall under
the jurisdiction of the diocesan author-
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 inter-
pretation 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
there cannot be a sacrifice, inasmuch
as the sacrifice implies the presence of
the victim, who is Christ Himself,
whose death on the cross the sacrifices
of the Mass shows forth and per-
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 body super-
as that holy council saith, even as He
is present in baptism, but not carnally,
corporally and naturally, as you wish
out ground imagination. And if He were
so present, yet He is not there sacrific-
ed again for sin. For then were His
first sacrifice upon the cross in vain."
His whole book on "the obligation and
sacrifice of Christ" is to the same effect.
And the opinion even of the divines of
Oxford University was similar so re-
cently as 1841, since in that year they
published his writings with the state-
ment that "he was burned at Oxford
for the confession of Christ's true doc-
trine, 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 polemicists, 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 fulfill the duty assigned by Christ to
His Church to teach all nations all
things which He revealed and com-
manded.

LEO XIII. ON TEMPERANCE.

For the Catholic Record.
There has been so much intemperate
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 dis-
gusted as to lose sight of the fact that
genuine temperance is one of the Car-
dinal virtues. At least this would
seem to be the reason why some people,
who imagine themselves to be good
Catholics, sneer at those who practice
temperance, and treat as little short
of heresy total abstinence, and the prac-
tice of that virtue in a heroic degree.
To such people the following extract,
from a letter from Leo XIII. to Arch-
bishop Ireland, of St. Paul, Minnesota
(quoted in "Temperance Truths," vol.
1), will, no doubt, be a revelation, and
let us hope, an incentive to a greater
respect and love for such an ennobling
virtue. "Above all, we have re-
joiced to learn with what energy and
zeal, by means of various excellent
associations, 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
injury, both to faith and to morals,
that is to be feared from intemperance
in drink. Nor can we sufficiently
praise the prelates of the United States
who recently, in the Plenary Council
of Baltimore, with weighty words
condemned this abuse, declaring it to
be a perpetual incentive to sin and a
fruitful root of all evils, plunging the
families of the Intemperate into dire
ruin, and dragging numberless souls
down to everlasting perdition; de-
claring, moreover, that the faithful
who yield to this vice of intemperance
become thereby a scandal to non-Cath-
olics, 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
from every kind of intoxicating drink.
Nor can it at all be doubted that
this determination is the proper and
truly efficacious remedy for this

very great evil; and that so much the
more strongly will all be induced to
put this bridle upon the appetite, by
how much the greater are the dignity
and influence of those who give the
example. 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,
should also, and above all, walk be-
fore them in the practice of virtue.
Let pastors, therefore, do their best
to drive the plague of intemperance
from the fold of Christ, by assiduous
preaching and exhortation, and to
shine before all as models of abstin-
ence, so that many calamities with
which this vice threatens both Church
and State may, by their strenuous en-
deavors, be averted. And we earnestly
beseech Almighty God that, in this
important matter, He may graciously
favor your desires, direct your
counsel, and assist your endeavors."

"CHARITY."

Eloquent Lecture by Bourke Cockran.
Bourke Cockran lectured on "Char-
ity—the Vital Principle of Democ-
racy," in Boston a few nights ago, in
the hall of the Working Boys' Home.
The house was crowded. Mr. Cockran,
says the Catholic Review, was at his
best. He handled his theme with great
skill and quite carried his audience
away by his masterly style. The au-
ditors expressed their delight in fre-
quent bursts of applause. His Honor,
Josiah Quincy, presided, and on the
stage was a notable gathering of dis-
tinguished 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 tot-
ters 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 for-
bearance in judging our neighbor's
action.

Now, Christ's view of charity was a
new light kindled before the footsteps
of men; it showed the way to social
progress, to political emancipation, to
free government. This conception has
been controlling the race for two thou-
sand 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. Philoso-
phers 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 govern-
ment does not exist throughout the
world? The reply is that man dis-
trusts his fellowman. Free govern-
ment would have existed always,
tyranny would never have been toler-
ated, 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
their 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 institu-
tions, and we see republicanism trium-
phant on the widest theatre that man
has ever yet experimented upon.

It is beyond question that Christian-
ity and freedom are coincident; it only
remains to be shown that the one is the
cause of the other. And we
have to look at the ancient philoso-
phies to see what fruit is borne by any
ethical system which excludes the idea
of charity.

At the birth of Christ all the institu-
tions based on foundations of freedom
had perished. Democracy had risen
in 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
power of Roman imperialism was
awakened by hate, distrust and fear.
Rome entered upon a condition of
appalling degradation, corruption,
crime and crime that every tradition
of the ancient Roman virtue became
obliterated; the foundations of Roman
patriotism were sapped; public morals
were degraded; even literature was
corrupt; the very extinction of the
race was threatened. But the rest of
the world was wrapped in even darker
gloom because it was unrelieved by
the ray of hope.

I have heard it said that the doc-
trine 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 univer-
sal despotism; Christianity is produc-
ing universal and progressive freedom.
Buddhism is the gospel of eternal life.

And so Buddhism was everywhere fol-
lowed by despotism.

Now, it was to a world absolutely
governed by these two principles,
totally given over to despotism and
tyranny, that a message came, not
trumped forth and supported by ser-
ried hosts emanating from earthly po-
tencies, but issuing from the lips of a
bruised, scourged, dying, outraged
man, nailed to a cross on the top of
Mount Calvary.

These words from His lips were des-
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 im-
possible. It did not intend to overthrow
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 spiri-
tualized, improved, and uplifted, that,
though he might submit to injustice, he
would not perpetuate it.

The principle of love to one's neigh-
bor 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 em-
pire, and its unavailing struggle with
the new doctrine that was henceforth
to rule the world, saying that the
blood of martyrs that dyed the thirsty
sands of the amphitheatre—the blood
upon which the Caesars looked with in-
difference, if not with scorn, became a
mighty tide that snapped the founda-
tion of the Caesars' throne and lifted
Christianity, and the cross, its symbol,
triumphant over 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
men.

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
Christians remained faithful to the
doctrines of Christ. Then, 400 years
after the hospital of Loyola was found-
ed, 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 hos-
pital was the principle of co-operation,
the same principle of mutual assist-
ance, which underlies democratic
government, and on which all demo-
cratic government must depend.

So Rome fell, and the "dark ages"
followed, but they were ages of prepa-
ration for a new, 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
who have come to us as the fruits of
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
one another, our care for one another,
the interest of the wealthiest in the
humblest.

Here in this country we see the com-
plete fruition of the Christian prin-
ciple; here, where we have universal
suffrage, where the power of govern-
ment are vested in all God's children,
where no distinctions of class are tol-
erated, where we have equality in the
eyes of God and equality in the eyes
of the law. It is here we see the word
bearing its fruit, and the flag, which is
the symbol of American independence,
is also the symbol of the fruits of Chris-
tianity, as the cross of the emblem and
the symbol of its origin.

The Kingdom of God is widening
every day, and I don't believe that you
or I can even dream of the fruits
which are yet to be born for the
human race by that message borne to
the human race to us from Calvary.

PROTESTANT CONFESSIONS.

Our separated brethren often speak
of confession in the Catholic Church, and
yet they involuntarily acknowledge that there is some-
thing in man's nature that leads him to un-
burden his mind to one whom he considers a
wise and discreet friend. Nearly every
person of experience has had things told him by
acquaintances about sins regretted and re-
peated, and some of the confidences ex-
changed daily are often of a character that
Burns indicated you should "hardly tell to
any." Of course, it is well known that only
High Church friends have a spectre of con-
fession, which is as useless as the shadow of
a dream, and other denominations have con-
fession in some form in trying to follow out
the Scriptural injunction. Here is a case in
point. After a recent series of revivals in
Georgia some of the Wesleyan Methodists
confessed their sins, according to an ob-
server, after the following fashion: "One young
woman who had been considered a model
confessed that she taught school in a distant
neighborhood under an assumed name and a
license that was not granted to her. Not
being able to pass the examination, she used
to go to the school in a distant neighborhood
and have stolen eggs from a neighbor's henhouse.
A girl of fifteen told how she stole a handker-
chief from the desk of a school mate, and
bought a fan on credit and lied about the
price. Other sins, great and small, were
confessed by almost every member of the
church." The unnecessary publicity of all
this will not strike a sensible person, it
seems to us, with any idea of good accomplish-
ed for those who confessed or for those
who listened to the confession. It grave
occasion for scandal, and may have filled
many incorrigible sinners present with ideas

that they were not so bad after all, since their
so-called respectable neighbors were guilty
of the same sins. —Sacred Heart Review.

WHAT SAY OUR CANADIAN EDITORS?

A body of Swiss editors have pledged
themselves, in the interest of morality,
to suppress the detailed reports of crimes; and
steps have been taken to induce other
editors to do the same. We yearn for the
day when this wave of reform will wash
our shores. In giving some reasons "Why
Homicide is a Wonderful Crime," our
Cesare Lombroso, the criminologist, writes
in a secular magazine:
"I think I should add, as an additional
cause that stimulates to imitation, the
press of minute details of criminal incidents,
reports of the police courts, accompanied by
portraits, autographs, and biographies of
the criminals, which becomes more harm-
ful when we consider that it is furnished to a
community where but 22 per cent. of the
population are illiterate."
A casual glance at any morning paper
shows that Bishops and statesmen and even
football players are less interested in
the crime than distinguished criminals.
It is hardly too much to say that nine-
tenths of our newspapers are academies of
crime.—Ave Maria.

THE WORK OF THE SISTERS.

The account of Saterlee Hospital, edited
by Miss Sara Travers, which, in the current
Records of the American Catholic Historical
Society, is vivid, interesting and edifying.
It abounds in striking incidents and
facts. Many of the Protestant soldiers who
were brought to the hospital during our Civil
War seem always to have had a vague con-
viction of the Catholic Church, and
appeared glad enough to be baptized in
to her pale in their illness or death. But
the major part of them were either strong
opponents of Catholicity, or, at least, they
were not friendly to it. It is surprising,
however, to note how speedily the
prejudice was dispelled by the kind-
ness 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 val-
uable hints here. The way to uproot bigotry
is by good example; the way to dispel reli-
gious 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?" She answered: "None at all."
"Well," said the officer, "the other day
we were at a party, and the conversation
turned to the Catholic Church, and I
said there had never been a falling out be-
tween us at Saterlee. Some of the city
hospital doctors said it was hard to believe
that forty women could live together without
quarrelling."—Ave Maria.

"PROGRESS" AND "IMPROVEMENT."

Thoughtful people who are weary of the
everlasting clatter about progress, education,
culture, refinement, etc., ever on the lips
of lips of canting pretenders, will appreciate
the following remarks of Marion Crawford.
In the course of his lecture on Leo
XIII. he observes: "We have progressed
so much and improved so little. Progress
means wearing clothes like other people,
having splendid cities like other nations,
keeping up armies and navies, and making
poor people to earn more wages and to live
better—giving them a possibility of happi-
ness, instead of their being the appearance of
greatness. That is why I say that in Italy
we have too much progress and too little im-
provement."
The peculiar "progress" which the dis-
tinguished writer has in mind began with the
robber domination of Italy and Rome, and
the "improvement" ceased when the
Papal patrimony that came into the hands
of the popes of more than a thousand years.
The wealthy women of to-day who bury
their dogs in satin-lined caskets and adorn
their cars with diamonds, and who while they
hear the cry of the starving in the shiv-
ering street, are "progressive" and "im-
proved" and "refined," etc. But they have
not advanced beyond the stage of the
taught in the schools would not instill true
refinement into their alleged souls.—Buffalo
Union and Times.

MISSIONS TO NON-CATHOLICS.

The non-Catholic missions in the arch-
diocese of New York have been very suc-
cessful, according to the Missionary, which says
it is not easy to decide whether church or
school is the more important. It would be
more desirable, because such subjects as
the Pope, the confessional, the bible, the
Real Presence and the Blessed Virgin Mary,
which are not familiar to the majority of
non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-
quiries, and the preacher draws
numerous illustrations in regard to the
virtues of religion and Catholicity. In-
stances, the lecturer invited the non-Catholics
to inspect a confessional before their depart-
ure, and two hundred curious men and
women, who were not familiar to the
majority of non-Catholics, and suggest in-<

FIVE-MINUTE SERMONS.

Fourth Sunday After Epiphany.

TAKING COURAGE.

Sometimes, my brethren, we feel discouraged 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.

Now in considering this question let us not get into a panic. God knows us just as we are, and far better than we know ourselves.

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 a vow."

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.

Do not cast your net too far into the stream; do not be in a hurry to promise to abstain from any particular sin or to do any particular act of virtue for your whole life except in a general way.

There are three things about which one should make good resolutions rather than about any others: First, the practice of prayer; second, going to confession and Communion; third, avoiding the occasion of sins.

Put all your good resolutions into company with prayer and monthly, or at least quarterly, Communion; and you will have no great difficulty in pulling through.

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.

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?

Two Warnings. Losing flesh is one and a hacking cough is another. If they come together the warning is a loud and hard one.

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.

"QUESTION BOX."

Father O'Connor in Philadelphia Catholic Standard and Times.

Great interest is still being taken in the "Question Box." The queries recently submitted show that the columns of the Catholic Standard and Times are being watched for replies.

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 nativity have transmitted it to us (the Greeks) from ancient tradition."

M. F. asked who first went to Heaven. Moses and Elias stood once beside our Saviour surrounded by a glorious light.

Supernatural beatitude or the beatific vision was restored to fallen man by the death of Christ.

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

Pope Clement VI. favored Rienzi's legitimate efforts to curb the tyranny of the Roman nobles.

The Congregation of the Inquisition does not need any "special pleading." It is only a censorship of the press.

C. J. N. asked three questions. (1) "Why do you ring your church bell three times a day?" (2) "What is the lamp before the main altar?" (3) "Is that lady saint with a pen in her hand a statue of St. Teresa? Who was she? I cannot find her name in the Bible."

(1) The bell is rung to put us in mind of morning, noon and night of our Lord's Incarnation.

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.

I was all out of sorts with loss of appetite and loss of sleep. I could not dress myself without stopping to rest.

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 feet 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."

man elected Pope. He died before receiving Holy Orders, but reigned as true Pope eighty-nine days.

The Emperor Honorius issued a decree against disturbers of the public peace in Africa. These were also Donatists, a turbulent body of heretics.

R. I., who has never clearly understood why the Catholic Church gives so great honor to the Blessed Virgin, writes: (1) "St. Paul says 'there is no mediator' between God and man."

(1) So completely does the Catholic Church regard Christ as the true life and the mediator that she teaches that all of Mary's powers are derived from and depend upon the power and merits of her Divine Son.

(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.

(3) 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 blunders.

(4) The Roman Church was prominent enough in St. Paul's time to make him say of it that "its faith was spoken of throughout the world."

The first councils were held in the East because the first heresies originated there and the councils were called to condemn them.

It would have been impossible in the Middle Ages to claim the headship of the Church had not title been his from the beginning.

The whole Catholic episcopate would have protested against such a usurpation. This theory of the latter day origin of Papal supremacy is of all hypotheses the most 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 well:

1. 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.

2. Send a Catholic paper to all the public institutions of your State.

3. 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 supported.

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 a unique character in many ways.

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."

He often told 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.

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 doctor lost his temper and finally the doctor said "hear his confession after we get through with him."

"Oh! no," said the doctor, "it might then be too late." "Why," said the doctor, "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?" asked the doctor. Again the priest answered, very coolly, "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 ether, 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, nerve him to stay in the room. Both priest and surgeon were the best of friends after this novel introduction under such peculiar circumstances.

A HOSPITAL INCIDENT. On another occasion, very shortly after Dr. Pooley became a member of the medical staff of a hospital under the charge of Catholic sisters, a man was brought to the institution with his ankle very badly mashed and broken.

The surgeon at once decided it must be done. The Sister in charge of the ward, who had had an experience of over a quarter of a century in such work, quietly suggested that it might 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 and the man 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 dignity, but 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 proposed method of treatment." The Sister in a few words indicated what she thought ought to be done and he at once was convinced she knew her business; and then he asked, "Anything more?" The Sister replied, "And we will pray for him; science and prayer will bring him around all right."

"Very well," said Pooley, "you go ahead and pray like — but don't forget your science and I'll look in every day and see how your patient is progressing — mine — he is now your patient, and 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.'"

SEE THAT LINE It's the wash, out early, done quickly, cleanly, white. Pure Soap did it SURPRISE SOAP with power to clean with out too hard rubbing, with out injury to fabrics. SURPRISE is the name, don't forget it.

DIRECT LINES! Ticket Tourist Freight Forwarding GENERAL FOREIGN AGENCY 11 MULLINS ST., Montreal.

PASSENGER AGENCY FOR LINES. Direct to Naples and Genoa for Rome. Direct to Gibraltar (Spain), Algiers (Africa). Direct to Plymouth for London. Direct to Cherbourg for Paris. Direct to Boulogne Sur Mer for Paris. Direct to Rotterdam, Amsterdam, for all points in Holland and Belgium and the Continent. Direct to Hamburg for all points in Germany, Austria, Russia. Direct to Stettin for Germany, Austria, Russia. Direct to Londonderry, and rail to any part of Ireland. Direct to Glasgow for all parts of Scotland and England. Direct to Liverpool for all parts of England and Scotland.

FOR Vapo-Cresolene Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. Items from physicians' statements in our Descriptive Booklet. Send for it.

are worthy of attention. Lecky is a wide awake reviewer of any work that comes under his pen and always scores a shot. Quite recently in reviewing 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 culture. The description fits some places in Ohio, New England transplanted, 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 Yankee towns of Ohio would have been touched up to perfection.

Seekers after gold are often disappointed. Seekers after health take Hood's Sarsaparilla and find it meets every expectation. Colic and Kidney Difficulties.—Mr. J. W. Wilmer, J. P., Latare, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulties, and find Parmelee's Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used."

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Extremator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you. THINK ABOUT YOUR HEALTH. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

Scott's Emulsion is not a "baby food," but is a most excellent food for babies who are not well nourished. A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.

The cod-liver oil with the hypophosphites added, as in this palatable emulsion, not only to feeds the child, but also regulates its digestive functions. Ask your doctor about this.

sec. and \$1.00; all druggists. SCOTT & BOWNE, Chemists, Toronto.

THE FARRIER'S DOG AND HIS FELLOW.

CHAPTER VI.—CONTINUED.

"Anyhow, we're fellows," he would declare. "We'll fight it out together. And if I go first, or am like to, I'll send you off along ahead of me. But by an easy route, you may make sure of 't. I won't leave you for the boys to worry, that I won't."

It was a well-known thing to him that every time the dog went out with-out 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 seal to be doctored; "boys is mean, some boys; but they ain't nigh so mean as cooks is."

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 misfortune. And all the while they were getting leaner, both of them, and less able to "fight it out," as the boy expressed it.

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 a stand at the next corner. His own customers were all stopping there.

"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 thinking of the dog, poor fellow, not of himself. 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 a 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 curly ring near by intently watching the operation, as though he understood the dog, and was coming nearer and nearer with every movement of his good fellow's arm.

"Is that your dog?" said the stranger. "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 identical spot where he's a-layin'," was the reply. "I sort of rescued 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 better company than a bad boy, times out o' mind. They worries that dog a mighty nigh to death, just because he's astray, and nobody's ever 'em up about it. That's the way boys is, some boys. Crink there knows, don't you, son?"

"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 acquaintance 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—You!" He pointed to the bootblack and before the astonished bootblack had recovered his breath the man was gone. Then the boy turned to the dog:

"Never you mind, son," said he, "when this day's work is done, and us 'fellows' go home by way of the baker's and butcher's—yum! yum!" 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 into several by-streets, in order to make perfectly sure the strange man was following him; yes, it was quite clear: there could be no mistake about 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. The same thing was repeated at the butcher's. The bootblack was almost frightened.

"This won't do," said he to the dog. "That there man knows about that

there fifty cents. Us fellows has got 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, the dog at his heels, and drew the door fast behind him.

"There's the money," said he, laying it upon the table. "He can have 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, the dog crept right under there. The dog crept behind a box in the corner, and the boy threw over him the clothes 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 hand. 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 cruelly, by any means. Still, he considered, it might be as well to be cautious. He put on his very bravest air as he demanded:

"Well, now, what's wanted here?" The visitor pushed his hat back, and mopped his brow, trying the white 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 bootblack, as bravely as he could; for somehow he instinctively felt that, at last, the parting, which he had ever feared must sooner or later come, was at hand. His heart was thumping like a sledge-hammer, though he stood bravely in the doorway, a hand on either hintel, watching the face of the man before him.

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 corner of a quiet street not far away. There were meaty potatoes and fresh yellow butter, and a steaming stock with savory onions, and a pudding. But somehow the boy's hunger was gone. Baydaw, sat on his haunches, between the two, watching with happy eyes first one and then the other, and wagging his tail whenever his old master put out his hand to stroke his yellow 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 resume the dog that day in August.

It was a fine judge of faces; and a man's 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, however, for with it came also the reflection that he ought honestly to turn the dog over to his proper owner.

When the meal was finished, and the bootblack had gathered up a bountiful repast for the dog, the two went back to the little house that had made a pretense of a home for the bootblack. "Don't light your candle yet," said the smith. "It is a fine moonlight, 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!" and then he told the story of the little boy who had interested 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 starved 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 there dog is, and we're fellows. Him and me is fellows; we ain't got nobody but just one mother; least I ain't. There was a silence again; then the

boy said: "They'll be good to him, them there folks; the little kid's?" "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 true. Such a thing don't happen often, I reckon. 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, mighty hot here. And there ain't no 'rivers that flow, and all that. And I reckon I don't deserve him nohow; because 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 to sleep in. Maybe the crink'll come back to his tail real good. I'd ought to let him go."

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

"You're 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. There are 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 interruption. 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, it rang in his ears, what the farrier had said about the hills and the rivers: "The rivers that flow right along; and 'He's the only friend I've got; and we are—fellows."

The bootblack buried his little face in his arms, crossed his knees. "Thee, thee, thee," said the farrier, "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 one would be satisfied if he knew; maybe he does know; it ain't for me to say."

The bootblack lifted his head. He 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 looked the farrier in the eye. "I ain't the boy," said he, "to keep a 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. He turned his back, and without looking at his old friend, he said that the farrier could just go out that other door, and he reckoned the dog would follow.

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. "I reckon now," he told himself, as he passed down the pavement, with Baydaw at his heels, "I reckon now 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 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 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 superiority of Maltine with Cod Liver Oil asserts itself. Maltine itself possesses nutritive value equal to cod liver oil, but more important to the sufferer from bronchitis, coughs, consumption, all kinds 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 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 of Westminster by Wilfrid Ward.

The life of the first great Archbishop of 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 secure a calm and settled estimate of a great churchman's career, and to judge impartially of his motives and actions, the ashes of past controversies should be allowed to grow cool and the intensity of personal feeling to wane, before admitting 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 century. 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 fellows to reconciliation with the church of their forefathers.

The conversion of England had long been the dominant idea of Dr. Wiseman's life. His sanguine Celtic temperament saw hope and promise where to others there was no such prospect. His early training and associations, no less than his natural disposition, enabled him to bring to the task which he set himself a robust faith in its fulfilment than was possible to the English Catholics who had so long lived in an atmosphere of repression and inferiority. The position of the Roman Catholics in England when Dr. Wiseman first came into prominence in the 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 fifty years later on one occasion that 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." They were slow to avail themselves of the new rights conferred upon them by the emancipation act. "The older Catholics," says Mr. Ward, "were both un-fitted 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 every younger man—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." The ecclesiastical authorities themselves discouraged 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 temptations arising from the new state of things. There was some excuse for this timidity.

"Men were alive in 1835 in whose childhood Father Moloney was imprisoned for no other offence than saying Mass. [The sentence was afterward] commuted to banishment. Lord Shrewsbury could tell Dr. Wiseman, 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 do his liver his sermons in a cockpit hired for the occasion. Sometimes he would assemble a little public house, each ordering a power pot of beer, and then when the waiters left the room would

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

A LEAGUE OF LIFE

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. 21.—Particulars of the marvellous escape of Mr. A. T. 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 published a few days ago, is startling in the extreme, and has been the cause of a movement to protect 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 greatest medicine on earth, beyond a doubt. They are the only remedy that has ever cured Diabetes and Bright's Disease. They have never once failed to cure Rheumatism, Lumbago, Dropsy, Heart Disease, Paralysis, Bladder Troubles and Blood Impurities.

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 Dadds Medicine Co., Limited, Toronto.

The Most Important 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 man can describe the keen suffering of the body, and the agony and anguish of mind endured by the Dyspeptic. Dr. La Londe, of 226 Pine Ave., Montreal, says: "When I ever run across chronic cases of Dyspepsia I always prescribe Dr. Cassa's Kidney-Liver Pills, and my patients generally have quick relief."

BUY **Coleman's Salt** THE BEST

PICTORIAL LIVES OF THE SAINTS AND... THE CATHOLIC RECORD FOR ONE YEAR FOR \$3.00

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from Butler's Lives and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by Special petition of the Third Plenary Council of Baltimore, and also the Lives of the Saints canonized in 1881 by Pope Pius IX. Edited by John Gimney Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly 400 other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops. The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription to THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

Cures Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvellous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sale 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

Plain Facts For Fair Minds. This has a larger sale than any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrines. The author is Rev. George M. Seaver. The price is exceedingly low, only fifteen cents. Free by mail to any address. The book contains 224 pages. Address: Theos. Coligny, Catholic Record Office, London, Ont.

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street. G. Barry, President; Jas. Murray, 1st Vice-President; P. F. Boyle, Recording Secretary.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. cure liver ills; easy to take, easy to operate. 224

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

C. M. B. A.

Branch 20-Series of Open Meetings. Branch 20 of the C. M. B. A. of Canada...

"At Home" of Branch No. 67. Wednesday, January 12, being the tenth anniversary of the C. M. B. A. of Canada...

A. O. H. At the regular meeting of St. Paul's Branch, No. 13, Toronto, held on Friday, January 13, 1906...

E. B. A. INSTALLATION OF OFFICERS. At the regular meeting of St. Paul's Branch, No. 13, Toronto, held on Friday, January 13, 1906...

K. S. J. At the last regular meeting of St. Helen's Confraternity, 319, Toronto, held on Friday, January 13, 1906...

C. O. F. ELECTION OF OFFICERS. The Provincial Court of Catholic Order of Foresters met on Saturday, the 13th inst., in the Russell Hotel, Ottawa...

WEDDING BELLS. Miss Theresa Kidd, of St. Mary's, was married on Tuesday, Dec. 26, to Leo Pichon, of Ackley, Iowa...

ARCHDIOCESE OF TORONTO. FATHER PARDOW REPLIES TO REV. DR. CAMPBELL.

St. Joseph's Church, Leasideville. St. Joseph's successful mission ever given in the Archdiocese of Toronto...

St. Joseph's Church, Leasideville. St. Joseph's successful mission ever given in the Archdiocese of Toronto...

St. Joseph's Church, Leasideville. St. Joseph's successful mission ever given in the Archdiocese of Toronto...

St. Joseph's Church, Leasideville. St. Joseph's successful mission ever given in the Archdiocese of Toronto...

St. Joseph's Church, Leasideville. St. Joseph's successful mission ever given in the Archdiocese of Toronto...

St. Joseph's Church, Leasideville. St. Joseph's successful mission ever given in the Archdiocese of Toronto...

St. Joseph's Church, Leasideville. St. Joseph's successful mission ever given in the Archdiocese of Toronto...

DEATH OF DR. JOSEPH O'DWYER

Dr. Joseph O'Dwyer, of Toronto, died on Friday, January 13, 1906, at his residence, 151 St. George Street...

Dr. Joseph O'Dwyer, of Toronto, died on Friday, January 13, 1906, at his residence, 151 St. George Street...

Dr. Joseph O'Dwyer, of Toronto, died on Friday, January 13, 1906, at his residence, 151 St. George Street...

Dr. Joseph O'Dwyer, of Toronto, died on Friday, January 13, 1906, at his residence, 151 St. George Street...

Dr. Joseph O'Dwyer, of Toronto, died on Friday, January 13, 1906, at his residence, 151 St. George Street...

Dr. Joseph O'Dwyer, of Toronto, died on Friday, January 13, 1906, at his residence, 151 St. George Street...

Dr. Joseph O'Dwyer, of Toronto, died on Friday, January 13, 1906, at his residence, 151 St. George Street...

Dr. Joseph O'Dwyer, of Toronto, died on Friday, January 13, 1906, at his residence, 151 St. George Street...

WHILE IRELAND SUFFERS.

William O'Brien, in a letter to the Dublin Freeman's Journal, has called attention to the fact that while Ireland suffers...

William O'Brien, in a letter to the Dublin Freeman's Journal, has called attention to the fact that while Ireland suffers...

William O'Brien, in a letter to the Dublin Freeman's Journal, has called attention to the fact that while Ireland suffers...

William O'Brien, in a letter to the Dublin Freeman's Journal, has called attention to the fact that while Ireland suffers...

William O'Brien, in a letter to the Dublin Freeman's Journal, has called attention to the fact that while Ireland suffers...

William O'Brien, in a letter to the Dublin Freeman's Journal, has called attention to the fact that while Ireland suffers...

William O'Brien, in a letter to the Dublin Freeman's Journal, has called attention to the fact that while Ireland suffers...

William O'Brien, in a letter to the Dublin Freeman's Journal, has called attention to the fact that while Ireland suffers...

MARKET REPORTS.

London, Jan. 27.—Wheat, 8 to 8 1/2c; Flour, 10 to 10 1/2c; Corn, 5 to 5 1/2c...

London, Jan. 27.—Wheat, 8 to 8 1/2c; Flour, 10 to 10 1/2c; Corn, 5 to 5 1/2c...

London, Jan. 27.—Wheat, 8 to 8 1/2c; Flour, 10 to 10 1/2c; Corn, 5 to 5 1/2c...

London, Jan. 27.—Wheat, 8 to 8 1/2c; Flour, 10 to 10 1/2c; Corn, 5 to 5 1/2c...

London, Jan. 27.—Wheat, 8 to 8 1/2c; Flour, 10 to 10 1/2c; Corn, 5 to 5 1/2c...

London, Jan. 27.—Wheat, 8 to 8 1/2c; Flour, 10 to 10 1/2c; Corn, 5 to 5 1/2c...

London, Jan. 27.—Wheat, 8 to 8 1/2c; Flour, 10 to 10 1/2c; Corn, 5 to 5 1/2c...

London, Jan. 27.—Wheat, 8 to 8 1/2c; Flour, 10 to 10 1/2c; Corn, 5 to 5 1/2c...

THE PINES URSLINE ACADEMY

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

THE PINES URSLINE ACADEMY

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.

CHATHAM, ONT. THE EDUCATIONAL COMMITTEE comprises every branch suitable for young ladies.