# The Catholic Record.

London, Saturday, February 17, 1900.

POVERTY vs. MONOPOLY.

supplying adjectives to qualify the "Trusts." When he has a few leisure "Trusts." moments he should go and hear Messrs. Rockfeller and Carnegie lecturing on the blessings of poverty. He might guarded in his words of appreciation. be persuaded that the aforesaid gentle. It is a noted fact that the most insidimen are merely in business to prevent ous attacks against the Divinity of men from tasting the privations of the | Christ have come from the churchmen rich and that they are not the commer- with flexible creeds. Dissenters, excial Molochs we are wont to believe them. The fact that Mr. Carnegie has given largely of his means to found public libraries-to fill large rooms with books for people who have no time in doctrinal rhapsodies that are the Redeemer be beautiful—and more doubtable Democrat. But talk as he divines. will, the Trusts held the trump cardthe mighty dollar. It stands for everything this generation holds in esteem. We may and do betimes indulge in musings over it, as being dross and perishable, but that in the rush for prefrom winning easily.

Religion, of course, has a remedy for the existing evil, but religion has no the Virgins, with its incense, vest- ing it would be in keeping: parchment place in the stock-book of the ordinary ments and bogus priesthood, to the the finest; letters beautiful in their capitalist. That the workman is a man and a Christian-"that it is old tradition that sacerdotalism is with blue and crimson and gold. It shameful and inhuman to treat men like chattels to make money by ; that employers are bound to see that they have time for the duties of piety," are truths that never trouble the money-

Now if Mr. Rockfeller, instead of discoursing platitudinously on Poverty, would use his wealth and influence to abolish the sweat-shops that drive so many children into premature graves, he would be doing something.

THE UNITED IRISH LEAGUE.

The Most Rev. Patrick O'Donnel is, as our readers are aware, an enthusi astic supporter of the United Irish League. He has for some time been a prominent figure in Irish national affairs and none who has watched him will deny that his effotrs have been for the good of the old land. He has never lost heart in the cause : and, even when it was surrounded by the dark and lowering clouds of dissention, he saw, or professed to see, beyond them the blue sky of unity and amity.

The League, aiming as it does to stem emigration, to make the farmers the true owners of the land, to cultivate and to return a solid parliamentary representation at the general election, should be acclaimed with the unanimous voice of every Irishman.

It is about time to give the individuals who have been attending to per sonal affairs rather than to Ireland's an opportunity to retire into private life. past : but the clamor and wrangling and pitiful conduct during the last few years has undone it and shorn them in the minds of many of any claim not only to consideration but Anglican body. even to respectability.

Now that they have a common platform, they should be forced, and they will be forced to do something more than bandying insults and firing off rhetorical pop-guns. "It remains," says the Bishop, " for the United Irish League to give practical effect to the voice of the people at the general election. In this diocese, so far as I can ascertain, the electors will support those who have supported the Lague, and no others."

ANGLICANISM A FAILURE.

We came upon an article recently in one of the current magazines entitled "The Episcopal Church in New York," which cannot fail to amuse anybody who reads it. Here and there it seemed that the writer intended to be taken seriously, but the tone and the statements and description of some of vinced us that he was indulging in a saying that black is white and white is against charging with any kind of little pleasantry at the expense of Now York divines.

He refers to Dr. Newton's " irridescene and extravagance," and tells us that probably no Episcopal body outside of New York would have had strength enough to retain him in its ministry."

What a wonderful man the doctor must be if he can so tax the resources of Anglicanism! But the writer we of Anglicanism is, and watering-pot is replaced by a sort female sex. They rob woman of all good in their place; but, for the all good in their place; but, for the female sex. They rob woman of all good in their place; but, for the female sex. They rob woman of all good in their place; but, for the female sex. They rob woman of all good in their place; but, for the female sex is a second secon

side the metropolis. Everywhere he inery, an absolute failure. will find the same flexibility of creed - no bottom of course-and

breadth enough to support anything from Ritualism to Evangelicalism one Church." If the writer should look up the records of some of the liberalminded preachers, he would be more

Divinity, or to make Him out but one of the world's philosophers, or to indulge

other churches that hold fast to the

still they are all united !

The divines never wrangle about and gentlemanly. Each one is his voice. own theological tailor. Dr. Newton's doctrinal garments would not fit the ing to the use of St. Mary the Virgin." allude to the well-to-do family.

New Yorkers cannot certainly com- In the parlor or frawing room as plain of dull uniformity. What more pleasant than St. Mary's, resplendent any trace of a representative faith. with lights and rich robes of the gen- Should you enter the sleeping apartback to primitive times. It certainly your enlightenment depends on the has a very soothing effect on the individual. In nine cases out of ten nerves, and whilst strengthening us the rooms will have an air of repose against the wiles of the wicked world and elegance in its furniture and decultivates a taste for color. If you corations and in the costly objects of yourself to St. George's. The one but a glance tells you it has been purplease everybody.

out in lace and gold, to be respected them ridiculous in the eyes of unb all events, you cannot, whatever creed tion of the plague. you may adopt, get outside the im- In the Catholic World-Dec., 1875 measurable and eminently flexible -Leon Gaubier narrated his exper-

the beautiful harmony prevailing says, "four or five hundred pictures," lieve with the gentleman who had his have been sold to me as "pious," but courtesy, however, has another and Firstly, "we have a ladder, which 're

to avoid them.

music and preaching-a catering to to hold ?-a horrible and stupid little the Sunday tastes of those who prefer watering pot from the spout of which

BEAUTIFUL PICTURES.

In this age of new ideas, when people Mr. Bryan is just now very busy in and to give ample space to go about seeking new channels for "the hundred sects battling within superfluous energy, when secteties for humanity are organized, it is strange no one has ever turned his thoughts and influence to a guild whose working would be in the lines of the Catholie Truth Society, with the difference, that as the former's realm is literature, this should be art-in a word, the distribution of beautiful representations of never tried to despoil Christ of His Our Lord, His Blessed Mother and the Why should not everything about the

to read them, might appease the rechief stock in trade of some Anglican traits of His life illustrated on our walls? Yet how many homes are there Any scientific or doctrinal rag can where there is not even a single sacred be patched on the plebald costume of picture! Father Faber speaks some-Anglicanism; and any divine with where of an old Jesuit who every time sufficient audacity can preach any. he wrote the name of Jesus took a new thing he pleases without being ad pen. As we linger over the thoughts judged heterodox, because, as has been suggested by the passage, we can fancy ferment and power does not prevent it well said, one cannot be doctrinally the beauty of the illuminated manuoutside the Church of England. It script in which that Holy Name was takes in everything from St. Mary transcribed. Everything surroundclear and delicate tracery, and brilliant "idolatrous and superstitious." And was a labor of love wrought by one on whose heart was written that Sacred Name and in whose ears was sounding creeds because they are too urbane the magic sweetness of the Captain's

> Many of us would be rather startled if we should be called Jansenists. Yet rector of Trinity, and Dr. Rainsford what else do our lives illustrate? Go might not without a previous rehear- into the average Catholic home and sal "be able to rest himself and go what evidence have you of the faith through the ritual of the Mass accord- that should burn in our hearts? We

the case may be we look in vain for tlemen who trace their religious reign ments you may or may not see it; want something novel, an up-to-date vertu scattered about. Occasionally sermon, for instance, you can betake your eye rests on a picture of our Lord, thing to bear in mind is that this eccles- chased at less cost than the owner gave tical hotch-potch labelled the Anglican for a pair of gloves. The nicest taste Church, is very wealthy, thoroughly is exercised in the choice of profane conversant with the best forms of pictures-but any monstrosity of color spiritual good breeding, and anxious to can do duty as a pious picture. Some years ago an eloquent French preacher You may abominate Sacerdotalism or condemned the grotesque interpretaregard it as something to be tricked tions of religious truths, which render sentimentally at least: you may or lievers and corrupt the taste of the may not believe in the necessity, and faithful. Various attempts have been you still remain an Anglican within made by the authorities to mitigate the the limits of the essential truths of ardor of the picture makers or to We do not forget their work in the Christianity. What the essential truths direct it into rational channels, but are you must discover for yourself. At we have so far witnessed no diminu-

ience in purchasing some pictures for The reason given by the author for a friend. "I have before me," he among Episcopal divines is they be- (such as we use for prayer-books) which university training at Tarsus that which I consider in reality among the courtesy is a part of true religion. most detestable and irreverent of any Now, that is simply a splendid and kind of merchandise. Then he prosatisfactory reason. That kind of ceeds to analyze some of the pictures very ugly name-but it does not mat presents the way of the soul to God. This is very well, although moder-St. Paul was doubtless very courteous, ately ideal-but then who is mounting but he did not pat every heretical in- this ladder? You would never guess. terloper on the back. He besought his It is a dove. Yes, the poor bird is brethren to mark them who caused painfully climbing up the rounds as if dissensions and offences contrary to the she were a hen getting back to roost, doctrines which they had learned, and apparently forgetting that she owns a pair of wings. The If he had opened his arms to every hand issuing out of a cloud I dissension and mental aberration of the recognize as the hand of my Lord preachers of his time, he would, accord | God. I admit this symbol, which is ing to Anglican standards, have been ancient and truly Christian, but this the very pink of courtesy. But he divine hand which the Middle Ages was not an idiot. The privilege of could most carefully have guarded black at the same time, belongs to burden; this hand which represents Anglicans, if we may believe the writer. Eternal Justice and Eternal goodness-If religion is simply a matter of can you imagine what it is here made going to church than to stopping at trickles a driblet of water upon the home-Auglicanism leaves nothing to cup of a lily. Further in I see the

ing out of a jug."

The author pays his respects to the picture manufacturers who scather broadcast representations of the Blessed Eucharist and Sacred Heart, "which ruin taste, sentimentalize piety and give occasion to the enemy to deride, if not to biaspheme."

We have seen just such pictures described by Leon Gaubier in possession of individuals who pride themselves on their sense of the beautiful. One reason perhaps for their vogue is their inexpensiveness. They are willing to pay a good price for an art tableau, but when it comes to purchasing religious symbols they are apt to be very economical. Again, they will have nothing but subjects from approved masters for parlor adornment; but anything from an insipid drawing to a hideous chromo is good enough for a sacred picture !

A society formed for the purpose of distributing good pictures would be, to

our mind, productive of much good. The following pathetic story was told by a priest and personal friend of the late Dr. Manning. Visiting a poor woman down about the London Docks, he saw a print of the Cardinal adorning the wall opposite the bed. The sick woman, answering his enquiring glance, said simply: "He often came to see me, and when he died and people spoke about all his cleverness, I cut his picture out of the newspaper, for I knew he loved poor folk best, and would rather I kept his picture and remembered him than all the fine things those great people said is preached about him." The old woman's story forcibly reminded me, continued Dr. Rivngton, " of the last occasion upon which I broached a certain educational subject to His Eminence-a few days previous to his death. 'Do not speak to me of the rich-they have many to further their interests; I care only for

What a record to go echoing down the ages-" I care only for the poor!

WOMAN'S RIGHTS WOMEN.

Cardinal Gibbons Characterizes Then as the Greatest Enemies of the Fe

New York Freeman's Journal,

Baltimore, Feb. 6—The sermon de-livered by His Eminence Cardinal Gibbons at the Cathedral last Sunday was not only heard by a very large congregation, but the reports of it in Monday's morning papers have been read by very many people throughout As will be seen by the fol lowing abstract, the Cardinal deals some heavy blows against divorce, polygamy, the woman's rights question and leaders in "high society." The deliverance of the Cardinal throughout is, indeed, one of the most remarkable, the most timely and most suggestive he has ever made from the Cathedral pulpit. I find that it is having wide discussion, and it is universally admitted that he uttered truths that cannot be controverted and that must have a very beneficial influence in the circles to which they are direct-

The subject upon which he discoursed was "The Christian Woman," founded largely on the Gospel of the

day. He said in part :
"Every impartial student of history is obliged to admit that woman is in-debted to the religion of Christ for the elevated station which she enjoys in social and family life. In pagan countries, before the Christian era, the woman had no rights which the hus band was bound to respect. She was in a state of perpetual bondage and tutelage. She was treated rather as the slave of man than as his equal and companion. And even to day, in countries where Christianity does not exercise a dominant influence, she is the hewer of wood and the drawer of water.' In a recent official report to our Government on 'Irrigation in India,' by Robert M. Wilson, we find that the work of draining and canal building in that country is chiefly relegated to women, who receive for their

labor 4 cents a day.
"But let us look at woman in our own country, and in the light of an American civilization. What is the condition of woman among us as soon as she closes her eyes to the light of the Gospel? She is not, indeed, here, as tury the most powerful in India, a beast of burden, but is she not too often the victim of pernicious principles and of moral degradation?

WOMAN'S RIGHTS WOMAN THE WORST ENEMY OF THE FEMALE SEX.

"I regard woman's rights women and society leaders in the higher walks of life as the worst enemies of the

ness and brazen effrontery. They are not tenants at the will of your hushabitually preaching about woman's bands, like the wives of pagan Greece rights and prerogatives, and have not and Rome; if you are the honored a word to say about her duties and res queens of the domestic kingdom and ponsibilities. They withdraw her from those sacred obligations which properly belong to her sex, and fill her with ambition to usurp positions for which neither God nor nature ever insuch teachers, we find woman, especially in higher circles, neglecting her household duties, gadding about, never at peace unless she is in perpetual motion, never at ease unless she is in a state of morbid excitement. She never feels at home except when she is abroad.

THE NEW WOMAN A MENACE TO SOCIETY . "When she is at home the home is irksome to her. She chafes and frets under the restraint and responsibility of domestic life. Her heart is abroad. It is exulting in imagination, in some social triumph or reveling in some scene of gaiety and dissipation. Her afflicted husband comes home, to find it empty or occupied by a woman whose heart is void of affection for him. She is ill at ease; thence arise disputes, quarrels, recriminations, estrangements, and the last act in the drama is often divorce. I speak the sober truth when I affirm that for the wrecks of families in our country woman has a large share of the responsibility. remedy for this is found in the teach-

ings of Christ. WOMAN'S CHARTER OF LIFE IS THE

GOSPEL "Where will woman find the charter of her rights and dignity? In the The Catholic Church, follow Gospei. ing the teachings of the Gospel and of the Epistles of St. Paul, proclaims woman to be the peer of man. 'Ye are all, 'says St. Paul, 'the children of God by faith which is in Christ Jesus. There is neither Jew nor Greek, neither slave nor freeman, there is neither male nor female The meaning of the Apostle is this 'That in the distribution of His gifts, God makes no distinction between race or condition of life or sex. As man and woman are made of the same clay and have the same origin, destined for the same inheritance, so they are equal in dignity, and they should share alike the blessings and prerogatives of domestic life. In the two instances given of heath

en prayer and praise-prayer to Baal and praise to Diana-there is nothing reprehensible in the manner, in the form, in the time or in the repetition, natural, such as would be used by any earnest Jew or Christian, and the perseverance with with they continued their prayer and praise would have been worthy of praise if their petitions and lauds had been directed to the true God instead of to their idols. Not one of the l'athers ever found fault with the length of the prayer and praise given to Baal and Diana, or with their repetition, but with the foolishness and blasphemy of addressing them to idols. INVIOLABILITY OF MARRIAGE THE PAL

LADIUM OF WOMAN'S HONOR "But it is chiefly by vindicating the sanctity of the marriage bond that the highest." Church has upheld the dignity of the And that worship upon earth female sex. The holiness and inviolability of marriage is the palladium of woman's honor, while poloygamy and divorce would involve her in bond age and degradation. Whatever may have been the constitutional rights of Mr. Roberts, of Utah, I think that his exclusion from the House of Representa tives was a most righteous act. Had he taken his seat in Congress as a legislator for our common country his presence there would be an insult to our common Christianity, an insult to every Christian woman in the land. It would be construed as a quasiapology for or as a sanction of polygamy, and would be a fatal step to wards woman's moral degradation.

UNITY AND INDISSOLUBILITY OF MAR RIAGE ALWAYS MAINTAINED BY THE

CHURCH "The Church has always main tained the unity and indissolubility of wife, and a woman but one husband, and that the death of one can alone permit the other to enter into second nuptials. She has upheld this law against the encroschment of temporal s vereigns and the violence of human passions. Innocent III., in the thirteenth century, compelled Philip Augustus of France to take back his Augustus of France to take back his lawful wife, Ingelberga, whom he had repudiated, and to dismiss Agnes, whom he had married. The Pope refused to grant Henry VIII. of England a divorce when he wished to marry Anne Boleyn, but the King castly obvious it from Cranmar, the easily obtained it from Cranmer, the reformed Archbishop of Canterbury. In the beginning of the present cenmonarch of Europe-Napoleon-tried to force the Pope to grant a divorce to his brother Jerome, who had been married to Miss Patterson, of this city, by Archbishop Carroll. WOMAN'S DEBT TO CHRISTIAN RELIGION.

"Mothers and wives, what an immense debt of gratitude you owe to the Christian religion of to-day! You are

think is unfair to Episcopal bodies out- despite its social and oratorical mach- heavenly dew '- Heavenly dew trick! nothing in return but masculine bold the mistresses of your household and not confronted by usurping wives, like Mormon and Mohammedan women, you are indebted for these blessings to the religion of Christ, and especially to the Sovereign Pontiffs, who have upheld tended her. Under the influence of your right against the encroachments of monarchs and the passions of men. THE GOSPEL HAS ELEVATED AND EN-

NOBLED WOMAN. "If woman has oeen elevated and ennobled by the Gospel, she has not been ungrateful. She deserves eternal gratitude for the blessed influence she has exerted in the family and in society. Not to speak of the grand army of consecrated virgins who devote their lives to the sacred cause of education, of charity and religion, how many thousands of homes there are from which God withholds his avenging hand on account of some righteous mother, just as Christ showed mercy to the young man led to the tomb on account of the grief and sobbings of his mother, the Widow of Naim? How many brothers buried in a life of sin have been raised to a ilfe of grace by the intercession of a pious sister, as Lazarus was raised from the grave at the entreaties of Mary and

THE TRUE DUTIES OF WOMAN.

"Mothers and daughters, you have a sacred mission. You cannot be apostles in the strict sense of the word ; you cannot preach the Word of God, for women are commanded by the Apostle to be silent in the Church ; you cannot be priests, but you are chosen to offer up in the sanctuary of your homes and in the altar of your hearts the sacrifice of praise, thanksgiving and supplication to God. Christian women, let the husband and son on returning home after buffeting with the waves of the world, find there a haven of rest. Let the anger with the flaming sword protect and preside over your homes, repelling from them all unhallowed thoughts. For, what is a home from which chastity has fled but a deserted temple, from which the spirit of God

#### THE WORSHIP OF THE SACRED HEART OF JESUS

Throughout the whole world from sunrise to sunset-for in the Kingdom of Jesus the sun never goes down-the Sacred Heart is worshipped day by but only in the object of the petition day. When the tapers on the altar and praise. The form was simple and are lighted for the Holy Mass in our morning, in other regions of the world they are being kindled for the evening Benediction. And as the sun goes around the world, in the language of men, the Holy Mass follows it, and Benediction comes in its train. Everywhere Jesus is upon the altar, in the tabernacle, under the canopy of the world-wide Church; and there are millions upon millions and myriads of millions adoring Him in perpetual worship and saying "Sanctus, Sanctus, Sanctus, Holy, Holy, Holy, Lord God of Sabbath; Heaven and earth are full of Thy glory. Hosanna in the

> mingles with the worship of Heave For before the throne there are saints and Martyts, and Angels and Arch angels, and Dominions and Principalities, and Powers and Virtues, and Thrones, and Cherubim and Seraphim; and in the splendor of the eternal glory all created things are casting their crowns of gold before the Sacred Heart of Jesus saying: "Worship and glory and thanksgiving and wisdom and praise be unto Him that sitteth upon the throne." The Sacred Heart of Jesus to all eternity will be adored in the glory of God the Father.

# A MONK WHO WORKS.

Not long since, in the London Catholic Times, a writer told of a work shortly to appear from the pen of a young Demini-can Father, for which a great demand may be anticipated. It treats of certain as tained the unity and indissolubility of marriage. She has invariably declared that a man can have but one wife, and a woman but one husband, and that the death of one can alone presented himself some twelve months. presented himself some tweive months ago for employment at one of the principal mines in the Charleroi district. He was taken on, and for a year worked in the pits as a common miner, residing the while in one of the ordinary lodging houses, and to all appearances leading the houses, and to all appearances leading the life of his fellow-workmen. Mixing freely with the miners, coming into frequent contact with the chiefs of the revolutionary party, and occasionally meeting some of the great industrialist, he has gathered a rich store of experience and has been able to collect a mass of invaluable in-formation, regreating the social problem. able to collect a mass of invalidable in-formation respecting the social problem, more especially with reference to the ob-ject for which strikes are periodically or-ganized. Some curious and interesting revelations may be expected as to the inner workings of the Socialistic movement among the mining population of Charleroi and its environs. It is stated that the young Dominican author is soon to undergo his examination in social philosophy at Louvain, on which occasion the question of the property of the control of tion of strikes is to be the object of his thesis.

Books, journals, tracts, sermons, are

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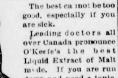
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# GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER XXVI.-CONTINUED.

I would have given a good deal to have been near Mr. Jardine at that moment, and at every fresh bid my desire to restrain him grew stronger. Quite satisfied with himself, however, and with what seemed to me, after all I had heard, to be a strange want of perception of the trap he was being decoyed into, Mr. Jardine went on, light-heartedly topping his rival's biddings. He must have been carried off his legs by the sympathy which he felt was with him in the room, so recklessly did he bid, so indifferent did he appear as to the expenditure of his money, puffing it away at each breath with a freedom and a sense of enjoyment which popularized him immensely with the people. In less than no time the bidding was at £4,100. Too bad! that money should be so wantonly squandered for the advantage of a pair of swindlers. I could stand it no longer, and throwing somewishess to the winds, scribbled a for the advantage of a pair of swindlers. I could stand it no longer, and throwing squamishness to the winds, scribbled a few lines on the back of a letter, and had it passed by hand to the lawver. It had the effect of sobering him. The inn was down to the firm at this moment for £4,150. Mr. Jardine suddenly became mute. I wish I could have seen the partners faces at that moment, but I was sitting with my back to them.

ners' faces at that moment, but I was sit-ting with my back to them.

"Four thousand, one hundred and fifty," cried the auctioneer, hardly able to believe that an out-of-the-way moun-tain inn could have realized such a sum. tain inn could have realized such a sum.

"Any advance, gentlemen, upon that bid? A snug little inn, gentlemen, going dirt cheap for four thousand one hundred and tifty pound! Weil, gentlemen, all I have to say is, somebody's letling a bargain slip. Healthy locality, rich scenery, nice little business, all going for a matter of four thousand and fifty pound! Dirt cheap, gentlemen. Any advance upon four thousand one hundred and fifty? If some one else doesn't sing out, I shall have to knock it down to this

fifty? If some one else doesn't sing out, I shall have to knock it down to this gentleman here for four thousand one hundred and fifty pound."

"I beg your pardon, sir," said Mr. Goble, with astonishing effrontery, "you are making a mistake; not to me, but to the gentleman youder—mine was the previous bid."

"Nothing of the kind sir!" soil Mr. "Nothing of the kind, sir!" said Mr.

Jardine. "I bid four thousand one hundred and twenty-five — not a penny "I certainly understood it so," said the

auctioneer, judicially.

But Goble and Lend would have it that they were right, while Mr. Jardine stoutly maintained his view: and the disputants were grawing warmer on both sides, when the auctioneer, rapping the table loudly with the hammer, called for

"Mr. Jardine," he said, as soon as silence.
"Mr. Jardine," he said, as soon as silence had been restored, "do I understand that your last offer was four thous and one hundred and twenty-five?"
"Yes. sir." said the lawyer, emphatic

and one nundred and twenty-live?"
"Yes, sir," said the lawyer, emphatically, "that was my last bid."
"Very well, then. We will start again, gentlemen, if you please, from that point. Four thous a done hundred and twenty. Four thousand one hundred and twenty-five. Four thousand one hundred and twenty-five. Mr. Jardine bids four thous-and one hundred and twenty-five. Is there any advance upon that bid? Do you advance upon that, sir?"

Mr. Goble shook his head. In vain

the auciioneer tried to stimulate his audi-tory. In vain he put the matter in this light and in that. In vain he was regretfully prolonging the awe-inspiring word, "Going!" Only an intense silence

"Every breath in the room was held, and not a word fell from any lip. The auctioneer raised the hammer high in air. It was awful to see it poised there; awful to see it slowly beginning to descend. Lower it came, and lower, and then it touched the table with a light

For a moment every one stood with mouths wide open, in a state of expectancy. Mr. Jardine hurried up to the auctioneer. Mr. Goble and Mr. Lend conferred together and laughed; but there was nothing more very clearly to be ascertained, and the room soon began to empty rapidly. For my part, had I been with a less impetuous companion, I certainly would have waited to make out what I could of the remaining formal-ities. But it would not do to thwart The O'Doherty at this juncture, so I moved with him towards the door, through

which the crowd was now pouring.

"Whew!" he cried, taking a long breath as soon as we were in the open air. "Did you ever know anything like

t?"
"The heat? Never."
"The heat! No, the price, If any one had told it me, I wouldn't have believed it posible. And Mr. Jardine, too! Were

it posible. And Mr. Jardine, too! Were ye ever so surprised in your life?"
"Who would have thought he had such an ambition—or so much money?"
"Faith, I don't know which to wonder at most, his wealth or his folly. A close-fisted man, too, to be flinging away money like that! He was too eager—the others saw it, and they ran him up. Didn't you see how they backed out when they see how they backed out when thought he wouldn't go any higher what is his idea? Can you understand his keeping such an intention to himself? I declare it 'tis downright treachery.'' "He didn't bid against you, sir!"

No, no, by G-d, you're right. I for-that. And I can almost forgive him, or keeping those rascals out of it. were too many for me. But still, it wasn't what I would have expected of Jardine, that he shouldn't give me an inkling of what was in his mind."
"There he is, surrounded by all the

boys from Glencoonoge. Won't he be courted now? We ought to congratulate him, too. He'll think you're offended, sir, if you might have a worse tenant. He'll pass this way to his house. We might wait for him here." But it was for the landing stage that

Mr. Jardine was making. Conn and some others scrambled into a boat and brought it round, and it looked as if the

"I find them the best preparation for colds, coughs and asthma."—Mrs. S. A. Watson, Temperance Lecturer. BROWN'S Bronchia Sold in boxes only—Avoid imitations.

lawyer was going to make a journey across to Glencoonoge. So we stepped out as fast as we could towards the landing-place. Mr. Jardine, I believe, saw us. He was very pale, as he got hurriedly into the boat, which the Glencoonoge boys, obeying his orders, no doubt, quickly pulled away from the shore. Conn steering, as before.

"I declare I think he's afriad of me!" said The O'Doherty, as we stopped short

said The O'Doherty, as we stopped short and looked after the boat already at some and looked after the boat, already at some distance. "A queer little man! Though I've known him all these years, I can't make him out, at all. What the dickens is taking him to Glencoonoge? Does he think 'The Harp' will run away? 'Its true what you say, sir, he didn't bid against me, anyhow; and so, after all, I'm right glad he has got it. I'd like to be the first to tell him so, too, when he lands at the other side. We might be there before him, if he spurred our horses. But, egad, we'll have some luncheon first—which is more than he got, anyhow. 'Tis a pity he was in such a hurry.'

### CHAPTER XXVII.

AT GLENCOONOGE. Mr. Chalmers, unseen, had witnessed from his window all the hurry-scurry of the departure of the Glencoonogettes that morning, and had been able to follow the morning, and had been able to know the winding course of their boats long after they had ceased to be visible to the book-keeper from the sea-wall. Long after the boats had diminished into activing he remained at the window after the boats had diminished into nothing, he remained at the window looking out. Not that the scene soothed him, or harmonized with his mood at that monent. Others, to-day, might passively await events they could not control; but for him, some instinctive foretrol; but for him, some instinctive foresight had lately pointed to this present
hour as that in which a dreaded task
might be with less difficulty accomplished. Now all the bustle was over.
Silence was brooding where lately there
had been so much stir; and his beating
heart told him the propitious time had
come which must not be suffered to pass
by. "Go to her now, and tell her all,"
whispered an inward prompting. "She
lis there behind the hedge, pensive at the is there behind the hedge, pensive at the water's brink. For these next hours your water's brink. For these next nones your sister will be alone, and face to face, you can speak together freely and fully, without fear interruption. Tell your story, plead your cause, endure her reproaches; receive from her perchance—but that is almost too much to hope for — some words of welcome. But be it of welcome or reproach, whatever she may say at this golden time, will be at least her own

free utterance. The counsel was convincing, was im-The counsel was convincing, was imperative; the thing was to be done, and would be done, Eastace Chalmers told himself. But reasons for delay argued importunately too. "Wait till she comes in," said one; "it will be easier to speak to her indoors." And so the time passed while he stood there, watching and dreading her recentry. By and by—but it while he stood there, watching and dread-ing her re-entry. By and by—but it seemed an age first—the book-keeper ap-peared in the opening of the hedge, and crossing the road, and ponderingly mount-ing the steps, entered the inn. But now hesitation put in its voice. "What will you say? How will you begin?" And you say? How will you begin?" And the forecastings that ensued so unnerved their victim that he could no longer face them; and the thought of speaking to her in the house, too, almost stifled him. "Ah!" cried the sufferer, paralyzed with wavering, "why did I not join her awhile ago! She may not go out again, and if she does not, I have lost my chance." And in a faver of intermittent exaspera-And in a fever of intermittent exaspera-tion, Mr. Chalmers stood at his window, waiting, hoping, and despairing, as the long minutes passed and the book-keeper did not emerge, and not even a bird flew across the sky to break the torturing

It had occurred to the book-keeper the there might be company at the inn that night. If Goble and Lend were the pur-chasers, it was almost a certainty, she thought, that they would at once put in an appearance at Glencoonoge. What would be the import of their visit if they would be the import of their visit if they came in all the pride of ownership? It could hardly be favorable to her and Conn; but in any case it would reflect no credit on her management to be taken unawares. So Polly was told to kill and dress some fowl; and Mrs. Costello was reminded to look to her store of flour, bacon, butter, eggs, milk, and preserves, in case she were suddenly called upon to show her skill. Directly the book-keeper had turned her back, Mrs. Costello expressed to Polly a wish-to-my-goodness that the "bothersome business" might soon be settled once and for all, and decent folks be allowed to go back to their he book-keeper) had got so feverish and the book-keeper) had got so levels and digetty that there was no such thing as bearing with it. But in truth the book-keeper stood in too great awe of Mrs. Costello to approach her unnecessarily and the mistress of the kitchen had not really the dynamic of Palls. eally had much to complain of. Polly ndeed, had worked like a horse for the last week, scouring the passages and the rooms; and to-day the book-keeper, as she rooms; and to dead the observed, as the wandered from one to another with a critical eye, felt satisfied that the new owners must be very captious if they could find fault with the place on the score of want of cleanliness. Her tour of inspection over, she began to wonder at the lightness of heart with which she had made it; for latterly she had gone about he house with the shadow of the coming change always on her. To-day, however, there was no room for regrets, no pause to consider whether this or that was being done for the last time. The crisis being done for the last time. The crisis was surely, by this, at its height; and Conn had promised to burry home and bring her quick tidings of what had happened. He might even now be on his way! she thought, anticipating, in her impatience, the time when that could have been possible; and there being nothing more to see to she took up some saw. ing more to see to, she took up some sewing to busy her hands with, and sallied ing to busy her hands with, and sallied forth to look out for her husband's com-

At her favorite seat at one end of the sea walk (the same where Conn and I had sat that night, many months ago now, and he had unbosomed himself of his fond despair) the book-keeper rested, after she had walked backwards and for wards for some time. Lifting her eyes presently, she saw "No, 7" standing at presently, she saw "No, 7" standing at the end of the sloping pier, which the water was lapping with wavelets, for the tide was rising. He was standing, now line was rising. He was standing, now looking out seawards, now regarding the inn and its surroundings, and presently his looks were turned in her direction.

"Poor young man!" she said to herself; "I don't think he is," hesitated "No. I'm way. But what of that? It is not only that he is poor, but he is far below ill he looks! There! he sees me, ineath her in station. She is a lady, and in the looks in the look is a lady, and in the look is the look is the look is a lady, and in the look is the look is a lady, and in the look is the look is a lady, and in the look is a lady, and in the look is the look is a lady, and in the look is a lady, and in the look is the look is a lady in the look is a lady in the look is a lady.

and is turning back. I suppose he will wander off somewhere, and hide himself away for the rest of the day."

But she was mistaken. "No. 7" had

But she was mistaken. "No. 7" had begun to retrace his steps only that he might approach her. As he came near, the book-keeper was still more shocked to see how ghastly he looked; but he addressed her with unusual liveliness—in a tone of cheerfulness, in fact, which by contrast with his looks sounded insincere. "I begin to think Mr. Snipley is right," he said. "The place is a perfect paradies."

dise.'
"Ah!" said the book-keeper, shaking her head and speaking authoritatively, "you do wrong, sir, to stay in Glencoonege. It is too dull, too lonely for coonoge. It is too dull, too lonely lor you; you want change and movement. Or if you must stay, you should take more pleasure. Mr. Shipley used to amuse himself, in one way or another, all day long ond every day. You might have gone to Lisheen to-day. It would have been an excitement. You could have had a seat in one of the boats, and welcome. The man are civil enough. The men are civil enough welcome. The men are even though they seem rough, and can be so upon occasion; but a stranger, especially one so inoffensive, has nothing to fear. Besides, my husband was with them."

"No. 7" sat down on the bench near

her.

"Why do you think the place too lonely for me? You do not seem to find it so."

"No," said the book-keeper, considering the point. "Not now. It is my home; I have no wish beyond it. But it was the point of the point of the point. "It is a place when the point of the point." home; I have no wish beyond it. But it was different once. It is a place where one can be sad, I know that well enough. That is parlly why I often wonder how you can bear it. You surely have friends somewhere? Some one on whom you have the claim of blood or friendship?

You are not fit to be alone."

"No. 7" laughed mckingly.

"Inight journey round the world and yet come to no place where I have any stronger claims than I have here." sighed the book-keeper, " have you no friends, either?" None."

"Are you in earnest? What! not a relative in all the world?"
"I did not say that. But relatives are not always friends. Even of those I have but a small stock—only one, a sister."
"Well—but she—?"

"Oh! she is married, and has other interests. I am nothing to her.'
"How dreadful!"

"No, it is natural enough."
"Oh, no!" she returned, taking a rapid survey of him as he sat beside her on the bench, "I call it most unnatural." "We have lived nearly all our lives

"We have lived nearly all our lives apart."

"Still, I cannot understand it," she remarked, stitching with easy regularity. Suddenly she stopped, and dropping her hands into her lap, and looking into her companion's face, and speaking as if hurried on by some impulse, she said, "Why, I had a brother once—I can barely companied by the statement of the statement remember him;—a wild, ungovernable boy, with the adventurous and romantic blood of a sailor-grandfather. He was my mother's pride, and joy, and hope. Alas! while still a schoolboy he ran away to sea, and wrote a letter home saying he would come back rich and famous. ing he would come back rich and famous, or never. He left no trace behind; a lefforts to discover him were fruitless; we never heard of him again. I was a child then, and I am grown up now and married—that will tell you many years have gone by since. He is dead, or certainly we should have heard of him long ago. Sometimes I have thought, sometimes I still think—it is an idle fancy—supposing he did not die! Supposing he was alive, and yet had made no sign during all those years when my father and was alive, and yet had made no sign during all those years when my father and mother were mourning his absence, and wishing, longing, despairing, and clinging achingly to hope when things were all going wrong; when my father, broken in fortune and spirit, died, and my mother and I were left alone and needing helphis silence would have been hard and cruel, would it not supposing him to be cruel, would it not, supposing him to be free and sane? impossible to excuse or defend, turn it how you will? Still, do on think he would b

ho were to return, or I heard that he was alive? I cannot understand your sis-ter," she added, resuming her work and looking at him doubtfully between whiles, as if she was wondering on which

side the fault lay.

But "No. 7" was apparently more willing to hear her story than to tell his

own.

"And you hardly remember your brother?" he said, looking away. "It is strange he should ever come into your "It is a habit with me of long stand-

ing," said the book keeper, talking on partly to humor him. "My mother parily to humor him. "My mother never quite lost hope that Eustace—that was his name—would return. As her end drew near, she spoke of little else; and there were times during many years when she infected me with her belief that he was not dead." "Do you believe so still?" asked "No

"Ah, no. That fancy has long ago died out. bring my brother to mind. Sometimes it is one thing, sometimes another. have thought very much of him lately

and why, do you suppose?"
"I cannot guess."
"Because of you."
"Of me!" "Yes," she answered, laughing, "you

were so anxious to buy my grandfyther's portrait. I should be sorry, under any circumsances, to part with it, but I could hardly have resisted your offer if it had not been that—"

"Ay," said "No. 7," turning away again, and speaking as if he had a twinge of pain, "your husband has told me the reason."

twinge of pain, "your husband has told me the reason."

"Come, now," said the book keeper, lightly, when some minutes had passed, and "No. 7" still sat silent, looking out ahead with far-off eyes, "I have told you my family history—certainly I am changed; a few months ago I could not have spoken so freely—may I ask you, in return, to gratify my curiosity? Really and truly, now—why are not you and your sister friends?"

"Partly for the reason I have given you—we know so little of each other."

"And besides—?"

"Well, if you must know, partly because of her marriage. When I first heard of it, it filled me with despair and shame."

shame,"
The book-keeper was full of sympathy

he—little better than a laboring man. People should not think only of them-selves when they marry. Noblesse ob-lige does not apply alone to titled aris-

"No?" said the book-keeper with cold deliberation.
"Ah! what have I said! I ought not

"Ah! what have I said. I look to have spoken."

"Eh? I do not understand you, sir."

"I know too well I have no right to say anything that would cause you pain. Believe me, the words were out before I knew exactly what they were, or all that they implied. I spoke as I once thought, beadly set I think now."

they implied. I spoke a relative they implied in a lithink now,"

"You are very mysterious," said the book-keeper, mentally casting about for his meaning. "Be as open as you like, if it relieves you to speak."

"Well—as I may speak freely—I was effectly on might, see a reference to your-

afraid you might see a reference to your-self in my unlucky remarks about my sister's marriage." A slight pallor overspead the features of the book-keeper, and the beating of her

heart began to quicken.

"To me!" she faltered, "why to me?"

"Ah!" he returned, "blunderer that I am! I am wounding you; and yet you yourself have forced me to speak. It was

yourself have forced me to speak. It was not fair to urge me on."

The book keeper stopped working, considered, and then, looking him full in the face, said in a low tone of suppressed strength, "What do you mean, sir?"

"You know well enough I have seen that portrait in the house yonder. You yourself have just told me that it is the portrait of your grandfather. And who can pretend that that peasant stripling whom you have married—houest fillow though he may be—is a fitting husband for the grand-daughter of Admiral Stanhope?"

She sprang from the seat with a gasp.

'Nay, do not be alarmed, do not go away. Sit down again. There! If I have stumbled on a secret that you wish kept concealed, your secret, depend on it, is safe with me, and goes no further without your leave.

fixed her eyes upon him search

She fixed her eyes upon him searchingly, but there was no guile in his looks, nothing but a grave sincerity.

"How do you know all this?"

"It is not the first time I have seen a portrait of Admiral Stanhope. He used to be held up to my admiration; his name is one of the earliest things I can remember; and—do you not know that it has been in people's mouths a good deal of lete?"

"People are wondering what has be-come of his grand-daugnter," said the

stranger.

"People were not wont to trouble themselves so much about her; what has set them talking of her now?"

set them talking of her now?"

"A young man hailing from Australia
—a certain Eustace Chalmers, who says
he is the grandson of Admiral Stanhope,
has been making inquiries for his sister
in all directions. His story is a strange
one—some might think, incredible. For
years he has been struggling uphill; so
buff-ited about by mischance and illbuff-ted about by mischance and ill-success, that he had not heart to raise success, that he had not heart to raise
his voice, or make a sign, or do anything but hide his face. Till his return
home lately—such is his account—he
had heard nothing, suspected nothing
of the terrible things that had happened in his absence—his parents'
deaths, his sister's disappearance; and
ever since driven by a constant in deaths, his sister's disappearance, and ever since, driven by a constantly increasing dread, he has been hurrying distractedly hither and thither trying in vain to find out where she is. There are some who pity him, and others who say he is mad. I have sometimes therether the same myself before now."

thought the same myself before now."

The book-keeper was pale and trembling. "Can it be possible! Sir! you are not trifling with me?"

"He is bewailing his selfishness, his folly, and stupid pride, and well he may; an accumulated vengeance has folly, and stupid pride, and well he may; an accumulated vengeance has overtaken him."

"Sir! what! For pity's sake! hs is not deat?"

"No, no—he is alive and well."

"Enstace Chalmers! it must be

can be no other! Oh, where will a letter reach him? where is this young man to be found?"

"Who can say! Awhile back he was in London, then he was heard of in Ire-land, and later on in France. But whereever he goes, it is with the one object—to liscover his sister."

Oh, how can I find him?" "You would receive him? You wish

"Can you ask? Oh, sir! you who know so much must know more. It is cruel to keep me in suspense! Where is he now?" "Here, Janet; he is here, before you. I am Eustace Chalmers. My mother's prophecy was true. Can you forgive me?"

She could not speak at first, and then You! Number—!'
"Yes, I. Look, Janet, look! do you

know that writing?" He took from his pocket a paper, unfolded, and held it to-wards her. It was her own letter to Miss

Walsingham.

The color had faded from her cheeks. She knew the letter. The diminutive of her name, long disused, struck familiarly

her name, long disused, struck familiarly on her ears, and like the sound of a well-known chord heard long ago, awoke old memories of her early home.

"These words," he said, still holding out the letter, "have been an unceasing cry in my ears calling me to the rescue. Alas, alas! that I should have come so late. How blind I was! Mr. Shipley can tall you that months ago he and I mat for late. How blind I was! Mr. Shipley can tell you that months ago he and I met for the first time by accident, and during an interval of forced inactivity we spent together, something—I don't know what—led me to talk of all that lay heavy on my heart. I was in this house the very night of your wedding, little dreaming whose it was. All next day Mr. Shipley and I were considering how I could find you; and when I went away so suddenly it was still in search of you. Ask Mr. Shipley. He can setyour doubts at rest."

The book-keeper was watching him as he spoke. His arguments indeed con-

he spoke. His arguments indeed confirmed his assertions; but she began also to see a look upon his face, certain pass-ing expressions, a play of the eye and mouth in speaking, which she knew by

"Nay, it is not that I doubt you—what reason can you have for wishing to deceive me? But I am stupefied. Give me

They sat silently there for a few mo ments looking out ahead, but seeing noth-ing, so preoccupied were they, until her brother, turning once more towards the book-keeper, saw that her eyes were brimming over, and that tears were streaming down her cheeks. He took her hand; he would have bid her not cry, but the words

failed on his lips. He knew how mixed must be his sister's feelings, and how natural it was that at such a moment old thoughts, old memories, old griefs and wishes were being reanimated, and giving birth to new and sharp regrets as poignant of his own.

"Say out what is on your mind. I never

poignant of his own.

"Say out what is on your mind, Janet," he said. "Reproach me to your heart's content. I am familiar with the bitter truth; the harshest things that you can think of will be mild compared with the think of will be mild compared with the self-upbraidings which have been racking me. I can bear the worst that you can say, if only afterwards, Janet, you will remember the claim of blood, and feel a little glad to see me."

"Oh, my poor wayward brother! how can you be otherwise than welcome, Reproach you, with your young grey hairs and hollow cheeks, and so many signs of suffering! You think because I do not jump about and laugh and clay my

signs of sunering: You think because I do not jump about and laugh and clap my hands that I do not care;" and she looked him in the face again. "Oh, what a wonderful thing it is has happened! It wonderful thing it is has happened: It coverwhelms me, Eustace. It is all true—and I cannot believe it. I have so much cause for joy that I have lost the power to feel." But for all that, something chocked her, and she could speak new rows just then.

no more just then.
Some silent minutes passed. The brother sat with patient meditative face, still holding the hand she left in his, while she tried to stem the ever-rising

while she that the terrising tears. Presently she turned again to him with her eyes all red.

"What was it you said, Eustace? Something you said just now is hurting me. Ah, yes, I remember; but let it pass, we can talk it over again; tell me more about ways refer."

"No, Janet, let me first draw out that pain, for I think I can. Unlucky words slip out unawares sometimes. I did not intend you should ever have known how much I was cast down at finding youmarried. But let me hasten to say that I have had opportunities of judging, and all I have seen, and heard, and know, nakes me believe that you are happy—

"Yes, yes—"
"And that you did not make so bad a

TO BE CONTINUED.

### THE NEED OF PRAYER.

Which one of us has not felt the need of prayer? Which of us has fatled to see its results? If not sub-stantially in every-day life, at least can we fail to perceive the sweetness which penetrate the recesses of our souls To feel that we are not struggling alone, but are helped onward by the prayers of a friend, stimulates us to caution in every instance, causing the vision of discouragement to fade away in the clear gleam of sunlight which brings out with distinctness the picture of some loved one kneeling, his breast beating responsive to our re-"Pray for me." While he is thus fervently engaged, while perhaps heaven smiles upon us, let us go forward and meet the work which we are called upon to perform and burst asunder the chain of indolence which sometimes for too long a period bound in our happiness, leading us too often into selfish forgetfulness, where, in spite of ourselves, we lose, sooner or later, all susceptibility of every tender and social feeling.

# WE SHALL RISE IN OUR BODIES

The possibilities presented by the doctrine of the resurrection of the body as a subject for the most inspiring reflections are wonderfully set forth in an article by Rev. Henry E. O'Keeffe, C. S. P., in the Catholic World Magazine for February. He has sounded the highest note of praise and touched the deepest chord of the tion of this exalting belief-that the body shall with every single one of its faculties refined and perfected, be reunited to the sanctified soul some day in heaven, and for all eternity. Even now, he says, "the blessed sigh for their bodies; and it is a thought among the holy, that souls do not lapse into the being of God until they have received their supreme perfection from their union with their body." And again in their body." And again in their body. The philosophic convictions and enter into the essence of each other. Body and soul do not acquire the respective perfection of their nature until they are oined together.' "Since, then," concludes, "we are beholden to the body, let us look to it that we reverence it in decent fashion. It is for us pelievers the temple of the Holy Spirit; of immensely more historic interest than the temple of Jerusalem. Guard

to wander at will. Close all the city gates by night, so that the wayward traveller with his camel cannot pass hrough the eye of the needle. "The defilement of the human body might be more tragic in its consequences than the spilling of a prop-het's blood in the portico of the temple. The body has its laws, prerogatives capacities; and it is serious to thwart or destroy them. Else nature will turn the throb of health to a nervous remor and the crimson glow of youth-

the walls of the city and the temple

and do not permit the exterior senses

will be secure.

ful beauty to the hectic pallor of dis-"Then, from a moral consideration, how horrible to think that in some manner we take with us in death bodily habits contracted in life; it would em of momentous importance, therefore, to lay on the lash, and whip disordered inclination into subservience to the sweeter instinct of the soul."

"Difficulties give way to diligence," and disease germs and blood humors disappear when Hood's Sarsaparilla is faithfully taken. Excellent Reasons exist why DR THOMAS' ECLECTRIC OIL should be used by persons troubled with affections of the throat or lungs, sores upon the skin, rheumatic pains, corns, bunions, or external injuries. The reasons are, that it is speedy, pure and unobjectionable, whether taken internally or applied

A HOLY AMERICAN BISHOP AS A BOY.

FEBRUARY 17, 1900.

Dr. Faust's Early Recollections of the Venerable J. N. Neumann.

The Ave Maria is always so good, so bright, so opportune in its topics, and judicious in its treatment of them, that it is hard to praise any one number as better than the rest. Still, in its issue of Jan. 27, it surpasses itself in the interest and variety of its

The initial article is "My Recollections of Bishop Neumann," by A J. Faust, Ph. D.

Dr. Faust is one of the faculty of St John's College, Washington, D. C., and a contributor to several religious and secular publications. His name is identified with the Church News, of ashington, for his admirable "Under the Library Lamp," one of the regu-lar features of that journal.

Dr. Faust has some very early re-ollections of the saintly fourth Bishop of Philadelphia, whom we are already privileged to call "Venerable John Nepomucene Neumann," and to honor as one of the glories of the Church and of the Redemptorist Order in America.

I was privileged as a boy to under stand, with the average intelligence o a boy, a great and noble character is whom this threefold life was clearly manifest even to casual observers. It recalling impressions, rather than recalling furpressions, Factor that recollections, of the Right Rev. Joh Nepomucene Neumann, who died a Bishop of Philadelphia, on Jan. 5, 1860 I am constrained to mention a few fac personal to myself for the reader's appreciation of the individual influence f one of the most saintly of our Ame ican hierarchy. My mother, an arde Episcopalian, was left a widow in n childhood; but she continued after t death of her husband, who was a vout Catholic, to keep open houseit was called in those days-for t Catholic clergy serving the mission Carlisle, Pa., then attached to the prish of Harrisburg, and at a later peri

to that of Chambersburg.
"Carlisle was then, as it still is, seat of Dickinson College, founded the Presbyterians in the last centu In the days of Bishop Neuma the parish belonged to the Diocese Philadelphia, and during this period strength was numerically increased Catholic officers and soldiers then s tioned at the United States Barrack school of cavalry practice situated

the suburbs of the town.

"The man is clearly before me write. In stature he was below average height. His presence none of those commanding asp which sometimes repel children, which are usually associated with lers in Church or State. His face decidedly of the German type; and features were saved from what Americans call homeliness by an pression so placid and so benign it carried with it even to childh fancy, the thought of great good The boy instinctively felt that was nothing about the man to aw timidity. The fatherly gentlene face and manner invited confid and the boyish response was a met more than half way. B Neumann's head was remarkabl its size and conformation. And member thinking as a boy, and haps saying to him, that his hat be safe among numberless other public function requiring their

moval; for it would cover the fa well as the head of the average n Neumann in my mother's house be regarded as rather autique in when the remains of ol days, when the remains of ol architecture are rapidly disapp before the spirit of the present

It was a great cause of among the servants and y children why the Bishop never pied his bed at night, but see make use of chairs arranged self for sleeping purposes. So tification, so little known amor Catholics, was first taught to the example of him who, we a may soon find his place w beautified of Holy Church. hood's experiences cannot fat needs nor the modes of self co for the dominion of evil is or plete when habit fixes in grasp the victim of desires. comes with years, when the

tenant of the brain, ready its supremacy in the day of co While Bishop Neumann genial man in the best sen term, I can remember no mer talk's sake. Badinage, the d some of the saints, had no pla mental makeup. I can clear now a fixed purpose in his tion with the clergy, which direct its topics into a high than the mere pleasantries of In the expression of his opini ary or theological, he had the exquisite humility, which are be a normal intellectual train acter rather than a result of

ment.
"In the centre of our gard was a large one, my father a beautiful summer-house, t of his children. It was con honey suckles and grape vi entwisted themselves in work, making a fragrant bo from the rays of the s secluded spot served as a room in mild weather. clergy retired after dinner and then an army officer barracks, to enjoy their ciga Neumann, as I remembe smoke, but he usually wer

# A BOY.

Dr. Faust's Early Recollections of the Venerable J. N. Neumann.

Boston Pilot.

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AYER.

The Ave Maria is always so good, so The Ave Maria is always so good, so bright, so opportune in its topics, and judicious in its treatment of them, that it is hard to praise any one number as better than the rest. Still, in its issue of Jan. 27, it surpasses traff in the interest and variety of its itself in the interest and variety of its

The initial article is "My Recollections of Bishop Neumann," by A J.

Faust, Ph. D. Dr. Faust is one of the faculty of St.

John's College, Washington, D. C.,
and a contributor to several religious
and a contributor to several religious
marked, in impressions rather than in and a contribute to the contribute and secular publications. His name is identified with the Church News, of

Nepomucene Neumann," and to honor as one of the glories of the Church and of the Redemptorist Order in America.

'I was privileged as a boy to understand, with the average intelligence of a boy, a great and noble character in whom this threefold life was clearly manifest even to casual observers. In recalling impressions, rather than recollections, of the Right Rev. John Nepomucene Neumann, who died as Bishop of Philadelphia, on Jan. 5, 1860, I am constrained to mention a few facts personal to myself for the reader's ap-preciation of the individual influence of one of the most saintly of our Amerof one of the continued after the childhood; but she continued after the death of her husband, who was a devout Catholic, to keep open house-as it was called in those days-for the Catholic clergy serving the mission of Carlisle, Pa., then attached to the par-ish of Harrisburg, and at a later period

to that of Chambersburg.
"Carlisle was then, as it still is, the seat of Dickinson College, founded by the Presbyterians in the last century

. In the days of Bishop Neumann parish belonged to the Diocese of Philadelphia, and during this period its strength was numerically increased by Catholic officers and soldiers then sta-tioned at the United States Barracks, a

the suburbs of the town.
"The man is clearly before me as I none of those commanding aspects which sometimes repel children, and which are usually associated with leaders in Church or State. His face was decidedly of the German type; and its features were saved from what we Americans call homeliness by an expression so placid and so benign that it carried with it even to childhood's fancy, the thought of great goodness. The boy instinctively felt that there was nothing about the man to awe into timidity. The fatherly gentleness of face and manner invited confidence, and the boyish response was always met more than half way. Bishop Neumann's head was remarkable for its size and conformation. And I remember thinking as a boy, and per-haps saying to him, that his hat would be safe among numberless others at a public function requiring their re-

Neumann in my mother's house would be regarded as rather antique in these days, when the remains of old style days, when the remains of old style architecture are rapidly disappearing before the spirit of the present enter-

It was a great cause of wonder among the servants and younger children why the Bishop never occupled his bed at night, but seemed to make use of chairs arranged by him-self for sleeping purposes. Self-mor-tification, so little known among non-Catholics, was first taught to me by the example of him who, we all trust, may soon find his place with the beautified of Holy Church. Childhood's experiences cannot fathom the needs not the modes of self conquest; for the deminion of call, is only comfor the dominion of evil is only complete when habit fixes in its iron grasp the victim of desires. Habit comes with years, when the will is a

tenant of the brain, ready to vacate its supremacy in the day of conflict.

"While Bishop Neumann was a genial man in the best sense of the gental dan in the best sense of the term, I can remember no mere talk for talk's sake. Badinage, the delight of some of the saints, had no place in his mental makeup. I can clearly discern now a fixed purpose in his conversation with the clergy, which was to direct its topics into a higher range than the mere pleasantries of the hour. In the expression of his opinions, literary or theological, he had the grace of exquisite humility, which appeared to be a normal intellectual trait of character rather than a result of acquire-

ment.

"In the centre of our garden, which
was a large one, my father had built
a beautiful summer-house, the delight of his children. It was covered with honey suckles and grape vines, which entwisted themselves in its lattice work, making a fragrant bower secure from the rays of the sun. This secluded spot served as a smoking-room in mild weather. Thither the clergy retired after dinner, with now and then an army officer from the barracks, to enjoy their cigars. Bishop Neumann, as I remember, did not smoke, but he usually went with the

A HOLY AMERICAN BISHOP AS smokers to their outdoor retreat, seemsmokers to their outdoor retreat, seemingly enjoying the delicious odor of vines and flowers rather than that of the best cigars. An old family dog named 'Brandy'—why I know not—followed him about in a winsome way, and reclined at his feet, when the Bishop was seated. Animals and little children instinctively turn to those who notice them, and become friends with the kind and the gentle, illustrating the truth of Shakespeare's words, that 'love lends a precious seeing to the eye.' I wish I could recall more definitely the conversations in the old summer house, now among the things that were; but many of the subjects article under the above title in the discussed were quite beyond the reach Catholic World for February.

is identified with the Church News, of Washington, for his admirable "Under the Library Lamp," one of the regular features of that journal.

Dr. Faust has some very early recollections of the saintly fourth Bishop of Philadelphia, whom we are already privileged to call "Venerable John Nenomucene Neumann," and to hence "To have seen and to have known

#### III. A VOICE FROM AFRICA.

Bishop Augouard, C. S. Sp. — Letter From the Centre of the "Dark Con-tinent."—II. Ferocity of the Bondjos—

Dublin Irish Catholic.

All this is little in comparison with The narrow passes of the rivers are most dangerous. Each evening we had to come ashore for firewood for the had to come ashore for firewood for the next day to work the steamer. Coals are unknown in Congo, and steamers are worked by wood fire, and wood is plentiful all along the rivers. But it was with our guns the additionally in case of attack, that we had 'ready," in case of attack, that we had to go for our supply of firewood. Not-withstanding the most active vigilance, those ferocious Bondjos under cover of the darkness of night managed to get on board the steamer whilst we were at anchor, and made off with two rifles belonging to soldiers on the "Leo XIII." Happily the night-watch was left at his post, for the chief object of such noctural sorties is to catch "flesh that speaks;" if that tit-bit fails, those cannibals take whatever fails under

Another day, at night fall, things tioned at the United States Barracks, a looked very suspicious, and we kept school of cavalry practice situated in prepared for a night attack. We were not far out in our surmise ; the cannibals repeated their nocturnal visit. write. In stature he was below the average height. His presence had upon deck than they began to climb upon deck than they were received by our militia men, soldiers, with all the honors of—war! Another evening, just as we were engaged in getting our firewood for the next day, one of our men escaped by the skin of his teeth, death by an assigay, which he brough? back with him as a trophy and a compensation for the fright he got. A boat sailing ahead a little before us was attacked and one of the crew was made a prisoner and eaten; however, the cannibals lost three men in a sortie to repulse the enemy. In these wild countries a human life goes for very little; a poor slave is often killed for a trifle. In many villages human flesh is almost the only meat on sale. When we remonstrate with the natives for eating human flesh, they simply say that it is not so bad as we imagine, but it is very good, and add that we do not know how good it is. The craving moval; for it would cover the face as of the cannibals for human fissh is such well as the head of the average mortal.
"The room set apart for good Bishop
Neumann in my mother's house would "The room set apart for good Bishop
Neumann in my mother's house would they come by night into an encampment where a caravan halts. If an alarm is made, if the least noise is heard, the intruder simply pretends to belong to the caravan and lies down snorning, and no man of the camp will

> ing the night. The caravans begin to be wide awake to this Bondjos trick. At any moment in the night the men may be roused to be identified, and show that none but "honest sleepers" These clever Bondjos have recourse to cleverer bondjos have recourse to cleverer dodges still. Fancy for a moment what we lately found out to be a frequent trick of theirs. The rivers carry down to the sea all sorts of wrecks, debris and detritus, to which nebrois granted war neve attention. nobody scarcely ever pays attention. Well, we saw floating by a broken cal abash : it seemed to drift near to a

abash: it seemed to drift hear to a little skiff on board of which a watchman had left his gun. Suddenly, as the calabash seemed to float by, it raised itself a little, and a man's arm cleverly seized the gun, and instantly disappeared under the water. A Bondjos had simply concealed his head under the broken calabash and made away with the object he coveted. watchman fired after him, but he only come for a second to the surface now and then for air, and swam off out of reach, making good his escape when he found himself out of danger. These savages show also great cleverness in setting fire to

the thatching of huts at a distance. They tie to the end of their arrows a kind of touchwood, which ignites as it fires through the air and thus they set fire to huts at seventy or eighty yards distance. Life, as you see, is not always so jolly with us in the Oubanghi; neither is navigation the "ne plus ultra" of the mis-

edge of our modern, especially our African steam navigation be not quite up to date, we will not fail to bring any overlooked point under the notice of the Great Fisherman of For Sale at the Catholic Record Office

Clarke.

Thoughts on the Sacred Heart. By Right are, John Walsh, D. D. Month of May. Thirty-two Instructions. From the French by Rev. Thos. Ward. Church of St. Charles Borromeo, Brooklyn, N. Y. Passion Flowers. By Rev. Edmund Hill, C. P.

This is the concluding sentence of an

Those who thus look to humanity's God-given guide, are those who, whatever religious belief they profess, realize one great truth—that social regeneration, to be effective, must be from the heart out. They know that the Catholic Church directs all her efforts to the hearts of men that she may win them for God and righteous-

TO BE CONTINUED.

THE EVANGELIZATION OF

Galilee.

The Catholic Church, with its ever open doors, its succession of Masses in the early morning hours of the week.

The Catholic Church, with its ever open doors, its succession of Masses in the early morning hours of the week-days, its sodality meetings and benedictions in the evenings, its impressive Sunday services, its annual retreats and occasienal missions, its temperance societies, its benevolent and literary associations; above all, its schools—becomes the centre, not only of the rpiritual life, but, in a sense, of the social life of its attendants, and is a promoter of good citizenship vastly more effective than any agency moved by fear or by mere utilitarian advantage could possibly be.

Cardinal Manning immeasurably advanced the spiritual and social projection of the Protestants also—by his policy of multiplying comparatively small and inexpensive churches and schools of multiplying comparatively smalls and inexpensive churches and schools of the Catholic observable in fashionable localities unused save for a couple of hours once a week—the catholic churches in every part of every one of our great American by the commentating time and money on one great architectural expression of Catholic churches in every part of every one of our great architectural expression of the catholic churches in every part of every one of our great American children and the steadily decreasing attendance at the Protestant as house of worship—magnificent edifices in fashionable localities unused save for a couple of hours once a week—the catholic churches in every part of every one of our great American children in the commodation, despite their from three what would be in the Protestants one; and often show at week day services what would be in the Protestant one; and often show at week day services what would be in the Protestants one; and often show at week day services what would be in the Protestants one; and often show at week day services what would be in the Protestants one; and often show at week day services of the Protestants one; and often show at week day services of the Protestants one; and often show at week day services o their fingers, and so they took the are taxed on Sundays beyond their acchurches a respectable Sunday gather-

Take four typical churches—outside of the great Cathedral, in New York City—St. Stephen's, St. Francis Xav-ier's, St. Alphonsus' and St. Paul the Apostle's centres of spiritual, intellect-ual and charitable activity, fountains of grace, bulwarks of law and order. We might as easily match these with four in Boston. Or we might tell of the rapid and most necessary multiplication within the past decade of auxiliary churches in Boston's suburban parishes, each of which soon be-comes the very forward bud of a new parish church.

These examples are not lost upon thoughtful non-Catholics, as we see by attempts to improve bad conditions through census taking, house to house visitations and sundry sensational methods, which, as the Catholic World writer truly says, "savor very largely of the futile and fatal struggle for life."

The Protestant churches cannot draw the people as the Catholic churches draw them, until they give them what

The spirit of the world in its American form, the shadow of our luxurious civilization, impatience for wealth at supporting, and no man of the camp will any cost, eagerness for pleasure, and suspect the poor black fellow "quietly sleeping;" but in the morning his "sleeping partners" will miss all sorts of things which have disappeared during the night. The agreement having the night. Church meets with the Mass, with the Sacraments, with daily prayer, with her feasts and fasts, with her fearless priests who preach the Word of God and the penalties of moral transgression, to the despairing admiration of thoughtful Protestants, and not politics nor art nor literature nor domestic nor art nor interactive nor domestic topics like "the joys and sorrows of moving," which preachers fall back on who are "called of man, not sent" of God.

Our churches, on the material side represent not often the easily spared offerings of the rich, but the sacrifices of humble and sometimes poorly re-

quitted labor.

They are "Credos in stone "or in brick or wood, as the case may be. They mean faith, for they are built primarily for the Blessed Sacrament. They attract faith, they send faith forth. Put the altar, the Mass and the Real Presence into any of the deserted temples of our separated brethren, and soon they will not be able to contain the multitudes seeking their portals.

Catholic faith alone can contend successfully with the paganism and irreligion of our day. - Boston Pilot.

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have the best medicine MONEY CAN BUY.

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When subscribers change, their residence it.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, February 17, 1900.

PRESBYERIANISM DECLINING

The Observer, one of the chief organs of American Presbyterianism, bewails sadly the gradual but sure decline of that denomination during recent years. The number added to the Church has grown smaller for each successive year, having been 75 000 in 1894 and having fallen to 48,000 in 1899. The net gain reported to the assembly each year has diminished to a still more remarkable degree, having been 27,000 in 1895; 21,000 in 1896; 17,000 in 1897; 15 000 in 1898 and 8 000 in 1899. This shows the abandonment of Presbyterianism by many, and it is believed that the great majority of those who have abandoned that denomination have become agnostics. Many have also left the other Protestant denominations for agnosticism.

#### DECLINED TO INTRUDE.

The Protestant Bishop of Milwaukee was recently requested by the House of Bishops of the Protestant Episcopal Church to go to Puerto Rico to oversee the missionary operations of the Episcopal Church on that island. He has very properly declined the appointment, as, even according to the principles of Episcopalianism or Anglicanism, the intrusion of another Bishop into a diocese already existing, and having an undisputed jurisdiction, is contrary to the laws of Christianity.

The Anglican Church itself would not deny that the Bishops of PuertoRico hold their office in accordance with canon law, and another Bishop would be only an intruder. As the Bishop of Milwaukee is reputed to be of very High Church tendencies, it is probable that these considerations influenced him in reaching his decision.

#### A BEAUTIFUL COMMEMORA TION.

In memory of the nineteen centuries of the Christian era which will be completed with this year, the International Committee of Solemn Homage to Jesus same number of the highest mountain congregations than peaks of Italy. The crosses will be cut | bodies. out of granite, marble, or any other lasting rock indigenous to the localcolleges at Rome will follow the example set by the Committee of Solemn Homage, and will erect similar crosses on the summits of Tusculum and Tiv-

Such crosses, which are frequently seen on mountain summits in Catholic Europe, are great incentives to devo tion, reminding travellers that God and our Redemption should be constantly in their minds, and that all their actions should be directed to the fulfilment of the end for which man was created.

#### THE METHODIST'S ANSWER TO AN ANGLICAN REQUEST.

The Methodist clergy of Toronto have returned an unfavorable answer to the message of the Anglican deputation which recently waited upon them to obtain their cooperation in the establishment of a system of parochial schools in which religious teaching shall be given to the children.

A curious feature of the reply is that it expresses strong approval of the efforts being made by the Anglicans to secure more religious and moral teaching in the schools, whereas it winds up with the declaration that separation of the children for the purpose of receiving such teaching tion is as follows :

"We fully agree with the expressed desire of the Anglican deputation to secure an in-crease of moral and religious instruction, and would not be averse to a harmonious effort on the part of all classes to secure it. We, however, believe that the separation of

the youth of our country during the formative period, the years of keenest susceptibilities, would militate against the feeling of unity that we all wish to see developed in our country. The Methedist clergy of the city are, therefore, opposed to the project."

It is not easy to see how religious

and moral instruction, which recognizes even in an enemy the face of a brother, could create the dissensions here pessimistically foreshadowed, we should suppose that the effect of sound religious teaching would be something of very different effect from this. However, the Presbyterians and Baptists agree with the Methodists on this point, and equally refuse to cooperate with the Anglicans. The latter, however, are not thus easily to be diverted from the course they have determined upon. They are convinced that religious and moral education is necessary for the training up of good citizens, and they express their determination to establish schools whereever practicable, wherein the distinctive doctrines of Anglicanism will be taught. They have found by experience that the tendency of teaching, to raise up a generation indifferent to all the doctrines of Christianity; and that they wish to provide against this condition of things. Their principle is undoubtedly correct, but it is asserted that there is only one Anglican school yet established in Toronto, and that the experiment has not been so successful as is desirable, as the attendance thereat is very slim.

We are happy in being able to say that both in Toronto, and elsewhere in Ontario, the experience is very different in the Catholic schools, which are seen even from the annual report of the education department to be in a high state of efficiency.

### LITURGY AND SECTARIANISM.

The New York Literary Digest of Jan 27th. states that according to the records of the Churches concerned, the Baptist, Presbyterian, Reformed and Methodist Churches have all decreased in membership and Sunday school attendance during the past year. On the other hand, the Protestant Episcopalians and the Lutherans have both gained in all the boroughs of the city, and the gain of the Episcopalians is so large that it is said to exceed that of any other denomination. In the borough of Manhattan alone, the Episcopalian gain was five thousand eight hundred and seventy, according to the Evening

The gain of these two Churches wa evidently derived from the so-called Evangelical Churches which have lost so many adherents.

The Literary Digest and other periodicals attribute this state of affairs to the fact that the Episcopalians and Lutherans use a liturgy, while the sects which have lost do not. The our Redeemer have determined to inference drawn is that liturgic erect nineteen colossal crosses on the Churches are better adapted to urban non liturgic

The Methodists have not been slow in arriving at this same conclusion ities, and on each will be engraven the and hence we have noticed of late inscription, "Jesus Christus, Deus years an agitation among them look-Homo, Vivit, Regnat, Imperat:" ing towards the compilation of an (" Jesus Christ, the God man, lives, attractive liturgy which may keep the reigns, rules") The English and Irish people whom they are losing within a similar movement among them. though not quite to the same extent, probably because they are more tenacious of the forms established by the Westminster divines that are the Methodists of their " Discipline."

> At all events, it is true that a certain amount of ritual in religion is necessary to preserve the respect and reverence due to God, and for this reason Almighty God Himself established an elaborate ritual under the to Voltaire "that :

to Voltaire" that:

"To insure the duration of His people, and the purity of their worship against all the revolutions of time... it was necessary for God to attach the Hebrews very strongly to their religion; and this He did most effectually by the multitude of observances which He laid on them. For as the author of the Spirit of Laws judiciously says, 'a religion which is loaded with many rites attaches men more strongly than one that has fewer. The things which we are continually doing become very dear to us. Hence the tenacious obstinacy of the Jews.' This is a consideration truly philosophical, which Moses had before him, and we are much surprised that a man of your (Voltaire's) sagacity did not catch it."

Protestantism abolished almost en-

Protestantism abolished almost entirely the grand time honored and impressive rites of the Catholic Church, which are so appropriate and symbolically expressive that they appear to have been inspired by Christ Himself. at this late hour.

Church of England, or a portion thereof, has re adopted most of the ceremonies which were at first abolished, and tacked the Catholic ritual with the greatest bitterness opening their eyes at last to the gravity of the mistake they made.

THE CATHOLIC RECORD

The Catholic Catechism gives briefly the reasons on account of which the Church instituted ceremonies in the signify and explain their effects." It Catholics. He says: would not surprise us greatly if before many years the Methodists, Presbyterians, and Baptists should adopt a liturgy and a ceremonial quite as elaborate as those of the Catholic Church, though, perhaps not so expressive, notwithstanding the virulence with which they have attacked the rites of the Catholic Church as destructive of the simplicity of the Gospel.

The Westminster Confession, in fact, having in view the Liturgy of the wherein there is no doctrinal basis, is Church of England, which is a greatly mutilated version of the mass, declares

"The Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying ministry which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all His servants whom he calls to that office; so on the other side it hath been, (and ever would be, if continued.) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful ministers, etc."

We have in the present movemen only another illustration of the uncertainty and mutability of sectarianism.

THE MONTREAL MISSION AND ANGLICAN ORDERS.

The mission conducted by the Rev. Father Younan in Montreal for the enlightenment of Protestants in regard to Catholic doctrine, and their conversion to the Catholic faith when they become thoroughly convinced of its truth, is proving to be most successful in its results, as great numbers of Protestants attend at all the lectures, and a large enquiry class has been formed consisting of those Protestants who are desirous of more special information on certain points.

The number attending the public lectures regularly is said to average about 1,500, most of whom are Protestants, and about 500 attend the enquiry

The Anglican synod at its last meet ing resolved that a suitable clergyman should be selected to deliver a course of lectures in order to counteract the effects of the Rev. Father Younan's lucid explanations, and other Protest. ant denominations have also begun courses of lectures with a similar de sign to maintain their peculiar doc trines. There is thus a good oppor tunity for the people of Montreal to contrast the diversity of error with the

singleness of truth. Among those who have been asked to deliver these lecture courses is the Rev. Dr. Hackett, Principal of the the Montreal Diocesan Theological College, as that gentleman made known to a representative of the Herald in a recent interview. He declined, however, for the reason that the undertaking "would be too great a tax upon the fold. The Presbyterians have had his time." The Rev. G. Osborne Troop, however, who moved the resolution of the Synod, appears to have taken on himself the task, as he had begun to deliver lectures in St. Martin's church on "The Historical and Spiritual Position of the Church of England.

The Rev. Dr. Hackett in his interview with the Herald representative. denied that the majority of those who attend Father Younan's sermons are Protestants. The doctor declares that he made it his practice to go to these Old Law. Thus it is explained by the lectures himself, and that he observed writer of " the Letters of certain Jews | that those who made "an obeisance" as they entered were the majority. He adds:

"No Protestant does that; and then when the benediction is pronounced, I watch those who kneel before the Sacred Host. I can declare most positively that the majority of those in the body of the church are Catholics."

The ray, doctor in these statements shows a strange want of knowledge of both Catholic and Protestant practice, considering that he is the principal cf a theological college. We know it is a fact that it is the custom in many, that is in the Ritualistic Churches of his own denomination to make the obeisance which he asserts not to be practiced by any Protestants. He makes also a confusion between the pronouncing of the benediction, and would tend to create disunion in the who remains with His teaching Church kneeling before the Sacred Host, as if community. The text of the resolu- to the end of time. It is not surpris | they occurred in the Catholic church | Miles Scorey, who was not himself a | made to the points on which agreement ing that the denominations which re- at the same time which is not the Bishop, put a Bible on Parker's head, is hopeless, and this was precisely the jected these rites should now begin to case. However we need not dwell on and used some form of words which do plan on which the catechism in quesfeel the gravity of the mistake they these errors further than to remark not even express the Episcopal office, tion was compiled, but even so, it apmade, and endeavor to correct it even that he makes a similar confusion in and so pronounced him a Bishop, after pears to have given very little satishis references to history. Neverthe, which he proceeded to make Bishops of faction to the 60,000,000 believers down the actor with "how grand!"

esy of Dr. Hackett, who, in speaking of events certain that an Act of Parlia-Catholics, calls them by their correct name, Catholics, whereas the Rev. Mr. now we find even the sects which at Troop in his discourses rudely uses such nicknames as "Romanism, Romanized, the Italian mission," etc.

In regard to the validity of Anglican orders, the Rev. Dr. Hackett denies the statement of Father Younan to the effect that it is claimed only by the Ritualistic section of the Church, and first place: "to excite devotion and that the Greek and Armenian reverence to the sacraments, and to Churches reject these orders as well as

Catholics. He says:

"It is not the fact that only the Ritualistic party in the Church claims this. We all claim it—High Church, Low Church, Broad Church. I claim it as an Evangelical Churchman. Oh no! we are not going to give up that, and he cannot dispute the validity of our orders, notwithstanding all that the Pope has said. . . . . We do not call it apostolical succession: but it is the same thing. We defy the Roman Catholics to break our claim to the historical continuity of the Church. We declare emphatically that we have the whole of the authority of the early Christian Church."

On what ground does this claim rest?

On what ground does this claim rest? Dr. Hackett informs us that A. Bulga roff, professor of ecclesiastical history at Kiev University, and M. Sokoloff, holding a similar position in Moscow university, together declare that "through connection with the Roman Catholics, the historical continuity (of Anglicanism) must be accounted to be undoubted." The Papal Bull, Apostoli cæ Curæ, is here appealed to as confirm. ing this view.

The Pope's Bull, so far from confirming this statement, expressly shows that Anglican orders are not and were not valid from the beginning. This matter is declared to be finally settled. the ground being the evident one that the priesthood of the Catholic Church is something entirely and essentially different from the office which Angli can ordination was meant to convey from the very nature of the belief of Anglicanism.

It was necessary to decide this question as a practical one, inasmuch as Anglican ministers claimed to be truly Catholic priests. It was necessary, therefore, for the Church to know to a certainty whether or not this claim was just, as it has frequently occurred that those who had been Anglican ministers become converts to Catholicismand if, further, they desired to become priests of the Catholic Church, it was ecessary to know whether or not the claim of some that they were already priests was a valid one, for the reason that it is unlawful to confer holy orders a second time.

For another reason this question needed to be fully examined into. There has been a real and laudable movement among clerical and lay members of the Church of England to return to the Catholic Church in a body. Some entertained the notion that on this union taking place, the Anglican clergy might be recognized as properly ordained priests, and that in this capacity they might be allowed to exercise priestly functions in the reunited Church. The investigation instituted by order of the Holy Father, Pope Leo XIII., proved these claims to be utterly unfounded, and settled the question finally to the effect that the Anglican Bishops and priests, socalled, have not the orders they claim. In fact, as a rule, at least, until very recently, they have not even claimed that they possess the powers of offering sacrifice, of absolving sinners through the sacrament of penance, and of administering other sacraments which the Christian Church has administered for nineteen centuries. It is difficult to see, therefore, why they should claim at all, now, to have the powers of the Catholic priesthood which they have hitherto repudiated.

There are other solid reasons, beside those on which Pope Lso XIII. specially dwelt, which would invalidate the Anglican claim. Thus, the authenticity of the Lambeth records which attest the consecration of Matthew from whom all Anglican orders are derived, is contested on just grounds. Those records were not cited, nor even known, during the first half century, while the consecration of the Anglican Bishops was positively denied by Catholic divines, for the reason that no Catholic Bishop could be induced, either by the promise of roval favors or by threats, to confer episcopal orders on the intruded candidates; though it is admitted that, in the lack of a consecrator, some ridiculous ceremony was performed by the intruders themselves.

The best authenticated story on the

Within the last half century the less we must admit the superior court the other candidates. It is at all in it, as none of the sects have actually ment was passed whereby it was declared that all doubts of their valid it necessarily brings down the doc. consecration were removed. They were Bishops by this Act of Parlia-

ment, and not by Apostolic succession. It is further certain that for nearly one hundred and fifty years a form of Episcopal consecration was used which did not express the episcopal office. Even if before that time there had been real Bishops in the Church, they would have died out, and there could be no true Bishops left to consecrate others or to ordain priests.

Regarding the Apostolic succession of the Catholic hierarchy of Bishops, priests, and deacons, there is not a shadow of doubt, and the fact that Anglicans, including Dr. Hackett, claim their succession from Catholic Bishops, is an admission of this.

Christ gave to His Apostles authority to preach the gospel, (St. Mark iii, 14; St. John xv, 16,) to offer sacrifice, (Heb. v, 1; St. Luke xxii, 19,) to dispense the mysteries of Ged, or to administer the sacraments. (1 Cor. iv, 1.

The Apostles alone could transmit this authority, since they alone received it, and no one can take this honor to himself but he that is called by God as Aaron was. (Heb. v, 4)

The Apostles in fact transmitted this authority by ordaining Bishops and priests, as Mathias, Timothy, Titus, and others, as they deemed it neces sary : (Acts i, 26 ; 2, Tim. i, 6 ; 1 Tim. iv, 14; Titus i, 5, 7;) and the same passages show that these also transmitted their authority, a fact which is also clear from ecclesiastical history and tradition.

From all this it is evident that the Anglican Church has not Apostolic succession; but besides it must be remarked that even if it had Apostolic orders, those orders should be exercised only under obedience to the central authority of the universal Church ; but as the Church of England disobeyed and defied that central authority, it is necessarily devoid of all authority. This is the teaching of Christ who commands all to hear the Church, and of all antiquity. Thus St. Augustine. the Doctor of Doctors, says in reference to the controversy with the Man-

"Thou seest how much avails in this matter the authority of the Catholic Church—an authority which is confirmed by a line of Bishops succeeding each other even to this day, from those most solidly founded chairs of the Apostles, and by the agreement of so many nations."—[Book 11] against Faustus,

#### DR. PARKHURST AS PROTEST. ANT POPE.

The irrepressible Dr. Parkhurst, at a recent meeting of prominent New York ministers created a considerable sensation by telling what he would do for the instruction of his flock if he were the " Protestant Pope."

In the course of his address he said : study any other book. We that how alrays enjoy it, but enjoy it or not, we learned something about the Bible, and that was the main point.

"And then we had to learn the catechism,

which was the toughest thing of all, but it is the toughest oak that makes the hottest fire and if Protestantism were administered a the toughest oak that makes the notices the, and if Protestantism were administered as Catholicism is, and I were the Protestant Pope, I would have every child learn that catechism from beginning to end, question and answer, although I would arrange with my Cardinals to reconstruct certain portions of it into accord with the spirit of the Gospel.'

We believe it was the Presbyterian catechism that the rev. gentleman had infused into him in his youth, and this is therefore the ca'echism which in his opinion so much needs revision, or rather reconstruction, in order to be in accord with the "spirit of the Gospel."

That Dr. Parkhurst is not alone in the belief that the Westminster catechism does not meet the requirements of the Protestantism of the pres ent day is clear from the single fact that the representatives of the various Free Churches of England and Wales succeeded in agreeing Parker, the Protestant Archbishop about twelve months ago, to issue a new catechism which should be accepted not only by the sects which were represented on the committee which adopted it, but also by a majority of the Protestant sects of the world, or at least of Europe.

Dr. Parkhurst's work as Protestant Pope appears to be forestalled by the Committee which agreed upon that Catechism, which is boldly asserted to be acceptable to sixty millions of avowed (Protestant ) Christians throughout the world.

It is no very difficult matter to construct a catechism on which all will agree, when the principle acted upon point is that at the Nag's Head Tavern is that there shall be no reference

adopted it as yet. It is generally regarded as a very nondescript creed, as trines of Christianity to a minimum of positive belief. In fact, it may be said that the opinion passed upon this work by one of the organs of Presbyterianism reflects the general sentiment of the Churches regarding it. The pith of what was said was this.

The pith of what was said was this.

"In spite of the unanimity with which the new catechism was passed by the representatives of the Federated Churches, and the flourish of trumpets which accompanied its announcement, it is by no means finding universal approval among the Churches. Not a few characterize it as weak and thin.

Certainly, there is no reason why any Church that is now using the Shorter Catechism should set it aside in favor of this, which is less logically arranged, and usually far less happily expressed. The present age seems incapable of compiling creeds or catechisms, being too much an age of transition and unrest. Vital creeds are the outcome of faith, not the progeny of doubt."

It is evident that Pope Parkhurst is

It is evident that Pope Parkhurst is one of those who do not approve this new creed, as he would revise the old catechisms to suit his own fancy, and to infuse into them his notions on what the spirit of God and of the Gos. pel teaches.

It is scarcely necessary to add that the figures given, placing the number of Protestants to whom the catechism would be acceptable at sixty thousand, are purely imaginary. There is no possible creed which could be compiled to obtain so many adherents among Protestants, unless, perhaps, it eliminated every positive doctrine except the existence of God, and then it would be just as acceptable to Jews and Mahometans as to Christians, that is to say, it would be characterized by nearly all equally as " weak and thin."

There can be no satisfactory creed or catechism compiled, except under the authority of the Catholic Church, which alone has existed continously since Christ established it, and commanded all to hear it under the severe penalty of being regarded as the heathen and the publican, and whose teaching alone is infallible through the assistance of its Divine Founder, who promised to remain with its teaching pastors all days to the consummation of the world.

# SAMOA "MISSIONARIES.

Malietoa Tanu, who was upheld by the Protestant missionaries of the island of Samoa as king, instead of Mataaia who was elected to that office by three-fourths of the votes of the natives, has made a strong protest, in the columns of the London Times, against the partition of the islands between England, Germany, and the United States. He is particularly severe on the Piotestant missionaries who, he says,

"Graced our country with their holy or unholy presence, introduced the same re-ligious differences and hatreds which per-tain in civilized states. The missionaries live in palatial concrete houses with all the luxuries their countries can afford, and charge us for Bibles and prayer books which, we understand, were sent as free of-ferings."

Tanu was upheld as king by Eng-"Some of us when we were children were brought up to read the Bible and to read it systematically, and to study it as we would study any other book. We did not always he was. Though the people did not want him. But Mataafa, their choice, was a Catholic, and therefore the Protestant missionaries did not want him. But Maletoa has no right to complain now, as he made himself the tool of the missionaries to bring about the present condition of things.

## THE REASON WHY. We have been asked to explain the

large attendance at lectures by "ex-The "large attendance ' nuns." largely mythical. Here and there certain local conditions exist, mostly the outcome of ignorance and religious hate, that may have something to do with the attraction of many to the shady lady, whose heart, if her mouth speaks from the abundance thereof, must be a well of pollution. But to understand the principal reason of the ' large attendance," it is necessary to read the alluring titles of the lectures with the significant addenda, men only," "for women only." There are certain persons to whom indecency is horrible-when it is public. It is welcome guest if it can only be cloaked in a garb of respectability. So when your to all-outward appearance decent men and women find that they can throw a covering of indignation over the putrid stuff offered them by a woman of the street, the eyes that glitter and the indignant "awful!"
"horrible!" "terrible!" are a splendid wall (they think) to hide the impurity that is revelling within. Thus they cover the shame of being apprehended in gloating over obscenity, and go home, surfeited, from the presence of a woman on whom they would set the dogs of their homes if she dared approach. The morbid, prurient curiosity is satisfied—they have listened, not to things they believe, but to the nastiness they want to hear because they have impure minds same reason takes people to indecent plays at the theatre, and over the vileness of the stage they throw the mantle of "love of art" and load

" beautiful !" "lovely !" when the same player, with an instructive production, would face the empty benches. Were the thousands who read " Quo Vadis " capable of regard ing it as a piece of perfection in liter-ary construction? Yet readers who had no sympathy with its moral, its religion or its historic intimations, raved over the Sienkiewicz book and covered it with a literary commenda tion when they handed it to their friends. Well done, whited sepul chres! And the "ex nun "measured you by her own standard when she placed conveniently the tinted handbill so framed as to stir up all the uncleanness within you. The reas why? Shame!—Catholic Universe. The reason

#### CHURCH MUSIC AND THE MUSIC OF CHURCHES.

Fredericton, N. B., Sir-Your correspondent, J. A. D. writes vigorously, as you say. Hagrees with the priest who said that in d when angels adore near the altar the devil seems sometimes to take por session of the west gallery to brin mockery upon God. Perhaps he ha been hearing a Tantum Ergo suc as Rosewig in G. By the way, be it said, as to Mczar

that his so-called 12th Mass has bee found to be not Mozart's at all.

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PLAIN SPEAKING IS GOOD FOR US Listen to this-from the Stonyh Magazine lately (quoted in the Tat Dec. 30, 1889 ):

"I have reluctantly arrived at the consion that of the immense number of religsects at present existing in England, the probably not one whose Church music is greatly superior, from the points of vie solemnity and devotion, to our own. The a humiliating conclusion to come to: but any one who looks for correspondence tween the music and the solemn act of whin which it is intended to nay to tween the music and the solemn act of ship which it is intended to pay to Almighty in the church, it seems to be only possible conclusion. Putting asic other sects, let us take as an exampled Auglican Church. The music sung it only possible conclusion. Putting asic other sects, let us take as an exampl Auglican Church. The music sung i Protestant Cathedrals absolutely puts uought to put us, to shame. Where have anything like it? In what Catholic chean we hear music so completely in harr with the prayer that is being offered ut that rendered by those cathedral choris And yet their act of worship is, so to stictitious; whereas we have the grea bloody sacrifice offered up on our a Their empty celebrations are accomp by chant which are soul stirring and eing, and assist the congregation to taltive participation in the service. Do our High Masses, on the contrary, wperforming pieces of an operatic charvery often scandalously light in style chestral symphonies which would more fitting places in the concert fugues, etc., which not only have no scorrespondence with the words of the trigy, but which, moreover, are emit distracting to priest and people.

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At a cathedral in Ontario l.

At a cathedral in Ontario la a Credo up of hymns, tunes, and ve skipping airs—shapeless, vi meaningless, en an artistic with a popular band's selection of finished airs.

Look at such a collection of h and tunes as the important bod Christian Brothers of the United S does not shrink from publishin Young Catholics' Hymn Book, I th is called. Compare its music, its cal editing, its taste, its regard f Church's spirit with-perhaps say—any generally used hymnamong Protestants. Do not sacept "Moody's and Sankey's cause very lately at a great Car church of a famous order, all th a Mass were sung series of h which for flat, depressing nothin unecclesiastical frivolity, and Catholic sentimentality could surpassed in any revival hym even in some tunes of the Car Messenger. Oh, the pity of it! The Catholic Church is on the your correspondent. It is a go

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Rome, 1884: "Only such music is allowed in the Church an earnest, pious character, bethe House of the Lord and the of God, and being in close con with the sacred text, is a mean

" beautiful !" "lovely !" when the came player, with an instructive production, would face the empty benches. Were the thousands who read " Quo Vadis " capable of regarding it as a piece of perfection in liter-ary construction? Yet readers who ary construction? He its moral, its had no sympathy with its moral, its religion or its historic intimations, religion or the Siankiewicz book and raved over the Sienkiewicz book and covered it with a literary commenda tion when they handed it to their friends. Well done, whited sepulfriends. Well done, whited sepul-chres! And the "ex nun" measured you by her own standard when she conveniently the tinted handbill so framed as to stir up all the uncleanness within you. The reason why? Shame!—Catholic Universe.

#### CHURCH MUSIC AND THE MUSIC OF CHURCHES.

Fredericton, N. B. Sir-Your correspondent, J. A. D. writes vigorously, as you say. He agrees with the priest who said that in-He deed when angels adore near the altar. the devil seems sometimes to take possession of the west gallery to bring mockery upon God. Perhaps he had been hearing a Tantum Ergo such as Rosewig in G.

By the way, be it said, as to Mczart, that his so-called 12th Mass has been found to be not Mozart's at all.

But, doubtless, your correspondent has excellent principles of taste among which must first come suitable relations between subject and artistic expression thereof. Havdn and Mozart wrote fine music for the concert The Church wrote another sort -for the altar. And as Mczart, I believe, said he would rather have written the Pater Noster music than all his own pieces. How many hundreds of times have we thanked God that the Church decided against our composers laving their profane hands on the Pater

Noster and the Preface. But this brings one to the chief points of my letter. It is as follows: Your correspondent says: "I think it is a great shame that the Catholic Church has ever permitted such Masses to be sung" and you yourself, say "It may be safely left to the authorities of the Church to decide.

. to what extent figured music should be allowed."

My point is this. The Church has decided, again and again. It is not to be safely left to any local authority to decide against the Congregation of Rites. But there are local authorities that have submitted to Rome.

The Archdiocese of Cincinnati has just issued a list of forbidden and permitted Church music. Among the for-mer are Haydn's and Mczart's, pro of a time of anti Catholic and un-Christian ecclesiastical art. Archdiocese of Dublin has also appointed a diocesan commission on music to which the best compositions must be submitted before awful things are flung at congregations trying to worship.

PLAIN SPEAKING IS GOOD FOR US. Listen to this-from the Stonyhurst Magazine lately (quoted in the Tablet,

Dec. 30, 1889 ): "I have reluctantly arrived at the conclusion that of the immense number of religious sects at present existing in England, there is probably not one whose Church music is not probably not one whose Church music is not spreatly superior, from the points of view of solemnity and devotion, to our own. This is a humiliating conclusion to come to: but for any one who looks for correspondence between the music and the solemn act of worship which it is intended to pay to God Almighty in the church, it seems to be the only possible conclusion. Putting aside all other sects, let us take as an example the Auglican Church. The music sung in the Protestant Cauhedrals absolutely puts us, or other sects, let us take as an example the Anglican Church. The music sung in the Protestant Cathedrals absolutely puts us, or ought to put us, to shame. Where have we anything like it? In what Catholic church can we hear music so completely in harmony with the prayer that is being offered up, as that rendered by those cathedral choristers? And yet their act of worship is, so to speak, fictitious; whereas we have the great unbloody sacrifice offered up on our altars. Their empty celebrations are accompanied by chant which are soul stirring and elevating, and assist the congregation to take active participation in the service. During our High Masses, on the contrary, we are performing pieces of an operatic character, very often scandalously light in style, or chestral symphonies which would have more fitting places in the concert hall, fugues, etc., which not only have no sort of correspondence with the words of this liturgy, but which, moreover, are eminently distracting to priest and people.

Id not wish here to be understood as advocating the exclusive use of Plain Chant. Letus, by all means, 'rejoiee in the Lord, in our Church music. But I conceive that we can do so without restorting to profane style or making a hideous noise."

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At a cathedral in Ontario lately, a Credo made up of hymns, tunes, and various skipping airs—shapeless, vulgar, meaningless, en an artistic level with a popular band's selection of halffinished airs.

Look at such a collection of hymns and tunes as the important body, the Christian Brothers of the United States, does not shrink from publishing the Young Catholics' Hymn Book, I think it is called. Compare its music, its musical editing, its taste, its regard for the Church's spirit with-perhaps I may say—any generally used hymn book among Protestants. Do not say, ex-cept "Moody's and Sankey's:" because very lately at a great Canadian church of a famous order, all through Mass were sung series of hymns, which for flat, depressing nothingness, unecclesiastical frivolity, and anti-Catholic sentimentality could not be surpassed in any revival hymns, even in some tunes of the Canadian Messenger. Oh, the pity of it!

The Catholic Church is on the side of your correspondent. It is a good side

And here is what the Catholic Church says, not what local churches

Rome, 1884: "Only such vocal music is allowed in the Church as is of an earnest, pious character, becoming the House of the Lord and the praise of God, and being in close connection with the sacred text, is a means of in- bers, compelled the idle to work and

citing and furthering the devotion of

Rome, 1894: "Let Bishops exercise supervision over parish priests and rectors of the churches, so that they may not permit music contrary to this instruction of the present regu lations, having recourse, if need to canonical penalties against delin-quents." Yours truly, W. F. P. Stockley.

P. S.—The penny pamphlets of the Catholic Truth Society (69 Southwark Bridge Road, London, S. E.—with branches in Canada) will fortify your correspondent. For instance: "Our correspondent. For instance: "Our Church Music; what it is and what it ought to be:" and The Westminister decree on Church music. Also, the penny monthly of the C. T. S., Cath-olic Book Notes, has always some vigorous words on Church music affairs. Another thing, Cardinal Vaughan recently repeated his injunction against the indecency of advertising the name of singers at High Mass, Benediction,

etc. "They know not what they do. Poor old Catholic St. Patrick's, i Dublin, used to be called Paddy's Opera, because of the bad behavior some years ago of its now Protestant congregation. Yet even there, the most shameless would never have dreamt of advertising Mr. So and So' singing - magnificent and exquisite and Catholic-solemn music as it al - magnificent and exquisite

mostly was. Not only men, but women, we actually parade in the public papers as about to sing the "Agnus Dei," the "Benedicous qui venit," the "Et Incar natus, est." It was a Protestant histornatus, est." ian who said: "The Catholic Church is the great school of reverence. their best sometimes to make the House of Prayer a den of fools or knaves, with tickled ears or hardened hearts.

NOTE BY THE EDITOR

Oar correspondent, Mr. Stockley will remark that there is nothing in our article to which he refers, contrary to the decrees of the Sacred Congregation of Rites. The decrees of the Sacred Congregation very properly forbid whatever is not suited to the exciting of pious affections, or is not becoming the House of God, but there is an amount of intelligent discretion allowed to the ecclesiastical authorities on this subject on which we have no desire to infringe.

### PLYMOUTH ROCK.

The First Contract Laborers and Their Fate, - Their Numerous Progeny-"Sons" That Dishonor Their Simple Forefathers - New England Unitar-

"G. W. P.," writing from Plymouth, Mass., to the Pailadelphia Catholic Standard and Times, says:

Two hundred and seventy nine years ago this week the Mayflower cast anchor here for the purpose of discharging one hundred contract laborers sent from England at the expense of John and William Pearce, two London merchant adventurers, who lost \$12 000 by the venture, for the Pil-grim Fathers had "conscientious grim Fathers had scruples" against paying for their passage in work or kind, and after they had eaten the food and drunk the ale and rum that came out in the May flower, they kicked over their contract and shifted for themselves. During the first winter half of the poor cres tures died of hardships and disease. Of the remainder two were hanged for nurder and one was murdered by a brother Pilgrim father. From the forty odd men and women who sur vived millions claim descent. The truth seems to be that there are not more than thirty thousand living persons who are descendants of the Pilgrim fathers, and most of them are scattered about this state.

A few days ago a great many professional speakers and writers, whose board, bed and washing has been paid for years by the exercise of vivid imaginations in talking and writing about the Pilgrims, met here to dedi cate a church, which they claim is the original Pilgrim church and has existed as a religious body from the time of the Pilgrims. The building is in the school of architecture which Thomas Carlyle denominated cow house Presbyterian.

It cost about as much as the cheap temporary churches which are built by mission priests when establishing par ishes in manufacturing towns. It is feeble in numbers and influence. I counted six times as many souls coming out of St. Peter's Catholic church here after High Mass as came forth from the Pilgrim's church, or, more properly speaking, meeting house.

me of the decendants of the best families of Pilgrim days are Catholics. Bishops Cheverus, Fenwick and Fitzpatrick were very successful in converting descendants of the Pilgrims and of the Puritans who landed at Boston. Rev. Father Bodfish of this diocese is a direct descendant of a governor of the Plymouth colony. Archbishop Bayley was of the same stock, and in several Catholic parishes of Boston and New York there are nearly two hundred descendants of the Pilgrims. If the New England historians would revise their books and write the truth about the Pilgrim fathers, their writings would be vastly more interesting as showing how a flock of honest laboring men and women, pitchforked helter selecter on a leaky ship and compelled to herd with rascals and bad women who were the scum of England, pulled themselves together on a bleak shore, ridded the colony of the worst mem-

the vicious to keep within bounds, and built up a sober and thrifty commun-ity, wherein men and women of op-posing religions and antagonistic races managed to pull together on many issues for the common welfare. But instead of writing the cold facts, the Yankee romancers have filled books with falsehoods about the " Pilgrims fleeing trom religious persecu tion to found a Church without a Bishop and a State without a King," and

their canting phrase goes. Talking with a Unitarian minister whom I met at the hotel to-day, I said t was a strange fact that the so called Pilgrim Church here to-day, which he claimed is the legitimate parent Church of the Pilgrims, maintains a creed and sets forth an interpretation of the Bible which if professed or set forth in the hearing of the Pilgrims and their des cendants, until a century ago, would have consigned the holders of such views to the hangman, the jail and the pillory. The minister said that my contention was absolutely correct, but he maintained that if the Pilgrim fath ers were to-day on earth and in touch with the "progressive ideas and high culture of oar times, they would reject the Apostles' Creed and hold with the Unitarian body that Jesus Christ was a very ordinary person, destitute of culture and narrowed by a too-strict in te pretation of the Hebrew religion. This minister fitly represents the average narrow minded New England Unitarian sect, invented by shallowminded mediocrities like Channing and the tiresome twaddler, Dr. Edward Everett Hale, and that horde of New England college professors and ministers. literary characters and journalists whose crudities and vulgarities make the American who loves his country hang his head with shame when he see foreigners of learning and character mistake the New England Unitarian charlatens for men of light and learn-

ing. These Unitarians have no sense of honor in anything connected with profiting by trust funds left by men and women who believed the Apostles women who believed the Creed and the Ten Commandments with all their hearts and souls. Not only in Plymouth, but in every old town in New England, many Unitar ians derive their whole support from funds left by Congregationalists, Presbyterians, Episcopalians and members of other sects that maintained the divinity of our Lord for the support of churches, chapels, colleges and school in which all the articles of the Apostles Creed were believed and taught in the days of the testators. Several of the leading colleges of New England which are dominated by infidels were founded by God-fearing men and women and enriched with bequests to the amount of millions of dollars, the income of which to-day is applied to the upport of open enemies of Christianity and for the support in luxury and idleness of alleged professors rioting in Europe six months in the year and a nome blaspheming God the remainder

of the year. Most of the daily and weekly news papers of New England are under the control of atheists graduated from the instructions of these godless professors who see nothing dishonorable in draw ing their living from trust funds left with the distinct idea that the money would be paid out to believers in Chris tianity. As it is with colleges where funds are diverted from the original purpose of the testator so it is with churches, buncoed by the Unitarians from denominations which believed all the articles of the Apostles' Creed.

instance, there is the King's Chapel in Boston, the first Anglican chapel set up in Massachusetts, and of which fou kings and three queens of England were benefactors. When the Royalists were driven out of Boston through the brilliant feat of General John Sulli van in getting around the British and bottling them in Boston, from which they went forth on St. Patrick's day 1776, a cabal of swindlers engineered deal to steal the valuable property the King's Chapel, which included a valuable wharf and rows of buildings willed to the chapel by men and women who held every doctrine of the Church The game succeeded of England. well, and the cabal entered into the enoyment and use of the large income applying but a small part of it to the keeping up a garbled form of the Anglican liturgy, which has been maintained for more than a century,

for the purpose of keeping on the shady side of the law of forieiture.

Several Sundays ago I was going past the chapel when I noticed that a famous stump speaker was advertised to preach. I suppose, in the language of the day, he had "consecrated him-self" and considered himself as good a minister as the next. I went in to have a look at him, for I had seen much of him when he was in Congress. He began to read the service, which included the Apostles' Creed, of which I had once heard him say he did not elieve a word, and then he went on with the garbled Anglican service, and then delivered a sermon with about as much religion in it as there is in a report of the census bureau. In the chancel are the graven tablets of the Ten Commandments. the Apostles' Creed and the Lord's Prayer that were set up there at the expense of Sir Edmund Andros, who offered a reward for the head of King William, who afterward, in the name of Queen Mary, presented a flagon, paten and alms basin of silver to the chapel. At fun-erals, as conducted to day in this chapel, the minister, who, as a Unitarian, does not believe in the divinity of Oar Lord, goes before the corpse up the broad aisle reciting the complete burial service of the Church of England, beginning, "I am the resurrection and the life, and whosoever believeth in Me shall not perish, but shall

enter into eternal life." Just fancy the degradation of a being so lost to honor and dead to shame as to recite that and then maintain that he does not believe in the divinity of the Saviour of mankind!

THE OPENING OF THE HOLY YEAR.

We take pleasure in publishing the follow ing lines, taken from an Irish paper, from the facile pen of the Very Rev. Canon Casey, P. P., of Athleague, Co. Roscommon, Ireland, now nearly eighty years of age. These verses will be read with pleasure by most of ur Irish readers. Well may be write, for the story is as true to-day as in days of yore,

While greater countries lost the faith And made a fcolish choice Poor Erin's Isle has ever heard And followed Peter's voice."

Which made the Immortal Pius IX. ry out before an Irish audience, after being | even in his creation. plundered of the Church's possessions, "Hiernici fidelissimi, Ecclesiae Dei." (Irishmen are the most faithful children of the

Church of God.) We learn from the "Poets of Ireland," by the gifted Mr. D. J. O'Donohue, that the worthy Canon is one of the greatest among them. We have nothing better than his lines on '98, which we published in May of Want of space prevents our givthat year. ing a list of his several works in verse which have passed through several editions. In the meantime we thank the worthy Canon and hope we may often hear from him, notwithstanding his advanced years.

Lines on the Opening of the Holy Year, 1900.

BY CANON CASEY.

The Holy Father speaks the word, Proclaims the Holy Year, And full two hundred million souls With joy and gladness hear.

He calls on all to worship God, To thank Him and adore, And to repent of all their sins, And mercy to implore.

To pray that Holy Church may win All stray ones to her fold, That all may hold the One true Faith As in the days of old.

He calls on all to sanctify
Of this great year, the birth,
The last of twenty centuries,
Since Christ appeared on earth.

Was born for us an humble Babe, A manger for His bed! True God of God, true Light of Light, Salvation's light to spread.

The Pope, Christ's Vicar, shows the way We should this year begin— To go in thought to Bethlehem, And fly the thought of sin. And he permits a Midnight Mass In churches widely spread

In churches widely spread, Wherein the Lord of Glory dwells Beneath the form of bread.

And million souls beat high with joy And fill the midnight air With holy hymns and anthems sweet As they to church repair.

To praise the Lord at Midnight Mass And grateful anthems sing To Bethlehem's Babe, the Child Divine, Their Saviour and their King. This New Year's Day in every land Are hymns to Jesus sung, In every land beneath the sky, In every spoken tongue.

The glorious hymn the shepherds heard, Which angels sang of yore, Is heard to night more widely sung Than e'er it was before.

In all great churches of the earth Is heard the angels' song, And e'en in rural churches too, To which the faithful throng.

Glory be to God on high And peace to men on earth " Is sung to-night by countless souls Who hail the Saviour's birth. Before rich altars all ablaze

With dazzling orbs of light, Adorned with flowers of various hues, So pleasing to the sight, Are priests arrayed in vestr Of silk and cloth of gold,

For all the Christian fold. The Host is placed upon Its throne, While clouds of incense rise, And all fall down, adore, and bless The Ruler of the skies.

Where'er a priest, this New Year's Eve Before an altar stands, Is Christ, our Lord, become again Incarnate in his hands,

Ard is on countless altars laid, Though hid from mortal sight, And comes to dwell in humble souls, And fill them with delight. Ye proud Agnostics, come and see The millions that adore, And read a proof of Unity Ye never read before.

One heart, one soul, those millions have, One Pastor they obey; ne voice alone has brought them all

One voice alone has or To worship thus and pray. St. Peter's voice is heard to-day

As gladly, it appears,
As e'er it was in ages past,
Well nigh two thousand years. While greater countries lost the faith, And made a foolish choice, Poor Erin's Isle has ever heard And followed Peter's voice.

So may it be for ever more
We humbly beg and pray,
Till Christ shall come to glad His own,
The great accounting day.

And may He shed His light divine On erring souls to night, That all may share in bliss above His blessed Vision bright.

CLASS OF CONVERTS.

Harrisburg, Penn., January 22.-One of the most elaborate and impress ive functions thus far participated in by Right Rev. J. W. Shanahan, Bishop of Harrisburg, was that held in St. Patrick's pro-Cathedral last even ing. A class of forty-seven adults, thirty-three of whom were converts, were confirmed in the presence of the largest congregation that has been seen in St. Patrick's for years. Long before 7 o'clock worshippers began to crowd the church, and by 7:30 even the aisles were filled to overflowing. The candidates had been attending in-

DIVINE GRACE FOR ALL OF US.

Since the fall, the spirit of God has assisted from the beginning every man that has come into the world born of Adam; so that there never yet was any soul which had not sufficient grace, if it had sufficient fidelity to correspond with it, to escape eternal death .

Keep ever in mind this great truth for it is the foundation of the whole doctrine of grace. There are men so narrow as to say that no soul among the heathen can be saved. The perfections of God, the attributes of mercy. love, tenderness, justice, equityrise up in array against so dark a theology. The word of God declares, first of all, that the Son of God is "the true Light that enlighteneth every man that cometh into the world." Every soul created in the likeness of God is illuminated by the light of God There never yet was a soul born into the world that had not the light of reason, and the light of conicience, that is, the light of God, shining in his soul.

No man can hide himself from the love and from the glory of God. Go where he may-if he walk upon the earth. God is there ; if he ascend into heaven, He is there also ; if he go down into the deep, God is there before him. Every living soul, therefore, has an illumination of God in the order of nature, by the light of conscience, and by the light of reason, and by the working of the Spirit of God in his head and in his heart, leading him to believe in God. and to obey Him. Oace more: St. Paul says that "God will have all men to be saved and to come to a knowledge of the truth ;" that is, without any exception, Jew or Gentlle. And once more, "We hope in the living God, who is the Saviour of all men, and especially of the faithful," that is, of those who believe, therefore, of all without exception .- Cardinal Manning.

### FLOWERS AT FUNERALS

Priests of Paterson, N. J., have be gun a crusade on flowers at funerals. Father Dolan has gone so far as to notify his congregation that in the future he will allow no flowers to be carried into the church for funeral

Father Dolan finds a basis for this rule in the pockets of his parishioners, and urges it as a measure of justice to the families of the dead. In many cases, he points out, where a death occurs there is a small insurance. As a rule, a part-sometimes not inconsidersiderable-of this is spent for flowers. Very Rev. Dean McNulty expresse himself in emphatic terms several years ago as being opposed to the prac His denunciation saved many dollars to members of his congregation.

# HOW DOES IT HAPPEN!

From the Arkansas Colorea Catholic.

There are three Bishops in Arkansas at times, of the same name and, perhaps, the same stock, yet represent ing three very much separated churches—Right Ray. Edward Fitzgerald, Catholic Bishop; Right Rev. O.

P. Fitzgerald, Methodist Episcopal South Bishop, and Right Rev. J. Fi zgerald, Methodist Episcopal South Bishop, According to the laws of Arkansas and BD Williams, three of a kind is hard to beat! Atkansas is ahead on Bishops.

DRAWING OF PRIZES, TOMBOLA.

BROCKVILLE.

The following are the list of winners of the capital prizes, together with the amount won by each:

Miss Bridget Fenton, Brockville, \$200.
Mrs. P. Murphy, Brockville, \$300.
Mrs. P. Murphy, Brockville, \$300.
Alex Pannancia Reseal Boses. Sudborn.

Mrs. P. Murphy, Brockville, \$50. Alex Pauquette, Russell House, Sudbury, Ont., \$40,

Jerome Cada, Pike Creek, Ont., \$30. Thos. McNichelk, Russell House, Sudbury,

Thos. McNichelk, Russell House, Sudbury Ont., \$25. Ed. Clements, North Augusta, Ont., \$20. R. Pinneault, Valleyfield, Que., \$15. Marguerite Smith, 78 Durocher Street, Mortreal, Que., \$10. Mrs. Patrick Keily, Brockville, \$5.

treal, Que., \$10,

Mrs. Patrick Kelly, Brockville, \$5.

The following are the names and addresses of the winners of minor prizes:

Frank Brunet, Moose Creek, Ont.
Miss J. Toohey, Erstwood, Ont.
Miss A. Murray, Brockville, Ont.
Lamond Trudel Regima, N. W. T.
Wm. Gray, Montreal West, Que.
Mrs. P. Delaney, Earnestown Station, Ont.
D. C. McRee, Gien Nevis Ont.
W. J. McKee, M. P. P., Wintsor, Ont.
Miss Helen O'Donahoe, Brockville, Ont.
Miss Helen O'Donahoe, Brockville, Ont.
Miss Lizzie Dineen, Brockville, Ont.
Moses Tompkins, Truro, N. S.
Thomas Lee, Acton West, Ont,
T. S. Sivary, Renfrew, Ont,
Mrs. M. Sudlivan, Brockville, Ont.
Mrs. Mrs. Martin, Rat Portage, Ont.
Miss Mary Gilleran, Brockville, Ont.
N. Whitmarsh, Westport.
B. Robinson, Montreal, Que.
Miss Catherine Murphy, Brockville, Ont.
Lambert H. Foiey, Upper King's Clear, N. B.
Daniel Comerford, Wingle, Ont.
Mrs. John Foxton, Brockville, Ont.
J. Wade, Brockville, Ont.
Thos. P. Cardiff, Stellarton, N. S.
Hon, M. F. Hackett, Stanstead, Que.
Rev. Superior, House of Providence, Holyoke, Mass.
John Murphy, 38 De Russey Street, Binghampion, N. Y.
W. J. Lynch, Ostawa, Ont.
Mr. A. Gilham, Brockville, Out.

John Murphy, 38 De Russey Street, Binghampton, N. Y.
W. J. Lynneh, Ottawa, Ont.
Mr. A. Guham, Brockville, Ont.
Thos. Southworth, Toronto, Ont.
Rev. M. Mengher, Kingston, Ont.
Mr. W. H. Sharp, Brockville, Ont.
Michael T. Barrett. Newark, N. J.
Mrs. Paul Veance, Brockville,
Thomas Freeman, Jones' Falls, Ont.
D Kelly, Eastport, Me.
Mrs. Patrick Gallagher, Brockville, Ont.
Miss Currie, 68 Wellington Flace, Toronto,
Ont.

Richard O'Brien, St. John, N. B.
Richard O'Brien, St. John, N. B.
Miss May Robinson, Brockville, Ont.
D. Hogan, Perth, Ont. (Revere House).
S. Howley, St. Pauls, Minn.
Miss Alice Bresnan, Brockville.
John O'Hara, New York.
Mrs. Helen Lee, Napanee, Ont.
Mrs. J. Kelly, 125 White Street, Syracuse, I.Y. Phillip H. Bowes, 306 Brussels Street, St.

Phillip H. Bowes, 306 Brussels Street, St. John, N. R.
S. M. Keenan, 160 Bau Street, Ottawa, Ont. E. T. Etwards, Ottawa, Ont. James Henniff, Bridgeport, Conn. Miss Ida May Braniff, Brockville, Miss K. Shea, Brockville, Ontabay, Newfoundland. Paul Willie, Belmore, Ont. Wm. Meehan, Brockville, Ont. Miss S. A. Davis, Perth. Ont. Harry A. Wilson, Westport, Ont. Mrs. J. P. LeBlanc, Missanable, Ont. John M, Campbell, Finch, Ont.

J. A. Mitchell, 167 King Street, Kingston

Ont.
Alex. Young, Cor. Stairs & Agnes Street.
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Miss Goldie Brady, Smith's Falls.
W. J. Thomas, Toronto, On.
Michael Heffernan, Artuur, Ont.
Mrs. T. Jento Brockville, On.

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isa Helen Murphy, Wolfe Island, Ont.
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A. Baxier, Michipicotem Harbor, Ont.
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John J. Dwyre, 217 Nelson Street, Brantford,

### F. M. T. A.

Almonte, Ont, Feb. 5th 1990.

Dear Sir—In the list of F. M. T. A., officers which I sent you hast weak for publication, there was a mistake, a very grievous mistake. Through our fault, our Spiritual Director's name was omitted. Will you kindly publish the following correct list?

At the semi-annual election of officers of F. M. T. A. of Almonte. Jan. 14th 1990, the result was as follows:

Spiritual Directors.

M. I. A. of Almonte. Jan. Spiritual Director, Rev. Canon Foley; President, James P. O'Connor; Ist Vice-President, Humas Hogan; 2nd Vice-President, E. J. Young, J. W. J.

#### ST. JOSEPH SANITARIUM, MOUNT ST. JOSEPH.

One of the most thoroughly equipped and efficiently conducted sanitariums and bathhouses judging by the circular we have just received, is the three-story brick building received, but the sanitarium and Bath House is at Mount St. Joseph, Cincinnati, Onio. The cost of the Sanitarium and Bath House is \$175, 400, and the plan upon which St. Joseph's is so ably managed, together with the unquestionable medicinal value of the waters at Mount Clemens, combine to render it attractive and beneficial to all health seekers. The charges are very moderate, considering the excellent accommedation—from \$2.00 to \$5.00 a day—and the Sanitarium is in fact a home and hospital not alone for invalids but for men and women in quest of perfect rest and quiet.

#### LITERARY NOTE

In order to introduce Our Boys' and Girls' Own, the idustrated Catholic monthly, in every Cacholic family, a three months' trial subscription will be sent to any address for only 10 cents. This is a special offer, and will hold good only for a short time, Our Boys' and Girls' Own contains Stories by the Foremost Writers—special Articles on Interesting Subjects—Current Events. Science and Inventions, A Course in Stenography, Photography, Household, Talks on Dress making. Art, Games, A Course in Stenography, Photography, Household, Talks on Dress making. Art, Games, Content Stories, and 25 to 30 illustrations in each number Send 10 cents today to Benziger Brosaers. 36 Barclay Street, New York, and the paper will be mailed regularly for 3 months, Subscriptions taken by Thos Coffey, Catholic Record

## HONORS TO A LONDON BOY.

Chas Garvey, '00, Toronto University, a son of Mr. John Garvey, 141 Maple street, London, has been chosen as one of 'Varsity's two reprehas been chosen as one of Varsity's two repre-sentatives in the annual debate with McGill College, on Feb. 16.

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TITLE FOLKS ANNUAL 1900.

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This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "Bethle-nen"—lesus and His Biessee Mother in the stable surrounded by adoring choirs of angels. "The Most Sacred Heart and the Saints of God" (illustrated); a delightful story from the pen of Sara Trainer Smith—the last one written by this gifted authores before her death in May last—entitled "Old Jack's Eldest Boy" (illustrated); "Jesus Subject to His Parents" (poem); "The Rose of the Vatican" (illustrated); "The Little Doll" (illustrated); Humorous argraphs for the little folk, as well as a contribute to make this little book the best and cheapeat we have ever read.

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Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXXII.

Luther, as we have seen, when the easants' War first broke out, condemned the revolt, on principles which have ever since been applied in Germany to justify the repression of popular right, and to inculcate the obligation of submitting to all the caprices of despotism. Yet his mind was set on despotism. Yet his mind was set on the success of his own movement, and as it was at first uncertain how the rebellion would turn out, he blew hot and cold. If the nobles should be victorious, he could plead that he had condemned the revolt. If the peasants won the day, he could show that he had professed deep sympathy with their deep wrongs, and had jeered the princes on their coming ruin, telling them (what indeed history shows to have been the truth) that they were but reaping what they had sown. but reaping what they had sown.

Had Luther's indignation over the

wrongs of the common people been deeply sincere, the coarse contumeliousness of his adjurations to the princes might have been overlooked. Indeed, they would have been something prophetic in it. Unhappily the sequel showed that his words were not apontaneous, but calculated. words were not spontaneous, but calculated. It was not generous indignation, but policy, which dictated them. So soon as victory had decared for the nobles, Luther turns round and begins to scold these for having brought about the revolt, no longer by their oppres-sions, but by their remissness and careless induigence to the peasantry. He tells them that they had humored all the caprices of the unruly multitude, and had suffered them to heap up pos-sessions beyond all the requirements of their condition. Every peasant, he declares, had come to think that he ought to live as sumptuously as a knight or even lesser baron or at the least as a wealthy burgess. Why a pea-sant should not live as well as he could afford, and why he should not have as much wealth as his tiliage naturally brought in, after acquitting himself of all reasonable dues to the Government, Luther does not explain. He treats it as an offense, one which the lords ought to have repressed, that the farm ers had been too well off. "His work, his oat straw, and a good cudgelling now and then," he declares, is what belongs to an ass and to a peasant. Any aspirations in him for anything more than that are only the beginning of general confusion. Let him have more than enough to live on from day to day, on the lowest scale of endur able discomfort, and he will become too turbulent to control. The sleekness of well kept negro slaves is far above

his fellow Germans and fellow peas-These odious propositions Luther re-iterates and amplifies in every variety of hard contemptuousness towards the common people. Let us take some specimens of his talk. First, let us hear him while the revolt was yet going on, or just after it had be crushed. What should he have sai or just after it had been What should he have said? He had declared, and all authorities allow it to have been the simple truth, that the lords had been intolerably oppressive to the country people. They had been increasing their exactions from the peasants, as their own growing broods of idle and ostentatious been making it harder and harder for the people, if wronged, to gain re dress from independent judges. The earlier jury system, whereby the people largely had their rights in their own hands, was increasingly thrown out of use. In the interest of despotism the civil law ers treated with growing contempt the free and benignant German law, and insisted on deciding suits ac cording to the absolutistic Roman law. Germany at this time had such an

what Lu her would allow to be safe for

affluence of commerce and manufac-tures and such a wealth of husbandry that in spite of every drawback there was a large body of comfortably-placed and even opulent peasants The bulk of the peasantry, however were sinking lower and lower, into abject misery. I believe (although)
may be wrong) that in some remoter parts, lying outside our present range, serfdom had never been abolished However this may be, a large part of the nominally free were beginning to skirt the borders of slavery.

Luther's rebukes to the princes and nobles for their greed and tyranny, one whit too severe. Had they been honestly meant he would not have take heart and crush the revolt. Op-pressive as they had been, they were the constituted guardians of public order. Things would have been a thousand times worse, even for the peasants, had society gone all to pieces, as it certainly would have done had the revolt succeeded. A certain sharpness of language would have been warrant ed in this emergency, although a truly sympathetic man, weighing how cruel lords were certain to be if victori. ous, would not have thrown the bridle on the neck of their vengeance by adjuring them to shoot down his fellow peasants as " mad dogs." Somebody once criticized one of our cyclopedias as having been tampered with by the One of the proofs was that have kept it back. It is true, it was a other guests. Throughout the storm by her hand, you will walk in a very uncomfortable disclosure for us. the brave little woman kept up the spir-straight path to that glory which is

For one I will own that it gave me a very serious shiver. It necessitated a very troublesome readjustment of very troublesome readjustment of values. Before that, matters were

values. Before that, matters were simple enough. Luther was comfortably canonized for us just next to Saint Paul, and not so very much below him. When now we found him breathing out threatenings and slaughter after such a style, it would involuntarily suggest itself to us that if he resembled Saint Paul it was rather Saint Paul has Saint Paul it was rather Saint Paul before his conversion than after. It is a hard thing since then to treat him as a second Apostle of the Gentiles, or even as the Apostle of the Teutons. A great Teutonic hero we may well esteem him, and perhaps we shall do well to content ourselves with that estimate. Gioberti likens him to the ancient German hero Arminius, who crushed the Roman legions of Varus. Even so, says Glo-berti, Luther crushed the legions of Rome ecclesiastical. The Italian phil sopher points out certain advantage resulting to the Teutonic race from this resent Roman defeat, although of course, as a Catholic theologian, and an Italian, he holds that the Roman primacy, reasonably adjusted to the Teutonic genius, will ultimately re-as-sert itself. Even Villari, although not, strictly speaking, a Catholic, regards the breach as destined to be ultimately closed, and as we can hardly ask the Pope to turn Lutheran, it seems reaonable to ask the Lutherans not to fight so shy of the term Catholic. Luther, therefore, has his providential

Apostle, but may sometimes be dis-pensed with in a hero. Let us now hear Luther himself as to the way in which the common people were to be treated, during re-volt, just after revolt, and perman ently. I shall occupy the next paper with this, and perhaps the next again. It is important, for we Protestants have an invincible persuasion that human rights were never known before the Reformation, are nowhere known outside the Reformation, and have flourished everywhere inside the Reformation from the very moment at which the sound of Martin Luther's hammer was heard on the door of the castle-church of Wittenberg. I allow myself a touch of caricature in this, for it is olny the caricature that throws the truth into a somewhat fuller re lief. Let us then see under what light the Father of Protestantism

olace, although we may as well give

up calling it an apostolic place, or even insisting on treating him as a model of

a moral man. Purity, veracity, jus-

ice, humanity, seem essential to an

light the Father of Protestatiusm views the rights of the people.

He betrays some strivings of conscience over the "hideous proceedings" with the subjugated peasants, as he himself calls these proceedings. He suggests an offer of mercy to the He suggests an oner of mercy to the submissive, but does not lay great stress on this, for, as he strangely reasons, God would deliver the iuno-cent, as He delivered Lot and Jeremiah. If any that appeared inno-cent had perished it was a proof that they were not innocent. They must at least have connived at rebellion, or they would not have been suffered to perish. He compares them, after this utterly gratuitous assumption of connivance, with those who deny Christ out of fear. The active rebels. who compelled these cowards into their ranks, are of course to be all the more bitterly condemned and pun-ished. As to the survivors, bring them all down to oat-straw together young nobles began to call for more leading nobles began to call for more and more money. They had been steadily retrenching the original rights of the peasantry in the forests, the pastures, and the streams. They so inattentive to Lutber's gospel, that the sacraments, those channels of the sacraments, those channels of to be made a target for muskets, or to be half starved if they survive, is to receive only their due. Rifles, says he, are God's virga, His chastening od, for those who neglect this new illumination, which so happily recor ciles grace and concubinage, unfail-ing justification and habitual homi-Charles C. Starbuck.

12 Mescham Street, North Cambridge, Mass.

THE ADMIRAL'S WIFE

Characteristic Incident Related

Some years ago the then Mrs. Hazen,

with her mother and father, had oc easion to visit Baxter Springs, Kansas, where they put up at a hotel

One night "it came on to blow," and the old residents, seeing the peculiar black clouds, began to fear a tornado. Many sought shelter in cellars. 9 o'clock the storm broke with extreme violence, and although it did not therefore, rude as they were, were not provo to be a genuine twister, much of of the country around Baxter was laid waste. In the town a church and sevfound them out and out as soon as he found them unproficable. Doubtless he would have encouraged the princes to take heart and crush the reveal. the window of the General's roo blew in, and the General, thinking that the house had blown away, attempted to open the the door leading into the parior to go to his wife's as sistance. But the pressure of the wind against the door was so great that he could not budge it. walls began to tremble, and in this extremity the General called for help, At this moment the sound of mus was heard coming from the parlor, and the half distracted guests, who came tumbling down stairs, were amazed to see Mrs. Hazen seated at the piano playing a spirited quick-step. The sight of the girlish figure at the piano playing away with a smiling it quoted this speech of Luther. A face, and the air of happy indifference good Protestant, it was argued, would to danger soon restored courage to the

ts of the guests by rendering a variety of gay and inspiring music.

Landlord Raddy declares that it was roughly and rendering a variety found with Gcd and His holy angels.

a performance worthy to rank with Admiral Dawey's daring entrance into Manilla Bay.

FIVE . MINUTES' SERMON.

Sixth Sunday after Epiphany. THE MUSTARD SEED OF HUMILITY,

"The Kin-dom of Heaven is like a grain of mustard seed." (Matt, 13, 31.) How small and insignificant is the mustard seed! A child could hold hundreds of them in his little hand, and yet our Lord deigned to speak of the mustard seed and make use of it in His sermons. From this my dear His sermons. From this, my dear brethren, we may learn not to conoretnren, we may learn not to con-sider ourselves great, but to remain very little, that is, we must strive after humility. Oh! if we acquired this virtue, we would be in possession of a great prize that would lead us nearer to heaven. heaven.

Have we not good reasons for con sidering our littleness? We need only to respect truth and acknowledge our selves to be such as we are in the sight of God, and we certainly mus be humble. Our holy faith teaches us a twofold truth which is not of such a nature that we should exalt ourselves The one is, whatever good man pos-sesses, he has received from God, and not from himself. If you are rich and honored by the world, if you fill an honorable position, if you possess genius or great intellectual faculties for all these benefits you must thank your heavenly Father who denied them to millions more deserving, and who at any moment can also deprive you of them. "For who distinguisheth thee?" says the apostle St. Paul, "Or what hast thou, that thou hast not re ceived? And if thou hast received,

why dost thou glory, as if thou hads not received it?" (1. Cor. 4, 7) The second truth which faith teacher us is that not only have we received from God all the good we possess, but without His assistance we can do nothing to attain our salvation. Of ourselves, we have only impotence and weakness. All good comes from above, from the Father of light. The first impulse for doing good comes from heaven, and also the strength to undertake, to perform, and complete " For it is God who the good work. "For it is God who worketh in you both to will and to ac worketh in you both to will and to ac complish, according to His good will." (Philip 2, 13) Says St. Paul, explaining what our Lord has taught by the words: "Without Me you can do nothing." (John 15, 5) Now if we have received everything from God, if we can begin and accomplish nothing except with God's help and assistance, have we not every reason to bow our head in deep humility?

We have, moreover, another reason for being humble, a very great one, and that is, the enormous guilt of our "If we say we have no sin, we deceive ourselves, and the truth is not in us." (I. John 1, 8) We need only to enter into ourselves, examine the hidden recesses of our heart and we will lament with the psalmist: "My will lament with the psaimist: My iniquities are gone over my head, and as a heavy burden are become heavy upon me." (Ps. 37, 5.) Examine your conscience, and it will surely convince you that even in your childhood you have destroyed the garment of in-nocence and cast it at the feet of Satan. In youth, you have defiled your soul by vice and ungodilness and have made your Saviour an object of scorn. the sacraments, those channels of graces, by an unworthy confession and acrilegious Communion; you have neglected the most important duties of your state of life; you have, as father, given bad example to your children and as master scandalized your sub ects, and as husband broken the vows which you made before heaven and earth. Now should not the knowledge of such enormity make you humble, so or such enormity make you numble, so that on bended knees you will con-tritely exclaim with the publican in the gospel: "O God be merciful to me a sinner." (Luke 13, 13.)

Further still, my dear Christians, we must strive after humility, not only on account of our total dependence of God and the enormity of onr sins, but because God has commanded There is no Christian duty more emchatically and earnestly embodied in Holy Scripture than the practice of humility. Our Lord teaches us in the parable of the proud pharisee and the oublican, and in many other instances. that without hamility God will hear no prayer, grant no petition, forgive no ins, and permit none to enter heaven Without humility, we hope in vain for God's grace, for, says St. Peter, "God resisteth the proud." (I. Peter

"Learn of Me." What should we learn of Him? Learn to work miracles? To raise the dead to life or to reate a new world? Ah! no-but Learn of Me because I am meek and humble of heart." (Matt. 11, 29) All the saints who are now enjoying the bliss of heaven obtained this greatness by humility. Neither shall we enter heaven, unless, says our Divine Saviour, we become like little children, that is, humble of heart.

Oh, how many and weighty reasons have we not to be little in our own eyes! Our dependence on God, the weight of our sins, and God's holy will demand it. In conclusion, therefore, let me exhort you to follow the admon ition of St. Paul: "Not minding high things, but consenting to the humble." (Rom. 12, 16), and the advice of St. Basil, "Love humility and it will clothe you with splendor." Led

From the Universe, London Over every hard fought battlefield are strewn sad relics of the terrible struggle. The correspondent of the Morning Leader, having obtained permission to visit Nicholson's Nek after the disaster at that place on Oct. 28, witnessed a sickening spectacle of dead and wounded, maimed and killed horses and mules, remains of unfinished meals, and many other melancholy proofs of the dreadful conflict. The most touching object he met with was lving beside the dead body of an Irish Fusilier. It was a number of pages of a "Preparation for Confession." So affected were the correspondent and his companions (a chaplain named Macpherson and a Catholic Boer) by the plous memento that they shared the leaves between them.

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Any sudden noise would frighten
me and leave me in a condition bordering on collapse. At times
I experienced attacks of vertigo, and these seemed for a time to affect my memory. The least exertion would leave me almost breathless, and my heart would palpitate violently. I had no desire for food of any kind, and yet I had to force myself to eat to maintain life. I treated with three different doctors and spent much money in this way, but without avail, and I was in a condition bordering on despair. I was urged to try Dr. Wil liams' Pink Pills, and in December, 1898, I consented to do so. I first got four boxes, and noticed a change for the better after I had finished the second box. When the four boxes were finished there was a great change for the better, and I then procured another half dozen boxes. Before these were all used I was again enjoying the blessing of good health.

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# OUR BOYS AND GIRL

Poor Polly is Dead parrot owned by Dr. C. M. G. 112 Hopkins place, and which ha interesting history, died recently was about fifty years old and was chased by the doctor's father.

Dr. Gill is a dentist, and he say often when he had a patient in often when he had a patient is chair Polly would laugh and call.

'Kick up old Harry!' If the p happened to cry out with pain, would do likewise. Many patien not like this, supposing it was person who was mocking them when told it was a parrot they hardly believe it.

The most annoyance caused b parrot, Dr. Gill says, was to the gregation of Sharp Street ( Methodist Episcopal Church, wh On a bright S joins his house. merning Poll would be hung out side of the house, and if it ha that a preacher with a stentoria was in the pulpit, as soon as he begin to preach Polly would she yell with him. If an orator of delivery was holding forth Poll continually interrupt him by sh 'Amen.

Poll was not a large parrot, person would think he was only years old instead of fifty. He w bright green color, with a red t Dr. Gill says that old age and a which formed on the end of the caused it to decay were the chis death.—Baltimore Sun.

A True Fairy Tale. "Instead of telling fair ste us be fairies ourseives," sa Dalia, when the children beg for a fairy tale.
"How can we be fairles, au "What are fairies?" asked "Why, little, wee folks about doing wonderful things.

times they make butter after t maid has gone to bed. times they put a gold under the plate of a p who can't pay his rent, a he sits down at the breakfast finds it. "Well," said Aunt Delia, "

Tom, Ned, Mary and Sue. ganize a fairy band. Bri gone to the dentists with a b The baby is cross, mamma ha ache, the sitting room is in and papa will be at home b all tired out with the work. band is badly needed, I thin!
"I will be Mustard Seed,"

mindful of his last Shakespe "I'll take the baby t vuet ground and roll the bal that always amuses her." "I will be Apple Blossom, naming herself from he dower. "I will set the tea ta

vuietly that mamma will no When she finds it all rea seem like fairies work to he Here goes for the berry pate

I will be Aschenputtel dusting," said Mary, beging great zeal, to put the sitting

order. The next moment the c balls and the music of the b ing laugh came from the la duster in hand, looked out dow and smiled to see then "It is a great deal bette she said, polishing a table might, "than to sit down

auntie amuse us." Sue sang softly to herself the cups and plates in orde "Little child the long day the find some helpful thing to Then you know, in work of Why good fairies are so go

"Blackberry," in the i ing fruit. The largest, r he put into a separate dish She will smile when she thought. "Perhaps th he thought.

her headache. She alw that kindness is a cure all. After a short and ra sleep, mamma awoke fee discouraged. "I believe I must go

where for a change,' "Housekeeping is very pecially when baby is cr Bridget is always having in these days." But the heard when she went dov baby's shouts of delight clean, orderly sitting-re bowl of sweet peas on table, made her glow pleasure. Next she cau the tea table, all ready too, was sweet with flo went into the kitchen His face was bright with fairy smile, as he offered

Aschenputtal ran to for mamma's berries.

"Fairies can do wi
she said. "They are !
honey from the flowers

"Why, what is the
everybody?" said papa
"Is there good news?
inherited a fortupa?" for mamma's berries. inherited a fortune? 'We have had a

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"Kick up old Harry!" If the person
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would do likewise. Many patients did not like this, supposing it was some person who was mocking them, and when told it was a parrot they would

hardly believe it. The most annoyance caused by the parrot, Dr. Gill says, was to the congregation of Sharp Street Colored Methodist Episcopal Church, which ad On a bright Sunday joins his house. morning Poll would be hung out on the side of the house, and if it happened that a preacher with a stentorian voice was in the pulpit, as soon as he would begin to preach Polly would shout and ll with him. If an orator of milder delivery was holding forth Poll would continually interrupt him by shouting

'Amen. Poll was not a large parrot, and person would think he was only 6 or 7 years old instead of fifty. He was of a bright green color, with a red topknot. Dr. Gill says that old ago and a tumor which formed on the end of the bill and caused it to decay were the causes of his death.—Baltimore Sun.

A True Fairy Tale.

"Instead of telling fair stories, le us be fairies ourselves," said Aunt Delia, when the children begged her for a fairy tale.

"How can we be fairles, auntie?"

"What are fairles?" asked the lady.
"Why, little, wee folks that go
about doing wonderful things. Sometimes they make butter after the dairymaid has gone to bed. Some-times they put a gold piece under the plate of a poor man who can't pay his rent, and when he sits down at the breakfast table he

"Well," said Aunt Delia, "Here are Tom, Ned, Mary and Sue. Let us organize a fairy band. Bridget has gone to the dentists with a bad tooth. The baby is cross, mamma has a head-ache, the sitting room is in disorder and papa will be at home by and by, all tired out with the work. A fairy band is badly needed, I think." "I will be Mustard Seed," said Tom,

mindful of his last Shakespeare read-"I'll take the baby to the vuet ground and roll the balls for her; that always amuses her."

"I will be Apple Blossom," said Sue, naming herself from her favorite flower. "I will set the tea table so very vuietly that mamma will not hear me. When she finds it all ready, it will seem like fairies work to her."
"I'll be Blackberry," said Ned.

Here goes for the berry patch. I will be Aschenputtel and do the

dusting," said Mary, beginning, with great zeal, to, put the sitting-room in The next moment the click of the balls and the music of the baby's ring-ing laugh came from the lawn. Mary,

duster in hand, looked out of the win dow and smiled to see them so happy. "It is a great deal better to help, she said, polishing a table with all her might, "than to sit down and make

auntie amuse us. Sue sang softly to herself, as she put the cups and plates in order :

"Little child the long day through, Find some helpful thing to do. Then you know, in work or play. Why good fairles are so goy."

"Blackberry," in the berry patch whistied as he picked the plump, shining fruit. The largest, ripest berries he put into a separate dish for mamma. She will smile when she sees them," the thought. "Perhaps they will cure he thought. her headache. She always tells us that kindness is a cure all."

After a short and rather restless sleep, mamma awoke feeling a little

discouraged. "I believe I must go away some-bers for a change," she thought. where for a change," she thought.
"Housekeeping is very wearing, especially when baby is cross, and poor Bridget is always having a toothache in these days." But the first thing she heard when she went down stairs were baby's shouts of delight. Then the clean, orderly sitting-room, with a bowl of sweet peas on the polished table, made her glow all over with pleasure. Next she caught sight of the tea table, all ready for tea; that, too, was sweet with flowers. As she went into the kitchen she met Ned. His face was bright with the real good fairy smile, as he offered her the delic-

Aschenputtal ran to get some cream

for mamma's berries.

"Fairies can do without cream,"
she said. "They are supposed to sip honey from the flowers all day long. "Why, what is the matter with everybody?" said papa, coming in. "Is there good news?" Has the family

We have had a visit from the fairies," said mamma, as they sat down at the table.—Household Words.

John's "Memory Book,"

John was six years old and went to the kindergarten. One day mamma awoke to the fact that this dearest, most loveable of boys was getting some

unkind ways.
Sometimes when Sister Mollie was in the easy chair he would cooly order her out, and sit there himself. came in from school his jacket and cap were likely to be tossed on a chair or even find their way to the floor.

headed tyrant said very sweetly many times a day.

However, a new reign began about this time. John must be unselfish and useful, as well as his older brothers and sisters.

"But I can't 'rember every time ! he cried, as he dragged his reefer across the floor to the drawer in the wardrobe, banging the drawer to gether because Mollie had been asked not to put away his clothes. His eyes were full of angry tears as he obeyed his mother's low voice to come to her

"Mamma is not well, dear, and yesterday the doctor said she must go away for a short rest and leave all the children. What will my boy do with-out me?"

"Oh — could you bring me home something nice?" in a matter of-fact

"Papa and mamma will be far away for two weeks and we wish you to do your share in keeping house while we What can I do?" asked the boy,

brightly. "How would you like a Memory Book to keep during those two weeks? replied Mrs. Wilson. She led the way to the store closet,

from a huge, old fashioned bureau of which was brought forth an immense drawer filled with scrap-book pictures Then shutting the nursery door against all intruders, mother and son spent a very mysterious happy after-

It must have been a helpful secret hey shared, for Sister Mollie surprised Master John many times during the week, in the act of laying his clothes carefully away in his own drawer.

When she accused him of leaving her nothing to do, the small boy blushed with pleasure, and muttered

something about .
"This is only practice, you see!"
but what he was practicing for he did not tell.

At last mamma and papa were ready At last mamma and paper of the start. The trunks had been strapped and taken to the station. Tearful good-byes were said. Mamma kissed again the youngest, the pet, saying softly:
"Will my boy remember?"

And Johnny nearly smothered his mother with a hear's hug, answering: "Yes, mother, every day. I will s'plain it all to Mollie to night."

"On, dear," sighed kind-hearted Mollie, as 7 o'clock in the evening drew near. "How I do dread putting John to bed. He'il tease to sit up late. Why don't small boys grow sleepy at the proper time instead of wider

"Is it bedtime, Mollie?" asked a cheery voice. I'm so glad, for I have some 'portant business to s'plain to you!" and with his yellow curls tumb ling in wild confusion over his head, the boy took his sister's outstretched hand.

When upstairs he quickly brought her a blue book, which he announced in an awe inspired way, was his Memory Book.

"I am going to do everything it says all the time mother is away, and put star at night on the blank pages for everything I do.

The book was made from common unruled letter paper, fastened with pale blue ribbons, tied at the back with a dainty bow. Pretty blue paper had been pasted on the outside leaves for the cover.

Mollie opened the book. On the first page she saw the picture of a brightfaced boy, on the highest round of a ladder turning the hands of a clock, as he glanced over his shoulder with a roguish smile.

Beneath this was written:
Beneath this was written:
Bedtime, 7 p. m. Rising bell, 6 30 Early to bed, and early to rise, a. m. will make John healthy, happy and

The opposite page was to be marked with stars each day that he rose and retired at the proper hours.

The next picture had been cut from

a child's Sunday paper; it was a sweet faced boy kneeling by the bedside with his hands folded in prayer :

"To say my prayers is not to pray. Unless I mean the words I say." vere the thoughtful lines which his sister read.

The duties coming soon after rising in the morning followed.

A tooth-wash advertisement furnished the reminder for brushing the teeth. A picture of a small boy buckling on some stocking supporters was in one corner of the page, while a fat baby cupid sat in another, ready for his morning bath. "What does it say here?" asked

John, with breathless interest. "I'll comb my hair, be washed and dressed And come to breakfast with the rest."

said Mollie, reading very slowly and

impressively.

Then came cuttings from a fashion magazine, a blouse waist, a small pair of trousers, a cap, a reefer, leg-gings, boots and rubbers. The rhyme was as pleasant to him as usual.

"My clothes to hang up I'll not fail.
Each one shall have its proper nail."

Both laughed merrily when the fourth page was turned. This showed a lady and a tiny boy dressed for walking, with the following couplet :

",Sister and I each day will walk, 'And of the birds will sweetly talk."

The last was the "best of all." It was a child clasped in his mother's arms. Mollie read the verse several times to her little brother, who already was feeling almost an orphan's lonli-

"And when mamma comes home in joy, I tell you she will love her boy."

John repeated the lines in a drowsy

Memory Book for every duty done during the whole of his mother's ab--Youth's Companion.

# CHATS WITH YOUNG MEN.

Among the contributors to a sympos ium recently printed in the Chicago Record was Mr. Alexander H. Revell, prominent business man of that city who wrote on

The Young Man's Chances It should not be assumed that the subject necessarily implies that one chosen to treat it has obtained more than a measure of success. One may observe men, and measure somewhat closely in passing through life, and perchance make some fair deductions from such

observations. Before one can say with truth that a man has achieved success one should first ascertain what the man's own idea of success is. One man seems satisfied though he lose honor and accumulates a million. Even then, perhaps, he does not know how to enjoy life. after he has made this money, people may be heard to say "He is a suc-

cess.

On reflection would you say Another man is happy if he can make enough to maintain a modest comfortable home, while he retains and adds to an honorable reputation. While admiring him, few people think long enough to call him a success Perhaps his is the most complete suc cess. He did it honorably and, the chances are, develops, as he gradually moves upward, a love for life and knowledge for its enjoyment.

It is true that accidents at times conduce much to fortune. Favor, opportunity, the death of others-all or any of these may, and doubtless do shorten the road to success. But chiefly is the mold of a man's fortune in his own

hands. The mercantile agents tell us that of one hundred persons who start in business, but four succeed; and it might be added of the four who succeed, but one can hold on to the money longer than twenty years. Remember, here, however, that money is not the only measure of success. Let us go a little deeper into the matter.

Each person has certain inclinations which should be followed, if the direction indicated is toward a higher life of knowledge or usefulness. There are certain talents in every life that might be called seeds. These seeds will be productive if cared for, but will decay if neglected, just as tender plants will die without nurture. Find the man who has followed the better leadings and hints that come from his own soul, and you will find one for whom success may safely be predicted. The extent of that success will be limited only by his capacity.

Self-culture plays an important part, and the concentration of effort is what the world is demanding to day. Far-seeing young men and women will lis-ten to the promptings which indicate a single aim, for the single aim is the one that wins.

Physicians have learned the lesson. You will find that those who have be come eminent and rich are they who have selected some special study and given it the larger part of their time, experience and practice. The general practitioner has to a large extent been relegated to portions of the country where the population is sparse. To day the specialist is sought out, the expert aurist, or the oculist, the physician who understands the lungs, the brain, or who has devoted much of his time to surgery along special lines.

renown have adopted the plan of securing their greatest knowledge on ome one branch, so that when diffi culties arise in any department of human activity, a certain name, or a few names, will immediately come into the minds of the disputants. The name might be found famed in connection with the laws on condemnation, the laws on riparian rights, commercial law, corporation law, criminal

law, or patent law. In business even in the largest stores, where centralization of people and merchandise, with a certain tendency to engulf all small stores (which is to b regretted) they recognize the principle You will have been telling about. find the store divided into fifty or a hundred departments, with the most expert man in charge of each, and you will find no one department having much, if anything, to do with the

Could we not go into every part of industry and find the same result?
And why? Because life is short and should be fully occupied, and any small portion of this great integral system is sufficient to demand the earnest, thoughtful, richest part of a man efforts, which may be at most twenty or thirty years. The whole channel is toward the single aim.

Then, besides selecting your voca tion and staying with it, there is neces sary a certain something to achieve true success - call it nerve and brains or overdrawn assurance, or untiring patience-it is a recognized character istic of the true American. There may be reason at times to mourn its over vigorous existence, but it remains a

necessary factor in modern life. How long it shall so remain we will not attempt to say. I believe there is this country; but we do not live in Utopia. A part of our life's record has to be made in America during the last few years of a vanishing century, in the latter half of which century more has been accomplished by the human vere likely to be tossed on a chair or voice until he fell asleep.

"Oh, I forgot, or Mollie will do it or me," was what this small, curly
"Say John could make a star in his rush a man will be left in the rear who is failure.

is not aggressive. Mere brain power is not enough—there must be brain force as well.

The man of mere intellect may be a fine scholar and a thoughtful student but if these alone, he can never mingle successfully in the busy actualities of the world at large. There is needed a determination to make the world feel your ability, if you have any. It need not be shown in any way to annoy or disgust ; quietly but persistently intellect may be made to influence the lives of others.

The genius of the head may be exert ed by the grasp of the hand, and the genial familiarity which thereby fol-lows. Pluck and courage are required. To stand among the on look ers, meekly waiting an invitation to better your position, is pretty poor policy nowadays. While you are sitting on the fence viewing the procession or filling your present position in a listless, haphazard manner, some of those in the wide-awake, moving throng will pass up and achieve wealth and renown. Keep looking onward and going enward. To stand still in this busy world is to go backward.

"Well, how shall I let it be known that I am around?" may here be asked by some young man. Let me venture an answer: By filling the position you are engaged in, no matter how humble or exalted it may be-whether cleaning windows, laying rails, writing letters, keeping accounts, selling merchandise, defending a law suit, printing a paper, building a structure or building a sermon—with the best thought, time and patience you have a your command, letting conscience be your guide.

If one is a salesman, a shipping clerk or a machinist, a bricklayer or an office boy, one should be a successful salesman, a successful shipping clerk, a successful machinist, a successful bricklayer, or a successful office boy. That is, do honest, thoughtful work each day. Be a success as far as that day, that week is concerned. Create a favorable impression thereby in the mind of him for whom the work is done, be he foreman or proprietor, even if you do not secure adequate compensation. For of what benefit would it be to you to do poor work? You do not accomplish what you engaged to do, the work pleasing neither yourself nor the person for whom it was done. If such work attracts attention at all, it will be to condemn, instead of to admire, to "pull you down" instead of "push you up," and you have lest an opportunity to build for the future. This applies as well to a salesman as to a bootblack or a porter, to a bookkeeper as to a mechanic,

"Honor and shame from no condition rise; Act well your part, there all the honor lies,"

physician or business man, and the

That young man is a success who does good work according to his ability, who is constantly striving to do better, that he may in the end better himself. He should live within his means; for he is poor indeed, and no success in life no matter what his estate may be, who lives above his income.

Avoid waste. 'Tis said that in this country we waste more than France Every man in a workshop, business house or office ought to con stitute himself the guardian of his em-ployer's property. If this were done, millions of dollars would be saved to the nation, a much larger percentage ot profit would go into the pocket of employers, and in the end the individ It seems to be the same in law.
Those who are achieving wealth and ual employers, and in the end the individual employers, and in the end the individual employers. to be benefited in his position, as well as adding to and strengthening his own ability. All other workmen and proportionately be employes would benefited, according to the amount saved. In a few instances waste may appear to bring some immediate gain,

but ultimately it hurts all. I do not believe that young people lack inspiration or right impulse. properly applied there is enough of it in a hundred average youths to transform a city. What is needed is to back up that good inspiration, that noble thought, that right impulse, by immediate action and constant habit.
A young fellow listening to a sermon or a lecture on wastefulness and ex-travagance, for example, will have his best impulses stirred, and resolves, "When I begin to get money, I tell you I'il save some of it against a rainy day." He saya, "When I begin." Does he think of the nickles or dollars he can save to day? or is he thinking of the hundreds of dollars? His inspiration is of to-day, but his action is away, far away in the future, and of

the next year. The chances are that the hundreds or the thousands will never come if he doesn't practice on nickels, when nickles happen to be the only money within his grasp.

No man without honor-no tricky man-can ever make a permanent success. This tricky man will always be with us, and for a time will apparently prosper, but that very prosperity you envy and cannot understand may be one of the tricks. Watch him, and you will ultimately find that he has been having his day and made the most of it. The world is growing not worse; therefore better. counted on the right side. A clear not attempt to say. I believe there is and open manner, a desire and a pur-too great a rush, too great a haste in pose set toward the attainment of stern determination to stick to and master that one thing-this will in the end win all the success one life can hope for, and even if it should happen that great wealth comes not as your reward, no thoughtful man can be found who will call that life a

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Now as to all-around success. Make riends: have warm friends. You are friends; have warm friends. You are better for it; so are they. Show me the man who can attach to himself warm friends, friends of good repute, and I will show you one that will make a success if he will watch carefully the opportunities which are sure to arise. Sometimes half our lives are spent try ing to get, not an opportunity, but the great opportunity, and then it is most likely to come through a friend. Stick to your old friends. Many who rise to or are advancing toward a position of fame and fortune are thoughtless in this regard, especially if the old friends be not as successful as themselves. Nothing makes friends so quickly and so well as stability of character. character and such friends together create funds, draw patronage, give one influence, and are the straight path to honor and success.

One should never cease endeavoring to obtain a higher education. Make every day count for something. In this country at the present time at least three-fourths of the rich men were formerly poor. Many of these men epjoy leisure now, but were so bsorbed in business during their early life that when they might have had a aste for substantial reading and study they thought there was no time for it And now, with hours and days and years at their disposal, they have not the inclination for study, and some have not even the desire for travel.

Assuming that riches may come to you, are you going to be caught that way? If not, you should at once determine to combine tact and ability in your business or chosen profession with a constantly increasing knowledge, and you will have a combination hard to hold down. Every natural talent pleads for development, and those who cannot improve the mind and acquire a taste for the beautiful things of life lose, despite all their money and past effort, the rarest happiness that can come to mortals on this small planet of ours. Get as many books as possible into your room or home. A mind changes in the presence of books, and a love of books comes from getting acquainted with them in the home and being close to same thought can be carried into every

A few pictures in the books or on the walls, a little reading now and then each day, never overlooking a choice bit of poetry, a visit to the art galleries, museums, libraries, whenever possible, without neglecting the more practical needs of life, and soon, while the mind is young, the habit is formed—the love of knowledge, books and art will become deep-rooted and continue to grow until old age comes. When it does come it will find gray hairs - ves. and wrinkles, too, perhaps, but it will also find smiles of contentment, with a vista of years gone by that will bring memories of the past, "And half their joys renew."

Let me refer to opportunity once Every man has at least one golden opportunity, and life is full of lesser ones. Do men watch for their opportunities? Do you know how to appreciate them when they come Are their brains clear and bright and ready, or are they slow and repellent, or soggy with stimulants and excite To these questions you must ment a frame your own answer.

You will no doubt recall the excel lent sonnet by Ingails, who pictures "Opportunity" going about among the dwellers of the earth and saying:

"Master of human destinies sm I;
Fame, love and fortune on my footsteps wait,
Cities and fields I waik: I penetrate
Deserts and seas remote and, passing by
Hovel and mart and palace, soon or late,
I knock, unbidden, once on e ery gate,
If sleeping, wake; if feasting, rise before
I turn a way; it is the hour of fate,
and they who follow me reach every state
Mortals desire, and conquer every toe
Save death: but those who doubt or hesitate,
Condemned to failure, nenury and woe,
Seek me in vain and usslessly implore;
I answer not, and I return no more."

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On Thursday, last week the twenty-sixth anniversary of the death of Mgr. Guiges, the first.
Bishop of Ottawa, Solemn High Mass of Requiem was celebrated by His successor, Mgr.
Dithamel, in the Basilica.
Wednesday, feast of St. Dorothy, the patronal feast of Rev. Sister Kirby, Superior of
the Grey Nuns, was duly observed at the
Rideau Street Convent. A concert by the
pupils and readings and recitations filled a
flow programme.
Rey. Sister Agatha, who had charge of the
Grey Nuns who teach in the English speaking
Separate schools of the city, while making her
usual tour on Tuesday of last week was taken
suddenly Ill. She was too ill to be brought to
the Couvent, but was taken to St. Patrick's
Home. She is sister of Rev. Father Foley of
Patroliton.

Farrellion.
Mr. John O'Connor, who left for the Klon-dike last week, was entertained at a banquet by his fellow members of St. Joseph's choir. Hev. Dr. McNally has completely recovered.

#### HON. F. LATCHFORD.

Honored by the C. M. B. A. in Toronto

Honored by the C. M. B. A. in Toronto.

The reception last evening in St. George's Hall, tendered by the officers and members of the Catholic Mutual Benefit Association to Hon. F. R. Latenford, M. P. P., Commissioner of Public Works, was attended by a gathering that taxed the capacity of the hall to the utmost. It was to Mr. Latenford in his capacity of Grand Solicitor of the association, not to the Commissioner of Fublic Works, that the well-come was extended, and was an expression of the sentiments of the order for the services rendered it by Hon. Mr. Latenford in the past, The Chairman of the evening was Mr. F. A. Anglin, and a select musical programme was carried out to the enjoyment of everyone by the Misses Tymon, McCarron and James and Mr. Armstrong, Mrs. K. I Smith officiating as accompanist.

carried out to the enjoyment of everyone by
the Misses Tymon, McCarron and James and
Mr. Armstrong, Mrs. K. I Smith officiating as
accompanist.

An address of welcome to Mr. Latchford was
read by Mr. W. T. Kernahan, in which the
Grand Solicitor was congratulated upon the
way he had performed his duties towards the
association, and by which it had been greatly
benefited. The association had learned with
great satisfaction that he had become a Minister of the Crown, and they believed that the
appointment commended itself to Catholics
without regard to politics. They wished him
success in his career as a public man, and,
while as a non-political organization they were
preciuded from wishing long life to the Ross
Administration, still they could express the
earnest hope that they might always find
one of their members hoiding a portfolio.
In expressing his deep gratitude to the members of the Catholic Mutual Henefit Association and to Toronto for the welcome extended
to him, Hon. Mr. Latchford remarked upon
the great influence Toronto wielded in the
affairs of the Province. Mr. Latchford said he
was glad to be reminded of his school days
when he had the pleasure of first meeting the
gentleman (Mr. Anglin) who was chairman of
the meeting. Looking back he could make the
usual comment that they were happy days, but
at the same time they were full of difficulty.
The youth who determined to obtain a Cathothe education, then as how, encountered many
obstacles which might not be easily
taken. Catholic education, on the other hand,
had littlegyatem about it, except in the primary
schools. His old university had done and was
doing work of the highest order, but between
the S-parate schools and that university there
was a guif in Catholic education whould be
gratified, and a system established as well
worked out in all its details and as satisfactory
in its operation as that which obsained in the
Public schools shigh schools and the Provincial
university. Hon. Mr. Latchford closed by
referring to the good work that w

# CATHOLICS IN THE TRANSVAAL

To the Editor of the CATHOLIC RECORD:

To the Editor of the CATHOLIC RECORD:

Sir—There has been a good deal of discussion since the war began as to the position of Roman Catholics in the Transvaal. Statements having been made that they were subject to penal disabilities, these were denied by Dr. Leyds, agent of the Transvaal in Rurope, who made it appear that perfect religious equality had been established. In order to learn the exact truth, the London Tablet, the leading organ of Eegish Catholicism and supposed to reflect the views of Cardinal Vaughan, made independant inquiries, and published the result in its issues of December 23rd and 309h, 1899

In the former of these the Tablet says:

"In consequence of a very misleading letter from Br. L.yds, we pointed out a few weeks ago that by the constitution of the South African Republic the members of either Raad that Catholics and Jews were excluded, by reason of their religion, from holding any officunder the State. Dr. Leyds has now published another letter addressed to Mr. William Redmond, as follows:

"With reference to my letter to you, etc.

another letter addressed to Mr. William Red-mond, as follows:

"With reference to my letter to you, etc.

"William Red.

"With reference to my letter to you, etc.

"William Red.

"With reference to my letter to you, etc.

"With reference to you, etc.

"With refer Christian doctrine should be preached as men-tioned in the Heidelberg cateenism. These clauses, however, were cancelled by resolution of the Volksraad of June 1st, 1870, article 151, whereby absolute religious freedom was granted."

Commenting upon the latter.

Commenting upon the letter the Tablet says:

The hasty reader would infer from this letter that whatever may have been the case in the past, at the present moment there is no discrimination against either Jews or Catholics in the Transvani." It then proceeds to show that the implication attaching to Dr. Leyds letter is contrary to the facts. It quotes a letter written before the outbreak of the war by a correspondent who signs himself. "An Irish Catholic," and who, it says, has been a resident of Johannesburg for many years, to show the practical inconveniences to which Catholics were subjected:

"No Catholic is allowed to hold or qualify for all Government position unless he becomes a nenting upon the letter the Tablet

inconveniences to which Catholics were subjected:

"No Catholic is allowed to hold or qualify for
a' Government position unless he becomes a
member of the Protestant Church, even if he be
a fall-blooded burgher of the land. Just fancy
the Chevalier O'Donoghue, a leading Irishman,
one of the oidest residents in the Transvaal, a
man who has fougat side by side with the Boers
on many a battlefield, not being allowed to
qualify as a Raad member. He is not even a
voter, with all the services he has readered the
Transvaal. For years past the question of disabilities has been on the programme of the
Transvaal Reformers, and now, owing to the
Uitlander Council including some three or four
Catholics amongst its members, the question
has become very prominent. A month ago and
again last week the great Uitlander demonstrations in Johannesburg were addressed by Mr.
St. John Carr, one of the leading Catholics and
leading Nationalists; and his magnificent appeal to the Uitlanders to stand firm
for their rights was one of the finest speeches
heard in South Africa. Last week we had a
large meeting of Jews and Catholics, addressed
by the chief Rabbi, St. John Carr, and
many others. A deputation was appointed
to wait on the President to urge upon
him the necessity of giving them their religious rights as agreed upon by the convention,
Kruger said he would see about it. The quesstion was brought before the Raads in a secretsossion, the willy old President advocating the
Jewish and Roman Catholic claims, knowing
at the time the Raads would dismiss the ques
uton at once, which was ultimately done, and
our co-religionists were told to wait another
twelve menths and they would then consider
again. When is all this going to end?"

Another Irishman who knows the Transvaal
well, Mr. H. C. Boyd, wrote to the Irish Times
as follows:

"Dr. Leyds is strangely incorect in this as in
many statements. I have but lately represent

well, Mr. H. C. Boyd, wrote to the Irish Times as follows:

"Dr. Leyds is strangely incorect in this as in many statements. I have but lately returned from the Transvaal, where I have resided for some years. For thirteen out of the past sixteen amonits I have regularly read the Government Gazette (Staats Courant) to which Dr. Leyds refers in his letters. I have frequently read therein notices caling for applications for Government appointments, wherein among the necessary qualifications was clearly stated the fact that the applicant must be of the Protostant religion."

\*

the fact that the applicant must be of the Prolectant religion."

The Tablet produces other witnesses such as
the Roman Catholic Bishop of Vryburg in
Cape Colony, and Mr. J. P. Frizpatrick, author
of the "Transvani from Within," to confirm
the above. But then most conclusive evidence
is afforded by the law its If. Here it is;

LAW 2, 1889.

"Regarding the appointment, the suspension, the discharge, the leave of absence, and
the securities of officials in the service of the
government of the South African republic.

Article 15. Application must be written in
The language of the country and must be writ-

ten in the applicant's ows handwriting. They must be accompanied by a certificate of burghership from the field cornet of the district, which must state clearly whether the applicant is entitled to vote as a burgher or is naturalised; and proof must be enclosed that applicant is a member of a Protestant Church. After having exposed the falsity of Dr. Leyds assertions the Tablet asks what is to be thought of the character of the man who has been a leading spirit in Transvaai politics? The answer should be easy.

Ottawa Feb. 8. Ottawa Feb. 8.

#### A NOTABLE TRIBUTE.

Editor THE CATHOLIC RECORD:

Editor The Catholic Record:

The Sisters of Charity neither work for nor seek worldy praise or fame. Every Catholic knows this. It is only in an incidental or fragmentary form the world at large ever gets a little insight into the self-sacrificing lifework of these angels of patience and mercy, and nowhere does their work more strikingly manifest itself than in connection with the hospital—trains—aye, and among the wounded on the battle field itself—of armies engaged in war. It was so in the Spanish-American war, and no/doubt but that in this particular, history is repeating itself in South Africa to-day. In this connection, and as a matter of pride on the part of Catholics, I trust you will be good enough to afford space for a very distinguished compliment from the lips of a man who in his day filled no inconsiderable place in the eyes, not only of America but of the whole civilized world. He was Jefferson Davis, President of the Southern Confederacy during the American Sivil War 1890 65. In a work entitled "The Prison Life of Jefferson Davis" (1896) by Brevet Lieut. Col, John J. Craven, M. D., physician to the prisoner during his confinement in Fortress Monroe from May 28 to Dec. 25, 1865, the author, quoting from entries in his diary of Sept. 3rd., of that year, says:

"Called upon prisoner, accompanied by Capl. Evans, third Pennsylvania Artillery, officer of the day. ... Mentioned to Mr. Davis that I once had a very interesting day's service exchanging some three or four hundred Confederates for about an equal number of our own wounded boys. Brigadier General James F. Hail, had been our officer of exchange. We stemmed up Charleston Harbon in the hospital ship Cosmopolitan, and were met by Bishop Lynch on a vessel carrying our wounded. The Bishop had been extreme by kind, receiving the blessings of our only on warm entogy of hishop Lynch, as also of the Sisters of Charity, not one of whom the could ever pass without raising his hat—an accompanient of the sister of Charity, not one of whom he could ever pass

D. J. O'Donoghue. Toronto Feb. 5, 1900.

#### A CORRESPONDENT'S OPINION ON THE PROTESTANT MIS-SION TO CATHOLICS.

Montreal, Feb. 12, 1900. Montreal, Feb. 12, 1900.

To the Editor of the CATHOLIC RECORD:

Dear Sir—I see that the Presbyterian ministers, in convention assembled, have graciously declared their intention to give a mission to the Catholics of this city. According to the an nouncement, they are determined to make prodigious efforts to convince the Catholics that the Protestant religion is the true religion. But, to my mind, there is, at the very outset, a teremendous obstacle is tremendous obstacle is nothing less than a want of union among the various Frotestant denominations.

A true story is told of a simple illiterate Irishman who lived in England some years ago. One duy he happened to meet a number of Oxford students who, for the sake of amusement, began to argue with him the effect that the Protestant religion was right and the Catholic religion all wrong. The Irishman cut short the returnent by saying, "Your religion cannot be the true one, because you do not agree among yourselves." One of the Oxford young men pondered seriously on the force of the Irishman's ready answer, with the result that, after a long and diligent study of the question, he abandoned Protestantism, jon od the Catholic clique, entered the preschood, and inally sords, and a standard the result of the numerous Protestant certa, are given to the numerous Protestant certa, are given to the numerous Protestant to succeed in their mission of Catholics they must first come to the numerous Protestant to succeed in their mission of Catholics they must first come to the numerous Protestant to succeed in their mission of Catholics they must first come to the true Church, the case of the control of the Catholics of the control of the dectrines of their Church, then all the chapitan divisions, together with the Bagtist, the Methodists, the Lutherans, the Unitarians and all the other claumants to the truth of the dectrines of their To the Editor of the CATHOLIC RECORD:

of the doctrines of their Church, then all the Anglican divisions, together with the Baptists, the Methodists, the Lutherans, the Unitarians and all the other claimants to the truth, stand arrayed against them, forming a Babal of con-fusion, of which God cannot possibly be the author. Since there can be only one true Church if the Presbyteriun sect be that Church, then all the other sects must, of necessity, be false. But, are all the other sects ready to admit this? Now, if the Presbyterian ministers of Mon-treal, or elsewhere, are anxious for missionary

Now, if the Presbyterian ministers of Montreal, or elsewhere, are anxious for missionary work. If lust tell them what they should first do. Let them open a mission for all the other Protestant denominations, and when they shall have succeeded in convincing them of the truth of Presbyterianism and uniting them in one belief with themselves, then, but not till then, they can, with some appearance of consistency, address themselves to Catholics, who, from the day of Pentecost, when St. Peter preached his first sermon, to the present time, have been one in faith, just as truth is one, and as God is one. Therefore, if the good Protestant ministers are really and sincerely anxious for the union of all Christian denominations—which may God grant—let them become united among themselves before they appeal to us for which may God grant—let them become unit among themselves before they appeal to us f union. Until they set about doing this, we c have no confidence in their protestations of sincere desire for Christian unity.

Consequently, I would say to the reverend Protestant preachers, if you really mean business, go about it in the right way, that you may not waste your time and energy. You must first secure, at any cost, union among your-elves, and when you shall have achieved this, we will not fail to act our lart and do our dury.

this, we will not fail to act our tart and do our dury.

In connection with this subject, I may here call attention to the words of one of the American commiss oners to the Philippine Islands, who, it would seem, has a pretty fair idea of the necessity of Christian unity. In his report he recommends that the American Government would not allow all the Protestant sects in the United States to send missionaries to the said islands, with the object of converting the poor simple natives, who, by the way, are devout Catholics. Such a variety of different beliefs, the commissioner says, would only embarrass the good people as to which of the numerous beliefs presented, they should accept as the true religion. The commissioner, therefore, urges the government to send the representatives of only one sect to do the meritorious Kerley of only one sect to do the meritorious habitants. But, just here the government discovers and summountable difficulty; namely, to determine a mountable difficulty; namely, to determine a converting the poor Catholic in habitants. But, just here the government discovers and sent to carry the glorious light of the gospel to the far off benighted islanders. I think we may safely conclude Word may be chosen and sent to carry the glorious light of the gospel to the far off benighted islanders. I think we may safely conclude denominations of the procession of the procession of the procession of the procession of the common sensor of the recommon sensor of the recommon sensor of the recommon sensor of the far off benighted denominations.

I trust, therefore, that our good Protestant friends who have so generously volunteered their services to us, will clearly recognize the common enso of the few simple words here kindly given. As I have already said, if they rectives from all the rejected denominations. I trust, therefore, that our good Protestant friends who have so generously volunteered their services to us, will clearly recognize the common enso of the few simple words here kindly given. As I In connection with this subject, I may here all attention to the words of one of the Ameri-

#### THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

From the Transvaal comes the unlooked for dings that the British forces have once more et with an unfortunate check. Gen Buller at pushed forward his forces again toward adysmith for the relief of the town, and had cupied several of the kopies or hills occupied the Boers, east of Spion Kop, from which ley had previously been obliged to retire sudmiy after having succeeded in occupying it. The movement on Spion Kop had been costly in the heavy losses it entailed, though the oers must have met with almost if not equal sees; and the check there was certainly and and. It is reported not to have been even a feest, but merely a retirement in good order om an untenable position. The present rement took place near Vaalskrantz under milar circumstances, and is reported under eneral Buller's direction in the following strus:

"Only at the greatest, and with needless

rms; "Only at the greatest, and with needless sk could General Buller have forced his way grough. He decided to face the wisest alterative and not to insist upon an advance that are." Winston Churchill, correspondent of the

inrough. He accided to face the wisest allermative and not to insist upon an advance that
way."
Winston Churchill, correspondent of the
Morning Post, explains that by an advance the
loss entailed would reach 3,000 men, which
would be too great a sacrifice for the end to
be gained; but it is added that "another flerce
attempt will be made shortly."
The Boer reports, however, assert that the
retreat was a forced one, though they do not
claim to have inflicted any severe loss upon
the British in the conflict which thus ended.
The great disadvantage of the situation is that
the relief of Lidy is indefinitely postponed.
Otherwise the condition appears to be that it
was a drawn battle. Yet it has caused in London great depression, as the lesson derived
from it is that the war will be of undefined
length and tediousness, instead of being a mere
military parade to Pretoria, as was expected in
the beginning.

At Modder River the position seems to be
very similar to that at Vasiskrantz. General
Maddonald succeeded in advancing to Koodvosberg, driving out the Boers, but he was,
for reasons which are as yet unknown, subsequently ordered by General Methuen to retire.
If there had been a substantial gain in this
advance he would scarcely have been ordered
afterward to retire. The condition of affairs
here also has increased the depression in Loncon. The fighting in this quarter lasted during the whole day of Feb. 7, with a loss of the
British of fifty killed and wounded.

For some time the movements of General
Roberts have been kept a profound secret, and
ashe has with him aforce of 25,000 men, it may
be presumed that he has some important object
in view, and great probability is given to the
supportion that the movements of General
Roberts have been kept a profound secret, and
she has with him aforce of 25,000 men, it may
be presumed that he has some important beto resume the offensive at once.

At Madeking matters remain in much the
same position as reported heretofore. Col.

At Madeking matters remain in muc

not at hand, and this report is probably an exaggeration. The Mafeking garrison is still hiding out courageously.

There is a report that Mafeking has been practically relieved by the withdrawal of a great part of the besieging force to assist in the defence of the Boer position at Kimberly, and it is certain that part at least of the Mafeking force has been thus withdrawn, but there is some uncertainty about the statement that this has occurred to such an extent as to be equivalent to the relief of town.

At Colesburg, the stuation is also nearly the same as before reported. The British forces under General French are reported to be closing upon the town.

under General French are reported to be clos-ing upon the town.

Major General Hutton, the commander of the forces in Canada, has been selected for special service in Africa, and will leave im-mediately for the seat of war. It is said that he is desirous of active service, and that the order is an agreeable one for him.

### MARRIAGE.

PITT-WAUD.

PITT-WAUD.

St Peter's cathedral, London, was well filled on Wednesday morning, February 7, when Mr. Sylvester Pitt, of the C. P. R., was united in the holy bonds of matrimeny to Miss Mary, eldest daughter of Mr. John Waud, of 9 Arthur street, this city. The marriage ceremony was performed by Rev. Father Egan, who also celebrated the Nuptial Mass. Mr. Patrick Feeley attended the groom and Miss Kate Best —prettily attired in navy blue cloth, with hat to match—acted as the bride's maid on this interesting occasion. The bride was charmigly gowned in blue cloth, with toque to match. After the celebration of Mass the bridal party and a number of guests partook of a sumptuous wedding breakfast, served at the home of the bride's father. As the bride and groom are extremely popular, they were the recipients of many useful and valuable wedding gifts from their numerous friends, one and all of whom bespeak for the happy young couple a long and happy wedded life. They will take up their residence at 419 Picadilly street, London.

Nicholson-Halley. NICHOLSON-HALLEY.

London.

Nicholson-Halley.

The marriage of Miss Margaret Regina Halley, third daughter of Jas. L. Halley, of 92 Windsor Ave to Dr. John T. Nicholson of Sandusky, took place at St. Alphonsus church this morning.

The ecemony was performed by the rector, Dr. Flannery. Mr. Halley escored his daughter to the alter and Miss Kate Hulley was the attendant bridesmaid. Albert Nicholson of

Dr. Flannery. Mr. Halley escoried his daughter to the altar and Miss Kate Halley was the attendant bridesmaid. Albert Nicholson of Toronto performed the duties of best man. The bride wore her travelling gown of castor broadcloth with bodie of white corded taffeta. Her hat was a tasteful confection of mirror velvet, chiffon and chinchilla fur. Miss Kate Halley was gowned in fawn covert cloth with yoke of lace over ceries eatin and wore a very becoming hat of black and cerist velvet with grebe plumage.

The only guests outside of the immediate members of the family were Lieutenant Colonel and Mrs. Clarke and Miss Gerola Clark of Elora. A large number of the friends of the bride witnessed the ceremony.

After High Mass, during which two exquisite solos were sung by Miss Verdyn, a breakfast was served at the family residence, when the party was joined by Fathers Flannery and Brady and Miss Clarke of Windsor.

The bride was most generously remembered

The bride was most generously remembered by friends in many places and received a large number of beautiful presents. Dr. and Mrs. Nicholson departed later in the day for Sandusky.—Windsor Record, Feb. 5.

#### C. M. B. A. Resolution of Condolence.

Huntley, Feb. 5th, 1900.
At the meeting held Feb. 1st by Branch 28. M. B. A. the following motion was unanimals advised. 2. M. B. A. the following motion was unanim-ously adopted.

Moved by Bro. Vaughan seconded by Bro. John Flizgeraid that this branch hereby ex-roess its profound sympathy for Bro. Andrew Kelly on the death of his father and brother. Also to Bro. John Mahony on the death of his sister, Mrs. W. Forrest and that a copy of this resolution be sent to the CATHOLIC RECORD. The Canadian and the Gazette.

P. Carter, Rec. Sec.

# OBITUARY.

MR. W. C DE BRISAY, OTTAWA.

MR. W. C. DE BRISAY, OTTAWA.

The late Mr. William C. De Brisay, who passed away on Monday morning, 5th inst., at 86 Vittoria street, Ottawa, was recognized as a very efficient Government officer. He was born in Prince Edward Island forty nine years ago, and was educated at Prince of Wales College. He was in the Government service for some years, holding the position of Clerk of the Executive Council of Prince Edward Island. He afterwards entered journalism, assuming editorial control of the Herald of Charlottetown, P. E. I. He went from the Herald to the editorial chair of the Summerside, P.E. I. Journal. For about ten years past he has been in Ottawa, in the Government service, first in the Privy Council office, and latterly in the Public Works department. The late Mr. DeBrisay was very popular. While in the Government service he was recognized as one of the best public officers, on as a journalist he made quite a reputation in the Province of Prince Edward Island. He was well versed in the political history of the country. His family was well-known in Prince Edward Island.

Mr. DeBrisay was a Catholic in faith, but was at one time a prominent High Church Anglican. He attended St. Patrick's church, Ottawa and was accretary of the Catholic Truth Society, He was unmarried. He was accousin of Mr. Joseph Pope, under Secretary of State, and of Madame Berlinguotte of Three Rivers, Quebec.

and of Madame Berlinguette of Three Rivers, Quebec.

The funeral took place on Wednesday morn-ing and was largely attended. The pall-bearers were Senator Ferguson, Ant. Gobell. Dep. Minister of Public Works; John Gorman,

Austin McDonald, M. P., Joseph Plunkett and J. W. Hughes. Solemn Mass was chanted by Rev. Dr. Mc-Nally, assisted by Rev. Fathers Whalen and Fay, as deacon and sub-deacon and the inter-nent was made in the cemetery of Our Lady. R. I. P.
MR. THEODORE GIRARDOT, SANDWICH.

MR. THEODORE GIRARDOT, SANDWICH.

Theodore Girardot, a well-known resident, was buried from the church at Sandwich. Saturday morning. Deceased was born in France seventy seven years ago, and came to Sandwich in 1848, where he has lived ever since, with the exception of two years spent at Fort Wayne, Ind. He was principal of L'Assumption Cellege, Sandwich, for five years, resigning in 1871, when the college passed into the hands of the Basilian Fathers. The year foilowing he was appointed School Inspector and has filled the position ever since. He was Mayor of Sandwich in 1872, and the two years foilowing. Ernest Girardot, of Sandwich, and Frank Girardot, of Windsor, are sons of deceased.

May his soul rest in peace!

MISS TERESA O'CONNOR. FREELTON. After a lingering illness, borne with great patience and Christian resignation, Miss Teress O'Connor was called to herreward, at the earity age of twenty-four, for ified by the sacraments of Holy Church.

of Holy Church.

The many lovable qualities of the deceased had endeared her to a large circle of friends, whose sympathy is with her relatives in their sad bereavement.

The funeral took place to the Church of Our Lady of Carmel, where a Solemn Requiem Mass was celebrated by they. G. Murphy, who also officiated at the cemetery.

May her soul rest in peace!

MR. PATRICK SHEADER. Decease.

MR. PARTICK SHEAHEN, PORTAGE DU FORT.

Once more the silent messenger has visited Ross township, in the Coucity of Renfrew, this time taking away one of its oldest and most respected citizens, in the person of Mr. Patrick Sheahen. Deceased was born in the county of Wexford, Ireland, in the year ISH, and emigrated to Canada in ISF. Scon after, he settled in Ross, and for many years experienced all the hardships and difficulties associated with transforming the primitive forest to tilable property. He partly reaped the benefit of his labours in enjoying a good old agand a comfortable home during his reclining years. Naturally possessing a strong frame and a vicorous constitution, he lived to see almost all his pioneer co-workers laid to rest. One year ago he contracted the illness which ultimately occasioned his demise, and on Feb. 4, having previously received the last rites of his Church, quietly passed away, at the advanced are of eighty nine. About thirty five teams accompanied the last mortal remains to the Catholic church at Port Du Fort, where a Solemn Requiem High Mass was celebrated by the Rev. Father Brunet, after which the interment took place at the cemetery. Here many of his former friends have already been laid to rest. He leaves one son to mourn his loss May God rest his sou!

May God rest his soul!

Mr. Bernard Laughnane, at Chicago, Ill., on Monday, Feb. 5th, cast a shadow of grief among his many relatives and friends in this city when it became known that this much esteemed young man was called away in the prime of life, be ling but reached his thirty-second year, with but a few hours warning. Deceased was a member of the Metal Polishers' Union, having attended a meeting and was elected President of that body on Friday evening just three day previous to his death. He was suffering, however, at that time with a severe cold and on Sunday was attacked by a violentified coughing which caused the bursting of a blood vessel, and death releved his sufferings Monday morning. He had the consolation of being conscious to the end and receiving the last sacraments of our Holy Church from his spiritual adviser. Rev. Father Ryan. The remains were accompanied to London 1 y three brothers and two sisters survive, John, Patrick and Michael, Mrs. Jas. Byrne, and Miss Kate.

The members of the Metal Polishers' Union of this city attended the funeral in a body which took place on Thursday morning, the Schinst. from the residence of his mother, Mrs. John Loughnane, College Ave, to St. Peter's cathedral, where Solemn Requiem High Mass was celebrated by Rev. Father McKeon, and Rev. Father Egan performed the last sad ries at the grave in St. Peter's cemetery.

The pall-bearers were Messes. Timothy Toohey, Harry Donnelly, Walter Howard, James Murray, John Povey and J. B. Henry.

Miss Alovsia Dovle, Rallegid.

"She is not dead—the child of our affection, But kone into that school MR. BERNARD LAUGHNANE, CHICAGO.

"She is not dead—the child of our affection, But gone into that school Where she no longer needs our poor protection And Christ Himself doth rule." Where she no longer needs our poor protection,
And Christ Himself doth ruie."
Such were the thoughts that might well pass
through the minds of the many loving friends
who assembled to pay their last tribute of respect to Miss Aloysia Doyle, daughter of Mr.
and Mrs. John Doyle, concession 9, Raleigh,
who departed this life in her twenty-eighth
year, on Fab. 2nd, the Feast of the Purilisation.
With true Christian forbearance she bore her
illness of over two years' duration and when
Death's angeleame he found her willing to ac
company him to eternity, where we trust she is
enjoying the reward promised to those who
love and serve the Heavenly Master.
All that kind and loving parents, sisters and
brothers could do to alleviate her sufferings
and prolong her life was done, but God willed
it otherwise. During the last few hours of
her life this truly Catholic young lady sooke
loving words of admonition and counsel to
each separate member of her sorrowing family,
Her whole life indeed was a fitting prelude to
her happy and most edifying death.
The funeral cortexe, a long and mournful
one, proceeded to St. Joseph'e church, Chatham, where solenn High Mass was chanted
by Rev. Father Solanus after which he spoke
words of comfort to the bereaved friends.
The procession then wended its way to St.
Anthony's cometery, where, in the family plot,
beside her prother, she was laid to rest.
Beside her parents, her immediate with
man, and Miss Helen at home, and her brothers: Patrick, a prominent member of Raleigh
To three we beg to offer our heartfelt sym-

Council, and intesses, some and Raleigh.

To these we beg to offer our heartfelt sympathy, and with holy Church we pray that rest eternal will be given the soul of the departed, and hope that the consolation of re-union promised by a beneficent Father may comfort them and that when they all shall meet again sha shall be as

"A fair maiden in her Father's mansion
Clothed with celestial grace,
And beautiful with all a soul's expansion
Shall they behold her face," R. I. P.

# LONDON MUTUAL FIRE INSUR-ANCE COMPANY.

The annual meeting of the London Mutual Fire Insurance Company was held Wednesday, Feb. 8, at the company's offices, Richmond street, London. The reports submitted proved that the institution is in a very flourishing condition, and they were received with the utmost satisfaction by the directors. The amount of cash in the bank has increased largely. The company has an experienced and progressive management, and although the year just passed has proven to be a phenomenally successful one, the directors confidently anticipate still further prosperity. Details of the management that elicted approving comment were the arrangements for reinsurance and the agreement with a guarantee company whereby there is a blanket bond covering all agents. In reply to a vote of thanks to the latter, short speeches were made by Agents Crossley, Black, Campbell, Truman and Burwell.

The chair was occupied by Vice-president Angus Campbell, on account of the um voidable absence of the president, Capt. Thomas Robson, M. P. P. The secretary read the following report:

To the Members of the London Mutual Fire Insurance Company of Canada:

Your board of directors, in their last annual report, congratulated the members on the

To the Members of the London Mutual Fire Insurance Company of Canada:

Your board of directors, in their last annual report, congratulated the members on the success of the company during the year 1898, and now, in the fortieth annual report, have to renew their congratulations on the business of 1899. A new era of improvements in the long instory of the company has sprung up, owing greatly, of course, to the faithful management of your affairs. The public has recognized this fact, as the issue of new policies and renewals for the year aggregated 19,142, writing \$1-477,095. This, of course, is phenomenal, taking into consideration the strong opposition that has arisen in the matter of insurance by the establishment of several non-tariff companies. Appended hereto is the financial statement of the company, which shows the very large increase in the assets of the company, which now amount to \$406, 135, 097.

Expenses of Management—Notwithstanding the heavy increase of busin'ess, the expense of management has been comparatively small. We have an efficient staff, who take the interest of the company to heart, and are always prompt in attention to their duties.

Legislature—As has been stated from year to year in our reports application was frequently made to the legislature of the province for relief in the statutory conditions of poli-

things that we have asked for, in conjunction with other companies, is the registration of fires, but this has never been granted; in fact, in place of relief being afforded to mutual companies, the legislature saw fit to increase the registration fee from \$100 to \$150. This registration amounts to just nothing, for no in spection has ever been made of cur books by the inspector of insurance. This is no benefit whatever to the public, nor does it afford any security to our members. This year a bill to increase the revenue of the province was passed, which has entailed a cost to us of \$614.81, in addition to the \$150 fee mentioned. We consider this decidedly unfair to members of a mutual company, as it prohibits us from reducing our rates of insurance, even under favorable circumstances.

ing our rates of insurance, even under favorable circumstances.

Legal Expenses,—These appear to be rather large, but are owing in a great degree to the case of a defaulting agent; this is being remedied, insamuch as your board have entered into a contract with a leading guarantee company, so that all our agents are now obliged to carry guarantee bonds for the satisfactory performance of their duties, a step which, no doubt, will meet with your approval.

Reinsurance.—Your board have entered into an agreement with a strong English company to reinsure surplus lines, which will enable us to write policies for larger amounts than formertly.

to write policies for larger amounts than formerly.
Inspectors' Report. — This report shows
clearly the cause of every fire as nearly as
could be ascertained, but we regret very much
the number of fires from unknown causes, the
majority of which, it is feared, must be attributed to incendiarism. On the whole, your
directors have reason to be proud of the results of last year's business. The financial report appended hereto will no doubt be gratifying to the members, showing the results that
have been attained.
Agents of the company on the whole, have
given great satisfaction. We flatter ourselves
that our present staff are men well adapted to
the business and sincere in the interests of the
company.

ompany.

Three directors now retire. They are
Richard Gibson, Robert McEwen and Charles
J. Hodgins, ail of whom are eligible for re-election.

electicn.
All of which is respectfully submitted.
D. C. MACDONALD, Manager.
T. E. ROBSON, President.
The three retiring directors were afterwards re-elected by a unanimous vote. Capital Account.

ASSETS 

Bills receivable. 2.00

Par value. Market value.

Debentures ....\$22,600 00 \$24,577 50

Town of Tilson
burg Debentures 6,500 00 7,263 75

Ontario Loan and
Debenture Company... 13,260 00

Huron and Erie
Loan and Savings Company... 13,260 00

58 361

Total.....

LIABILITIES. Losses adjusted, but not due...... \$11 921 3 Net surplus of assets...... \$406,153 97 Audited, compared with the books and ound correct, as above set forth. JOHN OVERELL. Auditor.

# MARKET REPORTS.

LONDON.

London, Feb. 15. -Grain, per cental- Whea London, Feb. 15. —Grain, per cental—Wheat \$1.08 to \$1.10; to ats. \$5 to 88c; peas, 70e to \$1.00; barley, \$0 to \$8c; cern. 75 to \$0e.; rye, \$5c to \$1.10; buckwheat. \$1.00 to \$1.20; beans, per bushel, \$1.25 to \$1.35.

Seeds—Clover seed, alsike, \$5 to \$5.70; clover, do., red, \$5 to \$5.70; timothy do., \$1.15 to \$1.70, Farm Produce — Hay, \$8.00 to \$9.00; straw, per load, \$3.00 to \$3.00; straw, per load, \$3.00 to \$3.00; straw, per load, \$5.00 to \$1.00.

Farm Froduce — risy, \$5.00 to \$5.00; straw, per lond, \$5.00 to \$5.00; straw, per lon, \$5.00 to \$6.00.

Live Stock—Live hoge, \$4.25 to \$4.40; stage, per lo., 2 to 25c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$5.50 to \$4.00

Dairy Produce—Eggs, fresh lidd, per dozen, 20 to 25c; eggs, basket lots, 22 to 25c; butter, best crock, 22 to 25c; butter, best crock, 22 to 25c; butter, creamery, 23 to 25c; cheese, pound, visit salety, to 10c; cheese, pound, retail, 13 to 25c; butter, best crock, 22 to 25c; butter, best crock, 25c to 25c; batter, best crock, 25c to 25c, 25c to 25c t

Toronto, Feb. 15. - Wheat - Ontario and Manitoba somewhat firmer; Ontario and white, 65c, to 65c; according to nearness to mill; goose, 76c, to 70c, outside, and spring east at 66c, to 67c; Manitoba No. 1 hard, 78cc, North Bay, and at 79c, git. Floor steady; outside millers offer straight roller in buyers. North Bay, and at 79c. g.i.t. Flour steady; outside millers offer straight roller in buyers' bags, middle freights, at \$2.65 per barrel, and export agents bid \$2.55; special brands in wood, for local account, sell around \$3; Millfeed scarce: bran quoted at \$15.50 to \$15, and shorts at \$17 to \$18 at the mill door through western Ontario, Corn steady; No. 2 American yellow quoted at 41c. on track, Toronto, and mixed 404c.; Canadian corn, 394c. on track, Toronto. Peas continue firm; and in good demand; car lots 50c. north and west, and 61c. east. Barley firm; car lots of No. 2, middle freights at 40c. and 23st at 41c. Ry firm; car lots 50c west, and 51c. east. Oats quiet and firm, and in active inquiry on exportanceount: white oats north and west, 265c.; middle freights, and 25c. to 27c and east 127; to 27sc. Buckwheat quiet; offerings light; car lots outside quoted at 49c. to 50c.

inght; car lots outside quoted at 49c. to 50c.

MONTREAL.

Montreal, Feb.15.—No. I hard Manitoba wheat was quoted to-day about 65lc, to 66c. afloat, Fort William; No. 2 hard, 2½c below No. 1; No. 2 oats are quoted at 3lc, in store, Montreal; peas, 69c; barley, No. 1, 46jc; rye, 69c; buck-wheat, 52½c. Flour is in poor demand and sieady; spring patents, \$3.80 to \$3; strong bakers, \$3.50 to \$3.60; winter patents \$3.50 to \$3.60; winter patents \$3.50 to \$3.90; straight rollers, \$3.30 to \$3.25; Manitoba bran; \$1.50 to \$16, in bags; and shorts \$17. Ontario feed, \$15.50 to \$16, in bags; and shorts \$17. Ontario feed, \$15.50 to \$16, for bran in bulk; and shorts at \$16.50 to \$17, in bags. Provisions are firm; dressed hogs continue firm at \$5.75 to \$6: for good light stock, and \$6.25 for fancy fresh kilied, heavy hogs are not much in demand at \$5.25 to \$5.50; Canadian short cut mess pork, \$14.50; heavy long cut mess, \$14 to \$14.50; heavy long are reported in country at 21]c.; choice goods, 20 to 21c.; dairy rolls, 20 to 21c.; tubs 17 to 20]c, according to quality. Cheese is about steady at 11½ to 11½c. 12c. being an outside figure. The market for fresh laid eggs continues steady at 22 to 21c.; there is also a good demand for good pickled eggs at 15 to 16c, but inferior stock is cheap and harder to sell at 13 to 14c, for both pickled and cold storage eggs. Honey is duil but strong; white comb is quoted at 13½ to 17c in sections; dark comb at 10 to 12c; white extracted is \$9\$ to 10. Potatoes are duil; dealers are securing stock at 42c. a bag of 90 lbs., and selling at 50c. to 55c.

Latost Live Stock Markets. MONTREAL. Latest Live Stock Markets.

Toronto, Feb. 15.—Following is the range quotations at western cattle market this mor quotations at western cattle market this morning:
Cattle—Shippers, per cwt., \$4.25 to \$5.25;
butcher choice, do., \$3.75 to \$4.25; butcher,
medium to good, \$3.25 to \$3.50; butcher, inferior,
\$2.50 to \$3.00; istockers, per cwt., \$3.00 to \$3.50.
Sheep and lambs—Sheep, per cwt., \$3.00 to \$3.50;
Sheep and lambs—Sheep, per cwt., \$3.00 to
\$3.30; lambs, per cwt., \$4.00 to \$5.50; bucks,
per cwt., \$2.25 to \$2.50.
Milkers and Caives,—Cows, each, \$25 to \$50;
calves, each, \$2 to \$10.
Hogs—Choice hogs per cwt., \$4.50 to \$4.87;
light hogs, per cwt., \$4.00 to \$4.37; heavy hogs,
cwt., \$4.00 to \$4.37; sows, \$3; stags, \$2.

KAST BUFFALO.

cwt., \$4.00 to \$4.37\footnote{1}; sows, \$3; stags, \$2.

East Buffalo, N. Y., Feb. 15. — Cattle —
Calves duli and lower; choice to extra, \$7.75 to
\$8\footnote{1}; oscillation of \$7.75\$. Sheep and
lambs—Choice to extra lambs, \$7.15 to \$7.25;
good to choice, \$6.90 to \$7; common to fair, \$6 to
\$6.75; sheep, choice to extra, \$5.75 to \$6; yearlings, \$6 to \$6.25. Hozs factive, medium and
heavy, \$5.20; mixed, \$5.15 to \$5.20; Yorkers,
\$5.10 to \$5.15; pigs, \$5.05; roughe, \$4.70 to \$4.80;
stage, \$3.50 to \$4.25.

#### 1900.

SOUVENIR OF THE HOLY YEAR,

The Catholic Almanac of Ontario and Clergy List. Splendidly Illus.

trated Throughout.

APPROVED BY THE APOSTOLIC DELR.
GATE AND HISHOPS OF ONTARIO. AND BISHOPS OF ONTARIO.

["The bistory of Catholicity in Ontario is a rrand history, and Catholic pa ents could easily upply their children with very valuable information by subscribing to the Catholic Almanac."—Fergus Patrick McEvay, Bishop of condon.

For sale by Thos. Coffey, London, Ont,
—Price 25 cents.

—Price 25 cents.

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The Church in Ontario, Religious Orders in
Ontario—men. Religious Orders in Ontario



the best thing we ever had.

The Parents' Verdict: "Our Boys' 3 Months for 10 Ccnts. Send to cents to-day, silver or in stamps, and or a months.

BENZIGER BROTHERS,

Tenders for Mining Locations in the

Yukon Territory to be Worked by Hydraulic or other Mining

SEALED TENDERS addressed to the undersigned and marked on the envelope "Tender for Mining Location," will be received at this Department until noon on Mondry, the 5th day of March, 1900, for leases under the provisions of the Regulations in that behalf, of the following described locations:

No. I. Situated on the West side of English River, a tributary of the Lewes River, in the Yukon Territory, commencing at the mouth and extending up the saidEnglish River a distance of 45 miles, by a deput of one mile

and extending up the said|English River a distance of \$\frac{1}{2}\$ miles, by a depth of one mile throughout.

No. 2. Commencing at a point opposite the left limit of Creek Claim No. 210 below Lower Discovery on Dominion Creek, in the Indian River Mining Division of the Yukon Territory, thence down stream along the boundary line of the creek claims one mile, and extending back from the said boundary a distance of one mile throughout.

A separate tender to be made for each local throughout.

A separate tender to be made for each location, and an accepted cheque in favor of the Minister of the Interior for the amount offered as a bonus must accompany each tender.

The highest or any tender not necessarily accepted. PERLEY G. KEYES.
Secretary.

Department of the Interior, Ottawa, 17th January, 1900. 1,112-4



Parliamentary Notice.

MONDAY, the twenty-sixth day of February instant, will be the last day for receiving Pettons for Private Bills. FRIDAY, the second day of March next, will be the last day for introducing Private Bills. FRIDAY, the sixteenth day of March next, will be the last day for receiving Reports of Committees on Private Bills.

CHARLES CLARKE,
Clerk of Legislative Assembly. TORONTO, 1st February, 1800. 1,112-4

WELLAND CANAL NOTICE TO CONTRACTORS.

EXTENSION OF TIME. THE TIME for receiving Tenders for Improvements at Port Colborno has been extended until sixteen o'clock on Monday the 26th February 1900.

By order.

L. K. JONES,

Department of Railway and Canals, Ottawa, 24th January, 1900. Newspapers inserting this advertisment without authority from the Department will not be paid for it.

# FARM HAND WANTED.

WANTED GOOD FARM HAND (MAR-MRED) who understands general farm-work, good milker and understands the feed-ing and care of stock. Yearly employment, Convenient to church and school. Apply to-the Carnotte Record Office, London. 112 3

Catholic Prayer Books, Rosaries, Crueffixes, Scapulars, Religious Pictures, Statuary and Church Ornamens Educational works, Mail orders seedive prompt attention. D&J SAULIER & CO., Montreal.

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. James F. Murray, President: P. F. Boyle. Secretary)

VOLUME XXII.

The Catholic Record.

London, Saturday, February 24, 1900

A BLASPHEMOUS ATTEMPT.

The journalistic world is awaiting the outcome of Rev. Mr. Shelden's at tempt to conduct a newspaper " or Christ like lines." We are so optimistic however, as to believe that he will no persuade many to follow in his steps And we may say, also, that to ad vance one's own views, and to publis them under the title " How Chris

CHANGE OF RELIGION.

Would Run a Modern Newspaper," re

quires an amount of blasphemous as surance that is bewildering.

"We will live and did as did ou forefathers; we will not unchurch ou selves by embracing Catholicity say many Protestants. Werner, the celebrated convert, was once told t friends that he never thought much a man who had changed his religio "Nor I either," replied Werne "and this is the very reason why have always despised Luther."

THE CHURCH AND NON-CAT

The good news from non Catho missions is certainly a sign of t times. The missionaries are full of zeal that is tempered with charit They restrict themselves to exposition of Catholic faith and practice, wh are listened to with the greatest att tion by large audiences. The tra tional fictions, sophisms, calumnies, mockeries with which it is customs to assail Catholicity, are, much to amazement and instruction of separated brethren, given their t value.

The Church, as represented by ordinary preacher, and as she is, two very different things. We ki that the up-bringing and const recital of nursery tales invented c turies ago have woven into the tex and fibre of the Protestant brain idea that Catholicity is inimical to that is holy and true.

The wonder is that educated t and women have so long accepted unhesitatingly the fanciful creation diseased minds and neglected to to the all important affair of relig the attention they devote to the ordinary business affair. And it i the more astonishing when we their own writers have told them 'forgery seems to have been the p liar disease of Protestantism.' ker, from whom we have taken above quotation, declares that for -though he blushes to say it-"is p iar to the reformed." But our fri are beginning to find that the stories have not the same interes them and are beginning to enq That is exactly what we want. man who sees that he has been l in the dark-and he will see that a few moments with a little catech and prays honestly for light, wi remain long outside the fold.

THE CATHOLIC CHURCH THE BIBLE.

The editor of the Presbyteria view is, judging from his comme non-Catholic missions, in a gla state of mind. The Paulist Fa many of them with "all the ac age of an inner knowledge of t tem," are given a few gracious w praise, but are reminded that not without plausible argum sustain their claims, they are, or appeal to reason and Scripture, to lose."

He then goes on to beat the astical drum to the tune of hoary charge about the Bible-semination, etc.

The editor, despite his pregood humor, is one of the the partizans who, according to Farrar, are the most un lously bitter and most co ously unfair. What boots proffer charges that have scintilla of evidence to them? He should know, as ev with any semblance of educat know, what value is set on t by the Catholic Church, and has, in stress and storm, pres and guarded it from the defact ers of both fanatic and rationa Let the editor attend the