LONDON, ONTARIO, SATURDAY, JANUARY 14, 1899.

## The Catholic Record.

London Saturday, January, 14, 1899.

AN INSTANCE.

The Ave Maria calls attention to a certain Mr. Hyde who was sent out by the American Bible Society to spy out the Philippines. His report would shame a Munchausen. Despite the testimony of General Merritt and Hon. John Barrett to the noble character of the Spanish priests and their labors for civilization, this individual has the effrontery to tell us that they are "grossly immoral, opposed to education, and doing all in their power to demoralize the natives." A lie cleverly told will always find believers, but the story of Mr. Hyde will be laughed at by anybody who has the slightest pretension to common sense. He is indeed an exception to the rule that children and fools cannot lie.

If Mr. Hyde is a specimen of the missionary for the Philippines, then God help the natives.

Perhaps the Bible Society will apologize for the utterances of its envoy. We do not expect anything of the kind from Mr. Hyde, for we believe that any individual guilty of such wholesale calumny must have some radical defect in his moral and mental machinery-that he is not, in fact, a responsible being. Here is where Rev. Mr. Blagden's scheme for imprisoning defamers, etc., would be of practical

### A SIMPLER CATECHISM.

Our remarks on a simpler Catechism have been endorsed by a great many of our readers. Butler's will, of course, be always a classic, but it is to our mind altogether unfitted for pupils of the lower grades. Take for instance the 3rd chapter on the Apostles Creed. That chapter is very important, dealing, as it does, with "the principal mysteries of religion and the reason for belief in them." But what idea will a child ling and downright calumnies have have of "explicitly believed," "the homage of our understanding," etc. ? He will repeat the words parrot-like, but the sense and significance of them will be lost to him. The big words and complex sentences make the study of Catechism a drudgery instead of a pleasure or a something that should be made as fascinating to the young as a fairy tale. Much can be done by competent teachers, but such are, we are forced to admit, in small number in any parish. Even they who have scruple to indulge in the most shameknowledge of their faith are loth to undertake the task of instructing others. They prefer their ease to the work of extending God's kingdom on earthand they are the ones who comment on the shortcomings of our boys and young men! They are our censors, but not helpers; they are too busily employed in burning incense before their pitiable selves, to heed the wants of their brethren; they are counting the dollars which they devote to show and extravagance, but which are withheld from any society or organization that is trying to educate and to save souls. And so we say that it is a difficult task for many pastors to secure intelligent teachers for the Sunday school. Why not then have a Catechism short and simple for beginners. We have no hesitation in saying that it would be welcomed gladly by pastors all over the country. The children would take an interest in its study, because it would have a meaning for them.

We should be pleased to publish any communication on this subject.

We have already heard a priest say that our remarks " stated his experience for nearly twenty years."

## TRUE UNITY.

The Westminster publishes in a recent issue a synopsis of an address delivered by Rev. Dr. Gibson on the necessity of union between the "Free Sects" and the Evangelical party, so as to have a barrier against the waves which are bearing England to Rome. England is fast becoming a slave to home! So they say in effect, but we hink that it is but returning to the faith of which it has been despoiled and to the Church which cradled and taught it years before the "Free Sects" were born.

A Catholic smiles at the opposition that intends to stay the progress of truth. He knows whose vessel he has the change of attitude on part of the entered: it is the bark of Peter. Church toward secret societies, with

When the greatest of the Romans was in an open boat on the Adriatic and the sea rose, he said to the terrified boatman: "Cæsar is your freight and Cæsar's fortune." What he said in presumption we can repeat in faith of that boat in which Christ once sat and preached. "We do not need you, but you need us; it is not we who shall be ba filed if we cannot gain you, but you who will come short, if you be not gained." So spoke Cardinal Newman, who bent himself in the early days to the task of destroying Catholicity, but lived to see its truth and to become its great champion. And he was not disappointed : 'I have followed His guidance, and He has not disappointed me. I have putimyself into His hands, and He has given me what I sought." Many a convert; can repeat the same words. Weary with futile questioning of fallible teachers, they come at last to the Church which alone has the commission to teach and to guide men to eternity.

But what would be the bond of union between the Free Sects and the Evangelical party? Are they all prepared to accept a common creed? What authority have they to determine that creed? Supposing that they elect a Moderator and agree to accept his rulings, would he have the authority to demand interior belief? But they stand on the Bible as a common platform. If the Bible creates to-day such a wide divergence between the sects and the Evangelicals how will it keep them united in the future?

#### " PLAIN REASONS."

Dr. Littledale's "Plair Reasons" has in its own way been the means of leading some of our separated brethren to the haven of Catholicity. It was published for the purpose of exposing the errors of Rome, but, it is needless to say, has but its unfair methods, quotation-garb discredited it even amongst Anglicans, and have made it simply a monument to the unscrupulous mendacity of the rev. author.

Dr. Lee, writing to the Tablet, declares that the work is mercilessly unfair and altogether untrustworthy, and counts within its pages-and they are not many-201 errors. The writer has no respect for history or dogma or the Fathers. He misrepresents the doctrines of the Church and does not less and reckless falsification that has ever come under our notice.

Dr. Mossman, of Torrington, Lincolnhire, in 1881, wrote thus:

shire, in 1881, wrote thus:

"The book appears to me written in the most reprehensible spirit. Unless exposed and refuted it is calculated to do grievous harm to the blessed and holy cause of corporate reunion. The book cannot of course mislead anyone who is acquainted with ecclesiastical history and dogmatic theology, but how very few of its readers will know that it is little more than a rude congeries of fallacies and erroneous statements, taken at second hand, which have been exposed and refuted again and again."

Wacite these words to show what Ang-

We cite these words to show what Anglicans think of "Plain Reasons." Why an Anglican minister should recommend its perusal to an individual, who is casting about for the truth, passes our comprehension. We know for a fact, however, that a clergyman of one of our fashionable parishes advised a peace in the pages of " Plain Reasons." His request was complied with, and an infidel was the result. The cynicism and falsehood despoiled that person of everything that stood for religion, and cast him into unbelief. He is now a Catholic, looking at the Bride of Christ as she is, and not as the foul imagination of Littledale would have her.

## A FAKE STORY.

Father Walsh, of Chicago, Absolutely Denies a Story About Joining the Knights of Pythias.

One of the biggest fakes ever known in the ecclesiastical fake news busines was worked last Friday in Chicago. It is a good instance of the way these

stories are worked up.
On Friday the Chicago papers came out with the statement that Father F. J. Walsh, of that city, had made application and had been admitted membership in the Knights of Pythias. It further stated that Father Walsh had admitted this fact and that he would endeavor to secure Archbishop Feehan's approval. It wound up by stating that Father Walsh was a close friend of Archbishop Ireland. Then followed considerable padding about

incensed, but as it stands I am done a Hers was the greatest trial that a pure grievous wrong. The story is manu factured out of whole cloth, and an ample apology must be made or I will of her nature by the manner in which,

## HIGHER CRITICS."

Eloquent Discourse by Rev. Dr. De Costa.

New York Freeman's Journal

On Sunday, January 1, in the Protestant Episcopal Church of St. John the Evangelist, New York city, Rev. kind or attempt to realize the immacu-B. F. De Costa, D. D, delivered an late purity that must invest the soul of to the Mother of our Saviour, as against the infidel contentions of the current

"higher criticism." Taking as his text "Joseph was minded to put her away privily," the rev. doctor said: The voice of scandal is one of the voices of the ages. Scandal falls upon greedy ears and finds a ready market. The fast presses of a type of journalism are now all too slow to meet the eager demand. Of old, in Nazareth, scandal filled a recognized want, even as in our day, when families high and low and whole communities are canvassed by salaried inquisitors in search of domestic infelicities and misfortunes. Hard, sorry facts in the simple annals of the poor, even, are utilized and exhibited to the world by the aid of the reportorial searchlight for the edificaion of the vultures of society, who, with a keen relish, seize upon the daily dish of moral rot.

CHRISTIANITY DOES NOT FEAR CRITIC-ISM.

"Our brief text pours a flood of signally failed in its purpose. Were it written in calm and judicial spirit it might have a measure of influence; equally ready for revolution or divorce. In this town the modest Virgin Mary Indeed, how could it be otherwise. chanced to live, but one day she fled in haste' to Ain Karim, the home of shape the early years, and consequent-Eitzabeth, in the hill country of Judea, where the tongue of the traducer could of Mankind? do her no harm. The Church once more, in the Gospel for the day, brings The Church once to our attention facts connected with ner history and the Incarnation and Christianity fears Birth of Christ. Christianity fears facts no more than factions. It has nothing to fear, nothing to conceal. It welcomes genuine criticism, now so rare, but has no respect for the false. The drift of thought in our country has reached a point when the subject suggested by the text demands a treatment that it did not call for half a cen tury ago. The hostility to the Bible as the inspired Word of God has become pronounced, and the Incarnation, come pronounced, and the incarnation, her and put her away privily. Would the central fact of Christianity, is that the "higher critic," so called, openly assailed by men who eat the bread and wear the respective liveries of the most of the denominations now dividing the Christian people of the land, hastening on sectarians to their destined end. The subject is, therefore, invested with a new interest, and the New Testament must be defended at all points. The history of Mary is so re-lated to the Incarnation that it cannot be ignored. It is in defence of the Bible itself that we now treat the story of the Virgin, who, in the strength of her native purity, rose superior to ancient aspersion.

THE TRIUMPH OF THE BLESSED VIRGIN those of the Old, were not disconcerted by unwelcome facts. They simply told the whole truth, as they did in connection with the genealogy of Christ. member of his flock to seek light and They gave points that nowadays often create consternation, especially in connection with the genealogies of rich and famous Americans. Christ shows no less than three women does not recognize the true historic that respectable people in ancient society would perhaps have ignored -Thamar, Rahab and Bathsheba. The gospel writers, however, did not shrink from the situation. Then when they reached the birth of Christ they revealed the fact that Our Lord came into the world not only in circumstances of obscurity and poverty, but under conditions that consistence when when they why this attempt to drag down the Virgin to their own level? It is simply because they know that Mary is inseparably connected with the Incarnation, a under conditions that cccasioned most unfavorable criticism and remark, and which, in fact, excited scandal. The suspicions of Joseph, husband designate of the He THE OBJECT IN SEEKING TO DEBASE brew maiden, we are told, were aroused. The simple mechanic of Nazareth, a man of high virtue and great purity of character, felt mortiages before, was about to be accom-plished, but the circumstances put on forms of naturalism for which many he had made his wife. The statements of Matthew and Luke are brief, but the face of false espoused wife privily. The thought-less gossip tittered and the scan-

diverse animadversions on the tri-quered. Naturally, however, Mary, umph of the liberal school in the notwithstanding the Annunciation by Church. Now comes Father Walsh and states that the entire story is absolutely false. "The story is absurd. Were it not so ridiculous I would be more it not so ridiculous I would be more

take legal steps against the news-papers which published the false mendous strain. It was her absolute innocence, her stainless purity, that It appears that some unauthorized furnished the main source person banded in the name and the Pythians are looking for the man who did it. She accepted the situation, THE BLESSED VIRGIN AND THE and, in the spirit of faith and sacrifice, said: 'Be it unto me according to thy word.' In accepting the situation that is, in recognizing her high mis sion, she showed the greatness of her Yet all Christians, even, do not appreciate the significance of her mis-

one appointed to be the Mother of a eleoquent discourse on the Blessed one appointed to be the Mother of a Sinless Redeemer.

Sinless Redeemer.

NOT ONLY THE GREATEST WOMAN, BUT the doctrine of the Church in relation THE MOST IMPORTANT PERSON THAT EVER CAME IN TOUCH WITH HUMAN

sion, comprehend the part that she

performed in the redemption of man-kind or attempt to realize the immacu-

HISTORY. "But innocence always prevails, and thus Mary triumphed. The great truth became apparent. Criticism truth became apparent. Criticism was silenced, and as the generations rolled on her honor grew, millions rising up to call her blessed. At least no terms were found too regal to de scribe her character. After the Eternal Son of God, Mary, the once defamed Hebrew maiden of a town itself scandalous in character, stand to day before the world not only as the grea est woman, but the most important person that ever came in touch

with human history.
"Measured by the best standards, her character, while truly simple, almost Doric in its sweet severity, appears immeasurably great, and though claims may be made for her that some do not admit, it is nevertheless true that, practically, Mary controls in a most remarkable degree the character,

with one chosen by the Almighty to ly the human character, of the Saviour

THE BLESSED VIRGIN STANDS ON A PED ESTAL FROM WHICH SHE WILL NEVER DESCEND.

Mary stands on a pedestal from which she will never descend, and the increase of Bible reading and study will simply remove false ideas and increase the honor that she now receives. More and more will she command the love and admiration of those who faithfully recognize her Son

as the Son of God. Still we read, and scoffers gloat over the statement, that Joseph, the simpleminded man, was moved to repudiate he is not an Israelite without guile, but a very different character, and is now joining hands with Protestant infidels in the effort to put Mary away publicly. This kind of critic has a secure place and enjoys favor and patronage among the various denominations, including the Episcopal Church, fast becoming a kind of Cave of Adullam.

THE "HIGHER CRITIC," LIKE THE INFI-DEL REGARDS MARY AS A FRAUDUL-

ENT CHARACTER Openly the account of the Nativity is "The New Testament writers, like pronounced a "myth," like the sublime story of the creation. Mary, in the professors, becomes a fraudulent character. Even as they identify Abraham with a doubtful Arab sheik, so they find the genesis of Mary in an obscure gies of rich Hebrew adventuress. The "higher The line of critic," like the professed libertine, character, and much less the exalted purity, of the Maid of Nazareth, styled by the Council of Ephesus "the Mother

Why this attempt to drag down and inate from theology. Mary stands an fact, immovable barrier between them and the object of their ambition.

MARY IS TO DETHRONE THE SON

OF GOD. The attack upon Mary is an attack purity of character, felt morti-The mysterious event, foretold understand that a supernatural Child calls for a supernatural mother, and their war is with the supernatural. They intend to free the world of the even of the most expectant and devout supernatural as so much "superstiwere unprepared. Therefore Joseph tion." To rid themselves of a supercame to suspect the fidelity of the one natural Christ child they repudiate the Virgin. Yet Mary remains to day, in criticism, with its Joseph would put away his allies, the infidel and scandalmonger. The thought- Mary forms the indestructible foundaof the Divine Incarnation, and dalmonger went the rounds. Yet all Christians who have the honor of the faith of Joseph was ross-sacred truth at heart and venerate with the Catholic Church, and forbidden sured and his doubt was con- Holy Scripture should be made sensible to Catholics.

of the fact that the object in seeking to debase Mary is to dethrone the Son of

THE IMMACULATE CONCEPTION WILL STAND IN SPITE OF THE ASSAULTS OF INFIDELITY AND "HIGHER CRITI-

Still, it was ever thus. Great characters cannot escape aspersion. The Mother of our Lord forms no exception, and she is pronounced a fiction in order to support the charge that the Incarnation is a fiction. Hence the Woman blessed above all women; the woman who has so sublimely exalted all womanhood; the woman who has given an undying inspiration to Art, Song and History: the woman who has done more than all other women combined to elevate humanity; the woman who nursed the Babe of Bethlehem and stood by the Cross of Calvary ; the woman chosen from eternity to be the Mother of God's Son; this incomparable woman, in the last analysis of infidel criticism, is simply a fictitious character con-structed out of an old Galil-lean example of doubtful reputation to do duty in an Oriental fable, being one of the class of women who may stand as sinners before the bar to be judged at the last of God day. This is simply an insult to universal womanhood. Preuniversal tended scholarship, could hardly go to greater lengths in formulating exmples of the revolting and profane. Yet the character of Mary will stand. The Incarnation, the foundation of Christianity, will stand, and when bastard erudition has perished from the earth the Gospel Narrative will re main, and the world will clearly see that the story of the Nativity, as given by Matthew and Luke, is one alto-gether above the power of human genius, being superhuman in its origin and in its exhibition of spotles purity; in a word, that this story, by its internal evidence, furnishes ar ample refutation of Infidel slander, and in itself forms a conception that is Immaculate.

### SOCIETY RITUALS.

When and Where and Why They Are the Church-Son Facts Concerning the Relation of Catholics to Secret Societies in Gen-

You will confer a favor by answer ing in the Review the following:
I. "Are Catholics allowed to be

men bers of the Woodmen and Royal Neighbors' societies?"

II. "Can a priest permit the said societies to attend funeral service in the church, and read their ritual ser vice in the Catholic cemetery?"

" Are the Grand Army of the Republic and kindred societies allowed to read their ritual in the Catholic cemetery over one of their members?'
IV. "Is any ritual reading permitted in the cemetery outside of the

Church service ?" Catholics are forbidden to be members of a society, whether it is named "Woodmen," "Royal Neighbors," or anything else, in the following cases:

I. If the constitution of such soci ety require from its members, under oath or otherwise, absolute secrecy regarding the under the authority of said society. By absolute secrecy is meant the keeping of a thing from one who has a right to the knowledge of it, such as the guide of conscience who represents God's law, or a third person whose eternal interes are in temporal or jured by withholding from him the means of saving himself, or the civil authorities who require such knowledge for the common good, the preser vation of peace, order and prosperity

of the community.
2. If the constitution of the so ciety demand (either by oath or mere promise) from its members a blind and unconditional obedience to those who represent authority in the society. Such blind obedience involves a renouncing of one's own judgment and freedom of will, to the exercise of which every man is entitled, and which he may renounce only when the things commanded are in harmony with the divine law. A person who promises blind obedi-

to the commands of a secret society deprives himself of the power to judge whether the act he is urged to perform is good or bid, and he thus absolutely renounces the free exercise of both reason and will. This no man may do, not even in a religious society, because there the vow of obedience is always clearly understood to exclude acts which are contrary to the law of God.

If the societies are organized for the purpose of making open or secret osition to God's Church or against the lawful civil government. ocieties are forbidden because they destroy order, obedience and public morality, although they may have been founded from motives which mainly neglects obedience to the law of God is sinful license.

4. If the societies have their own minister or chaplain (not ordained in the Church of God), their own (religious) ritual, and their own (religious)

Now, whether any particular society is to be classed in one or several of the above mentioned categories is not in-dicated by its name. The Church has dicated by its name. indeed declared certain secret societies as excommunicated, and has mentioned these by name, because their character and object were well understood : but she has declared as forbidden (though not by name excommunicated) secret societies whose object and character are essentially subversive of good order and religious principle.

The names of such societies cannot be a sure clue to their real character,

because:
1. A society originally formed for
1. Protection, the the purpose of mutual protection, the furtherance of some common benefit, or a charitable object, may at the instignation of some influential member, change its main object or enlarge its scope of action, and thus without changing its name become a secret society, dangerous to religion and to the State.

2. A society of a given name may be a secret society in one country or district, and not in another; thus certain labor organizations in the United States may have simply the character of mutual beneficial societies, in which the members pledge themselves to stand by each other to maintain the rights of the employe against unjust measures which might be resorted to by the same societies in Canada may become secret political organizations, and this without changing their constitutions and laws, but merely by an interpretation that the pledge of secrecy is to extend to their deliberations in matters concerning politics as well as to questions regarding the hours of work, wages, exclusion and the rest.

3. A society may have different grades or branches, some of which come under the head of forbidden secret societies, whilst others are purely beneficial societies. Thus it happens that a member of an Odd Fellows' lodge finds that nothing is ever said or done in the meetings which might be construed against religion or civil obedience; he is sure that he knows it all, because he has "been a member for more than ten years." But he does not know that he belongs only to that great crowd which, by the supporting of a lucrative mutual insurance business, furnishes capital, and at the same time turns public opinion off its guard so as to support and shield the secret movers in higher places. Such societies may have two or more sets of constitutions and the common name only serves to familiarize the members of the lower grade with the beneficent character of the organization which is a convenient cloak for party transactions and gives the leaders a splendid opportunity of picking out and training members capable for the work they do in secret.

All in all, we should therefore answer the inquiries of our reverend

correspondent:

Put the questions above enumerated to those who wish to join or have already joined the "Woodmen" or the "Royal-Neighbors." If they cannot answer the questions, let them inquire; on a matter which affects their liberty of conscience they should obtain definite assurance, given in a plain answer by the heads of the society. stitutions of a society should make it clear whether its object and methods are lawful or not.

II. A priest may find it difficult to prevent the attendance of secular societies of whose disposition towards the Catholic religion he is doubtful; but as the official superintendent of the Catholic cemetery he can—and as a priest he is bound—to forbid the use of any ritual or ceremony except that which is prescribed by the liturgy of the Church and sanctioned by ecclesiastical usage.
III.—IV. This last-mentioned rule

is of universal application, and so well defined by numerous decisions of the that even parish societies, pious confraternities, and approved religious orders of the Church are prohibited from using any rite, ceremony (special banners and crosses in places where such emblems indicate the right of parochial precedence), or public prayer, which would suggest that these are to supply or complete the prescribed functions of the Roman Ritual.

The prohibition includes the use of certain sacred vestments which are not expressly mentioned in the Ritual as permissible, because these might Indicate some official participation of its wearers in the liturgical functions of the Church. As for the national flag, the Sacred Congregation (S. Off. 3 Oct., 1887) decided only a few years ago that it may (tolerari posse) be carried in the funeral procession, behind the bier, and hence, we suppose, into the ceme-tery. But the fact that the same congregation expressly declared it unlawful to introduce the National flag on occasion of funerals into the Church plainly indicates that the secular representation, however noble in its sphere, has no right to assume the performance appeal to patriotism and a sense of liberty. The defence of liberty which ively the domain of the priesthood. of ritual functions, which are exclus-Eccles astical Review.

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standceremonial, they are out of communion ing within, every ray of light reveals with the Catholic Church, and forbidden a harmony of unspeakable splendors. -Hawthorne.

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## SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc.

CHAPTER XII.

In his luxurious rooms Florian was sitting, arrayed in his dressing-gown, his hands clasped idly on his lap, his gazz wandering and frightened; while before him stood the red, vexed, irritated Squire who had brought in the news of Ruth's intended departure.

"What's to be done, Flory—what's to be done?" REJECTED.

Florian knew there was but one thing to be done, and the utter hopelessness of success made him despondent. This was not as he would have had the scenery and properties when he came to declare his love. Pendleton had told him nothing more than that Ruth, disturbed by her old religious doubts, was going away to a convent. There was nothing to account for the train of thought and feeling which for the train of thought and feeling which had led up to so surprising an event; if the Squire knew anything he declined to talk about it.

"I had thought," said Florian helpless-

ly, "of renewing an old proposal."
"Had you, my boy—had you?" cried
Pendleton. "Then it's the only thing
that will stop this flight—the only living,

almighty thing."
"But it's useless to try it under such circumstances," Florian continued. "She is upset in mind; she has not shown any

is upset in mind; she has not shown any particular care for me since—"
"What, Flory!" said the Squire, "what are you talking of, lad? Not shown any particular care for you! Why, man, it has been nothing but Florian here and Florian there to her friends, to her acquaintances, and to strangers since she came to New York. 'Do you know Florian Wallace?' was her first question, until Mrs. Merrion had to tell her it looked as if you were engaged still.'

Florian's shrewder sense told him that the Squire's likings had taken the place of his rowers of chearpation, but it was and Florian there to her friends, to her

the Squire's likings had taken the place of his powers of observation, but it was very sweet to know that some people thought Ruth willing to renew the old relationship. And she was going away? It might be the last chance of testing her feelings, and if the result were unfavorable no harm would be done. They would be sure to understand each other better.

A great slice of the romance of Elorian's

A great slice of the romance of Florian's character had been devoured by the capa-cious jaws of his political ambition. Sensibility and delicacy were less fine, evidently, or he would have seen how very much injury this surrender of old principle would do him, and how hurtful it was to his own sense of honor and re-ligion. He looked at the position, not as a lover torn with doubts as to the result torn with doubts as to the result of his action, but as a man of the world taking his chances, shrugging his shou ders at failure, mildly muttering bravo at

ders at halter, mindy muttering bravo at success. It was not a thing to be mourned over long though. "If you wouldn't insist on—on the old condition," the Squire began. "Nonsense!" said Florian. "I have got over that. I'll take her no matter how

she comes."
"O Lord!" cried the delighted father, "then it is settled. She'll not go to the convent. Now, my lad, just brush up and get over to Barbery's for lunch, for she's packing up and may be off at any mo-

Florian felt as he dressed that his posi-Fiorian felt as he dressed that his posi-tion was similar to that of one arraying himself for decapitation. But he proceed-ed calmly and heroically to his doom, and at two o'clock that afternoon was lunching with Barbara and Ruth in the pretty dining-room in Brooklyn. Ruth was pale and worn, but determined. Florian knew that look of old and what it meant, better than her father. He re-ceived notice of her departure with an air

of well-bred surprise. "There is one con-solation in it," Barbara said—"It's the end of the season. But then there was so much for Ruth to see which does not be-long to fashionable life, and so many

people will be disappointed."
"The disappointment of the many
troubles Ruth very little," said he, with
pointed reference to her indifferent ex-

pression.
"I never thought of them," Ruth answered wearily, "and I'm sure they never once thought of me: nor do I care."
"Years, Ald," said. Forjan, and "You never did," said Florian, and both ladies felt an iciness in the tone that gave a double meaning to the words. When the lunch was ended Barbara left

"This sudden flight," said Florian,
"looks remarkable, but I know you never
do anything hastily. Is it a homeward

"No," said Ruth frankly, "it goes heavenward—at least. I hope so."
"You are always flying in that direction," he said with quiet sarcasm.
"Not always, but I am to make a good of the time." And her line were

effort this time." And her lips were compressed for an instant. "I am dis-gusted with my own doubts and I am going to rid myself of them forever. I am

n a search for certainty."
"I offered it to you once," he said inflerently.
"And I am sure I did well in refusing

Why did she put such a stress on that last word? It made his heart bound like a frightened deer, but he was silent until she added: "And don't you think so too?"

"Why should 1? If it was for your benefit I say you; but

benefit, I say yes; but if it has condemned

SORE CURED BY CUTICURA

SOLVENT and CUTICUEA SOAP. The nails hardened up, peeled off, and my hands are now cured.

CASPER DIETSCHLER, Pembroke, N. Y.
SPERIV CURE TREATMENT FOR TORTORISO, DISTORTING HINORS, WITH LOSS OF HAIR.—Warm baths and the sound of the superior of the sound of the superior of the superior

me to a course of suffering that ambition | yet pleased by the tender tone of her voice. lone could smother—"
Her amused laugh interrupted him.
"Then you smothered it with ambi-

"With the aid of hopelessness," he answered bitterly. "Did I not know you swered bitterly. "D well and myself too?"

well and myself too?"

"I must say you did, and I am sorry to
think I did not know you better. Through
all this winter I was afraid you would
propose again."

"The winter is not over yet, Ruth."

"The winter is not over yet, Ruth."

"But I am gone from the world. Florian, I shall never come to New York again. I like home best, and if I come into the world once more it will be to live and die ouiside of this turmoil and uproar. You cannot applaud that decision?"

"No, for I had hoped to induce you to remain in it as long as I would." His face, in spite of his self-control, grew for one moment ashen pale, and the tone which accompanied these words brought Ruth to her feet flushing with pain.

"O Florian," she cried, "you surely don't mean to—"

don't mean to—"
"Why not?" he answered severely,
"You may have castaide my love easily
enough, but I find it harder to forget.
Ruth, I have not ceased to love you since t Clayburgh, nor have I ceased to You are looking for certainty and You will find them here." And he hope.

rest You will find them here." And he held out his arms invitingly.

"If you were not so very sincere," she said, and stopped. There was a restrained and awkward silence for a long time, until both came slowly to their cooler selves. cooler selves.
"You have honored me, Florian," she

said gently; "but it is an honor I cannot accept. I am still a Protestant—"
"Pray let that pass." he said hastily.
"I do not insist on your becoming a Catholic. My love has risen above such distinctions."

The hand which she placed on his shoulder fell from it suddenly and, look-

ing up, he saw an expression of surprise and grief on her face and quickly interpreted it.
"I had always thought that a principle with you," she said slowly.
"Principles suffer from the wear of time," he answered, "as well as ourselves,

time," he answered, "as wen's outserves, though we are immortal."

"O Fiorian!" She spoke the words in deepest sorrow. "I hope there are very few things to which you cling as poorly. That is one of my principles yet. You accused me a moment ago of forgetting, but that I have not forgotten."

"It is because I love you," he replied sadly; "and I fear I could forget much more because of you."

"I amnot worthy of §it, Florian."

"O Ruth!" Her two hands were on her lan and he seized them passionately.

her lap and he seized them passionately.
"Is there no hope? Can we never resurrect that sweet past that lies buried ith Linda by the river?"
"Never,"—she said the words with an

effort-" no more than we can resurred He dropped her hands with a long look

He dropped her hands with a long look of grief and pain; he realized fully that he was losing her forever, and her last words put his sentence in its best form so that he could not misunderstand it.

"But you must know why I am going," she said after a pause; "for you are my least fixed and although you have hut. be said after a pause; "for you are my best friend, and, although you have hurt me by this scene, I cannot but feel that you have honored me beyond deserving. Do you know that, while I could not join the Catholic Church or leave my own, I always had a doubt as to the truth of Mathodian but it took long to convince Methodism, but it took long to convince me that my position of doubt was sinful.
I have found out at last that to remain willingly in that state is sin, and by the grace of God I am going to rid myself of it for

ever."

"If you had had that feeling in the old days," said Florian, "what a happy story ours would have been."

"Why did you not give me the feeling?" she said sharply. "Why did you leave it for Mr. Rossiter to do?"

"It was an oversight." he said in surprise. "But I was not aware that Paul talked religion to you. He is stricter even than I am in such matters."

even than I am in such matters."
"I told him of my former nea

"I told him of my former nearness to the Church, and he lectured me one night for not making proper use of the graces I had then received, and filled me with dread of my present position. It has rankled in my heart since. It has led to my present determination. Ah! he has the poet's soul."

"It was a mornlight night?" "It was a moonlight night?" ques-tioned Florian.

"I think so. Yes, I remember now it was. His eyes shone so when he bade me good-night, and he stood looking up-"I thought it," he said quietly, and

she did not notice the sarcasm, for he memory was dwelling on the splendor o the poet's eyes. "And so you are going away to hunt up the blessed certainty of the faith! Is it not a queer place to settle one's doubt in a hot-bed of Catholicity? For instance, if I went to the Whigs to

earn the strength of some doubles I had concerning Democracy."

"I am certain of this," said she: "that Methodism is not Christianity, and I am going to investigate Catholicity where it shines brightest, and take that as the standard."

as the standard.
"Well, that is wise. When you return to Clayburgh I shall be sure to meet you, for I am going up there some day. hap longer if politics offer me induce

ments."

"You say that because you think I would say it," she replied. "You will never go to Clayburgh to see anybody, Florian; you will never see it again, unless on business or when brought there to dis. If you can prophers of me why not have the property of the why not have the property of the way not have the property of the die. If you can prophesy of me, why not I of you? Good-bye. Why did you not bring your poet with you?" "He knows nothing of your departure.

You would have gone without a word to him, to whom you should be very grate

ful."
"I shall be," she said very tenderly, always."
And so they parted. Barbara met him
the hall on his way out, and was sur-

orised and pleased to see no evidence of strong emotion about him. She had coked for a romantic love storm.

"Now that we are losing Ruth," said

she, "I trust we shall not also lose the pleasure of seeing you frequently." "That would be a distinction I never could have deserved," said Ruth. "Fioran can never forget your kind hospital-

"True," said Florian; "if I could would be sadly wanting in gratitude."

"Is it so amicably settled?" whispered Barbara to him at the door; and when he nodded, she said, "I am so very glad. We shall not lose you entirely." And Florian departed, puzzled, disappointed,

CHAPTER XIII.

THE INQUISITORS. With the flight of Ruth the second act With the flight of Ruth the second act in the comedy ended, and the curtain was rung down on Madame Lynch's boarding-house. Very much like a deserted play-house it looked in the days that followed. Florian was deep in the preparation for a congressional campaign with his name at the head of the ticket, so that he was rarely seen in the hand-some rooms where hung the yachting both the round where he had the yatheng picture. Frances, buoyed up by a hope which love only could hold out to her, was touched at times with the green melancholy, but smiled oftener and was happy at a word or a look from her ideal. happy at a word or a look from her ideal of manhood. Paul worked away in the attic at plays, essays, and poems, and was troubled because of a sudden coldness which had sprung up between him and Florian. Peter and the Squire alone seemed to retain that boisterous spirit of frolic which had enlivened the winter, but for want of encouragement displayed very little of it. Every spirit was dulled, and life seemed to have met with so un-pleasant a lull that a storm was necessary to rouse the people who floated in it like motes in a sunbeam.

The summer passed and lengthened

into fall. Florian's run for Congress se the house in a ferment. It was a great thing to have one of the boarders graduating from the front parlor to Congress and when the election had passed and he was returned by a handsome majority the reception tendered him by Madame Lynch was superb. All the world was there, and in some way it began to be understood that Frances was the lucky woman who would draw the lion of the on the evening of this reception that two
gentlemen called upon Florian while he
was engaged among the guests. It was
after eleven, and, unless the matter was
after eleven, and unless the matter was

after eleven, and, tinies the matter was urgent, the great man could not be seen till after midnight.

"We can go to the hotel," said one gentleman to the other, "and rest until that time. You will please tell Mr. Wallace that a gentleman on important business will call more him after the received. ness will call upon him after the recep-tion. As he is compelled to leave the city early in the morning, he must see

im during the course of the night. They went away without further trouble, and the servant naturally forgot to mention their visit or message. Coming to his room a little after one, jaded and depressed, deep as was the draught of popularity which he had quaffed, Floran threw himself on a chair and gav himself up to aimless thought. A pier-glass stood directly in front of him, and he had a full and fair view of the new ongressman—the petted idol of society he present form of the serious yet light hearted boy who fished, swam, and l neared boy who issned, swain, and lover not many years back on the St. Law-rence. It was a delightful but not a sat-isfactory feeling which his new honors gave him. There was no fullness about the heart, no complete lull of that bitter craving of ambition which had vexed him so long. He could hardly realize that this elegant gentleman with brown. him so long. He could hardly realize that this elegant gentleman with brown parted beard, and pale serious face was really he who had loved Ruth Pendleton.

The mirror which reflected his seemed to center all its light on him. The background was very dark, and yet while he was looking a shadowy face seemed to grow out of the darkness and come nearer to him. He watched and studied it as a curious phantom of the brain, until a cough reached his ears and brain, until a cough reached his ears and notified him that a person had really entered the room. The first look at the stranger led Florian to believe that he was dreaming, for the man who stood gravely there, as if waiting to be welcomed, was the living image of Scott, the hermit of the Thousand Islands, when last he had seen him at Linda's grave: cap worn in helmet-fashion, blue shirt and high boots, and the red beard with the sharp blue eyes shining above. He made no movement and uttered no word, but

no movement and uttered no word, but stood looking at Florian until a chill crept down the Congressman's shoulders. "Scott, is this you?" he said, holding out his hand. "You look like an appari-

"And so I am," said Scott, taking the proffered hand for a moment—"a ghost of the past. Could I be more out of place than in this grand house?"

"You don't look so," said Florian, who

"You don't look so," said Florian, who felt that the hermit's simplicity would not be amiss in the homes of kings, and he held tightly to his hand and shook and pressed it as if he never would let go. "This is the hand Linda held," he said in excuse for his rudeness. "You have overthrown me quite. I am glad, but I can't feel as if anything our held hyperpad you came as sudden.

new had happened, you came so sudden

The hermit went around examining the room in his simple way, stopped at the picture of Linda for a moment, for a longer time at the picture of Ruth.

"This should not be here," he said, "if

know what's what in this city. "said Florian: "but it's hard to

do right always."
"Not for you," said the hermit, and supericious Florian felt a harshness in the tone. "Not for one who in the main acts squarely is it hard. Do you think so?"
"Some things are so much harder than others," was the reply, very slowly and smilingly given. "But this is a cold greeting, Scott. I feel the honor you have done me. It is something unusual for you to do, and I am troubled to show you

how it impresses me." how it impresses me."

"No anxiety on my account," said
Scott, coming to take a seat in front of
him, with his eyes still studying the
beauty of the room. "I must be off before daylight. And so you're a Congress-

man?"
"High up isn'tit?" said Florian, blushing like a school boy. "I am pretty close to great things, too close to make much fuss if I should get them. And you remember what you said to me about political life—that it would be my damnation, perhaps. Ah! how many a greater man must live to eat his own prophecy."
"I have not eaten mine yet," said Scott, "and perhaps I hold a leetle mite stronger to that opinion. Being a Con-

stronger to that opinion. Being a Congressman at thirty-one isn't so great a show. It's ordinary in these days, and it's not an evidence of piety either; do

you think so?"
"Well, no," and he laughed. "But then
I have not lost the faith. I am the same old Fiorian, fond of speculating, of fishing, of old friends, and of Scott the hermit, in particular. I am a boy yet, and I resemble St. Paul inasmuch as I have kept the faith. My course is yet to be finished." stung
"No doubt you will be able to say that

too, some time," said Scott, and Florian thought his seriousness was intended to

thought his seriousness was intended to mask his sarcasm. "No doubt, Scott. And you hint that shall be able to say no more. Pshaw! I went to confession and Communion last—last spring, and I never miss Mass. I have no taint of liberalism. I object to papalin fallibility, and that is not yet defined."

"And do you object to mixed marriages?"
A burning flush spread over Florian's

face.
"Well, I am firm as to the theory if not as to the practice. But I was not aware that many knew of this, indeed." "Squire Pen'l'ton knew it." "Which means that the whole world

is in the secret."
"It was a big fall from Clayburgh no ions," Scott said, with his sharp eyes piercing his very soul.
"I was only a boy then and had no ex-

perience."

"If you were mine I would be prouder of the boy's actions than of the man's. It was a fair and square move to keep clear of Protestant wives for the sake of the little ones. I don't think you improved

on it."
"Perhaps not; but the world, I find, thinks little of these things. I shall always regret my Clayburgh obstinacy on that point." He looked up sadly to the picture, happing over the headest.

picture hanging over the bookcase, and his firm lips trembled. He had lost it forever, and no one to blame but himself. "I shall always regret it, Scott—

"I shall always regret it, Scott—always."
"I've no doubt," the hermit said shortly; "an' you'll lose more time than that before you wind up."
"See, friend," said Florian, turning with playful sharpness upon him, "I have an idea you came here simply to haul me over the coals. If so, proceed to the coals. I'm more honored than before, for a man must think much of another to travel so far for his sake alone."

far for his sake alone."

The hermit drew a bit of newspaper from his pocket, and, after smoothing out its wrinkles and creases, handed it to him. "Pere Rougevin gave me that," he said; "it is an extract from one of your stump speeches. I think he doubted it, but I'd like to hear your opinion on the thing.

It's something new. Elucation belongs properly to the state, and any at-tempt to rival its systems cannot fail to be hurtful to all. After some experience in the matter I am convinced that our public school system is as fair an attempt at governmental education as can be at-tained at present. All other systems should be frowned upon. Religion must attend to its churches and its catechism, public school system is as fair an attempt and let general education alone."

"It is mine," said Florian frigidly and

briefly.

Without a word the hermit dropped it without a word the hermit cropped in into the wastebasket, and, arising, he began aimlessly to read the titles of the works in the library. Decidedly Florian was not feeling as pleasant over this visit as he expected, and the hermit's allusion

as he expected, and the hermit's anission to mixed marriages and the producing of the extract cut him deeply. What was the next crime? he wondered.

"Them titles and names," said Scott, "don't sound well. Voltaire, Strauss, Heine, Goethe, Hobbes, Hume. If I'm not wrong, them's the people have done as much harm to the world as men could do."

Florian laughed at his pronunciation of

the names for Goethe was called Goathe, and Voltaire Voltary.

"I bought them out of curiosity," Florian explained. "People talked of them and their authors until I felt ashamed of knowing nothing more about them than what I had read. They did not impress

what I had read. They did not impress me much, I can tell you."
"No, I s'pose not. They usually don't, such books." He was turning over periodical literature, and, recognizing among them some of the worst sheets of the day, pointed to them as one would to a rotten carcass. saving. "Use heard the Pere give his opinion of them things."

"And it was not a favorable one, I feel

"And it was not a lavorable one, I leel
sure. Well, a politician must see and
read things in order to keep abreast of
the times. They leave no impression on
me, save regret for the folly and the crime
which produced them."

"The whole place," said Scott, "has a
literary atmosphere. I should think you'd
reart to keep it roughly leave the regret of the said seed to be known at Rome
as Cardinal's powder.

want to keep it pure. You were brought up to pure air, pure thinking, pure doing. But this," with a comprehensive gesture around, "don't look anything like our bringing up."

Florian was gnawing his lip with vexa-

tion by this time, for the hermit ignored his arguments, his attacks and defense and apology entirely, and spoke as if in a soliloquy.

"Bringing up was a little roughly done in Clayburgh," said he carelessly, "and a little narrow-minded. If I had remained there I would have gone on ignorant of the world and its great though erring minds. It does not injure a man to know of his great brethren, even if they be fallen."

fallen. "Has it done you any good?" asked

"Has it done you any good?" asked the hermit, fixing once more upon him the gentle eyes. "You say you read 'em because you wanted to talk about 'em with people who had them on their lips always. Well, you've done your talkin' and your end is reached. Whar's the good?" good?"
"I have learnt something from their errors and from their story, like the sailor who passes the scene of a comrade's ship wreck. You will never find me advocat

wreck. You will never find me advocating Rousseau's civil-government ideas or believing in—but I beg you pardon; I had forgotten that you were unacquainted with these things. Dry enough, aren't they, even when compared with dry politics! But here, my dear friend, this is not what you came for from Clayburgh. You have some news for me, have you not? How's the fishing in Esl Bay? And how do people comport themselves in the staid old town?"

"I don't know much about 'em, but I believe they're well. Your sister's eldest child died, you know"—he did not, but thought it best to say nothing—" and your father, as you heard, had a narrow escape with rheumatism of the heart."

He had not heard that either, and was ashamed to think that letters from home had been lying unopened and forgotten for weeks on his table.

"They was kind of expectin' you'd show up there soon. They don't know your vocation is so well settled, and they thought your likin's was stronger.' "Business with a young man," said Florian, " is usually too pressing to admit

of much recreation.

"When you return, Scott, you can tell them how well I am looking and how neatly my new office fits me. Next year I shall try to deliver an oration at their Fourth of July turn out. And to this you can add your own opinions of me."

"I would not like to," said Scott, shaking his head; "it wouldn't please your friends to know you are as you are. You've changed, boy, for the worse. The man that reads such books and thinks as you think—he's on the wrong road. I you think—he's on the wrong road. hope for Linda's sake you won't reach

end. That little grave ought to be a re-proach to you. I have a paper that you writ before you left, and I brought it down, thinkin' perhaps you might care to read it.".
" Nonsense!" said Florian roughly; 'let the buried past stay in its grave."
The hermit sighed secretly, and before

either could speak again a knock came to the door, and Pere Rougevin entered and shook hands with Florian warmly. shook hands with Florian warmly.

"Glad to see you in your new honors, Flory," with the gentle, upward wave of the hand that the young man knew so well; "hope they will wear and stand a public washing. Scott here is quite sober-looking. You've been recalling old reminiscences. What a fine library! Standard works, too! Um, um! Voltaire—oh! Goethe—ah! Rousseau—there's the politician! Your reading is comprehensive, Flory, shining, like the sun, on the good and bad indifferently! There's the mind of your true modern statesman."

and bad indifferently! There's the mind of your true modern statesman."

"See the difference between the two men," said Florian smiling, yet quite aware of the Pere's biting sarcasm. "Here this vicious hermit has been reviling me for reading these things."

"Well, Scott has old fashioned views," said the Pere. "Hardly understands the vigor of the faith in our rising Catholic generation—how easily these assaults of Satan are beaten back by their vigorous arms, and how quickly these snows of infidelity melt from them, like water off a duck's back as the old lady said. But no one can persuade him. He is morbid one can persuade him. He is morbid and melancholy. He would have us all

hermits."
Scott rose and prepared to go.
"I am sorry for you," he said, with a look at Florian, more direct and earnest than he recally gave to any one. "Good-

bye."
"Good-by," said Florian, but they did
not shake hands. The Pere was standing with his eyes on Ruth's picture.
"That should not be there," he said, as

he offered his hand for the parting salute; "but the old love seems to die hard." "Shall I see you in Washington this winter?" said Florian, ignoring these remarks. "You are always talking of a You are always talking of a marks. visit there: surely you will make it

"It is likely, thank you, unless "he looked at him shyly—"you begin to make speeches on education." He was gone the next instant, and the Congressman, weary and irritated, re-turned to his meditations in disgust.

These two men were slowly fading out of his life, and it was hard to endure in silence their rustic sarcasms. Even if their charges were true, what use in making them? He would not go back to the rus-The mention of Linda's grave had stirred him and it brought back her dying words and the sweet love she had for him. "I wonder" he thought environsly

him. I wonder." he thought, curiously as he fell asleep—he would once have spurned the thought with indignation— "if I could ever forget that last scene and those last words. O Linda! I pray with

TO BE CONTINUED.

THE JESUIT'S BARK.

Perhaps the most ridiculous illustraion of the odium theologicum is to be found in the opposition of Protestants to the introduction of Peruvian bark as a medicine because it was first known to Europeans as Jesuit's bark. The great tonic was so-called because its

as Cardinal's powder.

But the name of its discoverers prevailed in Europe. Cardinal's powders in the eyes of Protestants of that day were bad enough, but they were so afraid of the Jesuit's bite that they could not tolerate his bark. They im agined that even when reduced to powders the bark of the Jesuits covered some deep design against their neterdoxy. On account of superstitious prejudice the medicine was but slowly introduced and even then by a trick of an English apothe-cary, John Talbor. He administered the bark in disguise as a secret remedy to his patients, so that those who would refuse it as Jesuit's bark swallowed it willingly as a quack nostrum. Some a Jesuit trick; but it might call this succeeded, and the apothecary cured so many that he was knighted by Charles II. in 1687. As an acknowledgment of the royal favor he cured the King the next year of the tertian fever by his secret remedy. He then vent over to France and cured the Dauphin and sold the secret to Louis XIV. for a large sum of money down, a pension and a title. The secret was Jesuit's bark." Its manifest virtues overcame opposition, even the odium heologicum; just as the virtues of the Jesuits overcame prejudice in those who come to know them personally and intimately. - N. Y. Freeman's Journal.

What We Eat

What We Eat

Is intended to nourish and sustain us, but it must be digested and assimilated before it can do this. In other words, the nourishment contained in food must be separated by the digestive organs from the waste materials and must be carried by the blood to all parts of the body. We believe the reason for the great benefit which so many people derive from Hood's Sarsaparilla lies in the fact that this medicine gives good digestion and makes pure, rich blood. It restores the functions of those organs which convert food into nourishment that gives strength to nerves and muscles. It also cures dyspepsia, serofula, salt rheum, boils, sores, pimples and eruptions, catarrh, rheumatism and all diseases that have their origin in impure blood. oure blood . "I s'pose." The tone of these two words was delightful, and, although they stung him, Florian was compelled to

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

WESTMINSTER ABBEY.

Its Legal Title the Collegiate Ch of St. Peter.

Westminster Abbey, or to give legal title, the Collegiate Church Peter at Westminster, is declared certain author to be "the most l and levable thing in Christen This is an exaggerated estimated Neither in historical associations in architectural splendor can it con with its namesake on the Vaticar But it has a charm all its own. an epitome of English history Edward the Confessor to Gladston you want to see something brigh new and pretty the Abbey wi please you. But if you like near the storied past, if you w memories that cling to its grawalls, a visit to Westminster an epoch in your life. Westminster Abbey was found

the canonized King of Englan ward the Confessor. He spent to one-tenth of the wealth of his It was fifteen years in building was the first cruciform church in land. It occupied almost the area of the present fabric. cation took place toward the end year 1065. "At midwinter, the Saxon chronicler, "King I came to Westminster and h Minster there consecrated whi himself had built, to the honor and St. Peter and all God's s On Christmas night the King's illness set in and he died on the January, 1066 On the followi he was buried before the hig He lies in the abbey still in h behind the choir, a Catholic sa Protestant church like St. Se Nuremberg. Near him sleep re tatives of lines that have sa his throne, Normans, Plants Tudors, Stewarts and Hanov And among them-for a time lay the body of the regicide

Cromwell.

form in the reign of Henry III vestiges of the Confessor's chu Henry III. prided hir his strain of Saxon blood. He his abode at Westminster an mined to make the abbey a roy chre like St. Denis in France work of rebuilding was done at the cost of the Crown, and actions which the expense nece called into existence the Euglis of Commons. The shrine of fessor was the centre of the nev This shrine was made by "1 Roman citizen," whose name be read upon it. A mound was heaped up where the h ought to stand, to serve as the tion for the shrine. The a therefore thrust forward church and was separated founder's chapel by a scree foundation of the tomb is of marble, ornamented with gla and with spiral columns. Oc of this rests the Saint's coff was surmounted by an ornate This canopy disappeared in the

lous Reformation days.

The Abbey was rebuilt in its

King Edward's body had on Oct. 13, 1163, by Thomas and other persons, when the was canonized. The remain complete preservation. The taken away as a relic and mantle was removed and m three copes. The body was its present resting place on 1269. King Henry with h and his sons bore it thither it has remained ever since, exception of a short interv e reign of Edward VI. St. shrine was the only one spare land at the time of the Refe Henry VIII, respected the bu of his father and mother an that while ne lived Mass was as in the olden time. But death things were chang body of the Confessor was ta the shrine and buried ap Abbey itself narrowly escape tion at the hands of the Prote wanted material to build palace in the Strand. The Westminster rose in a body vented the workmen from the demolition of their belov

In Queen Mary's reign th tine monks were brough Westminster. The Abbot Howman of Feckenham, be as Abbot Feckenham. On 1557, the body of the Confes turned with solemn serv ancient shrine, and there i ueen Mary's obsequies we Catholic funeral solemnity, celebrated in the Abbeytion being the requiem lizabeth for the Emperor With Queen Mary's death ster once more passed awa keeping of the monks of St

1560, but not before he ha his protest in the House against the Royal Suprema Prayer Book. For twentyhe remained in more or lecustody. He died at Wish and was buried there. Westminster Abbey is Croce at Fiorence, a vast

Abbot Feckenham was

Some of the monuments others are strangely out of VII. and his wife, Elizabe which stands in the centre he built behind the Confe It is of bronze and was r choleric Italian sculptor Michael Angelo's nose. which attracts most ped of the hapless Mary Scots. She lies on one si VII's Chapel, her savage beth on the other. You

#### WESTMINSTER ABBEY.

Its Legal Title the Collegiate Church of St. Peter.

Westminster Abbey, or to give it its legal title, the Collegiate Church of St. Peter at Westminster, is declared by a certain author to be "the most lovely and levable thing in Christendom. This is an exaggerated estimate. Neither in historical associations nor in architectural splendor can it compare But it has a charm all its own. It is an epitome of English history from Edward the Confessor to Gladstone. If you want to see something bright and new and pretty the Abbey will not please you. But if you like to get near the storied past, if you want to have your pulses stirred by the varied memories that cling to its gray old walls, a visit to Westminster will be

an epoch in your life. Westminster Abbey was founded by was the canonized King of England, Ed-ward the Confessor. He spent upon it one-tenth of the wealth of his realm. It was fifteen years in building and was the first cruciform church in Eng-It occupied almost the whole area of the present fabric. cation took place toward the end of the "At midwinter," says the Saxon chronicler, "King Edward came to Westminster and had the Minster there consecrated which he himself had built, to the honor of God and St. Peter and all God's saints. On Christmas night the King's mortal illness set in and he died on the 5th of January, 1066 On the following day he was buried before the high altar. He lies in the abbey still in his tomb behind the choir, a Catholic saint in a Protestant church like St. Sebald at Nuremberg. Near him sleep representatives of lines that have sat upon his throne, Normans, Plantagenets, Tudors, Stewarts and Hanoverians. And among them-for a time onlylay the body of the regicide, Oliver

Cromwell. The Abbey was rebuilt in its present form in the reign of Henry III. Few vestiges of the Confessor's church re-Henry III. prided himself on his strain of Saxon blood. He took up his abode at Westminster and determined to make the abbey a royal sepullike St. Denis in France. work of rebuilding was done entirely at the cost of the Crown, and the exactions which the expense necessitated, called into existence the Euglish House of Commons. The shrine of the Confessor was the centre of the new Abbey. This shrine was made by "Peter the Roman citizen," whose name can still be read upon it. A mound of earth was heaped up where the high-altar ought to stand, to serve as the foundation for the shrine. The altar was therefore thrust forward into the church and was separated from the founder's chapel by a screen. The foundation of the tomb is of Purbeck marble, ornamented with glass mosaic and with spiral columns. On the top of this rests the Saint's coffio, which was surmounted by an ornate canopy. This canopy disappeared in the troublous Reformation days.

King Edward's body had been seen on Oct. 13, 1163, by Thomas a'Becket and other persons, when the Confessor was canonized. The remains were in complete preservation. The ring was taken away as a relic and the royal mantle was removed and made into three copes. The body was placed in its present resting place on Oct. 13, 1269. King Henry with his brother and his sons bore it thither and there it has remained ever since, with the exception of a short interval during the reign of Edward VI. St. Edward's shrine was the only one spared in England at the time of the Reformation Henry VIII. respected the burial place father and mother and it seems that while he lived Mass was said there as in the olden time. But after his death things were changed. The body of the Confessor was taken out of the shrine and buried apart. The Abbey itself narrowly escaped destruction at the hands of the Protector, who wanted material to build his new palace in the Strand. The people of Westminster rose in a body and pre vented the workmen from attempting the demolition of their beloved Church.

In Queen Mary's reign the Benedictine monks were brought back to Westminster. The Abbot was John Howman of Feckenham, better known as Abbot Feckenham. On March 25. 1557, the body of the Confessor was returned with solemn services to its ancient shrine, and there it remains. een Mary's obsequies were the last Catholic funeral solemnity, save one, celebrated in the Abbey-this excep tion being the requiem ordered by Elizabeth for the Emperor Charles V. With Queen Mary's death Westmin-ster once more passed away from the keeping of the monks of St. Benedict.

Abbot Feckenham was expelled in 1560, but not before he had delivered his protest in the House of Lords against the Royal Supremacy and the For twenty-seven years Prayer Book. he remained in more or less honorable custody. He died at Wisbeach Castle and was buried there.

Westminster Abbey is like Santa Croce at Fiorence, a vast tomb-house. Some of the monuments are superb others are strangely out of place. grandest of them is the tomb of Henry VII. and his wife, Elizabeth of York, which stands in the centre of the chapel he built behind the Confessor's tomb

you care to bend low, the Latin in-scription which tells how the Scottish queen submitted her royal neck to the ccursed axe and exchanged an earthly for a heavenly crown.

We wonder if Sir Walter Raleigh did not get the inspiration for his apostrophe to death in the course of a visit to the Abbey. A little space here suffices for those who in life were not satisfied with kingdoms.

#### THE BEAUTIFUL HOME LIFE OF THE MEXICANS

There is a tradition that an American preacher once started for Rome to convert the Holy Father from the error of his ways, and returned from the Eternal City a staunch Catholic. Mak ing due allowance for the scrength of inherited prejudices, we do not besitate to say that if the sectarian missionaries that set out to "evangeliza" Mex ico do not have the same experience, it is mainly because they have not the sincerity of the honest bigot that undertook to deliver the Pope from the evils of Popery. One reads the letters which a Protestant correspondent has been sending regularly for years to the Boston Herald; one remembers that his observation was not casual or local, but systematic and general; one reflects that this keen journalist from Boston has seen American society at its fairest, and that this son of the Puritans can have no possible bias toward Catholics; and

then-one wonders what the preachers have to give the Mexicans in place of the singularly beautiful home life they now enjoy. The domines groan in spirit over what they consider the be The domines groan in nighted condition of our Southern neighbors; they believe they need conversion to a purer gospel and a higher civilization. What has American Protestantism to offer as argument and inducement?

It strikes the unprejudiced observer that Mexican manners and morals are signally rich in those more precious fruits of civilization in which we are poorest. One need not be blind to the great merits of the American charac ter-if, indeed, the past year has left us any distinctively, American character—to recognize this. "Oh, it is a fine thing to grow old in Mexico!" says Mr. Guernsey. Fathers and mothers are never made to feel that they are mercifully permitted to live with their children. The authority of the ancients is patriarchal, and children and grandchildren delight in respecting it. The best seats are kept for them; the young people rise when they enter the room; the best servings at the table are theirs; the children, big or little, greet them with an affec tionate kiss upon the hand; their right to rule is never questioned by so much as a glance ; and when they die they are tenderly mourned.

It is good, too, to be young in Mexi-Child-murder is practically unknown. They have a proverb down there that " every child comes into the world and a basket of bread with it.' Children are welcomed "up to any number," and the basket of bread seems not to fail. When the children grow into their middle teens they still remain children. "Brothers are openly fond of their sisters, and little boys are proud to be seen in public with baby sisters." Servants are treated like human beings. meet a gentleman in mourning and find that he has lost an old servant-"A good old soul, and he has been with our family forty-two years."
Their little ways are reasonably in of eight hundred miles. dulged, and when they become super annuated they are comfortably pensioned.

And there are no "new women" in Mexico. Mr. Hobson's most amazing performance is no longer the sinking of a coal-hulk in the harbor of Santiago. The hundreds of hysterical women in Chicago and Kansas City who shamed American womanhood by publicly kiss-ing him after his speeches, have suc-ceeded in making him who was a hero yesterday an object of contempt to-day. Such a scene could never be to-day. Such a scene could never be enacted among the women of Mexico, so often described as romantic and emotional. They shun publicity, and emotional. and would shudder at such boldness "They find nothing hopeless in their domesticity," says Mr. Guernsey: there are no sex problems among them. They have their privileges, and so need not worry about their "rights." Their loyalty to their husbands excites the unbounded admiration of the American observer. And their devotion is not unreturned. In Mexico. men are not too busy nor too indiffer ent to show affection for wives and to share in their lives. We shall let Mr. Guernsey speak here:

Guernsey speak here:

Your lawyer who has most important business of yours in his hand, who has his antercoms filled with clients every day, who is as busy as a cabinet minister, will disappear at a critical moment and be gone a day. You ask where he is, and his clerks reply: "Why, it is his wife's saint's day, and he is celebrating it with his family." His prospective fee may be \$10,000, but he does not care a fig. His wife's yearly fete is more to him than all the dollars piled up in the National Bank of Mexico. . Among Mexican men of my acquaintance, men of culture and position, their worship of their wives is a matter to be marvelled at. They literally live for their wives and children.

Now, if the missionary societies of

Now, if the missionary societies of this country want to be honest with themselves, let them ask what American Protestantism has to offer to Mexico in place of this sweet and beautiful life. Can it teach Mexican children reverence for authority and respect for age? With its estrange choleric Italian sculptor who broke Michael Angelo's nose. The tomb which attracts most people is that of the hapless Mary Queen of Scots. She lies on one side of Henry VII's Chapel, her savage rival Elizabeth on the other. You may read if

cars and machinery into Mexico, if they will; but, in the name of Christianity, let there be no attempt to import the mauners or the morals of Protestant America. - Ave Maria.

#### THE MASSACRE OF A MISSION. ARY.

ly Ghost Brother and a Christian Native Child Killed by Cannibals.

Writing to the Right Rev. Dr. A. LeRoy, superior general of the Congregation of the Holy Ghost, Mgr Prosper Augouard, C S Sp., Bishop of Sinita, announces the violent death at the hands of African cannibals of a very zealous missioner in the person of Brother Severino Wanderer. This devoted religious was born in 1866 at Buchofen, in the Diocese of Passau, Bavaria. After consecrating his life and labors to the most abandoned souls and making his profession in the mother house of the order in Paris, the voice of obedience called him, to his inexpressible joy, to work for the salvation of fierce savages in Central Africa. At St. Paul of the Rapids, on the banks of the Oubanghi, he devoted himself body and soul to the works of the mis-After years of sacrifice and zeal sion he died the death of a martyr.

The following is an extract from the letter written by Bishop Augouard : "My Lord and Right Rev. Father, a line in all haste from the Oubanghi to announce another terrible death. After a journey of twenty-two days by our little steamer Leo XIII., we arrived safely in this station, but to learn the appalling news of the treach erous massacre of our dear brother Severinus, killed by the ferocious Bondjos, and to hear that our Father Gourdy narrowly escaped the same The brother was massacred at two days' journey from the mission, as he was going by boat to the station of the Holy Family, whilst Father

Gourdy went by land. "Contrary to our fears, Providence willed it that the remains of the poor brother were conveyed to the missier to receive a Christian burial. body, robbed of its clothing, save the inner garment, showed four ghastly wounds. One, a fearful one, in the throat, which must have caused instan taneous death, was inflicted by a knife; the others by assegaies.

"The Christian child, a young boy who was with the brother, was also massacred and, moreover, eaten by the ferocious cannibals. On the same day Father Gourdy was attacked on the road, and only escaped by a special intervention of Heaven. Four of his men were terribly wounded, but, thank God, none mortally.

"I pen these few words under the shock of the greatest emotion and in all haste, to send my letter by a boat that leaves Brazzaville. with us that God may put an end to our long and cruel trials; send us kindly new laborers to fill the places of those who have recently been called to

" As for me, I expect the arrival of Father Moreau in this station. I am very sorry I could not meet him at the station of the Holy Family. After leaving St. Louis I got a swelling in my left foot, and it turned into erysi pelas, which was very painful. Not-withstanding this, I had to pilot the little steamboat. For want of hands I had the honor of being the captain of our steamer Leo XIII., and I can as-

"On our journey we were also favored with a visit from the Bondjos who had the audacity to land on deck of our boat and take with them two guns belonging to military men who traveled with us on board the Leo XIII.

"Two other steamboats and a large size barge have been attacked about the same time and in the same place. Several men were wounded by the attacking oBudjos. Oh, the ferocious creatures who respond in such a strange fashion to the blessings we bring them! May the Lord accept the blood of our beloved victim and return it in abundant blessings on those unfortunate cannibals.

"St. Paul of the Rapids, 1st Sept.

The death of this poor brother from a worldly point of view was sad in the extreme; but in the eyes of his fellowmissionaries it was not without its consolation and its glory. He offered up the sacrifice of his life for the conver sion and salvation of the benighted people in the midst of whom he labored and suffered. On the very eve of his martyrdom he concluded a letter with these words: "God be praised for these sufferings! The good God died for these cannibals as for us."-Philadelphia Catholic Standard and Times

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DR. CHASE'S CATARRH CURE,

#### CONFESSION AS A FAD.

pastor of an Episcopal church in this city has introduced "oral con-fession," and offers his services as "ghostly father" to those members of his flock who hanker after spiritual diversion in that form. In a news paper interview on the subject, this advanced" clergyman hastens to explain that confession, as conducted by him, is not the "real thing " but just a mild imitation of the ancient Christian custom, with none of the objectionable features that obtain in

the Roman Catholic practice. According to his own description of the ceremony, it is a superfluous and utterly useless affair, devoid of all pre ensions to sacramental character and significance. For this reason, Bishop eonard, who is hostile to ritualistic tendencies in general, amiably countenances the innovation, as a harmless frill, evidently on the theory that as it is purely decorative in its nature and purpose, the fad can work no harm while it may gratify the peculiar tastes of the pastor and a portion of his flock for this sort of make-believe vival of old customs, and thus hold the Church together.

The pastor admits that he possesse no power to remit sin or absolve the sinner. That the penitent receives God's forgiveness without any formularies whatever, and that if he choose to go to "confession" to his pastor after having been cleansed from sin, it is merely to seek the comfort which the average person is supposed to de rive from the sympathy of a trusted confidante.

There does not seem to be any good reason why, in the circumstances, a person should prefer the paster's offices in this direction. The married man or woman would go to confession much more comfortably, and, we may add, with all deference to the pastor's sincerity, safely to wife or hus band, as the case might be, if he or she felt truly and humbly re-pentant, and was conscious of divine absolution. And the young man or young woman, having obtained the forgiveness of heaven, might reasonably expect to find as indulgent and a "confessor" in father or helpful mother, as in an oustsider whose only title to such confidence exists in his presumed readiness and ability to sympathize with and encourage the regenerated soul.

When Christ established the Sacrament of Penance and ordained that His ministers should represent Him in the tribunal of contession. He certainly contemplated an institution of some force and utility. It is impossible to discover anything of practical value in our Episcopalian friend's idea of confession, no matter from what point of view it is regarded. It is quite easy, however, to understand why Low Church bishop should indulgently tolerate "confession" conducted in accordance with such an idea. - Catholic Universe, Cleveland.

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## FACTS ABOUT HEALTH

It is Easy to Keep Well if We Know How-Some of the Condisary to Perfect Health. the Conditions Neces-

The importance of maintaining good health is easily understood, and it is really a simple matter if we take a correct view of the conditions required. In perfect health the stomach promptly digests food, and thus prepares nourishment. The blood is employed to carry this nourishment to the organs, nerves, muscles and tissues which need it. The first great essential for good health, therefore, is pure, rich blood. Now it is certainly a fact that no medicine has such a record of cures as Hood's Sarsaparilla. It is literally true that there are hundreds of people alive and well today who would have been in their graves had they not taken Hood's Sarsaparilla. It is depended upon as a family medicine and general regulator of the system by tens of thousands of people. This is because Hood's Sarsaparilla makes the blood pure. This is the secret of its great success. Keep your system in good health by keeping your blood pure with Hood's Sarsaparilla, which absolutely cures when other medi-cines fail to do any good whatever.

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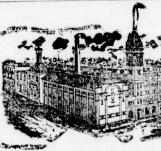
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DARRE, ONT., Nov. 24th, 1898.

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DEAR SIRS.—I received the watch on the 22nd with chain and charm. They are far better than I expected. Your watch is a dandy and takes the shine wherever it is. It is true you give more than you promise. I thank you many times, for the work was not enough for this prize. Yours truly.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

can be stopped.

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

London, Saturday, January, 14, 1899.

#### PENSION FRAUDS.

Senator Vest a few days ago made the extraordinary statement in the Senate at Washington that, though Illinois had 65,000 soldiers more than Indiana engaged in the civil war, the latter State receives \$1,000,500 more than the former from the pension apportionment. There must be a large amount of the blatant kind of patriotism in the Hoosier State, and this will probably account for the large membership which the A. P. A. was able to boast of there, as Indiana was one of the chief strongholds of Apaism in the palmy days of that Association.

THE ZIONIST MOVEMENT.

The Union of American Hebrew congregations, recently assembled at Richmond, Virginia, passed a resolution condemnatory of the Zionist movement, which has for its object the re-establishment of a Jewish kingdom or commonwealth in Palestine. The resolution is as follows:

"America is our Zion, and here, in the home of religious liberty, we have aided in founding this new Zion, the fruition of the beginning taid in the old. The mission of Judaism is spiritual, not political. Its aim is not to establish a state, but to spread the truths of religion and humanity throughout the world."

Nevertheless, the movement has strong support among the Jews of Europe, and at the last Zionist conference the Emperor of Germany had a representative present who brought an encouraging message from the Emperor to the promoters of the enterprise.

## THE GALICIANS.

It is said that the Galician immigrants settled in Manitoba and the Northwest already number about 12-000 souls. They are reported to be in a most prosperous condition, considering the short time which has elapsed since they first took farms. They are sober, frugai, and industrious, and will be a great acquisition to the population of the country. Schools are already established among them, and they show great anxiety to have their children learn English. Ten thousand Doukhobors are also expected to arrive from Russia, and it is thought that as far as the question of sobriety and industry are concerned these will also be desirable settlers. These expected immigrants have one drawback, that they belong to a religious sect which refuse ab solutely to take part in the military burdens of citizens. The Doukhobors have a religious belief somewhat similar to that of the Mennonites, and like the latter are opposed to doing any military duty. There is no such trouble as this in regard to the Galicians, who are mostly Catholics of Oriental rite, and will therefore share in all the obligations of citizenship.

## ANOTHER "EX."

W. J. Alien, who claims to be an expriest, has lately been lecturing in Sault St. Marie. After one of his entertainments he was mobbed by an infuriated crowd of the inhabitants and severely injured. He was placed in the lock up for safe keeping. The Soo Times refers to the occurrence as fol-

While the Times has nothing but words o condemnation for the mob, it has but little sympathy for the mobbed. We have no use for any man that has nothing better to do than to make his living by stirring up strife than to make his living by stirring up strife and enmity between organizations and in-dividuals. Such a man is a curse to society and should not be given the encouragement of any patronage. We are told that this man Allen has been out in the country tributary to the Soo for several months and that as a result of his efforts, many neighbors who had lived side by side peacefully, friendly and neighborly for years, are now enemies and not even on speaking terms. Is that uplift-ing humantly and making the world better? We may add that when one of these

characters appear, in a community as itself to be, "Christianity restored to a lecturer, and succeeds in drawing its primitive purity of doctrine." a public nustance. It is all nonsense life-giving of the Sacraments which positively asserted in the Westminster

to talk about freedom of speech in connection with the performances of such people as Mr. Allen.

SUPPER.

According to an article in the Chris tian Guardian, from the pen of the Rev. Dr. A. P. Rose, the recent pronouncement of Dr. Temple, the An glican Archbishop of Canterbury, has had the effect of exciting the attention of Methodists to the importance of the Sacrament of the Lord's Supper, to which hitherto very little value appears to have been attached. The Methodist Times and the Methodist Recorder have both had numerous editor ial articles and considerable corre spondence on what is now termed by Professor Slater in the Methodist Times a burning question."

Another Methodist journal, the Irish Christian Advocate, had even called attention to this matter before the utterance of Dr. Temple, and in an editorial put the urgent query: " Do Methodists attach sufficient importance to the Lord's Supper?" The answer of a century: given to this query is in the negative, and the writer of the article in the Guardian states that he " has formed an opinion which he holds tentatively that the drift of Canadian Methodism is towards indifference to the Supper of the Lord."

In proof of this, he mentions that before the last General Conference, he submitted in various quarters a proposal to make this ordinance a main test of membership of Methodism; but the proposition was for the most part unfavorably received; and in the Conference itself the same proposition, but in a very modified, and we presume a much milder form, " was killed in committee."

It might be supposed that those who have ceased to regard an ordinance so manifestly established by Christ as this sacrament, as a matter of importance, are those who are generally called "advanced thinkers" who minimize the Christian's duties towards God, and who make it a point to reject nearly all the doctrines which are specifically Christian; but Dr. Rose tells us that even those who are not

"Young men or advanced thinkers have revealed a disposition to regard with favor the view of this sacrament which is often, but mistakenly, called the Zwinglian view. The word sacrament was occasionally objected to, as also the term 'holy,' as qualifying the word sacrament was occasionally objected to, as also the term 'holy,' as qualifying the communion. We even found doubters as to the perpetual obligation of the command, 'Do this in remembrance of me.' The disposition to prefer the class-meeting to the Lord's Supper as a test of membership, and ord's Supper as a test of membership, and a evidence of vital piety, was not an un-mmon matter of observation."

Surely Dr. Rose's revelations show a curious condition of religion among Methodists. Methodism claims to have reformed Anglicanism, which itself is supposed by its adherents to be an improvement upon, and a reformation of the ancient faith which the Catholic inst., an address is reported which Apostles and has taught without change in St. Andrew's church, Toronto, on for nearly nineteen hundred years. "Eldership," the occasion being the Yet we have here the admission made ordination of five prominent Toronto Bishops. by a prominent Methodist clergyman, gentlemen to the office of eldership in that most of his brother teachers have the Presbyterian Church. actually lost the very notion of the most

The Catholic Church has never ceased to regard this ordinance as of the greatest importance to the Christian life, and to this moment the Biessed Eucharist or Holy Communion. which Protestants call "the Lord's Supper," is not only an incentive to tre thereof. Surely Methodism, which ment, and which confessedly has made We may add that when one of these | what it hitherto boastingly proclaimed

large crowds, it is a great reflection on If Methodism were what it pretends a real ministerial office, and it is the Church. All this is very inconsisthe intelligence of its Protestant resid- to be, it would not now be in the neces- claimed by them that wherever in the ents. Of course the best way is to sity of being reminded by the Archleave such "lecturers" alone, but it is Bishop of Canterbury that it has is used in the original Greek, this laid down in "the form of Church about time the law dealt with them as neglected the use of the most office of eldership is implied. This is government that,

Christ has left for the use of His Church to the end of time.

It is asserted in the articles of faith of the Church of England, and in the 18th article of the Canada Methodist METHODISM AND THE LORD'S Church that "Christ is spiritually present in the bread and wine," and that the partaking thereof is a feeding by faith upon Him who loved us unto death, and gave himself for our redemption. Is it not a strange degeneracy on the part of a Church which makes such a profession of faith, to have allowed the importance of so precious an ordinance as this to fall practically into oblivion as regards its life giving powers, and its effects in conferring God's grace upon the soul.

IN THE OLD DAYS.

The following extracts from remarks by the Protestant Bishop of the Diocese of Darry in the early part of the 17th century will be read with interest, ...s showing the condition of the Established Church in Ireland at that date, when the efforts to reform the Church of Christ in Ireland had already been in operation for about three quarters

of a century:

"THE ESTATE OF THE DIOCESE OF DERRY."

Here are signs of what half a century of "Reformation" had done in Ireland, according to the compilation by a Protestant Bishop of this See, 1616—1634. (Ulster Journal of Archeology, July 1896.)

MACHERERAGH.—"For ye furnishing of MACHERERAGH.—"For ye furnishing of Primate half.

Bishop of this See, 1616—1634. (Uster Journal of Archeology, July 1896.)

MAGHERERAGH.—"For ye furnishing of the parishe church my Lo: Primate hath granted for a time the fines of the recusants (i. e., the Catholics not attending the new worship) in this perishe.

The incumbent is not resident, but repareth thither every other Sunday."

However, this minister had some to hear him. It is doubtful if the next one had:—

BALLYNASCREENE.—"The incumbent is not resident, but lyveth in another diocese, repaying sometimes to his Cure, who in his absence (if any of his parishioners would come.as I suppose few or none doe, would be discharged (after a sort) by his clerke, being an Irish scollar." And it is certain that this one had not any:—

hischarged (after a sor) and it is certain that the an Irish scollar." And it is certain that the one had not any:—

KILLALOUGHY—"The Incumbent is not resident, but sometimes (as once in three weeks) he resorteth to ye Church, where no someth at him. The whole parish contains a someth at him. weeks) he resorted to be charted, which one man cometh at him. The whole parish consisting of Irish recusants."

This church is "ruinous"; the one before "uncovered"; another has indeed "good walls and a roofe of timber, but not covered "; one "hath both walls and cover (such as they one "hath both walls and cover (such as they

One poor soul is minister of one church One poor son is minister of not only "ruinated," and the other "ruinous" he having been "late by ye pope's grant Deane of Derry but now being conformable to the reformed religion was (by appoyntment of that Lo: Deputy) preferred to these small parishes." What the work and the pay of the pays the pay he work and the pay of the pays the pay he work and the pay of the pays the pay he work and the pay of the pays the pays he work and the pay of the pays the pays he work and the pay of the pays the pays he work and the pays the pays he work and the pay of the pays the a "pope's dean" were in those times may inferred. As to his new duties: "The cur this (ruinous) and the former (ruinated) by the incumbent (after a sorte) discharge by the incumbent (after a sorte) discharged;
A very few churches are named as "reayred" and "all other churches are needful to be repayred; it is lamentable to behold the desolation of most."

"So much for one rural deanery in one discess in one researched. Multiply leadings

"So much for one rural deanery in one diocese in one poor land. Multiply lands by tens. dioceses by hundreds, deaneries by thousands, and turn with wearied disgust by from that picture of unlovely impiety, seventy years result of the "awful castastrophe" to give it the name given by a great man of science, which the artist too will accept for it, and the man of letters, the philanthropists, the lover of men, and most of all the lover of God and His poor.

Yours truly,

APOSTOLIC SUCCESSION vs. ELDERSHIP.

W. F. P. Stockley.

the Globe of Monday, the 2ad

Among those thus ordained were the important ordinance instituted by Hon. Geo. W. Ross, Minister of Educa-Christ as his last and most precious tion; Principal McMurchy, and Vicelegacy to mankind, given to us on the Principal Scott, of the Normal school, eve before His death on the cross, a and considering the positions occupied legacy which, whenever it is offered, by these gentlemen, we are almost will renew and show forth "the death forced to the belief that the office of elderof the Lord until He come." This ship conferred upon them was rather ordinance, which, confessedly, the intended as an honorary distinction, Methodists have practically set aside as | than as an actual office to be fulfilled a means of grace, is stated by Christ to by them in the Church. It would apto be a matter so important for salva- pear to have been conferred somewhat tion that "unless you eat the flash of for a similar reason to that for which the Son of Man, and drink His Blood, universities at times confer upon promyou shall have no life in you," and inent men the honorary distinction whosoever eathern My flesh and of LL D. or M. A. or D. D., not on drinketh My blood, abideth in Me and account of their having proved themselves suited for the office, but for the sake of giving them a certain honor, and of increasing the prestige of the universities, by their having enrolled among their lists of graduates the names of such distinguished persons.

If it is the case, as we strongly suspect, that the motive for ordaining Catholic devotion, but is the very cen- these gentlemen to the eldership was chiefly to give prestige to Presbyterhas practically abolished this sacra- lianism by having their names on the roll of elders, we must say that it inthe human ordinance of class-meeting dicates a very low estimate of the office to be of more consequence to the Chris. of an ordained clergyman of the tian life than the Sacraments which Church, when it is conferred simply as Christ has instituted, is a failure as far an ornament to an individual, which as its claim to be pure Christianity is he may wear for show, somewhat after lack of a ministry absolutely concerned. It can have no claim to be, the manner in which a lady puts an ostrich feather in her bonnet, or a fop uses a monocle.

The eldership is, with Presbyterians, New Testament the word presbuteros

form of Church government, wherein of a minister of the word without a lawful is always violated by them, as it is given as a proof that the Presbyterian Church government is the one authorized in Scripture, that "the eiders of the Church are mentioned ' in many passages of Scripture. We are, therefore, bound to conclude either that the eldership granted on New Year's day to the reverend recipients is a mere gewgaw, or we shall at some time find the newly-ordained elders visiting the sick, in accordance with the command given in St. James v., 14, and "anointing them with oil in the name of the Lord," besides offering up the prayer of faith. This is the duty of "elders," as laid down in the Protestant version of the New Testament.

The Rev. Mr. Milligan maintains that "the offices of priests and apostles were from their nature temporary, and hat the Scriptural form of Church government was Presbyterial. This Presbyterial form of Church government implies the equality of order without distinction between Bishops prophesy unto you a false vision and and priests.

For this equality of order there is no Scriptural authority, and Dr. Milligan himself admits this, against his own assertion, when he admits that the Apostles received a special authority, above that of priests or presbyters, and elders ; for the word presbuteros of the Greek is properly rendered office can be derived through the authpriests, as in the Catholic version of the Bible.

Everywhere throughout the New l'estament the superiority of the Apostolic office is manifest. The apostles alone, at first, confirmed the faithful who had been received into the Church by baptism, as in the case of the Samaritans converted and baptized by Philip. Thus:

Now when the Apostles who were in Jerusa "Now when the Apostles who were in Jerusa-lem had heard that Samaria had received the word of God, they sent to them Peter and John. that they might receive the Holy Ghost. For he was not yet come upon any one of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them and they received the Holy Ghost."—Acts viii., 14.

Here is evidently a sacrametal rite which only the Apostles confer. Another such rite is that of imposing hands for the consecration and ordination of priests and Bishops, as we shall see hereafter in regard to the conferring of the priestly and episcopal orders by the Apostle St. Paul.

The office of an Apostle is, therefore, higher than that of the presbyter or priest-and that it was transmitted to their successors is clear from the ad mitted fact that the ministry was intended by Christ to be perpetuated in the Church. Matthias was selected to take the place vacated by the traitor Judas. (Acts. i. 23 26 ) Paul was made an Apostle by Christ's choice; he imposed hands on Titus and Timothy to do an Apostle's work, and thus the office of an Apostle was continued, though on account of the special fact of the selection of the twelve by Christ Church has handed down from the was delivered by the Rev. Dr. Milligan himself, the name Apostle is now reserved to them and to St. Paul, while their successors in office are termed

Of course, in denying the truth that the office of the Apostleship was continuous, and that the Apostles had successors, his object is to make that appear, which is so commonly asserted by Presbyterians, that Apostolic succession is not required in the Church of God .

It is not a matter of much surprise that Presbyterian clergymen should speak derogatorily of Apostolic ministry and succession, for they are aware that it does not exist in Presbyterianism. Hence, consistency requires that they should make little of its necessity. That they do not possess it, is acknowledged even by the framers of the Westminster Confession, who give as an excuse for its lack that in the troublesome times under which Presbyterianism began in Scotland, it was impossible to preserve a continuous ordination, and that therefore such ordination should not be regarded as absolutely necessary. Dr. Milligan goes even further than this in his denial of the necessity of Apostolic succession. He maintains that all the faithful are priests. This theory takes away entirely the requirement of an Apostolic ministry. In this, however, he is at variance with the Confession of Faith, which, though recognizing, as we have already seen, the Apostolic in Presbyterianism, neverthe. less insists that ordination is necessary, and that it must be derived from the lawful ministry or Presbytery of tent; yet it is is found in the Book of the Confession of Faith. Thus it is

"No man ought to take upon him the office

Ordination is always to be continued in "Ordination is the solemn setting apart of a person to some public Church office."

In proof of this teaching the same

form of Church government cites the passages of Scripture, 1 John, iii, 27 Rom. x, 14, 15; Heb. v, 4, which teach as follows:

"A man can receive nothing except it be given him from heaven."
"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"
"And no man taketh this honor unto himself, but he that is called of God as was Aaron."
The prophecy of Learney and the given him the prophecy of Learney and himself.

The prophecy of Jeremias xiv., 14, is also quoted here, reproaching those false prophets who audaciously uttered prophecies in the name of God, though they had no authority so to do. Of these prophets, Jeremias srys: "Then the Lord said unto me, 'the prophets prophesy lies in my name. I sent them not, neither have I commanded

them, neither spake unto them : they divination, and a thing of nought, and the deceit of their heart !" These passages, as well as many

others which might be cited, make it clear that both under the Old and the New Laws Almighty God instituted a priesthood and an ecclesiastical hierarchy, from which alone the priestly orized form of ordination. Under the New Law there was an ordination form used by the Apostles, and in Acts xiv, 24, we read that Paul and Barnabas, travelling from city to city, confirmed the souls of the disciples everywhere, exhorting them to be steadfast in the faith, and ordained priests in every Church. The word translated "ordained" signifies in the original Greek "imposed hands," and implies a form of ordination by imposition of hands, which the Catholic Church has retained to this day. Similarly, in his Epistle to Titus, St. Paul says: 'For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee." (1. 5) And in the first Epistle to Timothy: "I charge thee before God and the Lord Jesus Christ. . . . Impose not hands

lightly upon any man, neither be partaker of other men's sins." (v. 21, 22. "Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of

the priesthood." (iv. 14.) It thus appears from all these passages of Holy Writ, that an Apostolic ministry is absolutely required in the Church of God, and that such a ministry is composed of many degrees of order is evident from the enumeration of offices in the Church, by St. Paul in Ephesians iv. 11. Thus the whole fabric of Presbyterianism, and its defence by Dr. Milligan, fall together t the ground.

That the Church from the very beginning held the Catholic teaching on this point is rendered evident by many passages from the early Christian Fathers and writers. We need only quote hereSt. Ignatius, the martyr, who wrote in the early part of the second century:

century:

"I exhort you that ye study to do all things in a divine unanimity, the Bishop holding presidency, in the place of God; and the Presbyters in the place of the council of the apostles; and the deacons, most dear to me, entrusted with the service of Jesus Christ.

Be ye made one with the Bishop and with those who preside, for a pattern and lesson of incorruption."

We might add many similar passages, but for the present this will suf-

ANOTHER PRIZE - FIGHT FATALITY.

Another of those brutal exhibitions termed prize-fights has terminated are thus excused from what would be a

fatally to one of the combatants. Tne fight took place in Jersey City named George Tyler, aged twenty-one years, and another young man named but an act sinful in itself is wilful if we Thomas Foley, aged twenty-three. The fight was in continuation of a sparring which took place a few days whereupon it was decided to continue doing this both parties were severely injured, but toward the close Foley struck Tyler a severe blow on the chin. The latter dropped senseless, and was to Foley. Tyler was taken to a hospital, and on reaching it was found to be already dead. His neck was broken letters referred to, entitled "A Miracle by Foley's decisive blow.

death, which is always involved in devotion to the Holy Face of Jesus, these combats, it is sufficient to con- which show that though Protestants demn them that severe injury is al- generally stigmatize as superstitious, ways inflicted on one or the other or and even idolatrous, the Catholic use both of the combatants, so that the of pictures and images, as an aid to excommandment "thou shalt not kill" cite devotion and love for Christ, this

this commandment forbids not only the actual infliction of death upon a human being, but whatever has a tendency toward killing. Thus quarrelling, fighting, hatred, anger, revenge, are all forbidden by this commandment of God, and prizafights being always brutal, also come under this prohibition, and it is disgraceful that they should be tolerated amid a Christian community. Of course, the criminality is so much the greater, as there is the proximate danger of committing murder at these

fights. Much has been said of the brutality of the bull fights which are the principal amusement of the Spaniards-and they are indeed indefensible in their brutality-but there is this to be said for them, that it is deemed necessary to worry the bulls, which are intended to be used as food, in order to make them fit for the table of men. It is owing to this that the practice of bull baiting has been in vogue in many countries, and in Spain this baiting is done by means of the bull-fights, which are made to serve the double purpose of preparing the bull for table use and of contributing toward the amusement of the people.

For the prize fights so common in America, and which are enjoyed by thousands of spectators as a recreation, there is not even this lame excuse that the victims who are worried, and frequently killed, are to be eaten. Such an excuse might be adduced with some show of reason by the cannibals of Dahomey or Ashantee, but it will not avail for the people of the United States or Canada, who are not supposed to be cannibals.

We hope that the time may soon arrive when effectual steps will be taken to put an end to these barbarous and disgusting exhibitions. This is a matter which should not be delayed.

In Canada, the practice of prizefighting has been pretty effectually stamped out by the vigilance of the authorities, but though for a time, it seemed a few years ago that the United States authorities were also determined to put an end to the practice, it has revived to an extent which is disgraceful to the whole country.

A CATHOLIC DEVOTION USED BY A PROTESTANT CEERGY. MAN.

The Rev. Silliman Blagden of Boston, whose reputation as one of the most liberal minded of the Protestant clergymen of the United States, and who is evidently desirous of cultivating peace and good will among Christians. has receptly issued several open letters

to the public with this object in view. We have not space for the last two letters he has published, but concerning them we have to remark that while we fully approve of his efforts to make Christians tolerant of each other, we cannot endorse the sentiment which underlies those writings, that all religions are equally acceptable to Almighty God, which appears to be the view favored by him.

God desires the truth to be made known to mankind, and this truth can be taught with certainty only by His infallible Church, which is the one, holy, catholic, and apostolic Church; and all are under obligation to accept this truth; though if there are some who are not in circumstances in which they can know or discover it, they will be excused from the moral responsibility and sin of rejecting it, because of their invincible ignorance. This is the teaching of the Catholic Church ; but we cannot set up our individual judgment to decide who they are who grievous sin if it were a wilful act.

It is evident from the definition of on the 4th inst., between a young man sin as given in the Catechism, that what is not wilfully committed is not sinful : neglect the means within our reach to know whether or not it is lawful before we do it. Hence those who are previously without a definite result, ignorant of the truth, because they do not endeavor to know it, are in vincthe contest to a settlement, and in | ible ignorance, and are morally responsible for neglecting to embrace it. They wilfully omit a duty which God requires of them, and therefore commit sin, which is a wilful thought, word, carried out, the victory being awarded | deed, or omission, contrary to God's law.

The Rev. Mr. Blagden, in one of the of Grace," expresses the following Independently of the danger of sentiments concerning the Catholic gentleman appreciates properly th great assistance afforded to us on the way to salvation by means of the aids. Mr. Biagden says:

"I have in my room a picture of the 'He case 'which is officially stated to be a treopy of the original, which is faithful kept, preserved and guarded with jeale and loving care, in the Basilica of St. Pete in Rome.

and loving care, in the Basilica of St. Pete in Rome.

I have often and repeatedly been signa blessed, spiritually, in looking at this pict of the Holy Face, which so wonderfur graphically, and also inspiredly, pictures awful and unutterable woo, and indescribs pain and agony of Jesus during His F sion and as His Face must have looked, as hung in dying distress upon the cross! in looking at it, I have been enabled to grand realize God's love for me, in Jesus; to comprehend Christ's sufferings and dypains for me better than before; and I been consequently and proportions moved to deeper conviction of the horsiness of sin and to experience true repent; and Godly sorrow therefor, coupled with broken heart and contrite spirit; and the tranination formed to consecrate my life whole being to Jesus, more fully and perly than ever.

"All for Jesus! All for Jesus! All my days, and all my hours! ALL FOR JESUS."

Well, once during this Thursday's I

All my days, and all my hours!
ALL FOR JESUS."
Well once during this Thursday's roftedious and increasingly wearisome and distress, while in earnest prayer to. take away my pain, if possible an accordance to His will, my eyes rested upon this Picture of the Holy Face, iprayed more earnestly and in tears, a sorrow and love for Christ's suffering pain for my sake; and while thus gazithis picture, giving but a sketch of love and pain for me on Calvary; and my own pain was increasing to agony I kept my eyes riveted upon the look atterable Woe, indescribable grief and row, and of unspeakable and excrucing agony, and untold pain, all of whice more are remarkably depicted in this pof the Holy Face,—when lo, all my suddenly left me! and I was without turn for some minutes! And the bless my soul was great and sweet! And membered the promise in John 14:21, vin Jesus promises to manifest Himself provided we love Him and keep Him andments.

mandments.

After a little while the pain and surreturned, and I walked the floor, till Fi

Then after another season of praye my eyes, more or less fixed upon the Face of Jesus, I became somewhat es physical distress and pain, and went when as the time approached for the p to be offered for me in the early servi Holy Communion, and at Mass, behol came wonderfully better, and then fell gentle and refreshing sleep, to aw hour or so afterwards, abs. Intely fre all pain, healed and cured of all s and distress, and apparently as well a though quite weak physically, since been for five days and four nights, in constant pain, which at times border agony; and since, on the first day sickness, Sunday, I had not eaten a ful of any food or nourishment, a caten little during the days of my and yet, behold. I was well again! I had lost much strength, and poffesh; still, I was healed!

A Miracle of Divine Grace! All and Glory to the Lamb! Amen, All And I have enjoyed better health a been able to do more work since this and season of mysterious pain than fore! Nor have I had any return of or in any way. Praise God and His aministers, priests and ambassadors! eak of dawn.
Then after another season of praye

fore! Nor have I had any return of or in any way. Praise God and His and the prevailing prayers of His ministers, priests and ambassadors!
And ever since, and now, my heat to overflowing with thanksgiving, plove to Jesus, and to the power of Hous Blood! See again. Rev. 12;11.
And my mouth is full of songs and and laudations to Jesus, Who has a in Heaven and on earth; and Who that in accordance with our faith, us! (Matt. 9:27 29). Because 'noth hard for God,' if in accordance to Divine Will and Way.'

JESUITS MAY RETUR

The Centrist leaders in Germ confident that they will get th desrath to assent to the retur esuits to Germany during the The general of the ore vear. here recently from Rome a ferred with the Centrist leade the advisability of renewing the ment for the return of the ord took roseate reports to Rome a result of his mission.

A law issued on July 4, 18 ished the Jesuits from the faforbidding the establishment asteries and the propagation ligious practices.

POPE'S HEALTH IS IMI

The bright, cold weather mastide gave the Pope's her cided change for the better. walks unaided during his stitutional in the vatican gro

The newspapers of Rome that a rich American lady gold snuffbox, incrusted wi diamonds, made by one o ewelers of Rome as a New fering to the Pope, who, it found a check for \$50,000

snuff-box. The Pope recently refuse the electric light to be intro his apartments, remarking is something superfluous

TO MAKE CONVE A Great Mission to Non-C the Grand Central Pala

York.

The Paulist Fathers of city have determined to ent Catholic mission field on a than they have ever before For years they have given their one church of St. Paul and in other churches, whe or more has been devoted t non Catholics, with the rest dreds have embraced the

Their opportunity to persons of all classes and ever before comes indirec the fire which destroyed church in East Forty this cently. Rev. Dr. Henry pastor of St. Agnes, ha for a mission to be held during Lent, but since parishioners have been wo the Grand Central Palace, mission will be given. first time that a non-Car has been given in a publi gentleman appreciates properly the great assistance afforded to us on the way to salvation by means of these

Mr. Biagden says: "I have in my room a picture of the 'Holy Face 'which is officially stated to be a true opy of the original, which is faithfully tept, preserved and gnarded with jeslous and loving care, in the Basilica of St. Peter's a Rome.

and loving care, in the Basilica of St. Peter's in Rome.

I have often and repeatedly been signally blessed, spiritually, in looking at this picture of the Holy Face, which so wonderfully, graphically, and also inspiredly, pictures the awful and unuterable woo, and indescribable pain and azony of Jesus during His Passion and as His Face must have looked, as He hung in dying distress upon the cross? And in looking at it, I have been enabled to grasp and realize God's love for me, in Jesus; and to comprehend Christ's sufferings and dying pains for me better than before; and I have been consequently and proportionately moved to deeper conviction of the horrableness of sin and to experience true repen'ance and Godly sorrow therefor, coupled with a broken heart and contrite spirit; and the determination formed to consecrate my life and whole being to Jesus, more fully and perfectly than sver.

"All for Jesus! All for Jesus! All my days, and all my hours! ALL FOR JESUS."

Well. once during this Thursday's night

All my days, and all my hours!

ALL FOR JESUS."

Well, once during this Thursday's night of tedious and increasingly wearisome pain and distress, while in earnest prayer to Jesus to take away my pain, if possible and in accordance to His will, my eyes rested long upon this Picture of the Holy Face, and I prayed more earnestly and in tears, and in sorrow and love for Christ's sufferings and pain for my sake; and while thus gazing at this picture, giving but a sketch of God's love and pain for me on Calvary; and while my own pain was increasing to agony; still I kept my eyes riveted upon the look of unuterable Woe, indescribable grief and sorrow, and of unspeakable and excruciating agony, and untiold pain, all of which and more are remarkably depicted in this picture of the Holy Face,—when lo, all my pain suddenly left me! and I was without its return for some minutes! And the blessing to my soul was great and sweet! And I remembered the promise in John 1421, wherein Jesus promises to manifest Himselt to us mandments.

After a little while the pain and suffering

membered the promise in John 14:21, where in Jesus promises to manifest Himseli to us provided we love Him and keep His commandments.

After a little while the pain and suffering returned, and I walked the floor, till Friday's break of dawn.

Then after another season of prayer, with my eyes, more or less fixed upon this Holy Face of Jesus, I became somewhat easier of physical distress and pain, and went to bed, when as the time approached for the prayers to be offered for me in the early service and Holy Communion, and at Mass, behold I became wonderfully better, and then fell into a gentle and refreshing sleep, to awake an hour or so afterwards, absolutely free from all pain, healed and cured of all sickness and distress, and apparently as well as ever; though quite weak physically, since I had been for five days and four nights, in almost constant pain, which at times bordered upon agony; and since, on the first day of my sickness, Sunday, I had not eaten a mouthful of any. Food or nourishment, and had eaten little during the days of my illness; and yet, behold, I was well again! Though I had lost much strength, and pounds of flesh; still, I was healed!

A Miracle of Divine Grace! All Praise and Glory to the Lamb! Amen, Alleluia!

And I have enjoyed better healt and have been able to do more work since this illness and season of mysterious pain than ever before! Nor have I had any return of it at all, or in any way. Praise God and His Charch and the prevailing prayers of His faithful ministers, priests and ambassadors!

And ever since, and now, my heart is full to overflowing with thanksgiving, praise and love to Jesus, and to the power of His faithful ministers, priests and ambassadors!

And my mouth is full of songs and hymns and laudations to Jesus, Who has all power in Heaven and on earth; and Who promises that in accordance with our faith, be it unto hard for God, if in accordance to His own Divine Willand Way."

## JESUITS MAY RETURN.

The Centrist leaders in Germany are confident that they will get the Bundesrath to assent to the return of the esuits to Germany during the coming year. The general of the order came here recently from Rome and con-ferred with the Centrist leaders as to the advisability of renewing the movement for the return of the order. He took roseate reports to Rome as to the result of his mission. A law issued on July 4, 1882, ban-

ished the Jesuits from the fatherland, forbidding the establishment of monasteries and the propagation of the religious practices.

## POPE'S HEALTH IS IMPROVED.

The bright, cold weather of Christmastide gave the Pope's health a decided change for the better. He now walks unaided during his daily constitutional in the vatican grounds.

The newspapers of Rome announce that a rich American lady has had a gold snuffbox, incrusted with superb diamonds, made by one of the best ewelers of Rome as a New Year's offering to the Pope, who, it is added, found a check for \$50,000 inside the snuff-box.

The Pope recently refused to allow the electric light to be introduced into his apartments, remarking: "There is something superfluous about that

## TO MAKE CONVERTS.

A Great Mission to Non-Catholies in the Grand Central Palace, New York.

The Paulist Fathers of New York city have determined to enter the non-Catholic mission field on a larger scale than they have ever before attempted For years they have given missions in their one church of St. Paul the Apostle and in other churches, where one week or more has been devoted to lectures to non Catholics, with the result that hundreds have embraced the Catholic re-

Their opportunity to reach more persons of all classes, and creeds than ever before comes indirectly through the fire which destroyed St. Agnes' church in East Forty third street recently. Rev. Dr. Henry A. Brann, pastor of St. Agnes, had made plans for a mission to be held in his church during Lent, but since the fire the parishioners have been worshipping in the Grand Central Palace, and here the mission will be given. It will be the first time that a non-Catholic mission has been given in a public hall in New

York city, and as the palace will ac commodate thousands, persons from all parts of the city will be invited to at-The mission will last three weeks, the first two weeks being for Catholics and the third for non Catho The mission will be given the lics. latter part of January.

#### THE CHURCH IN SCOTLAND.

Three decades ago Wishaw was the centre of the black district in Scotland, and from it was served Motherwell, Cleland, Newmains, Overton Carfin, Two priests were and Shieldmuir. considered sufficient to serve this large locality, and we read in the directory of the time that the exact Catholic population was 3206 souls. To day 9 priests find sufficient work in the district, and 7 churches, with a seating capacity of over 4000, are dotted over the district which was once supplied by a church whose accommodation was but 700 At first 1 priest was considered sufficient to administer to the wants of the mission of Shieldmuir—now 8 find the task none too light for them, and the people have one of the finest churches in the arch diocese. Designed in the early de-corated style, it consists of chancel, nave, side chapels, aisles, sacristy and confessionals. The nave is 97 feet long and 28 feet wide. The church is fitted up with electric light, being one of the first in that diocese that

## PAPACY IN THE NINE TEENTH CENTURY.

"Christian Rome must be looked at despite the changes upon the surface, as the covering of a permanent and indestructible principle. Christian emperors, Goths, marauding barons, mediaval interpreters of pagan ideas, and modern revolutionists are the foam upon the sea. Flights to Avig non and Gaeta, imprisonments in Fontainebleau, are the accidents of the hour. Christian Rome is immortal because the embodiment of an eternal thought. Mr Crawford (Ave Roma Immortalis, by Marion F. Crawford) has caught a glimpse of this view but it would seem, only to lose sight of it again. He looks upon nineteen centuries as a preparation for the pon-tificate of Leo XIII; but great as Leo is, he is only one link in the chain from Leter to the Pope who shall see the blackened sun and the moon turned to blood, and the stars falling as figs when the tree is shaken by a great wind, and who shall hear the angel swear that time shall be no longer. He who writes of the Papacy even as the instrument of the Church's contact with the age, should be a seer gazing on deathless ideas. The greatfigure in the long dynasty is dwarfed amid the forces round him. He weilds a power, but it is not his own. Though he sends the lightnings, and they go and return at his will, he does so only, and they obey him only, as the delegate of a power given even to the weakest John as amply as to the greatest L20."—Catholic World Magazine, January, 1899.

## A PRIEST-HERO.

At the recent big fire in Terre Haute which destroyed one of the largest business blocks of the city, Father business of heroism in the discharge of duty town, irrespective of religious differ-

the person of Father Avalin Zabo, the assistant priest of St. Joseph's church. Father Zabo is a small fleshy man with glasses and is such a modest, and retiring person that few even of his congregation know him well. He loves his flowers and his work and no one ever suspected that he was possessed also of the character of a hero. While the fire was raging at its worst and it looked as if the whole block was doomed, Father Zabo, who was an in-terested observer of the thrilling thrilling picture made by the fire, heard that some of the firemen had been caught under the walls at Ford and Overstreets and were imprisoned. He also caught the names and on hearing that one was named Welsh asked if he were a Catholic. Receiving an affirmative reply, Father Zabo got through the lines and started for the He Ford and Overstreet building. was stopped and an effort made to dissuade him from his dangerous mission, but he replied: "My place is down there." Suiting his action to his words he crawled down into the cellar, found Welsh amid the burning heard his confession, gave him absolution and then administered Holy Communion. And this priest hero did not appear in a hurry at all notwithstanding his peril. Father Zabo then went over to Osterloo and after talking to him administered absolution to him also, although he is not a Catholic, saying to the rescuers: "It will do him no harm anyway."

## STOPPED THE PAPER AND WAS

"Once upon a time," says the Houtzdale (Penna.) Journal, "a man got mad at the editor and stopped the paper. In a few weeks he sold his corn at four cents less than the market price. Then his property was sold for taxes because he didn't read the Sheriff's sale. He paid \$10 for a lot of forged notes that had been advertised weeks and the public warned against them. He then rushed to the printing office and paid several years' subscription in advance, and had the

paper to be stopped again."

#### GOOD RESOLUTIONS.

Don't grow pessimistic and join in the general cry: "Resolutions were made to be broken." If you have, during the past year, fallen into the slough of intemperance, now is the time to resolve to do better. Put off the irregularities and sins of the past year, worn out as you would cast aside a garment, and array yourself in the armor of the Lord's strength. Resolu-tions were not made to be broken. They were made to be kept, and they can be kept, if you ask humbly and earnestly for the grace of God, which strengthens and purifies the heart of man.

The great trouble with those who make good resolutions, is that they lean too little on God's assistance They grow, in a short time, self-sufficient, and proud, as though all the credit of their reformation were due only to themselves. And pride, as we know, "goeth before a fall." O Of course, relying thus upon themselves, they lapse again into the old rut to the known lands of those days whence their good resolve lifted them, and sometimes even sink deeper into old sinful habits.

But those who accept and make use of the means of grace which the Church so abundantly offers, those who have recourse to God constantly in prayer and the sacraments, have a help and a consolation that can not fail. And their resolutions to turn away from intemperance and its attendant evils will remain strong and unshaken, a golden chain binding them to the love and service of God .- Sacred Heart Review.

## THE LATE ARCHBISHOP WALSH.

In Memoriam.

From "Leaflets from Loretto" for November published by the Pupils of Loretto Abbey, Toronto.

O darkened hearts that blindly grope Amid the starless, rayless night, Lock up; One shines above the clouds, He giveth light.

Were it not for this star of consolation, that the soul seeking first the kingdom of heaven never fails to behold shining through the deepest gloom the sorrow-laden cloud that rested on our Archdiocese on the night of July Blst, would cast the darkest shadow that ever loomed. The poet of nature tells us there are "thoughts that lie too The poet of nature deep for tears," and we find there are griefs that lie too deep for words. Such grief was ours when the mournful intelligence reached us that death had claimed for its own our venerated Archbishop Walsh.
At the close of school, it was he who

estowed our laurel-crowns, it was he who praised our achievements during the scholastic year, it was his good wishes that preluded our joyous vacation time, it was under the influence of his benign smile that life seemed so happy and when old scenes were left behind, we went forth to greet home and friends, carrying with us a cherished memory—the venerable aspect our dear Archbishop presented in our midst-and forever more it will be only a memory, fondly perpetuated, it is true, but still only a memory. Yet what a memory! Of a great man what a memory! Of a great man whose sole aim in life was to seek first the kingdom of God, but great though he was, and devoted untiringly to the Zabo distinguished himself by an act interests of his Archdiocese, he contributed largely to life's social pleasant that won the admiration of all the ries. The grand orator of the pulpit town, irrespective of religious differknew well how to charm by the brilences. The Terre Haute Gazette thus describes the incident:

The great fire developed a hero in The great fire developed a hero in The great fire developed the developed book-lore. It was our enviable privilege to enjoy so many treasured visits from His Grace, when, formality laid aside, we greeted him with his favorite Irish melodies, or scenes from Shakespeare, and in his sweet, appreciative way, he revealed a charming person ality that never failed to win the hearts

of those around him. that the first outbursts of keen auguish have subsided, and calm reflection is bringing resignation to God's holy will, we cease to ponder why, on the eve of the harvest month, Heavenly Gleaner found him Earth's fairest offering. We cease to wonder why the Good Shepherd was eager to We cease to wonder reward him who had fed His lambs, fed His sheep, but though earth has lost a treasure and the flock its paster, may the memory of our loved Archbishop ever hover round us, until the Resurrection and the Life unites forevermore the souls of pastor and children.

O weary hearts whose tired eyes Look backwards o'er lite's pathway steep, Rest now; to His beloved ones He giveth sleep.

## PRAISE FOR THE POPE.

Amase Thornton and his wife were mong the passengers on the steamship St. Paul, which arrived in New York

Saturday.

"We remained in Rome said the politician and lawyer until the business that took me there was settled sat-isfactorily to my New York clients. After that it was thought that I should have an audience with the Pope. was obtained easily through interested friends, though I am a Protestant.

" Pope Leo XIII. is one of the greatest men of this century. Any stories of his failing health or mind are incorrect. His eye is clear, his conversa tion entertaining and his knowledge profound. His perfect grasp of all great affairs of to day cannot be overestimated. He is in touch with progress all the time, and seems to be a vigorous old man of seventy years in-stead of eighty eight. To my mind he will live as he is for several years to

"I can only describe the influence

editor sign an agreement that he was of his personality as remarkable. We to knock him down if he ordered his paper to be stopped again."

talked for some time, and not for a moment did his energy and brilliancy

THE CHURCH MILITANT.

Cardinal Moran on the Triumphs of Truth.

In a recent address in Sydney, his Eminence Cardinal Moran outlined the chief works of the Church in the nine-teenth century. The Cardinal said: What has the Church done during this marvellous century? The Church had not been idle during the nineteenth

century. She had been on the battle field, and each year had been marked by her struggles, her victories and her In venturing on the Protriumphs. gress of the Nineteenth Century as the subject of a brief address, the Cardinal said he found that there were many things to which he could not refer in detail. It would, perhaps, suffice if he simply touched a few of the leading features. One of these most striking features was the marvelous expansion of the Church's missionary field. At the beginning of the century the missionary field of Holy Church was limited

day there was scarcely a corner of the world in which the Cross of Christ had not been lifted, and in which the devoted missionaries had not labored to gather together those poor, benighted children into the fold of Christ.

The second feature to which Cardinal Moran referred was that throughout the whole century the Church had withstood the assaults of all the secret societies which had plotted against the happiness of citizens and the welfare of States. In Italy these secret societies had plotted against the Government; by assassination and a thousand other means, anarchists, nihilists, and others had striven to undermine society, overthrow the existing order of things, to reduce civilization to an empty name, and to destroy the civil freedom which all enlightened citizens The secret societies had should enjoy. The secret societies had marshalled all their forces against the Catholic Church. The Catholic Church was the only Church which they had assailed, and Holy Church was ass precisely because she was the bulwark of civil order, of peace, and true lib

In the third place, said his Eminence, they saw another great work in which the Church had been engaged. Manifold new forms of error had arisen, and new heresies had set Church's authority at defiance. Bu Holy Church in the Vatican Council But and in other councils held throughout Christendom had gathered her strength, had exposed false theories. had confuted the champions of false doctrines and had set Divine Truth and Christian teaching resplendently be-fere the world with a force and fulness against which nothing could prevail. Indeed it might be said that the light Heavenly Truth had never shone with such radiance as in this nineteenth entury

There had been strong efforts by some civil States to yoke the Church to the chariot of their own political intrigues. Napoleon, at the height of his power, sought to overthrow the spiritual as well as the temporal power f the Vicar of Christ, by bringing the Pope to France. It was the boast of his conqueror that he would make the Holy See subservient to his own military and political domination. But Napoleon had passed away and with him all his visionary schemes, and the Vicar of Christ was, as of old, gently Christian Peter's in Rome. Ambitious to succeed where Napoleon had failed, the ruling the great political leader in Germany, Prince Bismarck, set his hand to the everthrow of the Holy See and the spiritual power of the Papacy. Napo-leon would have had the Holy Father as his subject in Paris-Bismarck had selected a place within the German Empire where the Holy Father, hum eled and humiliated would reside, and where, without having spiritual power ne would be a tributary in a material ay to the Emperor and the Empire Bismarck declared in waging war against the Papacy that he would be ictorious; that he would not have to to Canossa and repentance. that Bismarck the world knows failed and that before passing away the scenes of his humil from iation, he was forced to acknowledge that in the Catholic Church and in her teachings were to be found those prin-

must rest. Many of the small German States had vainly plotted against the Church; but all had been swallowed up in the German Empire. The same thing had occurred in Italy. The small States had warred against the Church, and had been in their turn all swallowed up by the Kingdom of Italy. And if Italy has warred against the Church, the day of humiliation would appear to have begun. In all these conflicts the Church had asserted her spiritual independence, notwithstanding the great military and political forces marshalled against her. In review-ing the triumphs of the Church in the nineteenth century, one must speak in a special way, said the Cardinal, of the work of religious education. In this work the Church was not, as some people imagined, plotting against the State. If the Church engaged in this warfare against infidelity and irreligion by means of the religious schools, it was for the good of the whole commusity. It was a purely spiritual work, and the triumph of Caristian schools meant the triumph of Christian enlightenment, and of those principles of religion and morality without which there cannot be true happiness or advancement.

#### INDIAN MISSIONS

To the Editor of the CATHOLIC RECORD. Dear Sir-I trust you will afford me space in your columns to plead the cause of the Indian Missions in North Western Canada. The time is coming in my estimation, when it will be the duty of Catholics in Eastern Canada to assume in great part the burden of supporting the Indian Missions of the great North Land. The reason and ground for this assumption is that ac cording as a country is overreached by the tide of civilization and the aborigi nal races bow to the rule of the white man, such a country is no more con-sidered by foreign charitable organiza-tions as a "heathen land." The consequence is that the amount of support generally granted to that country be cause of its title of "foreign mission," is gradually curtailed, and the new country with its fresh civilization is left in great part to its own resources. thus that Manitoba and its ecclesiastical dependencies are no more considered a toreign mission field, and can with difficulty obtain recognition abroad. Yet the Indians have not vanished from the country, nor is the condition of the new-comers (the white settlers) such as to permit them to assume the charge of "bearing the gospel to the heathen" in addition to

more personal obligations. It results from this state of things that the Indian missions of the archdiccese of St. Boniface are in a worse predicament now than they were a quarter of a century ago. Acting on the press-ing invitation of His Grace Archbishop Adelard Langevin, of St. Boniface, Manitoba, I hereby make known to the Catholics of Eastern Canada that our Indian missions have reached a crisis, the most critical of their existence. On the one part the assistance formerly tendered us is greatly reduced, and on the other part we have to face an increased outlay, due to a more advanced policy of the Government toward the Indians-policy with which we must keep pace or forfeit all. Added to this are the good dispositions of the heathen Indians, which must be taken advantage of without delay.

The Archdiocese of St. Boniface counts an Indian population of 15,000. The majority of these Indians are still

heathen, and their evangelization is all the more urgent, that a so called "cloud of witnesses" are in the field, each claiming to have the truth to present to the poor untutored and frequently bewildered Indian. Be it said, however, to the credit of the latter that he has a sort of intuitive percep tion (the beginning of failure) of the superiority of the Catholic Church over the sects, and that the chances of suc cess being equal a rich harvest still awaits us in the West. Let, then, those Catholics who duly appreciate the gift of faith and have at heart the extension of God's kingdom signify their intention of enlisting in this cause by the offer of substantial aid. I propose them this apostleship, for such it is, in the Sacred Heart of Jesus. Is it not His cause which is at stake, His interests which are to be promoted? Is not this devotion of the Sacred Heart the sanction and consecration, as it were, of the mission of the laity of the present day to take an active part in the apos-tolate of the Church? And shall not hey who do the work of an apostle also receive the reward of an apostle according as it is written : " He that receiveth a prophet in the name of

prophet shall receive the reward of a prophet."
The Archdiocese of St. Boniface includes, besides Manitoba, a considerable portion of Assinboia and a strip of Western Ontario (to the 91st degree longitude.) Of the 3,000 heathen Indians still credited to Ontario, 2,000 are within the limits of the Archdiocese of St Boniface, and are to be found principally on Lake of the Woods and Rainy Lake. It is of this district which the writer has charge, with residence at Rat Portage. boarding school for Indians has established lately near Rat Portage, and has been the means of bearing the first fruits for the Gospel among the Lake of the Woods Indians. If this institution is permitted to develop will be the main factor who are tributary to it. A SI than S2, for Cathelic literature. debt of \$2,000 still weighs upon the And The Witness starved and got thin the conversion A similar institution is in conharvest is ready for the reaper and this project will be given shape as soon ciples on which good government, as funds will permit. It is the foundiry order and the peace of a people ing of these schools that calls for the greatest outlay, but once established they are nearly self supporting (the Government granting aper capita allowance for education) and they are

the most effective means of christianizing and civilizing the Indian tribes. I append a tabulated statement as to the manner in which the Indian missions may be assisted.

Yearly subscriptions, ranging from \$5 to \$100. Legacies by testament (payable

to the Archbishop of St. Boniface Clothing, new or second hand, material for clothing, for use in the Indian schools.

Promise to clothe a child, either by furnishing material, or by paying \$1 a mouth in case of a girl, \$1.50 in case of a boy. Devoting one's self to the educa-

ation of Indian children by accepting the charge of day-schools on Indian Reserves - a small salary attached. Eutering a Religious Order of

men or women specially devoted to work among the Indians; e. g. (for North-Western Canada) the Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc. Donations either in money or cloth-

ing should be addressed to His Grace Archbishop Langevin, D. D., St. Boni-

face, Man., or to Rev. C. Cahill, O. M., Rat Portage, Ont. C. Cahill, O. M. I.,

Indian Missionary.

WITH ST. PETER IN ROME."

A very interesting article bearing the above title appeared in the last issue of the American Messenger of the Sacred Heart. The concluding chapter, which we append, will be read

with interest:
St. Peter's city was in the hands of marauders during the French invasion and occupation of Rome at the beginning of the present century. A con-temporary writer says: "When the plunder of all the public establishments (churches, colleges, etc.) were found unequal to the avarice of the generals and the increasing greed of the soldiers, the French committee turned its attention to St. Peter's and employed a company of Jews to estimate and purchase the gold, silver and bronze that adorn the inside of the edifice as well as the copper that covers the vaults and dome on the outside. But Providence interposed, and the hand of the Omnipotent was extended to protect His temple. Before the work of sacrilege and barbarism could be commenced, the French army, alarmed by the approach of the allies, retired with precipitation from Since 1870 the Eternal City has been

in the hands of other marauders-a government represented by Infidels, Jews, Freemasons, etc., who, after seizing St. Peter's patrimony, have plundered the property of every religious order of every basilica, church, convent, hospital and religious institution of any kind in the city and

throughout Italy.

According to their own words, they are waiting for an opportunity to seize the Vatican, when St. Peter's will be plundered as the French intended plundering it, and the Pope's palace converted into a national museum, unless Divine Providence interferes.

The prayers of all good Catholics are offered up after every Mass that the enemies of the Church, visible and invisible, may be driven from the Eternal City, and the liberty of the Church with the rights of the Holy See

We may aptly conclude with the cords of St. John Chrysostom on the

"The heaven, resplendent with the sun's rays, does not shine with greater brilliancy than the city of Rome illumined by the splender of the two Apostles.
"I admire Rome, not for its wealth

of gold, its columns, its splendid de-corations, but because of those two pil-lars of the Church" whose tombs it contains. Elsewhere he speaks of St. Peter as

the mouth of the Apostles, the leader and head of the Apostolic choir, the ruler of the whole world, the foundation of the Church, the burning lover of Christ.

St. Peter, Prince of the Arastles, pray for the Holy Father and for the Church.

## THANK GOD.

Truth is one and harmonious. Error is multiform and supports itself with a most deceptive smile on a mere shred torn from the body of truth. It is the shred of truth that captivates the perplexed understanding. The errors are like the dangling vipers which passed for hair on the head of the fabled Gorgons, whose mere look could change men into stone. Error confuses by the variety of its forms and leads the victim into a labyrinth more perplexing than the one of many windings, so famed among the works of the ancients, from which no one was ever able to extricate himself if he lost his hold of the thread that served to guide his footsteps aright. Let us never cease thanking God that we are not among the lost in the modern labyrinth or. - Elizabeth A. Adams, in The New World.

The Detroit Catholic Witness is the latest of the superfluous Catholic papers to give up the ghost. It was the best dollar Catholic paper ever published. But Catholics who don't take a Catholic of 1,200 pagans paper are not any readier to subscribe on the gruel of a dollar until it quietly templation for Rainy Lake, where the faded out. - Milwaukee Catholic Citi-

> If you want the most for your money write to Brockville Business College. Address F. H. Eaton, Sec. 1054 9.

The London Mutual Fire Insurance Company of Canada.

THE ANUAL GENERAL MEETING OF the members of this company will be held their place of business, 476 Rivenmond street, eity of ondon, on Wednesday, 1st February, 1888, at he hour of two o'clock, when a statement of the affairs of the company will be submitted, and directors elected in the place of those retiring, but who are eligible for re-elections retiring but who are eligible for re-elec-By order, D. C. MACDONALD,
Secretary and Manager,

1056-3 THE CATHOLIC ALMANAC OF ONTARIO.

This excellent Annual may now be obtained at the CATHOLIC RECORD office. Price, 25 cents, each. Per dozen, \$200. This year's edition; by far the most complete, interesting and instructive that has yet been issued. It is not document a large sale, as it is a book that will be found most useful in every Catholic home in Ontario.

## SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), \$1.50 each.

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Second Sunday after the Epipha

"There was a marriage in Cana of Gund the Mother of Jesus was there." (John

The gospel of this Sunday, the called marriage gospel of the Cat Church, not only places before

subject of a very grave nature, obliges me to speak of that, which

most holy and enlightened men o times have justly called a ga wound on the body of the Church,

the ever increasing evil of the

mixed marriages. I am aware that in speaking of this rending evil I shall offend some

auditors, but I cannot, I dare not

human respect to prevent my fulf this sacred duty, imposed upon r

God and the Church, under pa

Christianity, holy mother Churc

alwaya most bitterly deplored

deeply lamented mixed marriages

no fewer than thirty councils,

which were general, she warne

against such baneful unions, and

she ganted dispensations to the

trary, though the promise of re

the children as Catholics, and co

ing with all the other necessary

tions, had been given, yet the pe

sion was granted, as it were,

tears of sorrow, and simply to

greater evil, i. e., to prevent the

asy of her erring children. In

nuptials, the Church forbids, ev

cases of granted dispensations,

Therefore, I say: From the tit

eternal damnation.

ON MIXED MARRIAGES.

XVI.

Which is the worst offence, the cruel ty of intolerance, or the cruelty o superstition? I think we must say, the latter. Intolerance requires, as a ground of proceeding, an actual ex-pression of heterodox opinion. It has therefore an objective limit. Even all the animosity of the Spanish Inquisition and of Philip II. against the Pri-mate Carranza could not, after eight years of imprisonment, make out a years of imprisonment, make out a case of heresy, and although the Holy Office of Spain succeeded, after the evecation to Rome, in infecting the Roman tribunal with its own dislike of the Archbishop, yet eight years more of his much milder imprisonment in Sant' Angelo only resulted in a verdict of heterodoxy, not of heresy, and a sentence of suspension, not of deposi-tion. Ranke's word, "verurtheilte, "condemned," is a hasty conclusion from the fact that the broken-hearted and aged primate, after sixteen years of confinement, being sentenced to five years more, sank under the shock and

died in a few days.

Indeed, by Llorente's showing, of every ten arraigned before the Inquisi tion and found guilty of some offence, only one was condemned to death. Hostile as the rules of the Holy Office of Spain were to the accused, and fruit-less as were all the efforts of the Popes to have them reformed, yet the necessity of finding an actual corpus delict was a continual restraint. Indeed, Mr. Lea shows that the Dominican Inquisition, which in this respect does not seem to differ much from the Span ish, would sometimes deliberate pri vately for two years before feeling free casionally it would then find that the man in question had died months before, in the full repute of Catholic oundness. Liorente also informs us that no sentence could be pronounced so long as the prisoner had a single witness to produce, even though to find him it was necessary to search the Andes or the pampas. The reasonable Andes or the pampas. rule of dismissing the accused on bail until the transatlantic witness should e found and brought over, the Holy Office, it is true, could not be persuaded to adopt. Llorente's severe censure here is well deserved.

On the other hand, let us look at the records of witchcraft trials, whether the few in New England (which bears the most discredit because it least deserves it) or the huge numbers in Scotland, or the most illimitable numbers in Germany (while in Spain the num ber condemned was very small, and in and we see that to try and to condemn to death were in great measure one and the same thing. How could it be other-Of course there was absolutely no criterion to distinguish guilt from nnocence, for the offence was purely imaginary. There were, it is said, times and places in Germany in which any deviation from the common average, in any respect, might easily lead to being tried and condemned as a To learn too fast, or to be too dull : to be too strong, or unac countably weak ; to be extraordinarily handsome, or remarkably ugly; to lay up money too fast, or to be unexplainably poor ; to be careless of devotion o extremely devout; in short, to stand out notably in any way from the common level, was almost as much as any one's life was worth. Only two hunbecause she did not weigh a hundred pounds. Indeed, a compact with the Evil One was assumed to work very particularly against gravitation. It a diabolical counterpart to the levitation of the saints.

Moreover, a man might guard himself against being seduced into heresy, but who could guard himself against being a victim of sorcery? As there was nothing to check credulity, so there was nothing to set a limit to terrified cruelty. A boundless dismay, as now in Africa, extinguished every No wonder feeling of compassion. then that the executions were innumer able. Doctor David Mueller, the amimany, a staunch and enthusiastic Protestant, moreover, says that from about 1480 to about 1750, that is, some two hundred and seventy years, the witchcraft executions of Germany ran up into the hundreds of thousands. Comparing this with statements of other writers, we may set down three hundred thousand as being the very least that he can mean. Indeed, he says that "whole regions were laid waste." Moreover, in direct contradiction to Nippold, whose constant practice it is to charge everything bad in Germany upon the Roman Catho lics. Mueller distinctly declares that the adherents of each religion were equally fanatical and cruel in the matter Even had Spain, relatively to Germany, had then only the same popula-tion as now (and after the Thirty Years' War she had for a while a much greater relative population than now) she ought to have burnt 100 000 witches to bring her up to the level of German cruelty. In fact, the Holy Office, in three hundred and twentyfive years, sentenced to death for witchcraft, heresy, religious imposture, sacrilege, certain foul forms of immorality, and several other crimes, less than one third the relative number that Catholic Germany and Protestant Germany, one as remorseless as the other, put to death in fifty-years' shorter time on the fantastic charge of sorcery

This for the number of executions. But when we consider the mode of execution, then German cruelty leaves Athenian law.

Spanish cruelty out of eight. It may be that ordinarily the Spaniards are more callous to the sufferings of others than the Germans, but the German punishment of witchcraft was, it should scem, incomparably more terrible than the manner in which death was usually Office. Except in an occasional in stance of double relapse into heresy, every culprit condemned to death by fire was asked at the stake if he would have a confessor. If he said Yes, as almost all did, he was garroted, and his body burned. Sometimes an inexpert executioner would give almost a much pain as in burning alive, but usually death came with a sharp, quick stroke. On the other hand, except in England and New England, which punished witchcraft with hanging, the uniform punishment, from all that I have ever seen, in Scotland and on the continent, was burning alive, without any mitigation. This renders German cruelty simply incommensurable with Historical knowledge, worth th

name, is rare. I do not pretend to have any great depth of it myself, though it is no great offence against modesty to claim more of it, in certain whom I have to do. Something much rarer than historical knowledge, however, is historical imagination, without which historical knowledge is only another name for grossly misleading his-torical ignorance. Is it a voluntary or an involuntary lack of historical imagination that swavs most Protestant minds in giving account to themselves of the origin of the Inquisition? A mixture of the two, probably. They commonly draw the picture thus. pears to them like Europe of to day ndeed like England of to day, with settled principles of jurisprudence, ample opportunities of defence allowed the accused, and punishments as mild as can in any way be reconciled with the interests of society. Even moral pressure put upon a prisoner to extort avowal of a crime, is, as we know, abhorrent to Anglo-Saxon jurisprudence, and if it can be shown to nation. Physical torture for the same end, although it lingered in Protestant Nuremberg, and perhaps in a few other places, down to 1800, is not now used, t least avowedly, even in Russia.

Now most Protestants, although, if sked in terms, they would show that they knew better, yet, when thinking of the Inquisition, first smooth down medieval Europe into an even moder customed in the administration of just ce to-day. Then they picture to them selves the Inquisition as bursting ur through the tranquil soil, an irruption from the pit of Beelzebub, and estab-lishing itself in the midst of the afed nations, with hideous proces ses and hideous punishments, hitherto unknown to them, crushing their spirits with utterly unaccustomed

Now all this is utterly contrary to historical truth. As Mr. Henry C. Lea points out. the elder Inquisition was et up, not merely by zealots, but by noble-minded men, of whom St. Louis was the noblest. They set it up be cause they did not see how otherwise they could save western Europe from going to pieces, socially, morally and religiously. It is not true, as Doctor Rule gives it out, that the Inquisition was set up by the priesthood to crush the laity into a new submission. St. dred years back, in Lutheran Sweden, a woman was burned alive as a witch was one long contest with the Church and with the Pope, and he died under the ban of both. Yet these two men were as resolute in supporting the Inquisition as any priest, as any Pope. Indeed, the Manichaean Dualism, against which they set it up, seems to have favored a very rigorous sacerdo tal authority. It was not for the priest hood that these great laymen were working, but for historical Christianity and rational morality. There were all sorts of conflicts between the laity and the priests, between the priests and the Bishops, between the Bishops and the metropolitans, between the metropolitans and the Curia, between the Sovereigns and the Popes, among the Orders, and between the Orders and the seculars. Into all these disputes, the Inquisition did not intrude. It was only where doctrine was con cerned that it spoke. Even its usurpations (as notably in the Spanish insti tute) were not in the interest of the priesthood, but in its own particular interest. The Spanish form was continually flouting the Bishops, and scanting obedience to the Pope. In short, its purpose, when carried out, was doctrinal, when distorted, personal. In neither case was it prop-

erly hierarchical As to its methods, they were in some ways an intensification, in others a mitigation of usual judicial proceedings. Nowhere and at no time were they an invention of its own. In the secrecy of proceeding, and the very imperfect knowledge afforded the ac cused of the charges and of the witnesses against him, there was a very pernicious intensification. Yet at this very day the Dreyfus and the Zola trial show how much of this odious temper survives in the secular courts of the continent.

It is said, no doubt with truth, that the elder Inquisition greatly extended the practice of judicial torture, and that this reacted very injuriously on the civil courts. Yet at all events there was nothing new in the use of judicial torture to extort confessions.
It was a practice received from Roman law, as Rome had received it from

On the other hand, not only on the ontinent, but also in England down to 1688, all prisoners whom the gov-ernment wished to condemn would to condemin would have been infloitely safer if tried by the Inquisition. Of this the Knights Templars were aware, when they asked to be tried by the Dominican Inquisition rather than by the courts of Dallite the East. Philip the Fair. Even in Spain, not withstanding the control of the crown, the resolute regularity of the proceedings, the submission and re submission of every point of the indictment to con-sultors, the careful distinctions insisted on, would have been almost insur-mountable impediments to the continuous butcheries of English and of European justice in the sixteenth, the eventeenth, nay, even the eighteenth century. Herzog's Encyclopedia frankly owns that the trials of the Inquisition were, in various points, milder than those of the secular courts.

Lastly, in point of punishments, the Inquisition was incomparably milder than the civil courts. A small pro alive. The vast mass were garotted or hanged, the bodies being burned. The punishments of the civil courts burning alive; burying were: alive; drowning; tearing to death with red hot pincers; drawing asunder by wild horses; breaking on the wheel. How many other hideous

orms of punishment I can not tell. Perhaps the worst thing about the Holy Office was its protracted solitary imprisonments during these long trials. The Inquisition was a cruel thing, the growth of cruel times. Most of their cruelties it rejected. Some it retained. Some it greatly aggravated. Let us thank God's goo Providence that it has fled away with

them, and they with it. Charles C. Starbuck. Andover, Mass.

A RIGOT SCORED.

Labouchere, in his paper, London

Truth. savs : "I have just made a discovery about the notorious John Kensit which will probably astonish the public as much

as it did me. This individual actually holds an office under the Crown, in the shape of a sub postmastership. At East-road, City-road, he carries on business as a stationer and bookseller and to his shop a post-office is attached The beauty of it is that the delectable Protestant literature, by the sale of which Kensit has filled his pockets is on sale at the East road premises side by side with the stamps, post cards, and other official ware Monk' and the Queen's head lie behind the counter cheek by jowl.
"In order to test this point, I sent

down to Kensit's post effice to make a few purchases. There was a young female clerk at the post office desk when my emissary entered. He in quired for one or two of Kensit's special alties in obscene literature, and the post office clerk proceeded to serve him She offered 'Awful Disclosures of Maria Monk !' in a paper cover at the price of one penny. Suspecting it to be abridged, and seeing on the back an attractive advertisement of 'complete illustrated cloth-bound editions, my representative inquired for these, was supplied by the post-office clerk 'pocket edition' (unexpurg ated) at the very moderate price of this information appeal more forcibly than to his Grace the Duke of Norfolk I can understand the reluctance which he will feel to take any action offic ally which might be open to the con magnificent and most worldly minded of laymen and of monarchs. His life religious sentiment. At the same time religious sentiment. At the same time seeing that the National Vigilance Association thought it necessary move Kensit from the position of their publisher on account of the immoral character of his literary wares, it eems rather a large order to allow this individual to carry on the same trade under the immediate patronage of the Crown, and in conjunction with the business of a government depart-

"Mr. Kensit, who recently trans ferred his operations to Ireland, was good enough last week to justify up to the hilt the contention I have frequent ly put forward, that the spirit by which is animated is essentially the of religious persecution. According t the Dublin Express, he advised his audience at one of his meetings to horsewhip any 'poor man in petticoats who attempted the confessional with their wives and daughters.' Only the other day a gentleman who called himself a 'Protestant Liberal,' wrote to me explaining that the reason why Pro-testants are intolerant of Roman sm is that the members of the faith are 'ready, if strong enough, to burn men's bodies in order to save their To this I retorted that Prosouls.' testantism, not to mention other religious 'isms,' had shown itself ready to go quite so far 'when strong enough.' In our own time we have seen imprisonment tried as a remedy for Ritualism, and now we have the egregious Kensit advocating the horsewhip for the same purpose. It will surprise no one to hear that a Protestant Dublin audience received this advice with applause. If there is one country in the world where Protestant ism has shown itself ready to use any weapon for the maintenance of its own supremacy, that country is Ireland.

called 'escaped nuns,' like shady 'ex-

priests,' would make the most of the Protestant boom. One of the former, who seems to erjoy the dubious honor of Mr. Kensit's patronage, has been lecturing to 'ladies only' in the sub-urbs; and a lady who went to hear her on the strength of a recommendation given at a Kensite meeting writes to me indignantly protesting against the character of the address she had to listen to. The lecturer's fables about convent life appear to be very highly piced, and it is easy to understand the disgust of decent-minded women among the audience. But then decentminded women really ought to know better than to attend lectures to 'ladies only' by 'escaped nuns,' whose ap-peals to the bigotry of their hearers ere as notorious for their nastiness as

#### A TEACHER OF NOTHING.

The Established Church of England s having a hard time of it these days. The Pope has pronounced its orders invalid. Mr. Kensit has declared war who indulge in Ritualistic practices. and the Archbishop of Canterbury who is anxious to please both " High and "Low" churchmen, hardly knows where he is "at" after he has pro nounced a decision on matters sub mitted to his authority. The Honor able Mrs. Chapman goes for the Angli and now, in the latest issue of the Nineteenth Century, Mr. William H Mallock, the well-known English writer, answers in the negative the inquiry, "Does the Church of England Teach Anything?" This question is the subject of Mr. Mallock's contribu-tion, in which he shows himself poses of a very clear conception of what a teaching church should be: while at the same time he gives his readers to understand very plainly that he does not regard the Anlican Establishment as such a church A teaching church, says Mr. Mallock to be truly such must possess certain fixed doctrines and show itself the faithful guardian and the authoritative exponent of those doctrines. That the Anglican Church does not fill the bill in these matters he unhesitatingly asserts; and the present plight in which it finds itself with regard to the character of its ministers, and the various powers claimed for them by churchmen, and denied by 'Low" churchmen, affords Mr. Mal lock an opportunity for some very vigorous writing. His characterization of the "Broad" church divines is not at all bad. These parsons, says he, are "surpliced philosophers who use the Anglican formulas merely as the bed-clothes of some new religion in its cradle, which no other body of Christians would regard as Christianity at With his apparent contempt for he assumptions of the Anglican Estab I shment when it essays the role of a teaching church, Mr. Mallock exhibits no small admiration for the one Church which has fixed doctrines to teach, and which has ever faithfully guarded the sacred deposit of truth confided to its keeping, and interpreted it for its

Doctors now agree that consumption is curable.

members. He sees nothing but doc

Three things, if taken together, will cure nearly every case in the first stages; the majority of cases more advanced; and a few of those far advanced.

The first is, fresh air; the second, proper food; the third, Scott's Emulsion of cod-liver oil with hypophosphites.

To be cured, you must not lose in weight, and, if thin, you must gain. Nothing equals Scott's Emulsion to keep you in good flesh.

50c. and \$1.00, all druggists.

SCOTT & BOWNE, Chemists Toronto.

trinal confusion and chaos, even great er than what now exist in the Protest-ant world, ahead of the Anglican Church, already rent with skepticism and conflicting theories; and his whole article is calculated to make the Anglicans who read it ask themselves the question which Mr. Mallock undertook to answer when, some years ago, he wrote his work entitled "Is Life Worth Living?" — Sacred Heart Re-

#### CHILIAN CATHOLICS.

Frank S. Carpenter, in a letter on the Church in Chili, says: "One of the most curious divisions

of the President's cabinet is the branch or department of 'worship and colonization.' Catholicism is the State religion and the Catholic Church receives certain amount every year from the government treasury. Nearly all of the Chilians are Catholics, and all church affairs of note are attended by the officials. On the Chilian annivers ary of its day of independence President and all of his officials, including the officers of the army and navy, attend Church. The other day a cele brated Bishop who has been dead for I don't know how long, was honored by a new monument in the Cathedral of Santiago, and this was made the occasion of a great celebration. I went, in company with the American minister, and found that nearly all of the foreign diplomats were present. The President, the general of the army and the admiral of the navy were there in their official dress, and during the ceremon-ie; all kneeled again and again in unison with the priest and other Church dignitaries."

In regard to toleration, Mr. Carpenter save that there are two large American schools in Santiago, one supported

by the Methodist and the other by the States, and there are other Protestant missionary colleges and churches in different parts of the country. These are tolerated, he indicates, though the Chilians are satisfied with Catholicism "The women of Chili," he says in

conclusion, "are one of the strongest elements in upholding Catholicism and its influence. They are very devout. You see them in the churches weekday and Sunday kneeling on the stone floors and saying their prayers. You meet them on the streets going to confession or Mass, each carrying a prayer-rug in one hand and a prayerok in the other.

I. H S.

The letters I. H. S. are said to have been designed by St. Bernardine of Siena to denote the name and mission of our Saviour. They are to be found in a circle over the main door of the Franciscan Church of the Holy Cross Sauta Croce) in Florerce; and tradition says they were first placed there in 1347, in gratitude for the termination of the plague. On one occasion, the tradition runs, the Saint was remonstrating with a maker of playingcards concerning the bad influence of his business. The man replied that his family would starve unless he continued to illuminate the pasteboard trifles. "Then," said St. Bernardine, "let me design the back." And he taught the card-maker to illuminate the letters I. H. S. in such beautiful fashion that they became little missionaries of the Cross wherever they went.

In Reply to Oft Repeated Questions It may be well to state, Scott's Enulsion acts as a food as well as a medicine, building up the wasted issues and restoring perfect health after wasting fever.



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# **Sewing Machines** of the Present



are very different from those of the past. Very few users of sewing machines know the technical differences; patents have expired on generic features, but "the world moves," and radical improvements have been made in sewing manes, so that the one of to-day shows a tre mendous improvement on its predecessor Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted does all kinds of work, and is always ready go. The Silent Singer of to-day is the latest

result of constant improvement in mechanical excellence. For practical use i compares with the old-time sewing machines sold at department stores much as a modern railway train surpasses a stage-coach of the last century.

Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory that it never gets the "fits" which try a woman's patience, destroy the fruits o her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. Buy a sewing machine of the Present, and not one of the Past. Get a Singer. You can try one free. Old machines taken in exchange.

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ese beautiful Watches and this splendid Air Rifle for backed LEVER COLLAR BUTTONS at 10 cents each, 2 doz., the Air Rifle for 23 doz., and the Lady's Watch REQUIRED, you run no risk. Write and we forwat together with a large list of other valuable prizes—Sur together with a large list of other valuable prizes—Spring and Hockey Skates, Cameras, Magic Lanterns, Tool Sets, Work Boxes, Musical Instruments, Manicure Sets, etc., etc., Sell the buttons, return our money, and we send your Watch or Rifle promptly and FREE OF ALL CHARGES. The Boy's Watch is of American make, handsome, durable and reliable. The Lady's Watch is a genuine Swiss, as dainty in appearance as it is accurate and durable. The All Rifle is the Al "Daisy," the best ever made, neat, strong and accurate. These premiums would make splendid Holtday or Birthday Presents. Send your name and address at once, and be the first to sell our buttons in your neighborhood. When writing mention this paper.

LEVER BUTTON CO., Toronto, Ont. With every Watch WRITTEN GUARANTEE to Repair we give a

GOOD FOR ONE YEAR Free with a beautiful guard for Selling 3 Doz.

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Read what our Agents say:

DEAR SIDE OF TREE OF THE PROPERTY OF THE PROPE ful guard for Selling 3 Doz.

Read what our Agents say: 88 Rose Avence, Teronto, Nov. 29th, 1898.

Drank Sirs,—I received your buttons at about ten o'clock, and had them all sold by a respectfully, Norman Campbell.

Free with a hand-

Please send me 30 buttons so that I can earn one for myseif.

Cornwall, Nov. 12th, 1898.

Dear Sirs,—I received my watch yesterday. It is a little beauty, and it is much nicer than I expected. Please accept my thanks.

Lizzie McDonald.

Dear Sirs,—I received my watch and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch easier in my life.

Vernie McLean,

emnities at the altar, and pres that the parties to be united, giv marriage consent in the sacristy house, before the pastor and tw

nesses, whereupon their nam registered by the priest, who neither surplice nor stole, and th then dismissed, without pray blessing. Behold, this is the g law of the Church! Does no regulation proclaim, vords, what the Church thinks ed marriages?

And is our holy Mother wrong garding them as highly inju-What! is it possible that marria which conformity to all that is and holiest is wanting ; viz. : in ion, where one does not know w he will meet the other in th world :-where the non-Cathol cording to the false principles religion, is justified in being d and married anew, whilst the C must remain single during the li of the former. Great God! ca marriages be sanctioned in He Can they be approved and ble

he Church ? And yet, beloved Christians are not the greatest evils which n the train of mixed marriage constrosities appear as naugh compared to the woeful conse-which such unboly unions b parents and children. For, How is it possible, that a Cath ive with a non-Catholic for yes after day, without suffering in his faith, in his religious life? must become of a consort, wh nouse in her family circle, ever sees or hears anything of ligion, whom no Catholic exam tects and supports, edific strengthens, who on the con onstantly entreated by nonrelatives to become a traitor to ligion and to permit her childr ost to the Catholic Church.

not to succumb to the violence

emptations requires more that

Daily experience shows us parent fares in religion, a rson sick with consumptio nsumptive will not believe h on dangerous; he thinks h only a slight one, which will in a short time. And still his comes perceptibly weaker eath. Thus it is with the aith in mixed marriages. I inning, the Catholic is stil and does not omit her dutitruggles, but gradually her liminishes, she grows tepid it fails to assist at Mass on a fe essed Virgin; she approx acrament, but only stealt grace before and after meals, of the cross and even the E re no longer thought of, tep by step, the road to in dens, until finally the atte ivine services and the re he sacraments are totally nd of her religion nothing xcept her name in the bar

ord. Unfortunately, this, seen lost by thousands of such pushands or wives on account of the pushands or wives on account of the push facts are witnessed depould not our holy Mother, the push facts are witnessed depould not our holy Mother, the push facts are witnessed depould not our holy Mother, the push facts are witnessed as the push fac nd to caution her childre

But what shall I say of the such unions? Who can tousands, the tens of ng them that are yearly urch, despite the solemr an education. And even hildren who are reared as ow defective, in many c ndifferent! One might ex ars : Poor children, you w main Catholics : the day stant when you, too, will h, that you had never l leasure, receive a Christia ow much better, how muc ent would they not be if ous given by a good Cath ere confirmed and stren

#### FIVE - MINUTES' SERMON.

Second Sunday after the Epiphany, ON MIXED MARRIAGES.

"There was a marriage in Cana of Galilee, and the Mother of Jesus was there." (John 2, 1.)

The gospel of this Sunday, the socalled marriage gospel of the Catholic Church, not only places before me a subject of a very grave nature, but obliges me to speak of that, which the most holy and enlightened men of our times have justly called a gaping wound on the body of the Church, viz: the ever increasing evil of the day, mixed marriages. I am well aware that in speaking of this heart-rending evil I shall offend some of my auditors, but I cannot, I dare not allow human respect to prevent my fulfilling this sacred duty, imposed upon me by and the Church, under pain of

eternal damnation. Therefore, I say: From the time of Christianity, holy mother Church has alwaya most bitterly deplored and deeply lamented mixed marriages. In no fewer than thirty councils, two of which were general, she warned her children in a most impressive manner against such baneful unions, and when she ganted dispensations to the contrary, though the promise of rearing the children as Catholics, and comply ing with all the other necessary conditions, had been given, yet the permis sion was granted, as it were, amidst tears of sorrow, and simply to avoid greater evil, i. e., to prevent the apos tasy of her erring children. In such nuptials, the Church forbids, even in cases of granted dispensations, all sol emnities at the altar, and prescribes that the parties to be united, give their marriage consent in the sacristy or the house, before the pastor and two wit nesses, whereupon their names are registered by the priest, who wears neither surplice nor stole, and they ar then dismissed, without prayer or blessing. Behold, this is the general the Church! Does not this louder regulation proclaim, words, what the Church thinks of mix ed marriages?

And is our holy Mother wrong in re garding them as highly injurious? What! is it possible that marriages, in which conformity to all that is highest and holiest is wanting ; viz. : in relig-ion, where one does not know whether he will meet the other in the next world ;-where the non-Catholic, according to the false principles of his religion, is justified in being divorced and married anew, whilst the Catholic must remain single during the life time of the former. Great God! can such marriages be sanctioned in Heaven Can they be approved and blessed by the Church ?

And yet, beloved Christians, these are not the greatest evils which follow in the train of mixed marriages ; such monstrosities appear as naught when compared to the woeful consequences which such unholy unions bring to parents and children. For, I ask: How is it possible, that a Catholic can live with a non-Catholic for years, day after day, without suffering injury in his faith, in his religious life? must become of a consort, who in her house in her family circle, scarcely ever sees or hears anything of her re-ligion, whom no Catholic example proteets and supports, edifies and strengthens, who on the contrary, is entreated by non Catholic relatives to become a traitor to her reigion and to permit her children to be emptations requires more than human

ower. Daily experience shows us that such parent fares in religion, as does a erson sick with consumption. The nsumptive will not believe his cor dition dangerous : he thinks his cough only a slight one, which will be better in a short time. And still his strength comes perceptibly weaker from day o day, and he approaches contained that the Catholic leath. Thus it is with the Catholic leath. In the befaith in mixed marriages. In the be-ginning, the Catholic is still zealous and does not omit her duties. She truggles, but gradually her strength diminishes, she grows tepid in prayer, fails to assist at Mass on a feast of the lessed Virgin; she approaches the acrament, but only stealthily, the ace before and after meals, the sign the cross and even the Hail Mary e no longer thought of, and thus, ep by step, the road to indifference idens, until finally the attendance at ivine services and the reception of e sacraments are totally neglected nd of her religion nothing remains cept her name in the baptismal reord. Unfortunately, this, too, has seen lost by thousands of such unhappy asbands or wives on account of com lete apostasy. Beloved Christians, uch facts are witnessed daily, and hould not our holy Mother, the Church, Beloved Christians, we reasons to deplore such marriages nd to caution her children against

But what shall I say of the offspring such unions? Who can count the cousands, the tens of thousands ong them that are yearly lost to the hurch, despite the solemn promises nade that they would receive a Chris-ian education. And even with those hildren who are reared as Catholics, ow defective, in many cases, is not heir education, how irreligious and ndifferent! One might exclaim with irs: Poor children, you will not long main Catholics : the day is not far stant when you, too, will apostatize. h, that you had never been born those children, who, in a easure, receive a Christian education w much better, how much more fer ent would they not be if the instrucons given by a good Catholic mother, are confirmed and strengthened by | pleasantly.

the example of a Christian father.

See, dear Christians, the deplorable fate of the unfortunate children of mixed marriages, and yet you are surprised that the Church abhors and coniemns such unions? You are offend ed when I, your Pastor, who am in duty bound, caution such of you, who are about to loose your state of life, to refrain, for the love of Jesus Christ, from these unsanctified unions? This should not be, my dear Christians you have no right to cause my eternal damnation. Gladly will I sacrifice my life for you whether it be at the bed of sickness, or wherever God shall demand it, but my soul, my conscience, I can not, will not sacrifice. I have warned you, I have shown you the evil and its consequences. My duty is fulfilled and I hope in my last hour to receive a favorable judgment from the Most High. Amen.

## OUR BOYS AND GIRLS.

"Trust."

If I could trust mine own self with your fate, Shall I not rather trust it in God's hand? Without whose will one lily dotn not stand, Nor sparrow fall at His appointed date; Who numbereth the innumerable sand. Who weight the wind and water with a weight, To whom the world is neither small nor, great, Whose knowledge foreknew every plan we planned.

Whose knowledge forests to planned.
Searching my heart for all that touches you,
I find there only love and love's good will
Helpiess to help, and impotent to do.
Of understanding dull, and sight most dim;
And therefore I commend you back to Him
Whose love your love's capacity can fill.

-Christina Rossette

Bad Manners. While visiting an acquaintance who poarded in a house presided over by a charming hostess whose other ten twelve boarders were young ladies from distant homes who were perfect ing their art studies at a near-by institution, I observed that none of those students noticed my friend in any way, not even by a nod of the any way, not even by a not of the head or a single "good morning." "Have you been here long?" I asked. "Oh, yes, quite a while." And these young ladies also?" "Yes they were here when I came." "Why they were here when I came." "Why are you not politely greeted when they meet you in the halls and at table three times daily?" "They do not know me, and I must seem old to them," was her reply. The silvering hair, refined face and gentle menners of my friend should have manners of my friend should have gained her not only kindly recognition but reverent admiration from these young women blessed with health, strength and bounding spirits, and several of them with beauty and style. If they had each been carefully cultured under Lord Chesterfield's maxim. even if they had come from secluded homes and had not yet acquired, by mingling with the world, society's they would not have been amenable to an adverse criticism on their good manners, but would have

to be treated themselves. - Exchange. "Always Spek Plesent When Enny

treated their elder companion a

the table just as they would have loved

body Speks X." "Alice and Harriet, take your knitting work. John and Henry, you may each bring nine armfuls of wood into the woodshed. May, you may take your slate and write; and I guess if they are left alone the two babies will take care of themselves. Now, for half an hour, let us have silence. If anybody speaks let it be in a whisper.

The fact was there had been so much lost to the Catholic Cnurch. Verily, noise; and some of it in half quarrel-not to succumb to the violence of such some tones, and Mrs. Ford was tired, noise; and some of it in half quarreland took the best way to sto half an hour at least. The children were all young and wanted their own But they had all learned to mind their mother.

So there was silence in the kitchen except the noise the little mother made with her baking, and the occasional prattle of the two babies.

Little May sat with her slate on her knees looking thoughtful. She wrote and erased, and wrote again with much painstaking labor. At last she seemed satisfied, and going to her mother, said in a whisper:

"May I have a little piece of white paper and a pencil out of your drawer want to copy something.

She got a piece of paper, and sharp ened the pencil anew for the child, al though she was pie making.

May copied it very carefully, and laid it away in the bottom of her hand-

kerchief box, saying:

" I shall see it often there, and no body goes there but mother and n But it happened one day that Harriet was sent to distribute the pile of lean handkerchiefs from the ironing into the different boxes, and as May was empty, she saw the writing, was so short that she took it in at glance.

"Alwas spek plesent when enny body speks x.' Somehow it fixed itself in Harriet's mind, and that evening she was busy with pen and ink. The result was a writing in Harriet's handkerchief box

but to the same effect : " Resolved, that I will try this year to return pleasant words for cross Harriet Ford.

It made a great difference that was easy to see when two of the children began to practice this resolution

There was less quarrelling.
"That's mine! You better mind
your own business!" said John to Harriet one day, when she took up a top and was putting it in the drawer.

"But, John, mother wants me to clear up the room," said Harriet. "Well, I want the top to stay there!

said John obstinately. "Well, perhaps it's no matter. top isn't much litter," said Harriet,

John was fully prepared for a contest; I am afraid he rather would have relished one. He started. Then he looked ashamed.
"What made you] say, that, Har-

Harriet laughed and colored a little.

"Come here, and I'll show you," said she. She took him into the clothes press where was the row of handkerchief boxes, each labeled.

She opened little May's, and took out the clean, soft pile of handkerchiefs.
"Look there!" said she. John read "The good little thing! She never does quarrel, anyhow," said John.

## CHATS WITH YOUNG MEN

Look Out For Yourself. Cultivate self-reliance. Don't wait for others to find work. Don't expect that your neighbors are going to look out for you. Men who have been boistered up all their lives are seldom good for anything in a crisis. When misfortune comes, they look round for somebody to cling to or lean upon. If the prop is not there, down they go. Once down they are perfectly helpless and they cannot find their feet again without assistance. Such persons no more resemble men who have fought their way to position, making difficulties their stepping stones and deriving determination from defeat, than vines resemble oaks, or sputtering rush-lights the stars of heaven. Efforts persisted into achievements train a man to self-reliance, and when he has proved to the world that he can trust himself the world will trust him.

Hope and Despondency. A man and an ax can turn a waste howling wilderness into a garden, and he does it in time, working along with the aids God has given him. Passing through a Michigan forest recently we saw just the beginning of a clearing with a little cabin in the center, and a tangled woods on all sides. That man in a few years will lick that forest into a farm, if his pluck, ax and muscle hold out. An old homestead not a mile away was growing weeds and brush There is a big sermon in this. Think

New Treatment For Laziness. In the regiment of Colonel Welch, o fifth New York, is a private so lazy that, when sent out on fatigue duty, he would lie down on the ground and let his companions do all the work To cure this trait Colonel Welch had a blanket spread on the ground, with an other blanket for a pillow, and caused the lazy man to lie there for three days without sitting up or speaking to any one, and with a diet consisting of one slice of bread and one glass of water every three hours. The treatment has effected a complete cure.

The Successful Man,

The successful man is by no mean helpful to himself alone; he helps a great lot of other people as well. There isn't a healthy, vigorous energetic, self reliant, successful man whose example does not breed the same qualities in others, and personal contact with such a man is an active stimulant and direct aid to success. He awakens in us new strength, and arouses ambition. He winds us up, and sets us going; see to it, my friend, that you don't run down.

Living a Lie.

liars," says David, and on sober got all that we can reasonably expect thought now, he might estimate that a coat from external sources. We do big percentage were, at the presen day, at least, a living lie. The first step in deceit gives the devil the underhold. Deceiving a mother who be lieves you the truest man alive (and you would not have her know what you are for the world) is a contempt ible deceit. A fine show of honor be-fore the world and a rotten life within deceive many. A saintly look while entering a church often covers a lascivious heart; while the eyes are de vouring devils, "hypocrite!" "whited wall," sham and liar would be selfconfessed names of thousands of men and boys, sending them skulking off into the darkness to hide themselves, if the thoughts of their hearts were but spoken and their deeds published. David was found out; and those words, "Thou art the man," opened his eyes to his vile sin and gave him repent ance, and wrung from his heart that prayer of penitence (Ps. 51) that has been the contrite prayer of weak man ever since. We ask no better thing for any young man who is in secret sin than this; That he be found out, if not by the world, at least by himself and turn with fear and loathing from his sin unto Him who was bless you in turning every one of you away from his iniquities. is coming when the thought of the heart shall be revealed and every man will be known to the world just as he had lived in secret. Men, allow no thought in your heart that you would be ashamed to speak before your mother or sister. Don't live a lie! with a resolution written more neatly

## Learn a Trade.

It is to be regretted, says the New York Sun, that so few of our American boys learn any trade, or are willing to serve as apprentices for the term of four or five years. Almost any good and smart boy can procure employ-ment in some of the hundred skilled industries that are carried on in any city; and the boy who serves his ap prenticeship faithfully gets a training that will be advantageous to him all through life, and that will very surely enable him to earn a living as long as he lives. We should suppose that any real sensible boy would like to think of becoming a skilled workman in a good

trade : would like to look forward to independent journeyman, for example, in the carpenter's trade, or the brass worker's or the tailor's or the stone mason's, or the watch-maker's, or the bookbinder's, or the fresco-painter's or the weaver's, or the printer's, or the machinist's, or the locksmith's, or the gilder's, or some other trade worthy of his manhood. It is a splendid thing for a young fellow to start out in the world with a good trade. He can be as stiff as he pleases, and doesn't need to knuckle down to anybody, neither to the boss nor the foreman, if he minds his own business and steers clear of gallivanting. He can nearly always get a job at fair pay, and can often have a chance of traveling to some other part of the country to for a better job at higher pay. What long-headed American boy would no

like to have such a show in life? Yet a vast number of our American boys don't want to learn a trade. They are anxious to be office boys or counter jumpers, or salesboys, or clerks, or something of that kind. Stupid fel-lows, when they can get a chance to become skilled mechanics! Why, we were told by a gentleman the other day that he knew of three youthful Ameri cans who were serving as door boys in a large up-town six-story apartment house. What show for promotion have they? They can hardly hope even to

get a janitorship. We say that boys who need to earn a living do well to learn a trade, and then strike out in life, free as the American flag.

Mr. Staybolt's Philosophy.

"We are never satisfied with what we have got," said Mr. Staybolt, "but by a blessed dispensation of Providence we are measurably satisfied when we get more than we have been accustomed to ; for we view all things comparatively, and the standards we set up are usually, at least, those with which we are personally familiar. Thus a man getting \$5 a week is gratified when he gets a raise to \$7.50, and it is only when he has raised himself to the new standard, and looks out over the top of the 750, that that amount looks small and he wants more.

"So that there are periods when we are in some degree satisfied; but the drawing soon comes back, and it is well for us that it should. It does no require the intellect of a giant to tell what would happen if we were all satis fied. With men so situated endeavor would cease. For a time we should get along comfortably and sleepily, and then what we had built would begin to fall, and soon it would all go down and we should ourselves be involved in the general ruin, or rather in the general decay. Plainly it is better for us that we must hustle, and evidently it is better to be a hustler in the lowest class than not to be a hustler at all.

"As we go along through life we may be disturbed by the thought that somebody has got so much more than we have, though we are all free to try, and I doubt if any of us worry over that; but if we do we may be sure that their view is comparative, precisely as ours. There can be no doubt about that. There was never a man so rich that he didn't want more, and we may be as happy or happier than he.

"It is true that there is a limit be low which we find discomfort and want, and it may be distress, but when we have attained an income that will afford us a comfortable existence-and "I said in my haste, all men are that we should all strive for—we have to get from external sources not need to cease our efforts then; but whatever added enjoyment we may get out of life after that will depend not upon how much money we get, but upon how we look at things.

## A MODERN ST. ELIZABETH.

The late Empress of Austria per formed deeds of charity as the saint used to do. When she bestowed alms she invariably did so in person; going about incognito, and trying to conceal her benefactions, as did her namesake Elizabeth, the sainted Queen of Thuringia. Taking only a friend, the Austrian Empress would go at nightfall into the squalid quarters of Vienna or Budapest. Dressed in the plainest garb, the two would thread the narrow alleys and climb the tottering staircases of the poorest tenements. They never went without burdening themselves with flowers and fruits, no servant being allowed to render assist-The slender hands were never weary of smoothing a pillow or cooling fevered brow; and the late Empress soft voice never failed in its message of hope and cheer. When young, her face was called the most beautiful in Europe; and those who did not know her as the poor knew her lamented that it had lost its youthful charm; but those to whom she ministered de clared that no countenance could be more fair than that of the plainly clad lady who brought light and joy to their miserable abodes. Truly this charitable Empress was a fitting and loyal follower of the Saint of Thuringia, in whose hands the loaves of bread were changed to roses. - Ave Maria.

Toronto Firemen Testify
M. McCartney, Lombard Street Fire Hall,
Toronto, dated March 4, 1897, states:—"Am
subject to very painful conditions of costiveness and other troubles resulting therefrom, but I am glad to say that I
have found a perfect remedy in Dr.
Chase's Kidney-Liver Pills. I trust this may
be of benefit to others."
HOOD'S Sarsaparilla is the One True Blood
Purifier, Great Nerve Tonic, Stomach Regulator. To thousands its great merit Is
KNOWN. Toronto Firemen Testify

Intor. T KNOWN.

Say "No" when a dealer offers you a substitute for Hood's Sarsaparilla. There is nothing "just as good." Get only Hood's.

#### GOD HELP THE BOYS.

The boy is a factor in social life. This is admitted theoretically, but not practically. We are always saying that the boy is father to the man, and uttering similar truisms; but the boy is very much neglected. He does not receive the consideration he deserves.

The girl is cultivated, nourished like a pet plant in a greenhouse. Her wishes are consulted. The mother's solicitude for the boys of a family takes the form of feeding them well. They are supposed to be creatures who need only the coarser things of life; and in many instances the result is that the fond mother brings up a group of selfish, uncultivated bipeds, who manage to give her deeper wounds than Cleopatra's asp could inflict. Moreover become inconsiderate husbands and careless fathers. And the person most to blame is that very mother whose life would be cheerfully given up at any moment to have them become true

many mixed marriages, which, in the majority of cases, mean losses to the Church? Why is it that Catholic girls very often marry non Catholics, or do not marry at all? Why is it that ' nice" young men are more scarce in the average Catholic social circle than "nice" young girls? Why? Why?

It is very easy to deny that these questions are based on facts. And it is the habit of some people to admit in private conversation the existence of certain things which they are ready to deny when these things are mentioned in print. It is impossible to solve social problems unless we admit their existence and discuss them freely Let us, then, try to find an answer to the questions we have asked.

We all know that in this country women are more liberally educated than men. We are not talking of the men who go to college-because in our Republic they are in the minority, as they are everywhere-but of the men who go into business after eight or ten years spent at school. Women read more, they learn something of music, they take advantage of every bit of knowledge that might bring them nearer to higher civilization. Young educated in the public schools spend their eight or ten years there without attaining these rudiments of cultivation which any boy educated in Germany acquires in the first six years of his school life.

But our business is not with the boy of the public schools: it is with the boy of the parochial schools. Why is it that he is so inferior in many re spects to his sister of the academy Why is it that she does not like to see him come into the parlor on those sacred evenings when she is performing "The Shepherd's Morning Song" with variations)? Why is it that he flees from the literary circle of which his accomplished sister is the centre, and finds comfort and refreshment in the smoking of cigarettes, discussing the latest prize fight, or the learning of new clog dances on the nearest

There can be no doubt that the piano music and the part songs and the talk about current literature are better for him than the coarse jabber of the street. And if we could get our boys to spend their evenings with their sisters and their sisters' friends in such amusements, we should have better men, fewer drunkards, and fewer mixed marriages.

But our boys are neglected. The girls do all the singing in church; they learn music; they are taught by the Sisters that gentle manners are that gentle manners are LARS. necessary in good society; they are taught to be self-respectful; they are not dragged up; they are brought up. But the boys—God help the boys! And God help all who think that a little catechism and a full stomach are all they need !-Ave Maria.

What nonsense it is, this anxiety which so worries us about our good fame or our bad fame after death! If it were of the slightest real moment, our reputations would have been placed by Providence more in our own power and less in other people's. - Hawthorne

SLEEPLESSNESS.—When the nerves are unstrung and the whole body given up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result of gloom and dismal forebodings, the result of derangement of the digrestive organs, sleep-lessness comes to add to the distress. If only the subject could sleep, there would be oblivion for a while and temporary relief. Parmelee's Vegetable Pills will not only in-duce sleep, but will act so beneficially that the subject will wake refreshed and restored organs, sleepto happiness.

to happiness.

THE FLAGGING ENERGIES REVIVED.—
Constant application to business is a tax upon
the energies, and if there be not relaxation,
lassitude and depression are sure to intervene. These comes from stomachic troubles.
The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmeleo's Vegetable Pills will be found a recuperative of rare power, restoring the organs to
healthful action, dispelling depression, and
reviving the flagging energies.

anye of rare power, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies.

INFLAMMATORY RHEUMATISM.—Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used Dr. THOMAS' ECLECTRIC OIL for Inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. THOMAS' OIL on hand, and I always recommend it to others, as it did so much for me."

A GREAT record of cures, ungentled in

A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDI-INE.

## HAMILTON PROVES

THAT DODD'S KIDNEY PILLS CURE BRIGHT'S DISEASE.

Though All Other Means Fail-Mr. C. E. Aiken's Case Shows the Truth of the Claim that Dodd's Kidney Pills are the Only Cure for This Disease.

Hamilton, Jan. 9 .- One of the most popular of Hamilton's hotel clerks is Mr. C. E. Aikens, of the Commercial Hotel.

Mr. Aikens' duties are onerous and neavy throughout the year, and a man who was not possessed of more than ordinary shrewdness and capability could not possibly fill his position. This being the case, it will be read-ily understood that Mr. Aikens was

very heavily handicapped when, three years ago, he was attacked by Bright's Disease — a disease which many physicians claim is incurable.

Mr. Aikens found a cure, however. And so important does he rightly deem

his discovery, that he has given the following statement regarding it, for publication, in the hope that other sufferers from Bright's Disease will be rescued. "I could get no relief, no matter

what I used, nor which of our doctors treated me. I had suffered (with Bright's Disease) for two years, and had tried many remedies and wasted many dollars in my endeavors to regain my health. When I was advised to try Dodd's Kidney Pills, I had no expectation of receiving any benefit from them.

"I tried them, however, and soon had reason to be thankful that I did. Before I had taken a dozen doses I felt a change for the better, and the improvement continued steadily until now I am as strong and healthy as ever. Six boxes of Dodd's Kidney ever. Six boxes of

Dodd's Kidney Pills, the only unfailing cure for Brights Disease, are sold by all druggists at fifty cents a box; six boxes \$2.50 or sent, on re-ceipt of price, by The Dodds Medicine. Co., Limited, Toronto.

## Raised . . . From a Bed of Sickness . . .

SIMCOE, Jan. 18th, 1897.

Messrs. Edmanson, Bates & Co., Toronto.

Gentlemen — For over five months I was confined to my bed, not being able to move. The best medical skill was called in, all treating me for catarrh of the stomach, but to no avail. I could not eat the most simple food without being in dreadful misery, and found no relief until same was vomited up. After spending a large sum in medical advice, I was advised to try a box of Dr. Chase's Catarrh Cure. I purchased a box from J. Austin and Company, Simcoe, and to my surprise found great relief. Not being able to eat I tried a box of Dr. Chase's Kidney-Liver Pills; the pains left me the third day. My appetite has been fully restored. I consider myself perfectly cured, and feel as well as when a young woman, although I am 65 years old at present. I was almost a shadow, now I am as fleshy as before my sickness. Have used only three boxes of Dr. Chase's Kidney-Liver Pills, and two boxes of Dr. Chase's Kidney-Liver Pills, and two boxes of Dr. Chase's Catarrh Cure. I can do my house work as usual. I am positive that my marvellous cure (which I think it is) is due purely to Dr. Chase's remedies, which I have used. I can honestly recommend the same to any persons suffering from symptoms similar to mine. Wishing you every success, Messrs. Edmanson, Bates & Co., Toronto.

Yours truly, Mrs. Ann Churchill, Sr.

## A GOOD OFFER.

FAMILY BIBLE FOR FIVE DOLLARS.

For the sum of \$5.00 we will mail to any address — charges for carriage prepaid — a
Family Bible (large size) 10x12x3, bound in
cloth, gilt edges, spiendidly illustrated
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With the Carnation, Cedars of Lecand,
The Sistine Madonna, Jerusules to the Sece Homo,
Mater Dolorosa, The Crucifixion The Biessen
from Oivet, Sidon, Marrian Largest and Present
from Oivet, Sidon, Marrian Cedars of Lecand,
The Sistine Madonna, Jerusules to the Present
from Oivet, Sidon, Marrian Cedars of Lecand,
Mary, St. John the Baptist, Basilica of St. Agnes
(Rome), An Angel Appara to Zachary, The
Ammunciation, Beause First Fruits to Jerusalem, The Away, Michael the Archangel, The
Jordan Law, The Birth of Jesus Announced
to Bethlem, The Birth of Jesus Announced
to Bethlem, The Birth of Jesus Announced
of the Shephards, and the Adoration of the
Magi, The Jordan Leaving the Sea of Galilee,
Mary and Martha, Cathedral of
Santar's Novelto (France), Interior of St.
Santar's Novelto (France), Interior of St.
Aspel-Church of the Holy Sepulchre Our Lord
With Mary and Martha, Cathedral of
Alby (France), Basilica Church of St.
John Lateran (Rome), Our Lord Bearing
His Cross, The Cathedral of Santiago,
etc., etc. Cloth binding, Weight Interior Church of St.
Jandelvine (Paris),
Portice de la Gloria—Cathedral of Santiago,
etc., etc. Cloth binding, Weight Interior Church of St.
Sandelvine (Paris),
Portice de la Gloria—Cathedral of Santiago,
etc., etc. Cloth binding, Weight Interiors
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Semiaary of St. Charles Borromoo, Phila
delphia, It is a reprint of an addition published with the approbation of nearly all the
members of the Ame

We have a few copies left of the bible we some time ago offered at \$7. It is bound in above. Any one who would prefer having a copy of this book should order at once, as the stock will be exhausted in a short time. In all cases cash must accompany order, and if the book is not entirely satisfactory, it may be returned at our expense and the money will be refunded.

Third and Enlarged Edition.

FATHER DAMEN, S. J.

One of the Most Instructive and Useful Pamphlets Extant Is the Lectures of Father Domen. They comprise five of the most celebrated ones delivered by that renowned Jesut Father, namely: "The Private Interpretation of the Bible," "The Cathore Church the Only True Church of God," "Confession," "The Real Presence, "and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of 15 cts. in stamps. Orders may be sent to

THOMAS COFFEY Catholic Record Office, - London, Ont. Just a year ago, this Christmas, Jimmy Cal-nas, the subject of this ballad, sacrificed his its to save a poor mother and her child. He ras the driver of a New York fire engine. The terry is stirringly told how one life was lost to

When you hear the fire gongs beat fierce along the startled street. See the great limbed horses bound, and the gleaming engine sway.

And the driver in his place, with his fixed heroic face,

heroic face,

sy a prayer for Cainan's sake—he that died
on Christmas Day.
Oling! Cling! Each to his station!
ng! Clang! Quick to cleat the way!
(thrist, keep the soldiers of salvation,
hting nameless battles in the war of every

In the morning, blue and mild, of the mother and the Child.
While the blessed bells were calling, thrilled the summons through the wire; Is the morning, blue and mild, for a woman and a child
Died a man of gentle will, plunging on to gight the fire.

Ring, swing, bells in the steeple!

g the Child and ring the Star, as sweetly as Ring the Child and ring the Star, as sweep, we may!
ye may!
Ring, swing, bells to tell the people
God's good will to earthly men, the men of
every day!
"Thirty-four" swung out agleam, with her
mighty, bounding team;
Horses' henor pricked them on, and they
leaped as at a good!
Jimmy Calona in his place, with his clean-cut
Irish face.
Iron hands upon the reins, eyes a-strain upon
the road.

Clang! Quick to clear the way!
(Sweetly rang, above the clang, the bells of Christmas Day.)

Tearing, plunging through the din, scarce a man can hold them in;
None on earth could pull them short; Mary Mother, guard from harm

Yonder woman straight ahead, stony still with sudden dread.

And the little woman child, with her waxen child in arm!

Oh, God's calls, how swift they are? Oh, the Cross that hides the Star? Oh, the fire gong beating ferce through the bells of Christmas Day? Just a second there to choose, and a life to keep

To the curb he swung the horses, and he flung his life away! Ring, swing, bells in the steeple!
Ring the Star and ring the Cross, for Star and Cross are one!
Ring, swing, bells, to tell the people God is pleased with manly men, and deeds that they have done!

- Helen Gray Cone, in Christmas Century.

The New and the Old.

Let the New Year sing
At the Old Year's grave;
Will the New Year bring
What the Old Year gave?
What the Old Year gave?
Ah! the Stranger-Year trips over the snows,
And his brow is wreathed with many arose;
But how many thorns do the roses conceal
Which the roses, when withered, shall so soon

Let the New Year smile
When the Old Year dies;
In how short a while
Shall the smiles be sighs?
Stranger-Year, thou hast many charm, And thy face is fair and thy greeting warm But, dearer than thou—in his shroud Is the furrowed face of the year that goes.

—Father Ryan.

## ARCHDIOCESE OF OTTAWA.

The Epiphany being, in this Archdiocese, a holyday of precept, was celebrated in all the city charches with great celat; being also the First Friday the communicants at the early Masses were most numerous—in St. Patrick's

Masses were most numerous—it St. factors are markably so.

On Sunday His Grace the Archbishep bless of two statues of St. Anne and S'. Anthony, which were presented by members of the Sacred Heart parish.

A general meeting of the Ladies' Auxiliary, in connection with St. Patrick's Home, was held to make arrangements for a progressive euchre party to be held in aid of the institution on 18th inst., for which tickets are being at the archange of the city.

need to make to be held in aid of the institu-tion on 18th inst., for which tickets are being soid throughout the city.

The Monir, a Catholic and literary journal published in this city, in its issue for January, comes out strongly for lay separate school teachers as against religious teachers without

comes out strongly for lay separate school teachers as against religious teachers without certificates.

The remains of the late Rev. Father Peter O'Connell errived here on Thursday morning and were taken to Brady & Harris undertaking establishment. The late Father O'Connell was ninetysix years old and was at one time parish prists years old and was at one time parish riversell at Richmond, Ont. of which parish news for many years the pastor and where interment took place on Monday at 10 a.m. His Grace the Archbishon and a number of the elergy attended.

The Diamond Jubilee of the deceased none-centrian was celebrated in St. Patrick's church, Montreai, in 1896, with great celat on Thursday evening of last week. The young ladies of St. Thomas church, Billings Bridge, adjoining this city, assembled at the priest's house and presented Rev. Father Myrand with a magnificently embroidered church drape. The work was executed by Miss Katie McGrath, one of the young ladies of the parish, and was really a work of art. Afterwards Father Myrand entertained his friends and wished all a happy New Year.

The statistics of some of the city Catholic parishes or publishers are:

Hasilica (Our Lady), families, 1,475; marriages during the past year, 79; baptisms, 355; deaths 184.

St. Brigd's, families, 453; marriages, 19;

Hasilica (Our Lidy), families, 1,475; marriages during the past year, 79; baptisms, 355; deaths 18.

St. Anne's, families, 475; marriages, 18; baptismf, 10; deaths 18.

St. Brigid's, families, 453; marriages, 19; baptisms, 77; deaths 32.

St. Mary's, families, 210; persons, 970; births, 51; marriages, 10; deaths 19.

There were 813 interments in the cemetery of Our Lady, being 3 less than last year.

Rev. Father Beausoleil, P. P. of St. Anne's parish, threatens to denounce by name those who are engaged in illegal selling of spirious linores as well as those who sell after legal hours, unless the practice be stopped.

His Grace the Archbishop held his usual annual reception on New Year's Day, and there were a large number of callers. In the morning addresses were presented by Irish and French Catholic societies.

It was with universal regret that the news was received here of the demise of the Hon. Michael Adams. Senator, at his home in Newcastle, NB, on New Year's night. Mr. Adams, during his annual and other visits to the capital, made hosts of friends amongst ail classes. He was Irish and Catholic to the core. R. I. P.

The Sisters Adorers of the Precious Blood in the Blessed Sacrament. Elm Bank, Otawa, an nounce that the rooms set apart are now ready for the reception of halls who desire to retire from the world for a period-say of three, five or more days as may be desired. They look forward to having a good number of "retreat-ants" in preparation for the coming Lenten The Reverend Moher Catherine Aurella has returned to Elm Bank after having superior

season.

The Reverend Mother Catherine Aurelia has returned to Elm Bank after having superin tended the opening of another house of the Order at Manchester, New Hampshire.

## ARCHDIOCESE OF KINGSTON.

Kingston, Jan. 6.—The announcement is made from the Archiepiscopal palace that the Archiesisop has promulgated the appointment of Rev. Father Stanton, Smith's falls, to the parish of Brockylle, and of Rev. Father Keily, V. G., late private secretary to Archbishop Cleary, to Smith's Falls, Father Toomey, of Morrisburg, and Father Fleming, of Tweed, exchange parishes, as also Father O'Comor, Chesterville, and Father Quinn, Maryaville The appointments will cause general satisfaction.

## C. L. A. A.

C. L. A. A.

St. Mary's Catholic Literary and Atheletic Association held a most successful meeting in the school rooms last Sunday afternoon, Mr. B. A. Carey in the chair. Under the heading of "Reports of the Committees" the committee on nominations submitted the following members as candidates for the different offices:

President Mr. A. Carey (acc). Vice-president Win, Henry, P. J. Howe, Recording secretary Juo, Murray, J. P. McCarthy, Finance sec. Ed. Waish, James Dee, Trensurer M. J. Maddin, B. J. Cronin, Libraian Bro. Jones, Sergeant at Arms James Kelly, J. O'Brien, House Committee D. Murray, W. Kelly, H. Stuart, J. F. Welsan, J. J. Power, J. Corolar, Trustees E. M. Daley, A. Curran, M. F. Stafford, A. Maddin, J. McLaughlio, J. Breen.

From the of the personale names as submitted

by the committee, it is sure a very exciting election will take place next Sunday P J. Lowe, Rec. Sec. 49 Hackney street, Toronto.

## DIOCESE OF HAMILTON.

Belturbet Terrace," St. Lawren

Nearly one hundred of his parishioners and friends gave the pastor of St. Lawrence a surprise Tuesday evening in the form of an adress, a presentation and house-warming.

The happy incident of the evening which took Father Brady by surprise was a presentation. He was called into his private office where, without a moment's warning, he had to face a number of smiling countenances, a flattering address and a presentation in the form of an elaborate combined bookcase and secretary.

factering address and a presentation in the form of an elaborate combined bookcase and secretary.

The following address was read by Miss Fanny Yorrell, organist of St. Lawrence choir: Dear. Kind and Rev. Father—The members of your congregation, and particularly those of us who has had the pleasure of working with you, have long looked forward to the time when we might have an opportunity of letting you know how greatly we appreciate you in your capacity of priest of our parish and how much we esteem you as our friend and adviser. Who but you would have labored so long and earnestly against great odds, to continue consent place of worship on a sound footing morally and financially? And who much we esteem you as our friend and adviser. Who but you would have labored so long and earnestly against great odds, to did not have excent in making St. Lawrence's minerch at once the most pretty and most comfortable of its size in the city? No more fitting time than the present could have been chosen for the purpose, as we are assembled to-night to enjoy your hospitality, and it is with deepest eedings of love and respect that we present his address and the accompanying slight tribute of our regard. We all sincerely hope that you will be spared many years to us to continue your good works, and that each year will be more happy and prosperous for you.

Signed on behalf of the parishners of St. Lawrence Christmas tree workers, Mrs. K. Yorrell President of ladies committee. Mrs. J. O'Nell, Mrs. Keating, Mrs. McGowan, Mrs. P. F. McBride, M. F. Yorrell, Miss A. Clarke, Miss A. Phillips, Miss, A. Keegan, Ald, M. D. Nelligan, Mr. John Flahaven Fresident C. M. B. A. Inspector B. McMahon, Mrs. J. B. Nelligan, Mr. John Flahaven Fresident C. M. B. A. Inspector B. McMahon, Mr. J. B. Nelligan, Mr. John Flahaven Fresident C. M. B. A. Inspector B. McMahon, Mr. J. B. Nelligan, Mr. John Flahaven Fresident C. M. B. A. Inspector B. McMahon, Mr. J. B. Nelligan, Mr. John Flahaven Fresident C. M. B. A. Inspector B. McMahon, Mr. J. B. Nelligan,

B. O'Neil.

The pastor, in reply, said in part: There is a common saying "This is a complete surgrise," but he must say that this time it was a real surprise. He generally claimed to know all that was going on in his parish, but this he had not even surmised.

that was going on in his parish, but this he had not even surmised.

He was deeply moved and could scarcely find words adequate to express his gratitude. Long years go by, he had learned to appreciation of the state of the learned to appreciation of the state of the state of the record in the state of t

was formed in 1890.

Again, for this he would take no credit. God had found generous souls stimulated with faith and He gave the increase. He reaped the fruit from the grateful soil.

The pastor thanked them once more for their magnificent present and for their devotedness to their priest. His earnest desire was that he might continue to win more and more their gratitude, confidence and love.

In a few well-chosen words Father Mungovan, of St. Michael's college, Toronto, compimented Father Brady on the fine work he and his parishoners had accomplished. Everything he saw surpassed his expectations. Both the magnificent house and the evening's gathering spoke not only financial ability but Christian generosity and good-will.

Father Mishony of the Cathedral won the hearts of the audience by a neat and well-chosen little speech. After flattering remarks about the bright and pleasant appearance of the lades, he complimented them on keeping the secret of their presentation up to the late words and the secret of their presentation up to the heart words and the secret of the remarks on the flattering remarks in the secret of the lades do not generally get. On the other hand, he would clivule one of Father Mungovan's secrets. Father Mungovan said he had seen nothing in the Archdicesse of Toronto to equal Father Brady's new house. He also joined with rest in wishing Father Brady continued success in his good work and long life in his new house. Ale. Nelligan, inspector McMahon, A. H. Phoenix, J. B. Nelligan, and others, made flattering remarks.

Both the music and supper were enjoyable Wednesday evening Father Brady treated about forty members of his choir to a supper in his new house. "Belturbet Terrace," the name of his new house, is in memory of his father's birthplace—Belturbet, Cavan County.

Rev. Father Weller's Farewell at Preston.

On Sunday last (New Year's day) Rev. Father Weller nreached his last sermor, and it was a sad congregation indeed who listened to his words of farewell, for the Rev. Father had endeared himself to all during his many years appared the Preston people. Words almost words of farewell, for the Rev, Father had endeared himself to all during his many years amongst the Preston people. Words almost failed him as he thanked them for the goodwill they showed in the cooperation with his undertakings. He said that the Church had indeed prospered during the past years, but the honor and glory was due to God and not to him, as he only did his duty. As a slight token of remembrance, after High Mass, the ladies' societies presented Father Weller with an address and a beautiful seal skin cap. The presenting was made by Mrs. P. Kraemer, while the address was read by Miss L. Pautler, representing the Ladies' Altar Society and the Sodality of Martha and Mary, respectively.

Following is the address:

To Rev. Father Weller, C. R., Ph. D.

Sodality of Martha and Mary, respectively.
Following is the address:
To Rev. Father Weller, C. R., Ph. D.
Rev. and Dear Father—We, the members of
the Ladies' Altar Society and Sodality of
Martha and Mary, having heard with regret
that you are about to depart from our midst,
take this occasion to express to you our high
appreciation of the services you have rendered
us while our director for the past eleven years.
In the discharge of your duties you have been
ever faithful and zealous, never sparing yourself, but always ready and willing to give us
your good advice, and by your unfergued piety,
iove of instice, and enduring patience you have
earned the sincere affection and esteem of all,
and it was you, dear Father, who established the
Sodality of Martha and Mary here. We are not
here to tell you of your ennobling virtues and
good works. Your innate modesty forbids it.
Yet facts sometimes sneak louder than words.
But we cannot allow you to leave us without
expressing to you publicly what we have all
oftentimes express d to each other privately—
our pride and our pleasure at our always and
everywhere finding you the true priest and
true friend. As a slight token, therefore, deer
facther, of our esteem for you we ask you
and gratitude we own you, it has no aboic acknowledgment appreciation of the enobling qualities you

means as an acquate expression one love and graticude we oweyou, but rather as a public acknowledgment on our part of our deep appreciation of the ennobling qualities which have done such honor to your priesthood and to us through our intimate union with you, our beloved director. You leave us, the self-same, childlike, guileless and conscientious priest and gentleman you have ever been since your first day amongst us, and believe us dear Rev. Father, our prayers and good wishes shall follow you to your future home, and may you re-remember us in your prayers to Almighty God, the Father and giver of all.

Signed on behalf of the members of the Ladies' Altar Society and the Sodality of Martha and Mary.

Preston, January 1, 1899.

## ADDRESS AND PRESENTATION.

On Thursday evening, Dec. 22, about one hundred persons assembled at Achil school to attend a concert given by Miss Somers. Mr. Michael McNamara made an admirable chairman. An excellent programme was prepared and proved a splendid stucess, vocal and instrumental music being rendered in the intervals by Misses Annie and Mary E. McGovern and J. Some and Mary E. McGovern and Mary E. McGo

ours—as we climbed the rugged height of science—must now be riven with sadness as we breathe forth our last good bye. But memory—sweet memory—on wines of affection, shall from those tills and vales of Achil bring to you many a tell sand vales of Achil bring to you many a tell sand vales of Achil bring to you many a tell sand vales of saddle with the good wishesees of Christian education are enabled to children to fulfil their duties and bilgaton in their state of life. Right nobly pears of labor amongst us you have toiled most you done your part, for during your years of labor amongst us you have toiled most of our esteem we ask you to accept this album and cruet. Value them not for their intrinsic worth, but we assure you they are bestowed upon you laden with treasures of love from your pupils of Section No. 8.

Now dear teacher, adieu: may the merry bells of Christmas ring out true happiness to you, and, in the language of Adelaide Proctor, we pray that.

"When thy life, with its love and its strife,

"When thy life, with its love and its strife, Like a garment shall fall from thee, When thy soul shall wait at the crystal gate, The Lord hear thee."

Signed on behalf of your pupils by Minnie Doyle and Maggie McAneeley.

Miss Somers, though taken by surprise, repiled in very appropriate terms and thanked her pupils for their manifest affection and their kind address, She expressed her sorrow at parting from them and bade them turewell, hoping for a happy reunion at some future period.

OBITUARY. MRS. JOHN O'NEIL, APTO. on Dec. 6, 1888, after a long and psinful lifness, borne with Christian fortitude, Mary Moran, the beloved wife of John O'Neili, Justice of the Peace for the county of Simcoe. The acceased was forty-nine years of age and the only daughter of Patrick Moran and Catherine, Wallace, who emigrated from the county of Mayo Ireland, and settled in the township of Flos in the early forties. Miss Wallace was married to Mr. O'Neill in 1867. Their marriage was blessed with nine children—six boys and three girls, who with the bereaved husband, survive her. Mrs. O'Neil was of a kind and leving disposition, a model wife and affection mother. Everything that good neighbors, kind friends and medical skill could do was resorted to in order to prolong her life—but all was in vain. The decree had gone forth for her to leave this uncertain life to enter upon the everiasting one. The esteem in which Mrs. O'Neil was held by her neighbors and the surrounding community was shown at the funeral, when, in spite of the very severe weather, the cortege was over a mile in lenth. She was fortified by all the rites of the Catholic Church, of which she was she lived, a good Christian wife and mother. Her six sons, all grown up acted as pall-bearers. Two of them—John Emmitt and Henry Addie as he reaft husband and a loving family, effect of await that awful day when the safed, and come to judgement. Was the varies and the riters of the trings of the tripic hand of Him she served so well while in this life. In charity, faith, hope and pryy she was well fortified. In peace with God, so she died.

Requiescant in pace,

"There is no flock howe'er watched and tended But one dead lamb is there! There is no fireside, howsoe'er defended, But has one vacant chair."

There is no fireside, howsoe'er defended, But has one vacant chair."

The Angel of Death has been in our midst and carried away a bright young flower, in the person of Miss Katte Bowes, second daughter of Mrs. A Bowes, of Padgetown.

Although for same days it had been known that Miss Bowes could not recover, yet this did not lessen the shock to her many friends which her death caused.

Her illness, borne with Christian fortitude and patience, commenced early in October, and alf rest appeared to be a mild form of pneumonia, but a relapse of the disease proved to much for her usually delicate constitution, and her gentle spirit, fortified by the last rites of Holy hurch, passed caimly away on Thesday, Jan. 3, deeply mourned by her mother, sister and brothers and brothers, though only in her lifteenth year, was unexually eleven, having entered upon the second year course of studies in the Ridgetown Collegiate Institute.

On Thursday, Jan. 6, the funeral cortege left her mother's rectience, David street, and proceeded to St. Michael's church, where High Mass was celebrated and an appropriate sermon preached by Rev. D. P. McMenamin, P. P. thence to St. Joseph's cemetery, Howard.

The pall-bearers were six of her class-mates from the Collegiate lastitute.

"She is not dead—the child of our affection—But gone unto that school

She is not dead—the child of our affection— But gone unto that school But gone unto that school
Where she nolonger needs our pop protection,
And Christ Hinself doth rule.
In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sins pollution,
She lives, whom we call dead."

MR. MICHAEL STRITCH, SENIOR, BARRIE, Mr. Michael Stritch of Barrie died, on Thursday, 29th of Dec. His death was the result of an accident which he had met on Christmas eve as he went down town to transact some

eve as ne went down to transact some business.

He was one of the best known and highly esteemed citizens of Barrie, where he was regarded as a man of high principle and sterling worth. His familiar figure will be long missed by the congregation of St. Mary's church, where, as the Dean remarked in his sermion, Mr. Stritch was regarded as one of the grand old landmarks who are, alas! passing away. He has left, however, a familyiwho are imbued with the same principle of honor, integrity, attachment and liberality to the Church, which he inculcated and of which he gave a bright

attachment and oberaitty to the Church, which he inculcated and of which he gave a bright example.

Michael Stritch came of a prominent family in County Clare, Ireland, and was born in Nov. 1821. Shortly after his marriage to Margaret Crotty, of Limerick, he came to Canada, settled near Thornton, on an extensive farm, where he brought up his family, until eighteen years ago, when he removed to Barrie.

Mr. Stritch had been a Separate school Trustee for some years, and was always fore-most in co-operating with his pastor in every work undertaken for the good of religion.

His wife survives him, also his sons—William, Michael and Thomas; his daughters, Sister Dymona, of St. Michael's Hospital; Sister Teresa Aqinas, of Thorold, and Margaret, Mary and Elizabeth.

His funeral, the largest seen for many years in Barrie, took place on Saturday morning to St. Mary's church, where a Requiem High Mass was sung and an approprate sermon was preached by the psitor, who appeared deeply effected by the loss of an old and trusted friend.—Com.

Mrs. Durkin, London.

On New Year's morning, atten minutes after six, Mrs. Martin J. Durkin passed peacefully away, surrounded by husband and children. Three weeks age Mrs. Durkin took cold, and for a few days no alarming symtoms appeared, but soon after thysichian set in, and friends forsaw the danger. The absent children were summoned, who lovingly and untirply nursed the loved mother until the end.

Mrs. Durkin was the mother of ten children, seven of whom are living. Those dead are the late Very Rev. J. A. Durkin, O. P. Edward J. and Henrietta, who died in infancy. Left to mount the loss of a most devoted, indugent, and self-sacrificing mother are; Rev. A. A. Durkin, O. P., of Springfield Ky; Joseph M. Ignatius D., Matthew A., of London; Sister Helena, O. S. D., of Zancsville, Ohio, and Miss Helena, J. of this city.

All who knew Mrs. Durkin can appreciate the loss her husband and children have sustained. Of keen intellect, good reasoning powers and good Christian qualities, unceasing in her efforts to assist those in trouble, her death leaves a vacancy never to be filled to those whom she benefitted.

Her unceral took place Wednesday, Jan I. from St. Peter's Cathedral. Solenn Mass of Requiem was unusually good, the full choir being in attendance. Miss Markart McUarthy song "Calvary," and Mr. H. K. McDonaid sang an approdriate hymn.

The pall beavers were Messre, Forristal, Cook, McNiff, Curry, McPhillips and Flood. The beauliful cathedral was tilled with sorrowing friends, and deepite the inclement weather the function of the pall beavers were Messre, Forristal, Cook, McNiff, Curry, McPhillips and Flood. The beauliful cathedral was tilled with sorrowing friends, and deepite the inclement weather the function of the pall restricts of the high was the soul rest in peace!

In the Flower of Youth.

In the Flower of Youth. The Ottawa Citizen of 6th inst, says: "The sympathy of the community will go out to Mr. M. O'Gara, Q. C. Police Magistrate of Ottawa, in the severe affliction which has fallen upon him in the death of his son Charles. In his cighteenth year, one of the brightest students

tors and the warm friend of all his young associates."

The funeral of the deceased young gentleman took place on Saturday morning, 7th inst. to St. Joseph's church, and were followed by an immense number of friends and sympathizers, not within the celebrant of the Mass of Requiem was his brother, Rev. John O'Gara, assisted by Pev. Fathers Fallon, rector, and What must add to the grief of Mr. O'Gara and his family is the fact that it was while proceeding to pay his last carthly mark of respect to the deceased and to his parents, the universally respected Mr. Wn. Cowan, County Treasurer, and his son, met with their death, by their run away toam coming in collision with the outgoing Parry Sound Railway train. The coachman was also fatally injured.

### THE KNIGHTS OF COLUMBUS.

THE KNIGRTS OF COLUMBUS.

It is gratifying to note not only the numerical growth of Catholicity in the United States, but also the social prestige that the Church is fast are dring especially in the Raw, the hotbed of Pattanical bigotry. Her enemies view with airm the power that she exercises over the masses, and the outspoken tribute paid to the property of the control of the property of the compact of those leaders of the sects who feel themselves powerless to combat the evus that threaten society. New York is now the third Catholic error of the control of the control

case is in large measure due to the fact that the clergy are seconded in their efforts by such organizations as the Knights of Columbus. The membership of this popular Catholic society is fast increasing. Councils are springing up in all the principal towns of the Eastern and Middle States, and even in the West. It numbes a money its full-fledwed knights a large body of the clerk of the fact of the fast increasing. Councils are spring in up to a money and the cream of the laity. While on a recent visit to the Metropolis I had the pleasure of attending an entertainment given by Manhattan Council in Tuxedo Hall. About three hundred knights were present, including representatives of almost every trade and profession. There were were there judges of the supreme court, lawyers, doctors, merchants, arrisars and clerks, all seeming to mingle on terms of social equality. It was indeed a body of men of whom the Church might well be proud—"Catholic gentlemen," as a reverend speaker of the evening styled them. In truth their appearance, their language, their courteous bearing towards one another bespoke for them the compliment.

The execution of the different numbers on the programme called forth such a display of rich and varied talent that one would be tempted to over-praise the gontleman win precared the feast did he not consider the larder at his disposal. Among the speakers on the occasion were Judge Flizgeral, and State Deputy Delaney. The last mentioned gentleman is a leading epirit in the order, and so of eloquent terms he exhorted the kinghts to be true to their moth. Right of the foremost orators of the day. As of elequent terms he exhorted the kinghts to be true to their moth and state to long have Catholics been distinited, on on passed the results of the power been unmindful of their loss successful proverses to dray their down level. It was in substance this their own level. The day has come when we effected an envious destre to dray their down to their own level. The day has come when we are stand united an

their own level, must stand united and let our watchword be 'Elceisior.''

Already there is a council of the order in Montreal. I understand that the establishment of another in Toronto is concemplated. Whether or not it is expedient to add to the list of our societies I would not venture to state, but I think that I may safely say that those already in existence would be productive of much more good if the entrance door were not outle so wide, if the religious and social standards were a little higher, and the members imbued with a little more of that enthusiasm and democratic spirit that characterizes their sister society across the border.

F. J. O'Sullivan.

## "LEAFLETS FROM LOREITO."

The last number of this very neat quarterly, published by the pupils of Loretto Abbey. Toronto is more interesting than ever. The contributions of the pupils evince a remarkable talent for literature, showing that this branch of the education of the young ladies receives careful attention. Particularly worthy of praise is the articles written by Miss Maud McDonald, of this city, to whom has been accorded the honorable position of editor-inchief.

## C. M B A.

Resolution of Condolence. Hall of Branch 104, Waterloo, Dec 6, 1898.

At a regular meeting of Branch 104. Water-loo, held Dec.6,1898, it was moved and seconded that the secretary draw up a suitable set of resolutions and present them to Brothers Enoch and John Hergott, on the death of their father:—

Whereas it has pleased Almighty God to call to his eternal reward the beloved father of our respected Brothers Enoch and John Hergott, Resolved that we, the members of Branch 104, do hereby tender Bros. Enoch and John Hergott, and members of family, our sincere sympathy in the sad loss with which it has pleased Divine Providence to afflict them.

Resolved that a copy of these resolutions be forwarded to Bros. Enoch and John Hergott and the same be published in The Canadian and CATHOLIC RECORD.

P. Henry A. Dietrich, President.

John Bierschbach, Rec. Sec.

Bro. John A. Murphy Honored.

On Thursday evening, Jan. 15, after the initiation of officers of Branch No. 25, C. M. B. A., Cayuga, Bro. Jno. A. Murphy, who has been President the past two years and is now a member of the Grand Council, was banquetted at the American Hotel. The good things provided by "mine nost." Waters were ea.joyed very much by ail present, and when these things were fully partaken of, the President, Bro. Geo. L. Goodrow, in a few well-chosen remarks, complimented Bro. Murphy upon the success of the branch under his leadershin, and also upon his being elected a member of the Grand Council; also proposed that all rise and toast his good health and prosperity, which was done amid the singing of "He is a joliy good fellow." Bro. Murphy, upon rising to respond, expressed his sincere thanks to the tranch for the kind compliment shown him. He spoke in the highest terms of the C. M. B. A. as an insurance society, He also gave a very good account of his stewardship while representing this branch at the Grand Council at Quebec. He also gave a very lucid account of his trip from Gayuga under the Grand Council at Quebec. He also gave a very lucid account of his trip from Gayuga under the propounce of St. Anne de Baupre, upon the plety of the people, and upon the wonderful miracles performed there. He closed his splendidly worden reply by wishing Branch No. 25 every prosperity. Bro. John A. Murphy Honored.

worded reply by wishing Branch No. 25 every property.

Letters of regret at being unable to be present were read from Rev. Father Crinion and Bro. M. J. Cleary, of Dunnville. The next toast was to the neighboring branches, and was very ably responded to by Bro. J. C. O Neil, of Simcoe Branch, No. 231, who is a thorough C. M. B. A. man, and in his remarks he dwelt particularly upon the admission of ladies to the benefits of the C. M. B. A., which, he thought, should be allowed. The next toast was the Municipal Council of Cayuza, and was responded to by Bro. Richard Sinnett, who was elected Councillor at the head of the poll this year, also by Bro. Goodron, newly-elected sponded to by Brc. Richard Sinnett, who was elected Councilior at the head of the poll this year, also by Bro. Goodron, newly-elected Councillor for 1899. The banquet was kept up. interspersed by songs and speeches from all present, each one having a very kind word for Bro. Murphy as President, and good wishes for the success of his successor. All joined in singing God Save the Queen.

## Branch 25, Cayuga.

Branch 25, Cayuga.

Chancellor Jno A Murphy, spiritual adviser
Rev Dean Laussie, president Geo L Goedrow,
Ist vice-president P J Murphy, 2nd vice-president B Fagan, recording secretary P J Memullen, assistant secretary J J Murray, financial
secretary Wm Sinnett, treasurer Moses Clair,
marshal Jos Murray, guard Wm H Brown
trustees P J Murphy, Moses Clair, R Sennett
Geo L Goodrow, and Jno Wadel.

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday ci every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P. Murray, President; P. F. Boyle, Secretary.

#### MARKET REPORTS.

London, Jan. 12.—Grain, per cental — Red winter, \$1.12 to \$1.17; white winter, \$1.12 to \$1.17; cost. \$7 to 90c; peas, \$5 to 95c; berley, \$2 to \$1.05; corn, 75 to \$9c.; buckwheat, \$9c to \$1.00.

Dairy Produce—Eggs, fresh. dozen, 25 to 28c; butter, best roil, 17 to 20; butter, creamery, retail, 19 to 21c

Farm Produce—Hay, per ton, \$7.00 to \$8.00; straw, per load, \$2.50 to \$3.00; straw, per ton, \$5 00 to \$6.00; honey, per pound, 9 to 12c.

Vegetables—Potatoes, per bug, 60 to 90c; cabbages, per doz., 35 to 50c; onions, per bush., \$1.00 to \$1.15.

Seeds—Clover seed, red, \$3.20; alsike clover, seed, \$3 00 to \$3.50; timothy seed, per bushel, \$1.25 to \$1.75.

Meat—Pork per cwt., \$5.25 to \$5.50; beef, forequarters, \$4.50 to \$5.50; beef, hindquarters, \$5.55 to \$6 25; beef, sides, \$5.00 to \$5.50; mutton, by carcass, \$6.00 to \$7.00; veal, by carcass, \$5.00 to \$6.00; lamb, by pound, 75 to \$1.25 t

Montreal, Jan. 12.—The local grain market is firm and fairly active. Quotations in store are:—Oats No. 2, white 32) to 33c; do. No. 3 32 to 323c; peas, 70c; buckwheat, 48] to 49c. Flour is quiet and steady; Manitoba patents, \$1.20; strong bakers' \$3.90 to \$4.10; winter patents, \$8.20; strong bakers' \$3.90 to \$4.10; winter patents, \$8.75 to \$40; straight rollers, in bags, \$1.65 to \$1.75; extras, bags, \$1.70 to \$1.75. Ontario winter wheat bran, \$13.75 to \$1.25 in bulk; Manitoba bran, at \$14, bags included; and shorts at \$15, including bags. Hay-No. 1, in car lots, is worth \$6 to \$6.50, while No. 2 brings but \$4.50 to \$5; clover and clover mixed are worth \$10 \$4.50. Canadian pork, \$15.50 to \$16, pure Canadian lard, in pails, 71 to 75c; compound refined do. 5 to 55c; hams, 10 to 11c, bacon, 10 to 11c, hogs, (abattoir dressed) \$6; hogs, country dressed, \$5 to \$575. The public cheese cable remains unchanged at 50c, for both colored and white; the asking price for finest Western is 190c, but no sales are reported; and Eastern is quoted at 19 to 102c. Butter is unchanged; there is very little new in the butter situriation; for finest creamery, in bexes, the limit is 20 to 20 c; stock 18c; Montreal bused, 14 to 15c; Western limed, 13 to 14c; Western coid storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, to 10c, cold storage, 12 to 13c; culls, 9c, t

Toronto, Jan. 12.—Shipping cattle are bough

Toronto, Jan. 12.—Shipping cattle are bought just now only in small lots, and prices range all the way from 3‡ to 4½c per pound.
Choice expert buils are worth from 3‡ to 4½c; secondary grades sell at from 2‡ to 3½c per pound.
Butcher cattle is worth from 3‡ to 3½c per pound from 10 to 15c more per cwt; second-class stuff is worth from 3‡ to 3½c per pound; ordinary cattle sells around 3 to 3½c; while poor stuff is slow at 2½c to perhaps 3c per pound.
Among the sales were these:
One load of butcher cattle sold at \$3.80 per cwt.

wt.
Another load, sold at \$3.60 per cwt.
A lot of 15 cattle, sold at \$3.75 per cwt.
A lot of 10, sold at le per pound, and \$5 back.
Stockers are unchanged at from \$3.25 to \$3.50 er cwt.; good stockers are wanted; secondate are quo'ed at 3c per ib.
No change in milkers; choice will sell up to 50.

We have no change in sheep; ewes are worth from 3 to 3½ per pound, with a fair enquiry. Lumbs continue firm at from 3½ to 4½ per pound.

Heavy hogs are very dull at 3½ per pound.

East Buffalo, N. Y., Jan. 12,—Veals lower; tops, \$7 to \$7.50; light to good, \$5 to \$6.75; theavy fat calves, \$2.75 to \$4.75 barnyards and grassers, \$2.25 to \$3.50. Hogs — Recents, \$2 cars; market opened active and higher for all grades; Yorkers, good weights, \$3.55 to \$3.90; few, \$3.92 to \$3.95; ligh; lots, \$3.50 to \$3.50; pigs, \$3.70 to \$3.75; mixed packers, \$3.90 to \$3.95; mediums, \$3.95 to \$3.95; pigs, \$3.50; basy grades, \$3.95 to \$3.95; calls to \$3.95; may grades, \$3.95 to \$3.10; stars, \$3.95 to \$3.15; closed weak to \$6 lower for all grades on late arrivals. Sheep and lambs — Receipts, 24 cars; market, steady to strong for lambs; sheep, scarce, 15 to 20c higher; top mative lambs, \$6.00 to \$5.15; fair, to choice, \$5.15 to \$5.35; culls to common, \$3.50 to \$5.00; top mixed sheep, \$4.10 to \$4.15; culls to good, \$2.25 to \$4.00; wethers, \$4.35 to \$3.50; yearlings, tine wools to good grades, \$4.25 to \$4.70; ewes, common to good, \$3.25 to \$4.15; closed steady with the bulk sold.

## OUT OF DEATH'S SHADOW

The Experience of a Lady Who Had

TORTURED WITH PAINS IN THE STOMACH FOR FOUR YEARS — DOCTORS AND HOSPITAL TREATMENT FAILED TO HELP HER—IN HER ENTREMITY DR. WILLIAMS' PINK PILLS RESTORED HER TO HEALTH. From the Pembroke Observer.

From the Pembroke Observer.

Wherever man is to be found there also, side by side with him, is disease and suffering. Those who have devoted their lives to the aileviation of the suffering and bodily weakness of human organization are surely benefactors of their kind, and deserve the praise of all mankind. For special honors in this line may be pointed out the discoverer of that wonder-tulennedy, Dr. Williams' Plink Pills for Paie People. Recently the case of Mrs. Maggie Brunette, of Chichester, Que, came prominently under the notice of the Observer reporter. He foll it to be his duty, on hearing of Mrs. Brunette's restoration from prostrate illness to health, to interview the lady and record her experience for the benefit of others who may need the healing influences of Dr. Williams Pink Pills Mrs. Brunette's farm home was found to be very comfortable and even elegant. located near the base of an immense hill an outguard of the Laurentian Mountains. The reporter was warmly welcomed and Mrs. Brunette said she was very glad to have an opportunity decomed and Mrs. Brunette said she was very glad to have an opportunity to testify to the great benefit Dr. Williams' Pink Pills had conferred upon her. She is forty-two years of ace now. Her husband, the laie Chas, Brunette, died fourteen years ago, and after his death she worked very hard for some years with the result that she became completely run down, so much so that, although quite tall, she weighed only about ninety pounds, After taking the was compelied to lie down for hours, being so weak that she was unable to sit up. Alasi. only about ninety pounds. After taking the slightest food she felt such distress that she was compelied to lie down for hours, being so weak that she was unable to sit up. At last she thought she must have been attacked by cancer of the stomach, so violent were the pains that constantly narrassed her. She consulted the best physicians and spent more than a hundred dollars in treatment and medicine, in addition to which she spent nine weeks in the hospital at Pemiroke. But withal she was ill four years and despaired of ever being well. Finally she decided to give Dr. Williams Pink Pills a trial, and accordingly she procured six boxes. Although they benefitted her almost from the time she began taking them, she kept on taking the pills autil she had taken sixteen boxes, and then felt that she was completely cured, the pills accomplishing in three months what four years of medical treatment had failed to do. From that time, nearly three years age, Mrs. Brunette has been in good health, needing no medicine. "You can see, "said Mrs. Brunette, as the reporter was departing, "that I am in perfect health. I attend to all my household work and the dairy and poullry, and have a large number of cows to milk. I never tail to say a good word for hr. Williams' Pink Pills when I have an opportudity, for they did wonderful things for me." Mrs. Brunette is a well-educated lady, speaking French and English fluently.

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# 1899

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SIXTEENTH EDITION.

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## BOYS' AND GIRLS' ANNUAL

## FOR 1899.

THIS BEAUTIFUL AND VERY ENTERtaining little Annual for 1899 contains something to interest ail boys and girls, and as it costs only the small sum of FIVE CENTS it is within the reach of all. The frontispiece is a very nine illustration of St. Anthony proving by a public miracle the Real Presence of Jesus in the Blesseck Sacrament: The King of the Precipice (illustrated); How Jack Hildreth Freed Winneton from the Comanches, by Marion Ames Taggart, author of The Blissylvania Post Office, Three Girls and Especially One, By Branscome River, etc., etc.; Fast Asleeptillustration); Past Mending (illustration); Mary, Queen of Heaen (illustration); More Out (illustration); Past Mending (illustration); More Out (illustration); Past Mending (illustration); You're Out (illustration); Past Mending (illustration); You're Out (illustration); Past Mending (illustration); The Interest A True Story; Our Blessed Mother and the Divine Infant (illustration). This little Annual also has an abundance of games, tricks and puzzles—The Magic Dart, Shadows in Disguise, The Impossible Cat, Fire, The Inverted Glass, A Home Telephone, To Preserve Flowers, Another Way, To Keep for Homemade candy. Altogether it is or e of the nices of price, Address:

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MONDAY, 13th February next, will be the last day for receiving Petitions for Private

MONDAY, 20th February next, will be the ast day for introducing Private Bills. FRIDAY, 3rd March next, will be the last lay for receiving Reports of Committees on Private Bills CHARLES CLARKE,

Clerk of Legislative Assembly,

Toronto, 10th Jan., 1899. 1056-3



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### VOLUME XXI.

The Catholic Record.

London, Saturday, January 21, 1899; the S

A SIMPLER CATECHISM. The Rev. Hugh Canning's article in neitl a recent issue of The Monitor should serv be read by everyone interested in the of p religious training of the young. He, stow as every other Catholic, is loud in his will praises of Butler's Catechism. It is, as we have said before, a compendium of man doctrine, but its wording and phrase- dres ology are wonderful and mysterious to hav

the little ones. In very many Sunday schools he says the child is too much of a parrot, men the teacher too much of a taskmaster. Are not, then, the answers to be memorized? On account of the exactness of The Catholic doctrine this seems necessary; mo but if this be done before these answers hu are understood, the child's memory is suc simply taxed with what is to him a cha meaningless jumble of words and phrases. This method, if it may be called a method, has been in vogue long enough. Of course it has produced Catholics, but we want more: we want intelligent Catholics.

Let us hear from you again, Father.

CHURCH MUSIC.

The Rev. Lorenzo Perosi has achieved by his latest production, "The Resurrection of Christ," a great musical triumph. Competent critics say that his work has the qualities of permanency and predict a brilliant future for him. It is interesting to know that the youthful priest author sought the development of his genius not in the strains of the singers of a day but in the melodies of the old masters who sang not to tickle the ears of the populace but because they had a message for the world. Some of our readers will remember the beautiful words of Cardinal Newman on the subject. Speaking of the power of

music in the human soul he says: music in the human soul he says:

"Can it be that these mysterious stirrings of the heart, and keen emotions and strange yearings after we know not what, and awful impressions from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes and begins and ends in not itself? It is not so; it cannot be. No, they have escaped from a some higher sphere; they are the outpouring of eternal harmony in the medium of created sound; they are echoes from our home; they are the voice of angels in the magnificat of saints; something they are besides themselves which we cannot compass, which we cannot utter; though mortal man, and he perhaps not otherwise distinguished above his fellows, has the gift of eliciting them."

The appointment of the composer to the Sistine chapel is appropriate, for we are reminded that

The fount at which the panting Mind assuages His thirst of knowledge, quaffing there her Flows from the eternal source of Rome's imperial bill.

From the earliest times the Church has exhorted her children to the study of music. Her saints and Pontiffs established schools for the purpose.

The Benedictine Guido D. Arezzo invented the present system of musical notes. It were wearisome to cite the many authors who testify not only to the love of the people for music but to the care with which the Church watched over its development, guarding its simplicity and using it as the handmaid of religion. Men heard its strains as if they came from the invis ible world which dominated their thoughts and actions. "Under the inspiration of faith art was a grea and holy thing. It was the reflection of God. It was the soul world."

And to day, with all our vaunte progress, we are compelled to go bac and to seek the reason why Cathol composers are the models of moder musicians. Palaestrina, Haydr Mozart, Rossini, and other men wh implored, before beginning a wor the guidance of God, have breath into the simple notes a harmony as beauty that are the delight as well the despair of modern artists.

NOTES BY THE WAY.

Dr. S. F. Kramer wants to kn why President McKinley has forgot to comment on the work of the Sist of Charity during the late war. P haps the deliberations anent the pointment of Mr. Choate, and the ve ous investigations about "beef" things military, have taken up his tention; but we have no hesitation saying that he will make amends his neglect when he is reminded by his Catholic supporters.

Miss Gould is, so report says, a to receive the thanks of Congress,