to time I have explained that not a local but a constitutional gets into the blood thus permeat-system. dier, you do not know your body to, you may not have been taught or school, and there learned what are for. Let me tell you. They sers, for filtering the liquid waste od. Now if this blood is impure Germs, the filtering process must be performed, because these of the tubes and prevent some of aterial from escaping from the lowing some of the good material should remain in the blood. Thus strength is lost; the blood also ure.

a state of affairs continue, it often hi's Disease or Diabetes. The later use diseases I am unable to cure, e afflicted this way I could not ac-



persons write me after they got cured cannot undestand what induced them or my advertisement, that they must in directed by Divine Providence, and day they decided to consult me. llowing I find to be among the most symptoms of Catarrh of the Kidneys, you do not know what alls you and it all Catarrh of the Kidneys. By reading following questions you will find out, haps you have been treating and thinkare suffering from some other disease lifferent.

re weakness or pain in the small of the nere pains in the region of the loins and

urine too high colored?
t deposit a sediment?
ometimes white or milky?
re a frequent desire to urinate?
the urine sometimes burn in passing?
appetite variable?
cur spirits depressed?
ore pressure in the region of the bis

re difficulty in passing urine?
e feet or hands swell?
hey coid and clammy?
be eyes puffed?
Ir eye-sight troubling you?
out feverish?
our logs feel beavy? the above questions, cut out and for-to DR. SPROULE, B A, English h Specialist, 7 to 18 DOANE STREET,

#### CATHOLIC ALMANAC OF ONTARIO FOR 1901.

le late Rev. Dean Murphy (with photosie Church in Ontario
the good work in which she is engaged the
inguished compiler has received letters of
mapproval from His Excellency Mgr.
ry del Vale, through whom His Holiness
Pope sends his blessing; His Excellency
Falconio, Apostolic Delegate; Cardinal
bons; the Archbishops of Ottawa and
onto; the Bishops of Hamilton, Peterough, Alexandria, Pembroke and Londonmurch of Carty. PRICE 25 CENTS. BY THE DOZEN. \$5 ddress Thos. Coffey, Catholic Record Office, don, Ontario.

ANTED FOR SCHOOL SECTION NO. 4 Rolph, north Renfrew County, a qualified cher. Duties to commence immediately, the salary and apply to the undersigned, must Carroll, Alexander Moore, trustees, bides des Joachims Que. 1160 25.

ANTED A TEACHER FOR THE R C. Separate school section No. 22, township Gloucester, Carlefor County, Apply, stat-tallary, to Michael Kenny, Sec., Ochans P. 1139 2

O. M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every onth, at 8 o'clock, at their hall, on Albion ock, Richmond Street, Frank Smith, Presint, P. F. Boyle, Secretary.

Catholic Record.

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

VOLUME XXIII.

London, Saturday, January 19, 1901

AL POWER.

LONDON, ONTARIO, SATURDAY, JANUARY 19, 1901.

governments were primarily estab-

lished to destroy rather than to save

betrayed into imitating European gov-

victories, should ever become intoxi-

never be defaced.

listens to its own favorite war cry.

throned on the cross.

shares and their spears into sickles,

against nation, neither shall they be exercised any more by war.' May the Christian rulers contend

among themselves, not as to which

shall invent the most death-dealing

weapon of war, but which shall devise

the most useful implements of hus

bandry and agriculture. May the people of the several states of our

Union, and particularly of Maryland,

strive in friendly emulation in out

stripping one another in the paths of

progress and enlightenment and ma-

terial prosperity. May trade and commerce, the arts and sciences, flourish in this fair city of Baltimore. May her

citizens be more and more conspicuous

for justice and temperance, for frater

nal charity, for rectitude of character

for every civic and religious virtue

ennobles the man, and may the bless

ings of Christianity be diffused through

FACING THE NEW CENTURY.

The powers of the world may rally to

out our beloved country."

all that is not self.

up sword

nation shall not lift

on very well and never come to the The Catholic Record.

nothing but talk, flat and platitudin ous When leading Protestants are THE POPE AND THE TEMPOR. in Y. M. C. A. rooms planning, and it must be confessed, with success, for the betterment of the members, our struggling societies are to all practical intents ignored by those who could and

Some of the newspapers edited by our separated brethren are incensed at the report that the Pope will ere long should help them. We say "should" be again a temporal ruler. But why because no Catholic of means and eduthis commotion, our religious friends? cation has the right to withhold a Do you object to the restoration of helping hand from his less favored stolen goods or do you still persist in brethren. believing in the fiction of an united

Italy?

THE PAST CENTURY. A great many writers have ere now depicted the glories of the nineteenth century. It has been an age of wonders - of religious and scientific advancement - a many sided and prenaturally active, in sooth a very para-

gon of a century. And it has been a century of cant and hypocrisy - of false ideas and heroes - a century in which a philosophy blended of old errors and modern conceits has flourished—a century that had little of the dignity and reserve of the past - a century of bewildering blasphemy and with a few exceptions

of mediocrity. Progress, says a writer, seems to have ended in aimless discontent. It is pathetic to see how men fear to face the future. No one has the heart to prate the next decade. The outlook is bounded by the next Sunday in the park or theatre. The people throw themselves into the pleasures of the moment with the desperation of doomed men who hear the ring of the hammer on the scaffold.

THE PAST vs. THE PRESENT.

We admit that new things have come into the possession of humanity, but hungering for the affection she never that does not give us a right to deride receives, and the other, Lucy, a shadpast ages. In fact, despite the inventions that minister to our comfort and who succeeds where Eleanor falls. The luxury, our scientific toys and conject hero is an impossible individual -an ures we have still an abiding love egotistical prig, not worthy of a mo-for the long ago. The scholar was ment's notice. When he talks he has then, not an individual with a reputation made by friendly journalists, but a in. He is versatile and brainy, but he man of acknowledged prowess, looking is always a prig. If any specinot so much at phenomena as at their men of the male sex would concauses. We have men of learning duct himself in Mrs. Ward's drawing now, but they are as a rule few and room as he does in her novel, he would, far different from those who taught in we imagine, be given a short shrift. the great universities. Their utter- But as George Eliot, Mrs. Ward has ances are either characterized by ar. her own idea of stage heroes. rogance or are stammering, indis. Throughout the book, Agnes Repplier tinct—a mass of generalities. One can says a somewhat persistent stress is laid

We know that bye gone ages were not exactly a dream of peace and hapcrime, there was a certain kind of of nineteen. Does Mrs. Ward really a volunteer chaplain at Fort McHenry honesty attached to them. One nation consider that a woman has spent her did not rifls another under the pre text of godliness. Robber barons filched land and gold, but they never imagined that a gift to a college or library would condone the deed. Despite all our pretentions to superiority, we have done little to make it more than an idle boast.

OTHER. Whatever one may think of the Y. M. C. A. and kindred organizations, there can be no doubt as to their being splendidly supported by representative Protestants. We wish we could say the same of our societies. They have to make their way unaided, and rarely, if ever, have the privilege of the favor of our men of wealth and leieure. Now and then they give us advice-a very good thing in its way. but palling as a steady diet. We have never listened to their prosy discourses without hearing the timehonoredimaxim, more or less verified there is always the catechism. during the centuries, that labor conquers all things. Of course, and some. times the laborer.

"Be assured," to quote Ruskin, "they say to us, "my good men, that if you work steadily for ten hours a day all your life, and if you drink nothing but water, and live on very plain food, and never lose your temper, and go to church every Sunday, and always remain content in the position to which Providence has placed you, and never grumble nor swear, and always keep your clothes decent, and ences to the Catholic Church and to rise early, and use every opportunity Catholics. Some few months ago the of improving yourself, you will get Record reproduced a letter addressed time of peace and uxuriating in license prevail."

parish. And that is all we receive-

WORN-OUT WEAPONS.

"Elsanor," the latest work of Mrs. Humphrey Ward, is coming in for much discussion and criticism. here and there a touch of verbosity and of the histrionic, a well-written book, abounding in artistic descriptions of scenery; but why it should be taken so seriously-a kind of contribution, so to speak, to the theologic thought of the century, passes our comprehension. But the fact is that many are inclined to consider Mrs. Ward not only as a novel writer but as teacher with a message to be ac cepted or rejected. What she thinks of the Church of Rome is of very little moment to those who look for theology otherwise than in light literature. Let us hope, however, that the authoress who is drawn to Catholicity and dominated by it, despite her airy attitude of opposition, may come to know

it as it really is. The scene of the novel is Italy, or rather Rome and its environs, and gives an opportunity to Mrs. Ward's splendid talent for effective description. There is a story of two women in love with the same man-the one, Eleanor, with a tragic past, gentle, intellectual, and owy young female from New England,

that she is twenty-nine, and so, of course, unfit to cope with the radiance youth and reached the staid barriers of

middle life at twenty nine? To our mind Mrs. Ward writes her story for the purpose of attacking the Church from the standpoint of science and politics. She lines up her guns and sets them off with great persistency. Their unlovely forms are garlanded with flowers, and ornamented OUR DUTY: ASSIST EACH with rhetorical stuccowork—but they are there, nevertheless, with Mrs. Ward behind them. But, strange to say, we have heard the sound before. Tae artillery is out of date, and we wonder why a woman of Mrs. Ward's ability should have brought it into action. Again, why so much declamation against things that are not, and denial of facts that are. A half an hour's conversation with an intelligent Catholic might have prevented her from publishing statements that are usually ifound in trash adapted for use among old women's societies and the heathen. And in default of this

Mrs. Ward's abilities as a story teller are indisputable. We should place her aside Mrs. Craigie. But she should give over the compounding of theo logic pills. Nobody takes them and she may, when housed in the Church she is now beating at with whip of silk, wonder she gave so much precious time to their making.

NARROW MINDED BIGOTRY.

The Ottawa Citizen has been distinguishing itself lately in its refer-

ward Mahon, barrister of that city, in and social evils resulting from such a which the writer warmly protested against the Citizen's editorial reference to the Dalpit case which had just then come before the public, as insulting in the extreme. Needless to say no apology or explanation was offered, so far at least as the RECORD is a ware. In its issue of the 11th inst. the

Citizen is again to the fore, and in the same role-derogatory of Catholics. In the course of an article on the vacancy existing in the Chaplaincy of the Senate by the death of Dean Lauder (Anglican), the editor thus delivers himself: "There is, we are assured, nothing in the Statute to ex clude a Presbyterian, Methodist or Baptist, or (and mark the phrasesee why. It is undoubtedly, despite ology) for that matter, a Roman Catholic from being appointed to the

Chaplaincy." Does the editor mean to say that the Catholics of this Dominion and their clergy belong to a class who form a portion of its population merely by toleration, and not as the equals of their fellow countrymen of other creeds? Narrow · minded bigotry such as this should be put a pursuits of life and ready at a mo stop to.

CARDINAL GIBBONS ON WAR.

"The mission of Jesus Christ on earth was a mission of peace. He came to establish in our hearts a triple peace-peace with God, peace with our neighbor and peace with ourselves Man's peace with God was dissolved by his rebellion against his Maker. Christ came to restore man to the friendship of God by sacrifice of His life on the cross. He tells us that this peace is to be maintained by the observance of the commandments. 'There is much peace, O Lord, to those that keep Thy law and for them there is no

stumbling-block.' "He has taught us to have peace with our neighbor by observing the eternal principles of justice and charity, by doing unto others what we would wish others to do unto us. And He tells us that we will have peace with ourselves by keeping our passions subject to reason and our reason

subject to faith. ... When we read of a great military campaign, our imagination reveals in the contemplation of the heroic achieve ments of famous generals. We listen with rapture to the clash of arms, the shouts of the victors, and the sound of martial music. We seem to catch the spirit of enthusiasm by which the combatants were animated.

"But we take no note of the shricks and agonies of the soldiers weltering in their blood on the battlefield. We have no thought of the sick and wounded lying in hospitals and prisons. We are unmindful of sorrowing wives see this in nearly all the pronounce ments of the fashioners of public opinion.

We are unmindful of sorrowing wives and mothers at home weeping and sight of maxim of Christ: We are unmindful of sorrowing wives and mothers at home weeping and sight of the loved ones far away. We unto them in like manner. God grant that the new of the loved ones far away. We are unmindful of sorrowing wives and mothers at home weeping and sight of the loved ones far away. We unto them in like manner. vancing years. And then we are told made desolate, the Rachels bewailing their children, and would not be com forted because they are not.

"Daring the Civil War I served a and Fort Marshall, and I had many occasions to contemplate the frightful calamities occasioned by war. Genera Sherman remarked in his own blunt and expressive language, that 'War was hell.' Happening to converse with General Sheridan, I questioned him about his Virginian campaign His face assumed an expression of sad ness, and, with a mournful voice, he said he hoped never to witness another

friends of the gospel of peace that Christian Europe presents to-day the spectacle of a huge military camp. All the nations of the continent, as well as England, are armed to the teeth, and are living in mutual dread and distrust of each other. They are devoured by an insatiate ambition of conquest and dominion or by a fear of invasion. When you see heavy clouds surcharged with the elec ricity of war hanging over these nations, you may expect the thunder clap of battle to esound at any moment. nations, like armed individuals, are a constant menace to one another and are easily provoked to fight.

"And these military forces, instead of diminishing, are unhappily increasing every year. As soon as one na tion augments its armament, its neigh bor feels impelled to do likewise in self protection. According to a report compiled and published in 1887, from official sources, the army list of Europe on a war footing comprised nearly fourteen millions of men, and the annual cost of maintaining the military establishments, even in time of peace, exceeded six hundred millions of dollars. At the present time the cost would probably amount to one

thousand millions.
"When we consider the immense number of men that are torn from the bosom of their families in the prime of ife, that are withirawn from active, industrial pursuits, when we see these young men vegetating in idleness in

system. In contemplating these stand. The Views of an Irish Priest on the ing armies, the calm observer might English Mission. ing armies, the calm observer might be forced to conclude that European

Boston Pilot. The Rev. E. O'Dea, of Saltash, Cornwall, Eug., writes in the December number of the Irish Ecclesiastical life, to foster happiness and develop the resources of a country.

May God so guide our legislators | Record of "The Conversion of Eugand statesmen that they may never be growth in fifty years, which show that priests and churches have almost quad ernments by the establishment of for-

ernments by the establishment of for-midable standing armies. God forbid But much of this is due to the Irish that we ourselves, flushed with recent incoming, though much also to conver-sions, and there is a "leakage" among cated with the wine of imperialism or hereditary Catholics of the poorer militarism, but may we always follow the traditions of the fathers of the reclasses to discourage somewhat the most optimistic Catholic. Still, the

public.
"Hitherto we have presented to the What is the chief difficulty in the way of a more rapid progress?

world a beautiful spectacle. Europeans accustomed at home to meet a soldier or gendarme at every street Writes Father O'Das : "The great obstacle in the way of corner. on arriving in this country have been filled with surprise and ad England's conversion is, without doubt, the peculiar, indefinable religmiration that a nation of so vast an ious feeling among the masses of the population contains an army of only people. It is impossible to define extwenty five thousand men. They have been forcibly impressed with the fact that they can travel from Maine to California without meeting a single soldier. They see that every citizen in the educated and unbelief among the masses. The 'Open Bible' and out uniform, engaged in the active the interminable disputes in the Establishment are, to a great extent, responsible for so much irreligion.
"The Church of England is going to nent's notice to defend his country.

They would feel that we are a strong nation because we cheerfully bow to the majesty of the law, and are not pieces. It is a 'house of many man-sions,' and the comprehensiveness which was its pride seems now to be its greatest danger. The fact is that confronted and intimidated by mili tary satraps May this fair picture since the Reformation there is no helm in the Protestant 'ship,' at least, "Every Christian nation of the there is no hand on the tiller, and the natural consequence is that they are world has its own national flag; it fights under its own chosen leaders; it blown about by every wind of doctrine' Private judgment has usurped "But there is one banner tefore the authority of the chair of Peter ; it which they all should bow, and that is has got a fair trial, and the verdict

the banner of the Cross; there exists seems to be that it is 'the booking' One Leader Whom they should all revere and worship—and that is Christ, fusion.' Honest Angileans are drawthe Prince of Peace. There is one clarion trumpet to which they all should harken, and that is the trumpet of the Gospel.

Insion. Honest Anglicans are drawn the structure of the structure of the Archbishops; others are disgusted, and drift into unbelief. It gusted, and drift into unbelief. "The teachings of the Gospel form is not difficult, then, to believe that the only basis of peace for the rulers of scepticism is the true Auglican laythe earth. All the arts and resources man's faith. He has no confidence in of diplomacy will be in vain; all the the majority of the Bishops, and he courts of arbitration and peace confer- wisely hesitates to pin his faith to the

ences that ever shall assemble will avail out little, as experience demonstrates. "The non-Conformist Churches have All their deliberations will be so much a far greater hold upon their followers waste paper unless their decisions are than the Established Church. Their religion is free and easy; their tenets guided and framed under the invocafew and simple; and, generally speak. tion of the Lord of Peace, Who sits ening, they do not approve of such a place as hell. They do not relieb the " May all the rulers of the earth draw their inspirations from the Prince of Justice. May they learn from this diexplain it away. Their ritual, too, is simplicity itself, and many illiterate vine oracle that nations as well as indi viduals are responsible for the viola-tion of justice, that 'What they sow, laymen have an opportunity of preaching in the Non-conformist chapels which they shall reap, that 'Righteousness exalteth a nation, but that sin maketh would be denied them in the Church of England. Such a religion, or, rather, nations miserable.' May our rulers congeries of religious, find much favor among the lower orders of the English and magistrates be ever guided by the . What ve The average Englishman would that men should do unto you, do people. likes and approves of a religion from which such practices as fasting, confession and all self-restraint is strictly and the saints held in honor, "God grant that the new century which has just dawned upon us may When he is brought up to excluded. inaugurate a new era of peace, fulfill ing the prophecy of Isaiab, 'They shall turn their swords into ploughbelieve that he can get to heaven without such inconvenient commandments,

he, very naturally, gives the Catholic Church the widest birth.
"It is difficult for the Catholic Church to make much headway in a country so saturated with anti-Catholic ideas; but 'with God nothing is impossible ' We have made wonderful progress during the past half century. Have we not good reasons to hope for greater things in the next fifty years? England was once the 'dowry' of Mary ; for hundreds of years there was no country more devoted to Peter than England, and nowhere, except ing Italy, was there a land which had given so many martyrs to the doctrine of the supremacy of the Pope. She has been dedicated over again to the Virgin Mother of God and to St. Prince of the Apostles. Churches bearing her name are springing up again in this land; processions are held in her honor, and her sweet and for every quality that uplifts and name is invoked again in a land which, three hundred years ago, was bereft of so powerful a patronage. Ritualists, too, have taken kindly to Our Lady; they pray to her to intercede for them; and from many a pul-pit outside the Catholic Church the While remembering with pride the progress the Church has made in the tues extelled. It is well, it is what we past century, the Catholic Transcript would not have us rest on past achievements "Wherefore," says our esteemed contemporary, "let us face the future confidently, resolutely, manfully. More activity on the part of all. More loyalty and less placing one's own interest above and beyond all that is not self. There is to be a left abandoned by her; and the interest of the part o have been praying for, that this counpast century, the Catholic Transcript There is to be a her throne in heaven has already drawn great struggle right here in America down many blessings on this desolate

ion must not go forth to meet them the land which was once proud to be with dwindling and decimated ranks. called her 'dowry. "And the shadow of the saints is the standard of them that believe not, again stealing over the land. St. but the Lord is mighty and He will Benedict is there, speaking to us by proyall."

Irre- dying; and that her powerful influence

true Catholic must take his stand in her sweet name may be lisped once

the midst of the fray. Irreligion has again by the little ones; that it may

ten thousand weapons; Religion must linger on the lips of the aged and the not be less formidably armed. Irredying; and that her powerful influence

ligion has legions of champions; Relig- may be further exerted to win back

to the O:tawa Free Press by Mr. Ei- and dissipation in time of war, we may OBSTACLES IN THE WAY OF hop of Newport and of many priests. The grand old abbey of Buckfast, for three hundred years a ruin, and a silent witness of the past glories of the Order in England, is once again in the possession of the sons of St. Benedict, and to its hospitable roof the sinner and the pilgrim are welcome as of oid. The white wool of St. Dominic is there. preaching and invoking the same wer which overthrew the Albigenses, The sons of St. Bernard are there, too, community in the solitude, and encouraging us by their prayers and the exof their hidden lives. And the sons of the soldier saint, Ignatius, are there, the pioneers and champions of learning, the 'Life Guards' of the grand army of the Catholic Church. Others, ttoo, are

NO. 1.16I.

there, healing and blessing this sacrilegious nation, a sure proof that the arm of the Lord has not waxen short, nor His mercy failed.
"Will England become Catholic

again? We do not know; we can only hope and pray. To build up the Church again in England is too great an act to be done in a hundred years.

One thing we may be certain of—that the Catholic Church has come to stay in this country, and in another fifty years it is not at all improbable that Catholicity and infidelity will be the two opposing forces in England, swaying and molding the mind and intellect of the nation. There is a great deal of uphill work before us ; but we have no light outfit for the warfare. saints and martyrs of England are in-terceding for us. The blood of those terceding for us. mar yrs who died three centuries ago, and since, is a witness that England did not willingly give up the the faith. The long imprisonment, the weary dungeons, the savage tortures of those holy victims, are they to have no re-ward? The 'blood of martyrs is the seed of the Church,' and the blood of those glorious martyrs shall purity and re consecrate the soil to God Romeward movement in the Church of England is another good omen. Thousands of clergymen of the Established Church are preaching from as many pulpits the doctrines of the Catholic Cardinal Vaughan, at a meeting of the Catholic Truth Society

two years ago, said : Tae doctrines of the Catholic Church which had been rejected and condemned as being blasphemous, superstitious, and fond inventions, have been re-examined, and taken back, one by one, until the Thirty-nine Articles have been banished and buried as a rule of faith. The Real Presence, the Sacrifice of the Mass, offered for the living and the dead sometimes even in Latin; not infrequent reservation of the Sacrament, regular auricular confession, Extreme Unction, purgatory, prayers for the dead, devotions to Our Lady, to her Immaculate Conception, the use of the Rosary, and the invocation of saints, pre doctrines taught, and accepted with a growing desire and relish for them, in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for the clergy, missions for the people, fasting and other pentiential exercies, candles, lamps, incense, crufixes, images of the Biessed Virgin of the cross, cassocks, cottas, Roman collars, birettas, copes, daimatics, vestments, mitres, croziers, the adoption of an ornate Catholic ritual, and how, recently, an elaborate display of the whole ceremonial of the Catholic Pontifical-all this speaks a change and a movement toward the Catholic Church that would have appeared absolutely incredible at the beginning of the century.'

#### PRIESTLY VOCATIONS.

Commenting on the complaint from ome of the Protectant denominations of a dearth of vocations for their respective ministries, Catholic states that, so far as the Pittsburg diocese is concerned, vocations to the Catholic priesthood are not wanting. Our esteemed contemporary then continues: "The matter of the priestly vocation is always an important one. It is one of thought to those appointed to rule over us There is always great anxiety when vocations are rare. The living Church always requires that the supply may yet more adequate and assured there is a lack of vocations there is a cause. Parents have a duty in this regard. If generation after generation in families passes away, and none is marked to bear their name with the sacred character of the pries hood, which is above all names, may we not seek the reason, not at the children's hands, but at the hands of those who bore them? If the grace of the call to the sanctuary be a crown of j v o the son, it is surely a mark of G d's blessing on his home and his parents. There could be no greater h nor for between faith and unbelief, and every land. Let us hope, let us pray, that

Beeswax Candles for sale at the Catholic Record Office, London, Ont.

You cannot live happity or usefully without religion, and though in the vigor of your youth and the exaberance of your vitality you scorn its restraints, the time is sure to come when you will wish you had faith and be miserable because you have it no. There is no poverty in the planet which equals the poverty of the soul, no hunger which equals the hunger of the heart, no celd which so benumbs as the freezing cold of unbelief.

fire

still der sei:
'Hyou within Ma

BY CHRISTIAN FABRE. XXXIII.

Was Carnew not the firm, grave, thoughtfu character that he was, he must have been so won by the exceedingly pleasant cordiality with which he was rethe Edgars, as to have fallen

ceived by the Edgars, as to have fallen easily into the trap rather set for him by both father and daughter.

Bot, though he basked in the kindness, earnest and simple as it was on Edgar's part, and was often fascinated to a degree by the charm of Edna's beauty and accomplishments, there was something by the charm of Edna's beauty and accomplishments, there was something about her which kept him from the slightest desire to make her his wife. Perhaps it was that in her violent desire to hasten matters she forgot herself sometimes and betrayed a faint and undefinable lack of modesty that, above all other virtues, Carnew prized in woman; and perhaps it was also due to the fact that he was haunted by the pale, sad face at Kahandabed.

All that Mr. Elgar saw of the young man bat confirmed his first regard, and his praise of Carnew to Edna, when the two were alone, inflamed more ardently her desire to win him.

She was his constant attendant even in the tors of the house when her father.

the tour of the house, when her father displayed to him the treascres of art which displayed to him the treascres of art which he had transferred from his English home, and she surprised him by her scholarly remarks. He did not know that, in the anticipation of talking to him about those very objects of art, she had made them a subject of special study and of particular inquiry from her father.

On the second morning of his star.

On the second morning of his stay, as he was about to enter the breakfast room, he met her bearing a number of letters.
"I was too impatient for the servants distribution of them," she said, "so I went myself to the mail bag. I have been expecting a letter from Ned."

He started a little; having forgotten that the Misses Edgar were possible cor-

respondents, it came to him now with a strange thrill of anxiety that E ina would of course, write to Ned about her father's of course, while to Ned about her latter's vieitor. No inquiry for the young girl had been made by Mr. Elgar, and only a brief one by Edna when her father was not present, to which inquiry Carnew had replied that he had seen but little of Miss. Edgar since Edna's own departure from Rahandabed, and to his relief she did not ask, as he had half expected her to do, if Nod knew of his coming to Weewald

His start, however, was not perceived, and having entered the breakfast room, whither Mr. Edgar had not yet descended. whither Mr. Edgar had not yet describes, she proceeded to look at the superscriptions on the letters. There were none for her, but the very last that she looked at was directed to Alan. He knew at once the stiff, crooked penmanship of his aunt, and he wondered whatill wind had borne that his presents whereabouts. to her his presents whereabouts. will permit me," he said, "I

"If you will permit me," he said, "I shall read it now."

She bowed assent, and proceeded to her father's letters by his plate, while Alan retired to a curtained embrasure.

He read with mingled feelings of ment and anger: NEPHEW ALAN-

Mrs Doloran had been too angry to insert the customary " My Dear."

Bert the customary "My Dear."

"There was no necessity for such secrecy about your visit to Weewald Pace; everybody in the house knows it is after Edna you have gone, and we are all expecting you to return with her as your bride. But it is surprising that you should make such an early visit to this boor, Edgar, without acquainting me, your aunt. However, you are like the rest of your sex, unstable and unappreciative." (With woman's inconsistency, she had forgothen that it had been her wont to direct all such tirades entirely against her own sex, at tributing to the sterner sex the very virtues for the lack of which she now censured her nephew.) "You will wonder, of course, how I got my information of your whereabouts. My own sharp wits gave it to me, for that for tributing to the sterner sex the very virtues for the lack of which she now censured her nephew.) "You will wonder, of course, how I get my information of your whereabours. My own sharp wits gave it to me, for that fool Macglivray, who brought me your note couldn't or wouldn't tell me a thing beyond that you might have taken a train up, and then again, you might here. coming to would have taken a train up, and then again, you might have taken a train up, and then again, you might have taken a train down. I have spoken my mind pretty freely to Ned, and she option are supported by the spoken my mind pretty freely to opened be lips to express an opinion either of had she even felt it her duty to speak, Mrs. Doloran's ceaseles garrulity gave the sipnature:

speak, mrs. her no opportunity to us her no opportunity to us the signature; "Your indignant aunt, "E, F. Doloran." Carnew thrust the letter into his pocket, and turned as if to survey the winter scene without. But the angry flush mounting to his forehead, and the sparkle in his eyes, told that his thoughts were hardly upon the prospect before him. He well divined why she had inhim. He well divined why she had inserted that about Ned; it was that he
might know how another than herself
concurred in the judgment she had pronounced upon his conduct. It was well
that, she did not know how that paragraph in her letter had stabbed him in
another way. It was that Ned would
think he had gone after Eina. He forgot that he had never given Ned the
slightest sign to make her suppose that he
cared for her. And then his thoughts cared for her. And then his thought took another and an unkindly turn toward his aunt's "companion." Why was she so ready to concur in that adverse opinion of him? Why could she verse opinion of him? Why could she not in her woman's heart have found some excuse for his conduct, even though it did seem a little inexplicable? He was sure that he would have done it in And yet in her case, where her conduct seemed inexplicable, he had condemned her many times. But we are so partial to ourselves, and so loth to extend to others the sweet, sweet charity with which we mantle our own feelings!

His first impulse, while all thoughts coursed burningly through his mind, was to return to Rahandabed immediately and disprove his aunt's assertion of hav and the one which he obeyed, was to write a brief, cool note to Mrs. Doloran, which he set before her very sharply how mistaken were all her conclusions, and how disagreeably officious she made herself by expecting him to accord to her the submission of a child in trock and pinafore. He ended by sarcastically thanking her and Ned for the kind judg-

ment they had passed upon him.

Mrs. Doloran was as furious when she read that note as when she had been toiled in her endeavor to elicit informa-

tion from Macgilivray, and she threw it to Ned to read, saying as she did so:

"He is a wretch! and I wish I had never seen him. How dare he insult me like that? The interest I took in him, the kindness I showed him was that of a mother, and this is his return! Have your read it?" saying suddenly, in her you read it?" pausing suddenly in her excited walk through the apartment, and almost glaring at Ned. The latter rose.

"Yes, Mrs. Doloran, I have read it, and from it I infer that you must have made some strange statement of me. Mr. Carnew thanks me in his sarcastic manner for my kind judgment upon his conduct. As I at no time have given my opinion of his action, it is your duty to opinion of his action, it is your duty to explain what he means. I have born many things as your 'companion,' but it certainly does not belong to my position to bear misrepresention by you."

She stood so firmly, and with such an unusually indignant look upon her face, that Mrs. Doloran shrank a little; but she overed her fear by answering immediately:
"Larks and daisies! what airs we give

ourselves! You are only my 'companion' anyway, and as such it was your duty to concor in my views of things."

"Never my duty to concur in unjust views," broke in Ned, her voice tremulous with indignation, "nor, to my knowledge, have I done so."

"Well when L concerned Alan Con-

ods with indigated of the degree have I done so."
"Well, when I censured Alan, you never brought forward anything in his defence," said Mrs. Doloran, glad of any statement under which she could shield

"It was not my place as your 'com-panion," for the first time in her life Ned used a scornful emphasis, "to inter-Ned used a scornful emphasis, "to inter-rupt your tirades, and they were so un-ceasing that they gave me no opportunity todo so; but neither was it your place, Mrs. Doloran, to construe the silence incident to my position into an untrue statement of my opinion of your nephew's conduct.'

conduct."
"Larks and daisies," said Mrs. Doloran again, with a toss of her ludicrously bedecked head, "one would suppose you were in love with Alan yourself, you make such a foss about these harmless remarks of mine; but you have no chance, Ned; Alan would never stoop to mark his annt's 'companion," and then marry his aunt's 'companion,'" and then she laughed a shrill, forced laugh that showed the more plainly the crow's feet about her eyes, and even gathered one side of her nose into somewhat unsightly

"I shall endure your remarks no longer," said Ned, quivering from head to foot. "It is not my duty to bear insult. I shall leave your house within an

hour. And she left the room before Mrs. Doloran had quite realized the sudden action. She was not prepared for that re-sult, and she was a little dismayed by it still she was too proud to seek an imm diate reconciliation, and she determined to wait the hour before making any de-cision. Ned went immediately to her cision. Ned went immediately to her room and began a hasty packing of her trunk without well knowing where she was going. Albany suggested itself, but she shrank from going there without first acquainting the good people of her in-tended visit; then, the village of C— came to her mind. Only the day before she had supplied Macgillyray with money that he might procure a temporary home with some of the villagers, with whom the Scotchman professed to be acquainted for a maid of Mrs. Doloran who had been actually driven from Rahandabed by that lady herself. The maid was a pre-possessing French girl, but a few months in the employment of Mrs. Doloran, and by her skill in hair-dressing and other by her skill in hair-dressing and other feminine matters giving much satisfaction until it was evident her volatile, for manners, and attractive appearance had brought her into serious trouble. Indeed, the guests were talking about it be fore even Mrs. Doloran's observation was awakened, and more than one gossip lov-ing tongue had not hesitated to say that one of the gentlemanly guests was the cause of it. The unfortunate girl hersel

an; then she burst into tears and ac-knowledged the truth, but refused to tell the name of him who had been the cause of her unhappiness.

The mistress of Rahandabed was righteously shocked. No sentiment of pity for the erring young creature enpity tered her heart, nor was she touched when the girl, sinking on her ki plored to be kept that she might earn that month's wages, as she had sent the last of her former earnings for the sup-port of her little sister who was at school. Parentless, friendless, homeless, where could she go, what should she do? And

charged with her conduct by Mrs. Dolor-

face unti

naintained an unabashed

her sobs were pitiful enough to rend the hardest heart. But Mrs. Doloran only answered sternly:

"Ask him with whom you have sinned to help you. The French girl raised her streaming

eyes.

"Ah, madame! I cannot," and then she pleaded again, "Do, madame, let me stay this mouth."

But madame was inexorable, and Josephine was allowed just three hours in which to take her departure. Madame which to take her departure. Madame even told the story to Ned, who, owing to her somewhat isolated position among the guests, had heard no whisper of the tale before, and Ned's sympathetic heart for Mrs. Doloran had even told Ned of the French girl's pleading to be kept—was touched to the core. She managed to see Josephine before her departure, and sh

was touched anew by the tale from her own lips.

The girl was very young, very pretty and she had been brought up without a mother's care; surely a charitable heart could make many allowances for her; thus thought Ned, while the dutiful provision which she made for her little sister and the devotion that she showed in re-fusing to name her betrayer, though she might claim from him present and future help, evinced qualities of character ad-mirable enough to enlist any one's pity. So Ned's heart went out to her, and Ned's

mind was quick and fertile in devising an expedient to help her. Somehow, she had grown to like better and to have more confidence in Mac-gilivray than any of the other servants, due, perhaps, to the fact that the Scotchman was as respectful to her as to the most important of Rahandabed's guests. To the other domestics, being only the hired "companion" of their mistress, she was little better than an upper servant,

and they treated her accordingly.

To the Scotchman, then, she applied for assistance in finding a temporary home for the French girl, and he, having friends, and even kin, living in the village of C—, promised to obtain a place for her immediately.

mediately.
And there is nae need yet of the siller, Miss Edgar," responding to her offer of her purse; "I ken there won't be muckle

But she insisted, and he reluctantly accepted, and shortly after the three hours which Mrs. Doloran had allowed for the departure of Josephine, the girl found herself in the comfortable, though exceedingly plain little home of an elderly

widow, whose only a child, a daughter, was at service with a wealthy family in the village. Whether Macgilivray knew the story which for a fortnight or more had been the theme of servant gossip, as well as of secret parlor talk, or whether he believed what Ned had simply told him, that the French girl had been summarily dismissed, and having no means and no home to which to go, was in distress for immediate sheiter, she did not know, nor was she concerned to know; but she was anxious to see the widow with whom Josephine would sojourn, feeling that, should the woman, when she knew the circumstances, object to farnish feeling that, should the woman, when she knew the circumstances, object to furnish more than the most temporary home to the girl, at least she might advise something to be done in the case. So she called upon the widow that very evening, and found, to her unexpected satisfaction, a simple, homely, but good-heart old Scotchwoman, who said, when Ned had told her all the circumstances: told her all the circumstances:

"I kent well what was the matter

though Donald said never a word when he brought her here, only that the aud hornie had gotten as usual into his leddy norme had gotten as usual into his leddy, and made her drive this puir child out frae hame all in a minit. Its an ill wife that'd noo do a gude turn to a puir lassie like her. Nae, Miss, she is welcome to a home here if she leeks it well eneugh to hide wi' as and Scatch hody. come to a home here it she teeks it wen eneuch to bide wi' an auld Scotch body leek me, an' I haud sense enough to hauld me tongue about her to the nee-bors They'll be wanderin' an' talkin'.

bots liney'll be wanderin' an' talkin', but I'll jist say it's a freend o' me ain come to bide wi' me." Thus was Josephine provided for through Ned's instrumentality, who little through Ned's instramentality, who little dreamed that in so short a time she would be herself in need of home, and as in the village of C—the French girl had found so providential a shelter, why should not she find one also? And though the home of the widow was scarcely large enough to give her accommodation, still Macgilivray had other friends who might be induced to accept her as a boarder until she should give ner as a boarder until she should giv nds in Albany timely warning.

And Macgilivray, though unable to control his surprise at her departure, was as prompt in promising to obtain an abode for her as he had been for Josephine, though he coupled his promise with ine, though he coupled his promise with an apology for the plainness of the home offered, at which Ned smiled, wondering what he would think of the plainness of the mountain home of her childhood.

the mountain nome of her childhood.

"And are you sure I can go there immediately? I want to leave Rahandabed within an hour," she asked.

"There's nae doubt of it," he answered, "for they're glad enough to take a board-er or twa in the summer, and they haena noo objection to ain in the winter. But I'm sair troubled aboot the takin' there mysel. You see, me leddy gart me drive some of the guests doon to the vil-lage as syne as lunch'd be finished, and hat puts a stoppit to me endeevor for you. But dinna greit," as he saw a shade come over Ned's face, "I'll tell Jim Slade (an under coachman of Rahandabed) where to bring you, and to tell the folk anent you. When they ken that I sent you they'll be civil eneuch, for they're me ain

Ned, with a relieved mind, returned to her room to complete her preparations, and when she was cloaked and bonnetted for departure, she sought Mrs. Doloran. That lady assumed a dignified pride and "I have come to say good-by," said the

girl, her voice trembling a little.
"Oh, have you? Then you?" "Oh, have you? Then you are deter-mined upon going," was the coldly spoken reply; "and I suppose you have come reply; "and I suppose you have come also to ask for a recommendation. I assure you beforehand that I shall only recommend you for an unbearable tem-per and whimiscal fits that make you most harmless things rage and chagrin at Ned's crimes. determination to go were now beyond all control, and she spurted out the first in-

sulting words that came to her mind.
"I did not intend to ask you for a recommendation," the girl replied, her voice and face showing, in spite of her efforts to control herself, how she was stung and angered.

"I only came in a spirit of common Christian charity, to see you before I left

you forever."

"And I, in a spirit of common Christian charity," mimicking Ned's tones, tian charity," mimicking Ned's tones, "will order your wages paid before you go, though it is not customary with a hired person," the emphasis stingingly long and marked on the last two words, "to pay anything when the departure is as abrupt and impertinent as yours is"

as abrupt and impertment as yours is "
"I have not asked for your wages," broke from Ned, now trembling from head to foot with suppressed indignation, "nor do I wish for any; and lest I should forget entirely the spirit in which I entered your presence, I shall say at once to you good-by.

And furning about, she want bastily

good-by.

And turning about, she went hastily from the room, leaving Mrs. Doloran a prey to the most violent rage. She had not intended nor expected that Ned would keep her word and really go away from Rahandabed, nor did she mean that it should be so even now; but her pride was too great to permit her to take any steps to the contrary just yet. She would let Ned depart, but she

would take pains to ascertain where she was going, and in a day or two she would

And with that resolution she hastened

to find Ordotte.
"What!" he said, his tawny face showing greater dismay than it had ever ex-pressed before in Mrs. Doloran's presence.
"You have actually let Miss Edgar

"What could I do?" deprecatingly. "She would insist upon misunderstand-ing something I had said, and nothing would keep her after that." Ordotte looked at her in a disagreeably

searching way that she peevishly avowed made her shiver, but he did not reply immediately. Probably he guessed bet-ter than the lady intended he should do, the cause of Ned's reported misunder-standing. When he did answer it was

only to say quietly:
"Miss Edgar must return."

### XXXIV.

Edna Edgar was happy. Her father each day declared himself better pleased with young Carnew, who seemed to en-joy Weewald Place with a heartiness that he rarely showed in Rahandabed.

His eyes glistened with pleasure over the rare objects of art that Mr. E lgar displayed with the pride of a connoisseur and his dark cheeks sometimes glowed with color as he took his own animated part in interesting discussions with the well-read gentleman.

To Edna, as became the esteemed guest of her father, he paid the most delicate attention, but nothing that could be construed into any warmer feeling. Yet, she so interpreted every action on his part. She loved him as even in her brief, youthful infatuation she had never loved Markay, and for a title of love in salver. Mackay, and for a tithe of love in return

Mackay, and for a tithe of love in return she would have put her passionate, wayward heart under his feet.

In the solitude of her own chamber at night, when the ardor of her emotions banished sleep, she reflected upon his conduct to herself during the day, she took comfort and assurance from the fact took comfort and assurance from the fact that it was not his nature to be demonstrative, perhaps, not even to show up to the very moment of proposing for a lady's the very moment of proposing for a lady's hand, any strong desire to possess the same. His attentions to her certainly were marked, and she was confident that pefore the end of his stay he would speak

to her father.
For Alan—he was utterly innocent and For Alan—he was utterly innocent and unsuspicious of the feelings with which the daughter of his host regarded him; did he dream of them, he would that moment, with becoming thanks for the courtesy that had been shown him, have shaken from his feet the dust of Weewald Place. One face alone had taken possession of his heart, and do what he would in the way of calling frequently to possession or nis neart, and do what he would in the way of calling frequently to his mind all the adverse things he had heard of her, Ned's image retained its place. Often when he seemed to be most attentive to Eins, it was because of her physical resemblance to Ned. One day that Mr. Eigar had taken him to inspect come very old nictures and to ask his some very old pictures, and to ask his advise about having them retouched, he paused on their return before the door of a room next to his own apartment

"Edna has, not shown you this, I pre-sume," he said. "I requested her not to do 80

No, she has not," answered Carner Engar threw open the door. It was a small apartment, fitted up like a lady's boudoir, and having in the centre an easel, the front of which was covered easel, the front of which was covered with silken drapery. He threw aside the drapery, and revealed an exquisitely painted head and face of a lady. Carnew started, for it was such an exact likeness of Ned. As he locked longer, the resemblance to Edna came out, but neither so trong nor so startling as the resemblance "Whom do you think it is like?"

asked Edgar in a tremulous whisper.

"Like Miss Edgar, who is Mrs. Doloran's companion," replied Carnew.

You are mistaken, sir; it is an exact ikeness of my daughter."

And the voice of the gentleman, before

And the voice of the gentleman, before low and tremulous, was now loud and decidedly angry. Carnew turned to him in asionishment, at which Mr. Edgar seemed to recover himself, for he resumed in his natural tones : "That, Mr. Carnew, is the portrait of my wife, painted when she was the age which my daughter is now. I have de-tected, or fancied that I have detected " -his voice sank a little—" a marked re semblance between it and my daughter

I requested Edna to leave it to me to bring you here that I might hear you exclaim on your first sight of it, how like it was to her. But I am disappointed, Mr. Carrery. new."
"Not entirely, Mr. Edgar," Alan hast-ened to say, "for I can assure you that it does bear a marked resemblance to your doughter; the features are certainly an exact reproduction of Miss Edgar's. It is the expression which is so striking a reminder of the young lady with my

We will go, Mr. Carnew "

He dropped the silken hanging, and taking Alan's arm, turned from the room. But some strange mood had seized him; instead of leaving the young man as it was his wont to do when they had been, as they were this morning, a couple of hours together, he still clung to him, even when they reached the library, and after ing with himself, he requested him to enter.

Mr. Carnew," he began, talking rapidly as if to hide some emotion, "but even a this distance of time, with twenty-two years stretching their gap between us, I cannot look at the picture of my wife without feeling the old pain of loss, the old keen yearning to behold her once more. That is why I wish so wildly my daughter to resemble her, and I only vieit that portrait at intervals of months. that I may trace the resemblance more assuringly, and that I may save myself the pangs which come at every sight of her pictured face. I love my daughter with greater strength of affection per-haps, than many fathers love their children. She is my only one, and as such cannot bear to contemplate a day arriving when she may be taken from me, when her love and her virtues may have to grace a distant home, and her father be left to a childless solitude. But, even in such a contemplation, could I be sure that he who may gain her hand would e worthy of her heart. I might not look be worthy of her heart, I might not look forward with such dread. All this is strange to you, Mr. Carnew, but young and unmarried though you are, still you can sympathize with the feelings of a father, and that father the father of an arthrophid?" only child."

Alan bowed, wondering at Mr. Alan's inusual communicativeness, but having no suspicion of what further he was des-

"To know that Edna had given her heart to one whom I approved, and to one whom, judging from his natural kindness, would be content to make his home father and daughter rather than

separate them, such a prospect would make my old age indeed happy."

He paused, and looked with piercing earnestness into the face of his compan-ion; but the latter still suspected not an inkling of the truth.

inkling of the truth.

Both had been standing all the while;
Mr. Edgar, too much engroseed by his
own emotions to think of seating himself or of inviting his guest to do so, and Car-new, too much astonished and interested to think of another position than the on he had first assumed-standing by the library table.

And when that piercing look elicited

nothing from the young man beyond the curious and interested face he already wore, Edgar went close to him; he put his wore, Edgar went close to him; he put his hand on Alan's arm—a hand that trembled visibly—and said with a tremor which he tried desperately, but without success, to keep out of his voice:

"Mr. Carnew, I was once a lover my-

self. I can read the signs. You are in love with Elna, and you are the one I would choose for her—her heart she herself will give you, but her hand I can promise you?

Had Carnew been stabbed suddenly in some vital part he could hardly have been more shocked, or pained. Edgar's words were so unexpected and so undesired; then, how to tell this father that his only then, how to tell this father that he child was not beloved as the father's heart desired her to be. Oh! it was hard. The color surged into his cheeks, and his own

ce trembled a little:
Mr. Edgar, I am sensible of, and I deep but it has surprised me, and all the more, that I have not been conscious of giving any encouragement for such an offer upon your part. My affections are pre-engaged."

gaged."
Pre-engaged!" It was the only wor Pre-engaged!" It was the only word he could utter, so choked was he by disappointment and something even like resentment. But in a moment he recovered himself, and resuming that courtesy which he rarely long forgot, and with which he could mask every emotion, he seized Alan's hand and said:
"Forget, Mr. Carnew, that I have so far

Alan's hand and said:

"Forget, Mr. Carnew, that I have so far
violated my duties of host as to speak to
you upon such a subject; with that kindness with which I have already credited you, attribute it to a father's weakness. As Elna knew nothing of my intention, and indeed it was sudden and unpreme-

and indeed it was sudden and unpremediated upon my own part, your friendly relations with her need not be affected."

And wringing Alan's hand, he turned to leave the room; but the young man called him, impelled by what sudden feeling to do so he himself could hardly tell, and looking strangely embarrassed when the gentleman turned at the summons.

"Mr. Edgar, as you have honored me by an unexpected confidence, so am I impelled to confide in you. When I announced to you that my affections were pre-engaged, I felt that I should also have told you to whom; the more particularly that you have had at some time an in

that you have had at some time an interest in the young lady—Miss Edgar, who is the companion of my aunt."
Edgar became so rigid that he seemed to be rooted to the spot on which he stood, while his face paled, until it looked positively chealer. It was on his lips to say "I cannot congratulate you on your choice;" but even in that moment of, to him, bitter agony, he restrained himself,

actuated by a dictate of charity. Why should he blight by a word the prospec of his niece, unworthy and ungrateful though he deemed her to be? Besides, it would be the keener revenge to let Carnew, who had slighted an offer and affections every way worthy of him, fall into the trap he had himself prepared—let him marry Ned if he would. She had him marry Ned if he would. She had goaded Mackay to his death; she would probably break Carnew's heart when he

came to know her true character.
"You do not speak," said Alan, unable on to not speak, "said Alan, unable longer to control his suspense, "and yet you have had some opportunity of learning Miss Elgar's character. To me she seems to possess virtues the most estimately."

able."
"And it is not for me to disabuse you of your opinion," was the reply; "any interest which I may have felt in Miss Edgar, the 'companion' of your aunt, has completely ceased." He bowed and left he room.

Alan flushed, and unhappy paced the apartment. His stay now in Weewald Place must come to an immediate close he even shrank from seeing Eina aga ne even shrank from seeing has again agreed to understand, as he was by her father, that she was not unwilling to yield to him her heatt, he bitterly reproached himself for having accepted the invitation to Weewald Place. He had done it, he to Weewald Place, "He had done that had to acknowledge to his secret soul, that he might be distracted from his persistent thoughts of Ned; and the result was, that her very absence threw a charm about her which was more potent than ever Oh, that he could forget her! Now, when even Mr. Edgar, who was once her pro tector and her best friend, refused to sa a word in her favor, that he could believ her to be unworthy of his regard; but up came the sad, gentle, lovely face, and he covered his own face with his hands and

Mr. Edgar deemed it best that his passed between himself and his guest; he was all the more anxious to tell her in order to learn how deeply her affections had been won. And he sought her on

leaving Carnew. She bore the communication with an unexpected heroism; her pride was so great that not even to her father would she admit her suffering, and though she paled a little, and bit her lip until the blood well nigh came, immediately after that, she laughed, and flinging her arms above him growe to prevent him from disbore the communication with an about him, more to prevent him from dis-covering her real feelings than through affection, she said:

"As good fish in the sea, papa, as ever were cancht. ' If Mr. Carnew won't take me, Mr. Brekbellew will—you remember how devoted he was."

An expression of disgust crossed Mr.

Edgar's features.
"Mr. Brekbellew is so contemptuously beneath your notice, my love, that I do not like to hear you mention his name

even in jest."
"Very well, papa, I won't," caressing
his hair, and letting her cool white fingers

rest upon his hot forehead.

But in solitude Edna's heroism com-pletely disappeared. She laid her head on her dressing table and shed the most bitter and angry tears she had ever shed in her life. By what covert charms had her cousin succeeded where her own her cousin succeeded where her own more exquisite beauty and accomplishments had failed? How she hated her! If one little word of hers could have averted from Ned the direst evil, she would not have spoken it. Rather would she have crushed her if she could, and then she sought to think what means were in her power of preventing Carnew's marriage with her. But she dared say no more evil of Ned than the insignations she had with her. But she dared say no more evil of Ned than the insinuations she had already artfully made, lest all might recoil upon her own head. Could she have looked but a little way into the future, she would have beheld her revenge—a revenge awful enough to win even from her stillers heart a cry of herror.

ner pitiless heart a cry of horror.
TO BE CONTINUED There are cases of consumption so an envanced that Biokle's Bnti Consumptive Syrap will not cure, but none so bad that it will not give relief. For congles, celds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

gives the diseased parts a chance to heat.

No family living in a bilious country country should be without Parmelee's Vegetable Pills. A few do es taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. S. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a bor of Parmelee's Pills and find them the best medicine for Fever and Ague I have even used,"

A RUSSIAN EXILE.

Soul in Purgatory That Prayed for

An old man lay dying in a French hospital. To him came the priest of the parish, with kindly inquiries and the advice that he make his peace with God, as his end was approaching. To the first he responded in a polite manner, but the admonition was not so well received. Kuttting his brows fiercely, he replied : Do not approach me on that subject, Father. I am old enough and

ought to be wise enough to know my own business on that score. I shall be grateful for an occasional visit, for the time passes very slowly here; but you must never speak to me of religion. Besides, lam not of your land.
"You are not a Catholic?" inquired

the priest. "Have you not just told me that you are called De Ravignan? That should be a Catholic name. "It is-I can not explain further,"

said the sick man, petulantly. "But let it be sufficient that I am not a Roman Catholic." The priest understood the reserva-

tion. " He has the feature of a Russian with his French name," he thought.
"Probably it is a disguise." And he

passed on.

The good Father came the next day and the next, chatting pleasantly with the old man each time, though never alluding to the subject of religion. But it was the month of November, and he had an extraordinary devotion to the souls in purgatory. To them he recomme ded his dying fellow-creature, and in a short time had the satisfaction of seeing his prayers answered

in a most singular manner. One morning as he was passing, the sick man called him.

"Father," he said, "are you com ing to sit with me to day?"
"I fear not," returned the priest.
"It must only be 'good morning,' as I

am obliged to go out of town." "I have an old habit of praying to a soul in purgatory," the old man went on. "What co you think of it?"
"It is a habit of my own," answered

the priest, with a reassuring smile. "I am glad we share it with each other."
"The one to whom I pray has long

since been in heaven, no doubt," said the other. "But I always address myself to him as though he were still in purgatory. 'Continue to pray," said the priest. Your friend will not desert you where

ver he may be. Several days had elapsed when the curs once more made his appearance in the hospital. The old man had been much in his thoughts during his ab sence, and he went at once to the ward in which he lay. He was welcomed with shining eyes and a hearty clasp of

the hand. " Father," said the sick man, " I would like very much to have a talk with you. When shall it be?"

"After I have made my rounds there will still be a half hour at my disposal, replied the cure. "Will that ans "Yes," said the old man. "I shall

await your return with impatience. I have a confidence to make, if my courage does not fail me." Pray to your soul in purgatory

while I am gone," suggested the priest, with a pleasant smile, as he left him to make his customary visits. An hour later he seated him

to the bedside of the sick man. "Father," said the patient, "I am not a Roman Catholic, but a Catholic of

the Russian Church.' "I suspected as much," said the

priest. "My mother was a French woman, married while very young to a Russian officer. She never really gave up her religion, although outwardly conform. ing to her husband's faith. I know this through having observed that when alone she always made the Sign of the Cross as Roman Catholics do. The knowledge irritated me, as roon as I had begun to understand the difference: for I admired my father above all human beings, and his religion was mine. However, I loved my mother very much, and her secret was safe with me; though because of it my dislike for everything Catholic was in-She died when I was twenty one years of age. I also entered the military service, and led from the first a very hard life. I was not lacking in bravery, and received several honorable promotions. Finally I was placed in command of a company of roops sent with others into Poland in order to keep the refractory Catholics in order. I was pleased with the ap-pointment. They gave us less trouble than we expected.

"One day while we were exercising we came across a little herd-boy, about fourteen years old, and I thought it would relieve the monotony to have ome sport with him. We suddenly enclosed him in a circle, presented arms in order to frighten him, and called out in the gruffest tones I could assume.

Of what religion are you?" he replied "I am a Catholic,' promptly.
"'Ah! So are we all,' I remarked.

Let us see you make the Sign of the Cross.'
"He at once compiled, using, of course, the Roman Catholic form, first

placing the hand on the forehead, then on the heart, then on the left shoulder, and then on the right. " 'That is not the way,' I said. You must make it in this fashion '-

first placing my hand on the right shoulder instead of the left, as is the custom in the Russian Church. "Both hands dropped at his sides; he shook his head.

arrived at California to expel them, and to take charge of the country, ex-

pected to find a rich and powerful

fraternity, with immense treasures

hoarded in their missions, and an army

of Indians ready to defend them. On the contrary, he beheld a few vener-

humbly forward to meet him, followed

by a throng of weeping, but submissive natives. The heart of the gover-

nor, it is said, was so touched by this unexpected sight that he shed tears; but he had to execute his

panied to the place of their embarka-

tion by their simple and affectionate

parishioners, who took leave of them with tears and sobs. Many of the lat-

ter abandoned their hereditary abodes, and wandered off to join their southern

brethren, so that but a remnant re

mained in the peninsula. The Francis-

cans immediately succeeded the Jesuits, and subsequently the Dominicians

priests; the rest are all in ruins, ex

cepting one, which remains a monu-ment of the former power and prosper ity of the order. This is a noble edi-

fice, once the seat of the chief of the re

sident Jesuits. It is situated in a beau

feet and a half in thickness.

place

abandoned and desolate; the beautiful

SOULS THAT ARE STARVED.

ried woman, and they were telling me

that in reality they had no specific religious attachment. They had been

in New York and missed few of the

public entertainments, but never,

preaching." There must come mo-ments when these ladies feel the neces-

sity of a spiritual life, and they have

not found it in mere pulpit discourses

and choir singing. They have Catholic relations, but I do not know that

their minds have ever been drawn to

natural blessing so essential to human

ity journeying to eternity, the Real sence and the adorable Sacrifice of

the Mass. How many are there who,

like these gifted ladies, are nominally

Protestant, but really nothing in a re-

THE CHURCH AND THE DYING.

The Cathelic Church never cease to

watch over her children. From the

al grace of Extreme Unction to enter

the Sick, says:
In order to see the most beautiful

ceased. For him the calculation by

time is ended, and he dates now only

with the great era of eternity. A

priest seated at the pillow consoles him This holy minister communes with the

dying one upon the immortality of his

oul, and the sublime scene that the

entire antiquity has presented but a single time, in the first of its dying

philosophers, is renewed every day

upon the pallet of the lowest (in station)

the righteous one, toaches his weary

eyes with his sceptre of gold, and closes

THE BEAUTIFUL LONG AGO.

The tender gleam of the fading light
Falls over the drifted snow;
The fields and meadows lie cold and white,
As they did in the afterglow
Oi that dear dead day, long lost to sight
In the beautiful long ago.

them delightfully to the light.

silver-haired priests coming

The Jesuits were accom-

EXILE.

me on that subold enough and igh to know my at score. I shall casional visit, for slowly here ; bu k to me of religot of your faith you not just told d Ds Ravignan? holic name explain further,"

etulantly. "But stood the reserva-

ure of a Russian, ame," he thought. sguise." And he

ame the next day ng pleasantly with me, though never bject of religion. of November, and dinary devotion to tory. To them he time had the satisprayers answered manner. he was passing, the

id, "are you com to day?"

good morning, 'as I it of town." habit of praying to y," the old man went ou think of it?" my own," answered

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head.

commanded in an angry tone.
"'I have made it,' he answered,

firmly.
"Swing him up to the arm of youder tree! I cried, now furious, but up his soul to the Almighty. His still with no intent to bring the incideath had been edifying in the ex dent to a fatal ending. The soldiers seized him. 'Hang him!' I continued. 'He is not worth the powder and shot you would waste upon him.' Then, piness given to those who shall have with a less angry voice. I turned to him again, saying, 'One more chance. Make the Sign of the Cross in the manner I have told you '
"He shock his head.

"Determined to conquer him, I cried out-"Wait, men-wait! Do not spoil

a rope with him. Take him to the

"The soldiers prepared to obey. led the way. It was bitterly cold weather—the ice was two feet thick in the narrow but deep little stream. He discovers the cross of her chaplet And kisses the Sufferer there. came without resistance, standing calmly, with hands folded over his heart, while the soldiers began to break the ice with their heavy boots, finishing the work with the ends of their bayonets Very soon they had made a hole about twice the thickness

of a man's body.
"'Look!' I exclaimed, catching him by the shoulder and making him bend over the back orifice. 'You see that water? You hear how swiftly it 'In every motion a meaning, In every action a will. is rushing to the sea? Unless you make the Sign of the Cross they will throw you into it, and you will be swept away. And your father and mother will never know what has be-

come of you.'
"'Father and mother I have none,' he replied. 'But if they were living, they would not, for all the riches of this earth, have had me deny the religion they taught me to revere. And now I say to you, once, and for all, Captain, I shall not make the holy sign either in my fashion or yours. To do the first would only expose it to ridicule; and to do the second would

be to me but a mockery.'
i. Boy!' I cried out almost beside myself with rage and that humiliating feeling which comes to one when he sees himself bailled by an apparently insignificant object, 'until now I have been playing with you—trying to frighten you; but is so no longer. Unless you make the Sign of the Cross in the manner commanded by his most sacred Majesty, the head of the Rus stan Church, I swear to you that be five minutes have passed you shall be drowned in that river.

"The lad simply shook his head.
"Do your duty at once! I cried to the two soldiers by whom he was held on either side. "They lifted him from the river

bank.
"Captain,' he said, giving me a swift but penetrating glance, in Purgatory a soul will soon be praying for

"These were his last words-the next moment the waters closed over him! Father, from that day to this, his dying promise has seldom been out of my mind Try as I would I could not banish it; the remorse which I felt for my crime served to impress it still more deeply in my memory. It was the darkest deed of a reckless and was the darkest deed of a reckless and irreligious life. It is not necessary to relate to you why and how I became an exile; but, after a checkered career, it became incumbent upon me to leave my native country. I came here, taking my mother's name. I had a small income which has served my needs. For several years I have been presumptuous enough to hope that perhaps that pure and faithful soul sent by me too early to its Maker of sickness, and death stared them in the face. rejected the though: of late it has served to console me. It has almost become a superstition with me that the poor child whom I murdered is in some sort a Guardian Augel; little appreciated until now, it is true, although for some years past—since I have grown old and have seen the world and myself as they really are.
I have got into the way of asking his intercession."

There is no superstition about it, In my opinion, you said the priest. "In my opinion, you have been wonderfully favored. I have not the least doubt that the dear. child has never ceased to pray for you; although not from purgatory, but in heaven, at the feet of the Master Whom he would not deny. Bless God, my friend, and thank Him for His great

That is not all," said the old man I have long struggled against a desire to be received into the Roman Catholic Church. Two things have restrained me-a reluctance to abandon the faith of my fathers, and the fear that I was entirely unworthy to offer But during the last fortnight I have felt an irresistible impulse to speak to you on the subject. It came, I think, only a couple of days after the time you advised me to make my peace with God."

"About the beginning of the month when I was endeavering to interest the holy souls in your behalf,' said the

cure.
"Will you receive me, Father?"
seked the sick man. "All the pains
and miseries I have suffered here and they have not been few-would be insufficient to atone for my wicked life; and all the punishment a wrath-ful God may see fit to inflict hereafter would be only small satisfaction for my

"'Make the Sign of the Cross!' I Not long afterwards the good cure stord beside the bier of the old Rus"'I have made it,' he answered, sian, who, after a week of the most intense agony, which began immediately after his baptism, had yielded explated, either here or hereafter, the sins of mortality, he had joined the great army of suffering but holy souls who people the shadowy realms of Purgatory.

THE PRIEST.

A babe on the breast of its mother Reclines in the valley of love And smiles like a beautiful lily

A boy with a rosary kneeling
Alone in the temple of God
And begging the wonderful favor
To walk where the Crucified trod.

A student alone in his study, With pallid and innocent face, Hn raises his head from the pages And lists to the murmur of grace. A cleric with mortified features, Studious, humble and still,

A man at the foot of an altar, A Christ at the foot of the cross. Where every loss is a profit And every gain is a loss.

A deified man on a mountain, His arms uplifted and spread with one he is raising the living With one he is loosing the dea -Irish Monthly.

## WHAT SICKNESS DOES FOR THE

Sickness, considered from a physical point of view, causes trouble and pain, and weakens the vital powers of the body. Considered from a moral and supernatural point of view, it produces many beneficial results for the soul. And, first, it curbs or stops the rinner in his evil course. We have an example of this in the wicked Antio chus, as is related in the first book of Macchabus (chap. vi.) He slew the inhabitants of Judea, plundered their city and desecrated their temple, but when stricken with a painful and loathsome disases, confessed his wickedness and promised to repair the evils which he had done. And to how many sinners does it not happen that a lingering illness or disease is the only means by which they can be stopped in their career of sin? Friends, parents, even the priest may export them to renounce drink, evil companions, or other scandalous habits, but all in vain until stricken down on

the bed of sickness. Secondly, sickness effects the conversion of the sinner. In most parishes, perhaps, one third of the male portion, rarely, if ever, go to Mass and the sacraments. They are practically lost to the Church. How are those to be changed? Is it sermons and instruc tions? No; for they are not present to hear them. Is it by the voice of conscience? No; for in their case it is disregarded. How then? It is, generally, by some disease or danger ous sickness. Sickness and its comple-ment, the bed of death, bring many a singer to repentance, whom neither the voice of conscience nor the preacher could convert. There are dozens in many a parish whom the pastor or assistant would never know that they lived in it, were it not that they were stricken down with a heavy load

Sickness is an affliction; but for the trine. sinner it is a salutary one. It is often the last means which God tries to convert him. Was it not by affi ctions and chastisements rather than by the voice of His prophets that God made the Jews, His chosen people, so many times renounce idolatry, as we read from almost every page of the Old Testament. The ruler of the synagogue, mentioned by St. Matthew in His Gospel (chap. ix), would not in all proba bility come to Jesus to beseech Him to raise his daughter to life, if she had

not sickened and died. Thirdly, eickness lightens or short ens the term of punishment for the soul in purgatory. When man sins both body and soul are guitty before God; and, consequently, both deserve punishment. But the body descends into the grave and will not rise before th General Judgment, when purgatory no longer exists; hence God often afflicts the body with signess in this life, to lessen or shorten the sufferings for the soul in a middle state beyond the

grave. Fourthly, sickness disabuses us of our pride and vanity. How many in the flower and strength of youth spend their days and nights in riotous and drunken excess? boasting that they had nerves of steel and stomachs of brass, which nothing could affect; but a fever, a disease or distemper soon convinces them of the emptiness of their boasts and the hollowness of their pride. Alexander the Great, in the heyday of his success and strength, sought and received divine honors from his followers as a god, but when stricken with a mortal illness informs us, "that he would die," and that he was not the god which his pride had

was a confirmed invalid. S: Chrysos tom suffered from lung trouble, and was the victim of many distempers. St. Bernard was rarely exempt from corporal infirmities. St. Alphonsus, for the last thirty four years of his life, suffered much from boatly ailments It cannot be doubted but the bodily infirmities of these and other saints, gave them a greater facility in mortifying their senses and the inordinate inclinations of flesh and blood. When I am weak," says the apostle, then I am strong."
Finally, sickness is a messenger of

death. It comes to us, as came the prophet Isais to Israel's king and bids us "put our house in order, for we shall die, and not live." It is true not in every case is sickness an infallible messenger of death; but in every case it is a useful one, and one to be feared When this messenger raps at the

door of our earthly house we should send for the priest and settle the af-fairs of our conscience. Conscience is an adversary with which we must be at 'an agreement in this life," lest departing it, it may "deliver us over to But two of the missionary estab-the Judge and the Judge to the officer, lishments are at present occupied by and we be cast into the prison, where the worm dieth not and the fire is not extinguished."

Another reason for "calling in the priest of the Church," in our sickness, s that our unrepented sins may be the cause of our illness, and when confessed and repented of good health may be restored. Remove the cause and the effect will cease. It was thus with the cripple healed by the Saviour at the pool Probatica. "Sin no more," says pool Probatica. "Sin no more," says hundred and ten feet in front, and Jesus to him after He had healed him, about fifty five feet deep. The walls 'lest some worse thing happen to

nee." (John v.)
And this is what sickness does for thee. the soul, always a preventive of sin whether it be sent as a punishment or as a test or trial and of consequent merit.-Catholic Review.

#### A CATHOLIC'S PRIVILEGES.

An admirable definition of a Catholic was given by Rev. Louis A. Tiernan of Cincinnati state trustee of the Catholic Kuights of Ohio, on the occa sion of the annual convention of that organization, in the course of an eloquent sermon delivered to the delegates. It was as follows: ask, what is it to be a Catholic? Go read the answer in the lives of men during that period, entered a church One of them said: 'Oh, I am tired of preaching." There must come moand women who for 1900 years have trod the ways of heroic virtue in the footsteps of the Crucified. Go study it in the calm cand peaceful heroism of the early Christian martyr, who laughed at the threats of tyrants, and prayed for his executioners as his life went out beneath the horrors of the tortures which he bore with joy rather than betray his God. Seek it up and the Church where there is that super down the ages, in every rank and station, from the monarch on the throne to the peasant in the field. Seek it in the hearts of nature's noble men and women, where it shines with a beauty and lustre all its own and elevates their hearts above the ties of kindred and country, even to the E er nal God Himself-the centre and source of true Catholicity. Seek it and find it in the supernatural lives of men and women living to-day, living not alone in cloistered solitude, not alone at the foot of God's altar in constant adoration, nor alone in priestly robes, but even in the busy world of noise and wild distraction, in the marts of trade and in domestic cares, where the lots of most of you on immortality. A great French writer, speaking of the Sacrament of

truth, in the certainty of being right, in the priceless privilege of not being blown about by every wind of doctrine. It is to live with the sunshine of divine hope warming the sunshine of divine hope warming the sunshine of divine hope warming the sunshine of the sunshine of divine hope warming the sunshine hope warming th What is it to be a Catholic? It is to of divine hope warming the human heart, and enlightening the human soul. To be a Catholic is to love God above all things and your neighbor as yourself. it is to live in a disposition, at least, of the highest charity; charity toward our neighbor; charity that stops not at a mere theory, not a mere speculation or profession, but that works itself out in acting -high, noble, Godlike acting. This it is to be a Catholic. Faith, hope and charity, these are as the faculties of his soul to

#### WASHINGTON IRVING'S TESTI. MONY.

Extract from "The Adventures of Captain Bonneville, U. S. A., in the Rocky Moun-tains and the Far West," by Washington Irving.—Hudson Edition, (G. P. Putnam & Son), page 410, ch. 38. (Copyright 1868.)

"The Peninsula of California was settled in 1698 by the Jesuits, who, certainly, as far as the natives were concerned, have generally proved the most beneficient of colonists. In the present instance, they gained and maintained a footing in the country without the aid of military force, but solely by religious influence. They formed a treaty, and entered into the most amicable relations with the na tives, then numbering from twentyfive to thirty thousand souls, and gained a hold upon their affections, and a control over their minds, that effected a complete change in their condition. They built eleven missioncondition. ary establishments in the various val leys of the peninsula, which formed rallying-places for the surrounding savages, where they gathered together as sheep into the fold, and surren dered themselves and their consciences with Him, as it seems to me that the faith which makes such heroic martyrs is the one in which to die."

"You have the right disposition," said the good priest. "Throw yourself on the clemency of God and He will not refuse you mercy and pardon. I am ready to bapt ze you at any time."

Fifthly, sickness curbs the rebellious makes it appetites of the flesh and makes it work in more harmony with the spirit. The flesh and makes it appetites of the flesh and makes it work in more harmony with the spirit. Nothing, we are told, could extors. Nothing, we are told, could extors. Nothing the appetites of the hands of these spiritual pass tors. Nothing the appetites of the saints, many of them to work in more harmony with the spirit. The flesh and makes it appetites of the flesh and makes it work in more harmony with the spirit. The flesh and discrete frame. Jesuit Fathers, and the Catholic faith was disseminated widely throughout the wilderness.

The growing power and influence of Timothy, his beloved disciple, suffered to sever used. In fact so great is the growing power and influence of Timothy, his beloved disciple, suffered to sever used. In fact so great is the growing power and influence of Timothy, his beloved disciple, suffered to sever used. In fact so great is the growing power and influence of Timothy, his beloved disciple, suffered to sever attacks of Colic and Kidney Difficulty.—Mr. J. W. Wider, J. P., Latargeville, N. Y. writes: "I am subject to sever attacks of the least to the power of the implicit and affectionate devotion of the Indian converts to the Jesuit Fathers, and the Catholic faith was disseminated widely throughout the wilderness.

The growing power and influence of The growing power and influence of the power of this medicine to sever used. In fact so great is the power of this medicine to sever used. In fact so great is the power of this medicine to sever used. In fact so great is the power of this medicine to the power of the sufficient to sever attacks of Colic and Kidney Difficulty.—I appe Fifthly, sickness curbs the rebellious into the hands of these spiritual pas

A PRECIOUS TROWEL. excited the jealousy of the Spanish government, and they were banished from the colonies. The governor, who

Jeweled Tool Used by the Pope in Clos-

The trowel which the Pope used at the caremony of closing the holy door on Christmas eve is a work of art. An account of this precious object is fur nished by Professor Tartarini, of Bologna, who, with talent and devotedness, has designed it. The artist in designing it carried out to a further expansion the thought which informs the decoration and symbolism of the hammer which was used by the Pope in the opening of the holy door. The trowel is of the usual form and

it is adorned by a tiny festoon of roses which spring from the handle to the triangular blade, showing how from the thorn of sorrow and sacrifice come forth the flowers of pardon and of joy.

The handle is of ivory, with small

bands of gold and enriched with prec ious stones, bearing the arms of Leo XIII., the date of the jubilee year, the dedication in the name of the episcopate of the world which has contribut ed to it.

Tae blade, all of gold and modeled in low relief, shows on one side the sign of Christ invoked for the peace and salvation of the coming century; on the other side presents a motto of paternal comfort to the faith of all in the perpetual mercy of Christ, which seems opportune as removing the idea tiful valley, about half way between the Gulf of California and the broad ocean, the peninsula being here of rigor from the ceremony of the clos ing of the door of indulgence: ciausa porta, patet charitas Christi, about sixty miles wide. The edifice is suggesting that though the door is of hewn stone, one storey high, two closed the mercy of Christ is ever open hundred and ten feet in front, and to the repentant sinner, is the motto on this golden trowel. are six feet thick and sixteen feet high with a vaulted roof of stone, about two

#### THE WILL OF GOD.

Submission to the will of God is one is without an inhabitant-not a human of the hardest things in life to learn, being resides within thirty miles of the and yet, if we would enjoy any peace of heart, it is one of the most necessary. It is not conducive to our spiritual wel-fare, either here or hereafter, to be in a continual state of rebellion against The noted author of "My Mary the workings of God's decree. Only and," James R. Randell, writing to those who accept with patience and resignation whatsoever God may send, the Catholic Columbian, said lately : "Not long since I met two very attractive Protestant ladies, one a mar-

are happy.
In the Providence of the Almighty, grief has its place. Grief and pain are hard to bear, and the human heart, turning naturally to pleasure, revolts against these visitations; but in the development of character, and in the purifying of the heart and soul it is necessary that we should suffer. finest and strongest souls are those that have passed through the fires of Steel is tempered, and gold is sorrow. purified by fire. To be pure as gold and strong as steel, the nature of man must be refined and tempered in God's own crucible pain.

To take from God's hands patiently nay, thankfully, the chastisement that He gives, knowing that it is for our best, should be our desire. All sent to make us more perfect, us more truly for the work which He
may have in store for us. None of the saints were allowed to pass through life suffering nothing. On the con-trary, they were assailed on all sides by the direct griefs; and these were imposed upon them that they might b cradle to the grave she never loses sight of them. By baptism she makes man a child of God, a co-heir of Christ; more adaptable to the hand of God, when. in His own good time, He chose

in penance she cleanses him from sin, and she prepares him by the sacrament-salvation of souls. Let us, therefore, cease our grum bling at the little troubles that God sends us. Let us recognize in them not the evidences of God's forgetfulness, but of His dearest remembrance not the sign of God's displeasure, but of His love. For as the loving parent reproves and corrects the child of his heart, for it the love which He bears our immortal souls, God sends us these sorrows.

#### THE METHODIST PARSON AND POPE.

The Pawtucket (R. I.) Gazette and Chronicle, one of the very oldest of the old-fashioned weekly papers of New Eogland, has a new and bright editor in the person of Mr. Fred Sherman ast week the editor, who abhore hams, had the following to say :

of the dying Christians.
At last the supreme moment has arrived; a Sacrament has opened the gates of the world to this just man. a "We don't like to be too captious but the talk of those Methodists in convention down in New York last week Sacrament closes them upon him; Re was, to say the least, rather verging on ligion balances him in the cradle of the ludicrous. A Bishop Goodsell, no doubt a most worthy man, waxed very wroth over what he called an cutrage. life; its beautiful songs and its mater tal hand still will lull him to sleep in the cradle of death. It prepares the ous proceeding on the part of the Pope.
His remarks sounded or looked very
funny at this distance. The Bishop baptism for the second birth; but it is no longer water that it chooses, it is oil, the emblem of celestial incorruptibility. The liberating Sacrament breaks little by little the earthly ties complained eloquently and vigorously that the Pope had excommunicatedof the faithful one; his soul, half escaped from his body, becomes almost issued his bull against-the Methodis teachers and ministers in Rome. That was what the good Bishop so bitterly visible upon his countenance. Already he hears the music of the Seraphim; He was awfully mad complained of. now he is ready to fly away towards because the Pope had done this, and his audience seemed to be as mad and those regions where that divine Hope, as absent minded as he was. the daughter of Virtue and of Death, "Now, what bothers us is why the is beckoning him. In the meantime the angel of peace, descending towards

good Bishops didn't stop to think how ridiculous it was for a loyal Protestant to find fault with a Pope's excommuni cation, and what in thunder the Pope was excommunicating the Protestants from. If they were actually Protestants, how could be excommunicate them? We have always understood that for a man to be excommunicated he must certainly belong to the body that did the excommunicating job. And there is another thing we can't for that did the excommunicating jeb. And there is another thing we can't for the life of us understand, and that is why good Protestants will persist in following the customs of Rome in the use of such titles as 'Bishop' and 'reverend' While they are about it, why don't they make a clean deal and cast off all semblance to all the practices of the 'Scarlet Woman?'"

CATHOLIC HOME AND BITTLE CATHOLIC HOME AND BITTLE CATHOLIC HOME AND BITTLE WHO IS AND BITTLE WITTLE AND BITTLE FOLK'S ANNUALS.

We have a few of Benziger's Catholic Home Annuals for 1900 still in stock, and should be placed to mail same to any of our readers, for the sum of 25 cents in stamps. The boys and girls who have purchased copies of this little Annual are delighted with the sum of 25 cents in the sum of 2 the 'Scarlet Woman ?'

"Wilful Waste

Makes Woeful Want."

R is as quastaful not to secure what you need and might have as it is to squander what you already possess. Health to a priceless possession. You can secure # and keep it by taking Hood's Sarsaparilla which purifies the blood, cures disease, and invigorates the whole system.

Boils-"I was greatly troubled with boils and bad blood and was advised to try Hood's Sarsaparilla. I followed this advice and the benefit I received was so great that I took a second bottle and was cured." M. L. Petit, Lyons, Ont.



Concational.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD The Editor of THE CATHOLIC RELondon, Ont.:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC REGORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
it to the laithful.

Blessing you, and wishing you success,
Believe me, to remain.

g you, and elieve me, to remain, Yours faith ully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apost, Deleg.

London, Saturday, January 19, 1901

A PECULIAR SITUATION.

The workings of the American Constitution since the acquisition of the new territories wrested from Spain are very peculiar. Alphonso Gouriez y Stapley is a Porto Rican professor of mathematics who was an interpreter for the United States department at the Paris Exposition for eight months, being the bearer of a letter from the United States Embassy in France recommending him as a learned and respectable Porto Rican gentleman. He also welcomed the United States troops to Porto Rico when they were truly aliens, but he is now detained at Ellis Island, not being admitted to enter the United States because he is an alien without money. It is expected that he will be deported.

A VERY APPROPRIATE REPLY.

The Provost of Trinity College, Dub lin, thought he made a good hit against the Catholic demand that the Catholic people of Ireland should have a Cathclic University, instead of being compelled to take degrees in Protestant institutions. The Provost said that the services in the college chapel should be regarded as family prayers, and that he can see no reason why there should be any objection raised in any quarter, whereas no one is compelled al profit. to attend them. The Archbishop of Dublin was not all disconcerted by this representation of the case, and very appropriately answered:

This is our whole case in a nutshell. This is what it comes to: We, the Catholics This is what it comes to: We, the Catholics of Ireland, if we go to Trinity College, must go there as to a Protestant household, freely admitted, if you will, and even welcomed; but still on no other footing than that of guests in another man's house, having, all the time, no house of our own to go to.

DISCRIMINATION OF CATH-OLICS.

The City Council of Limoges, France, has caught up the spirit of the Government so far as the opposition of the latter to religious education is concerned, and as the Government has decreed that no one shall be permitted to serve the State who has not been educated in the State schools, from which all religious teaching is excluded, the Limoges Council has fellowed suit by decreeing that no one shall be employed officially in any municipal position who has not been educated in the schools of the Commune.

This discrimination is, of course, unjust and tyrannical, yet it appears to us that the Cathelic people will deserve to be thus contumeliously treated if they submit quietly to such oppression. If they would only shake off the apathy into which they have been plunged so long in Limoges and many other communes, they would be able to put a stop to these arbitrary, persecuting measures. They should rise in their might to sweep aside their infidel rulers, who would not dare to adopt such measures if they had a population of men to deal with who would bring them to strict account for their mis-

AN INDEMNITY FROM TUR-KEY.

The Americans are the first of the powers to have obliged the Sultan of Turkey to pay an indemnity for injuries done to missionaries of their nationality during the period of the Ar-

an indemnity for the injuries inflicted on American missionaries.

The money to be paid to America as an indemnity amounts to \$90,000, but to save the Grand Turk's dignity it will be paid to Messrs. Cramps along with the amount due them for build. ing a warship for Turkey. The Messrs. Cramps will then turn the amount over to the American Government. Thus it is supposed that Turkey will save its dignity in the eyes of its people and of the civilized world, as it will not seem to them that their Government has been forced to pay an indemuity to a Christian power. Thus even a very serious matter may have a farcical ending, when "Barkis is willing."

VICE AND BLACKMAIL IN LARGE CITIES.

Despatches from Paris state that the police have been ordered to purify the city by arresting all who are discovered in the commission of crimes against public morality, and they are vigorously carrying out their orders. The closing of the International Ex. hibition has thrown thousands of people out of employment. Many of these are cast upon the streets without honest means of support, and as a consequence so many as 12,970 arrests were made during the month of December. Of these 2,879 are charged as being tramps and 2,459 as having been drunk. This leaves 7,632, still a very great number, guilty of more serious crimes. Among those arrested, 6 are charged with murder, 925 with theft of various degrees, and 3 083 with being inmates and frequenters of houses of ill-fame. It is to be hoped that these drastic measures will greatly improve the moral atmosphere of the city.

It might be imagined from such statistics that Paris is the wickedest of the large cities, but this is not the case. Such cities are always apt to have within them a larger proportion of the vice of a country than should be expected if their population merely were taken into the account and it is an undeniable fact that the normal wicked ness of Paris is exceeded by that of London or New York.

It has even transpired recently, according to the New York Herald of Jan. 7th, that there exists a regular system of corruption in that city for the protection of vice, and that thus the authorities whose duty it is to suppress vice and crime actually connive at and are in league with it, for their person. According to the statements published

in that journal "startling revelations regarding the system of blackmail levied upon vice and crime in this city have been made by a man who has gambler. . . . Proofs have been furnished and will be forthcoming demanded. It is computed that a corruption fund of \$5,000,000 was collected last year. Of this vast sum onehalf was the result of the levy made upon gambling houses and kindred establishments.

Then the Herald enters into details of the blackmailing methods adopted:

"So exact is the system of extortion in operation that the 'commission' which assesses, collects, and divides the blackmail, threw in advance just what the profits for the year would be. The city was blocked off into districts, and a levy was made upon each for a given sum. The money was obtained by compelling the violators of the law to pay in proportion to their earnings. The entire amount was divided into twenty-eight parts for the purpose of distribution. Of these parts, four went to the great man whose consent had to be obtained before the system could be put into operation. He simply pocketed the money and looked happy.
"Others were compelled to accept much smaller shares of the plunder. Fourteen entered directly into the division of the money, and some were compelled to satisfy themselves with a single share. But the purse was deep, and the smallest fraction represented \$200,000, which was sufficient to warrant the division with men outside who are strong enough to demand a few crumbs." So exact is the system of extortion in

How enormous must be the earnings of the institutions of vice may be roughly estimated from the amount of blackmail levied. It can scarcely be supposed that this could not have been more than 25 per cent. of the total; and on this hypothesis, the gross earnings must have been at least \$20 000 000. It, is, surely, time that the people of New York should demand that this whole scandal should be thoroughly investigated and broken up.

VAGARIES IN THE PULPIT.

Are we to have in Canada a reproducand the sermons on politics which in lous enthusiasm to exceed the bounds many parts of the United States have of prudence." been substituted for the teaching and preaching of the word of God?

Government took no part in the dis astonished his congregation by having uttered a wish for the restoration of the ernment will scarcely dare to allow part, nature does not teach them the

massacres, yet they alone are to obtain been purchased on Saturday night after the legal hour of closing the ment of the duties of his office as Head saloons and liquor stores, and on Sun. day morning itself, a day when traffic of all kinds is illegal.

This was undoubtedly a striking object lesson, and it was a proof that the saloon keepers from whom the articles were bought were violators of the law and deserved punishment ; but ceptibilities of the Italian press, and was it not also a proof that the clergy. man had found that his preaching of the word of God was deficient in efficacy, whereas he was compelled to have recourse to these sensational means to attract a congregation?

We have been frequently told by Protestant divines that the Jesuits sinned grieviously by maintaining that "the end justifies the means." This is taken to mean that for a good purpose it becomes right to do evil, a doctrine which is condemned by Christian morality, and which St. Paul expressly reprobates, saying : " Now we pray God that ye do no evil ;" (2 Cor. xiii 7;) and "as we are slandered, and as some affirm that we say, let us do evil that there may come good : whose damnation is just." (Rom. iii. 8.)

It is almost needless to add that no Jesuit theologian has held the doctrine here condemned by the Apostle; but is not this doctrine implied in the conduct of the Coburg clergyman?

If it was evil and unlawful for the saloon-keepers to sell the articles on exhibition, the bottles of liquor and the cigars, it was unlawful also to induce them to do this evil, as the minister did. It was unlawful to buy the art icles enumerated, and, besides, we may be pretty sure that the clergyman's agents told many falsehoods to the liquor dealers in order to conceal their purpose in making these purchases. Here was surely the doing of evil that a supposed but very dubious good might result. But it is not the first time that we

have heard of the Protestant clergy doing evil likewise to secure an hypothetical good. We have heard of Dr. Parkhurst's visits to New York dens of infamy when he induced the inmates to act wickedly that he might have an opportunity to make a sensa. tional denunciation of them from his pulpit on the following Sunday. It is also an historical fact that the body of Anglican Bishops gave their official approval to Charles I. that he should sign the order for the execution of Lord Strafford, his faithful minister, in order to save himself from the anger of a hostile Parliamentary majority.

The Coburg clergyman whose desire to create a sensation was so strong was horsewhipped on the street by a lady the day after his curious escapade, Presumably the lady was the wife of one of the liquor dealers whom he had long had prominence as a successful entrapped into selling him a bottle of Guiness's porter, or Walker's Imperial whisky, and we are not prepared to sa that she acted so without great provo-

Another incident occurred also on t he same day in Manitoba which was no less derogatory to the respect due to what is supposed to be the house of God, than the Coburg clergyman's more dramatic variety show.

A Winnipeg clergyman took occa. sion to deal sensationally with political issues. He regretted the lack of good men in the Dominion and Provincial Parliaments, who would make better laws. He continued :

laws. He continued:

"God Almighty placed great beds of coal in this cold country for the use and comfort of the people, but cliques of men seize the mouth of the coal pit, and demand tell for every pound that goes out, and the worst of it is that the people have not the intelligence or spirit to rebel, for the pirates are protected by law. Nothing can be more un-Christian than this damnable monoply, and when there is more Christ in the heads of the people, they will not permit such wrongs to be shielded by law."

The praging of the people to rebellion

The urging of the people to rebellion against the laws governing the mineral deposits of the country falls but little if anything short of the appeals of the anarchists of New York and New Jersey to murder those whose duty it is to preserve order, and administer the law in all the countries of the civilized

THE DUKE OF NORFOLK ON THE POPE'S TEMPORAL POWER.

Despatches from London state that the Duke of Norfolk while addressing the Pope on the 8th inst., on behalt of the two hundred English pilgrims now tion of the buffooneries in the pulpit, on a visit to Rome, " allowed his relig-

The exact words used by the Duke are not made known, but the London A few days ago a Coburg minister Express and the Mail assert that he public morality, and the Italian Gov- human beings; and yet, for the most a curious public." play of force which the European the front of his pulpit completely Haly Father's temporal power, while any violence to the distinguished visit. duty to respect any rights in their

the purpose of frightening the rorts of fiquors of every glud, cigar sozes are prayed for that position of tempor- what the Italian law meeting the rorts of fiquors of every glud, cigar sozes are prayed for that position of tempor- what the Italian law meeting the rorts of fiquors of every glud, cigar sozes are prayed for that position of tempor- what the Italian law meeting the rorts of fiquors of duty, and their only aim to making some reparation for the and plugs of tobacco all of which had al independence which the Pope had be still the Pope's own territory, and thought of duty, and their only aim of the Catholic Church."

whatever may have been the actual words used, any reference to the Pope's temporal power was untimely, as it would certainly would the susin addition displease the people of Protestant England.

The despatches continued:

"As leader of the English Catholics, the Duke has delighted the Vaticanists, but he has not committed either Lord Salisbury's Government or the Conservative party to a policy which would menace Italian unity and independence. The extent to which his views on the restoration of papal temporal power are shared by British Roman Catholics can only be surmised. Without doubt he has sooken for the large majority of them." lies can only be surmised. Without doub he has spoken for the large majority of them.

A later despatch says that the Italian Liberal press, by which is meant, of course, the anti-Catholic press,

"continues to express its indignation at the address of the Duke of Norfolk to the Pope when presenting the English pilgrims to His Holiness, taking particular exception to the declaration of a hope that the Vatican will one day regain temporal power. Inter-pellations are announced on the subject for the re-opening of Parliament, and a hostile demonstration on the departure of the Doke is mooted."

It is clear from all this that what ever of anti-Catholic spirit there is in Great Britain, is deeply stirred by the loyalty of the Duke to the Apostolic See, the centre of Catholic unity; but this will not make him any the less

There is no need for the agitation of the Conservative party in England on account of whatever the Dake may have said, as there is no pretence on his part that he spoke for Lord Salisbury's Government, of which he is not a member, having resigned his position as Postmaster General during 1900 to serve as a volunteer in South Africa. By this he showed his loyalty to his country; but the recent words addressed to Pope Leo XIII. he shows also his unswerving loyalty to the Catholic Church, thus proving that loyalty to his faith and religion is not inconsistent with patriotism, and no more than this can be asked or expected from him by the people of England, or by the Conservative party to which he has all along adhered with fidelity.

The acts of the Duke of Norfolk cer tainly do not bind the Salisbury Government: nevertheless we see no reason why that Government, or any Government of the British Isles, should not desire that the Pope should be independent of all national Governments. At least twelve million British subjects acknowledge the Pope's sway in spir itual matters; and is it not to the interest of Great Britain, as well as of all other nations, that the Head of a Church universally spread should be able to perform the functions of his sacred office without the interference of any nation in particular?

At the present time the liberty of the such an extent as to influence his acts of administration; but we cannot tell how soon the Government of Italy may interfere more directly with the Pope's free government of the Church; and such interference certainly ought to be resented by Great Britain, and every other nation. The only sure way, therefore, in which the possibility of such interference can be averted is for these Governments, whether Protestant or Catholic, to take a share in the restoration to the Pope of that temporal independence which is his right, (and of which he was deprived unjustly by open violence. It would be a source of glory to Lord Salisbury's, or to any other British Government, to take hand in restoring to the Head of the Catholic Church that independence of which he was deprived by the king and the army of Italy in 1870.

We do not for a moment suppose that Great Britain will at the present moment intervene in favor of the Holy See; though with the other great powers of Europe she assumes the right to intervene for the correction of great have we for loving our neighbor? wrongs, and in pursuance of this claim it would be a duty of all the powers to restore the Pope's authority. There is, however, nothing to forbid a of the wrong, and his hope that the time may soon come when it will be corrected. This is what the Dake of Norfolk has courageously done, and he deserves praise for his candor and loyalty to the Head of the Church.

The threats of the Italian revolutionary party to make a hostile demon. stration against the Dake are of small

"he prayed for that position of tempor- what the Italian law itself declares to with themselves. They have no ly recognized to be the Sovereign.

Shouli the Italian Government permit a hostile demonstration against on these reports are to the effect that the Duke or his companions of the the teachings of revelation, which can English pilgrimage, it would be the right and duty of the British Government to demand due satisfaction, and if such satisfaction were refused, it not, and that reason teaches us that would give rise to a state of affairs we are under an obligation to obey which might not be pleasant to the the law which our Creator imposes present regime in Italy.

At this moment there does not appear to be a probability, from a merely | itself. human point of view, that the temporal power of the Pope will be restored but Rome belongs to the Pope in justice, and we have confidence that the same Providence who brought about the temporal power which for twelve, and probably for nearly sixteen centuries, made the Pope independent in his administration of his high office, will in due time restore to him that independence which he so long enjoyed.

THE NO-CREED THEORY.

It is a hobby with unbelievers in being. Christianity to belittle the importance and necessity of Christian doctrines, and this is the secret of the cry which has been raised by unbelievers against creeds and dogmas. We are told that the whole duty of man is to love our fellow-man, and to do good to our neighbors, and that creeds and dogmas wean men from the fulfilment of this

It will be noticed that this theory entirely ignores the existence of God, and our obligations to Him as creatures to cur Creator, and thus leads directly to Atheism. It has, neverthe less, found many supporters among the Protestant clergy, though it must be admitted that Protestant Churches have not officially endorsed it, and that the Protestant religious press, for the most part, still stcutly maintain the necessity of a certain degree of belief in the doctrines of Christianity, and, as a consequence, the necessity of creeds to set forth clearly what ought to be believed.

The Rev. Dr. Chown, President of the Toronto Methodist Conference, at a meeting of Protestant ministers of various denominations, held in Toronto on the evening of the 4th inst., gave utterance to views which were apparently endorsed by the majority of those present, as there was no protest uttered against them ; yet they were logically identical with the infidel tenets to which we have made reference.

Dr. Chown said :

"In many parts of our country an un-holy rivalry exists in direct opposition to the behest of Christ that we should all be one. It is creed, not conduct, dogma, not duty. We cannot even obtain the desired degree of religious instruction in our Public school system because the Government is afraid of our theological and denominational exceptibilities."

We are told, further, that the speaker ope is interfered with, though not to instanced the confederation of the Canadian provinces and its splendid results of an example that might be followed in the religious sphere.

This is certainly strange teaching to be virtually approved by a body of supposedly orthodox or Evangelical Protestant clergymen. It ill becomes these gentlemen to decry dogmatic teaching, for there is not a single Protestant which has not such teaching, and some sects have very elaborate dogmatic creeds, as the Presbyterians, Anglicans, and even the Methodists, in whose name we might suppose the Rev. Dr. Chown to have some right to speak.

Let us apply some theclogical reasoning to Dr. Chown's utterances, and we shall soon see how utterly incoherent they are, and inconsistent with the basic nature of Christianity.

The duty of loving our neighbor, of itself, implies our duties to God as the basis on which rests that of loving our neighbor.

Apart from the scriptural teaching, which infidels repudiate, what reason We shall be told that all men have the same human nature with ourselves, that we are so constituted that we must

live in society with them, that we private British citizen and a Catholic depend mutually upon each other, and from speaking candidly his conviction that all n tions recognize that we have mutual obligations toward each other. Thus the thoughtful Cicero has said that nature imposes upon us the obligation that " whatsoever of good we can do to our neighbor without injury to curselves, that we should do to every one, even though he be to us a strang-

This reasoning would seem to apply account. He spoke in the interest of to irrational animals equally with

powers made before Constantinople for garnished with black and white bottles the Reuter telegrams report only that or who gave utterance to his views (n creatures, even of the same species otherwise with man?

The only good reason, apart from be given for the difference in the two cases is that we are endowed with rea. son, which the brute creation have upon us, and the obligations of which are imprinted by Him on our nature

Here, then, we find a first dogma which we must believe as the foundation of religious truth and morality.

From the fact that we are creatures of God, it follows that we have received all that we have from Him, and that we must, even if we had no other motive than gratitude, turn to Him in homage as to our first beginning and last end. To Him we must refer all our acts. and we must pay Him wor ship both interior and exterior, that we may submit to Him our whole

We easily infer from these considerations the reasonableness of Christian dogmatic teaching. As there are relations between the Creator and the creature, if it is God's will that His rational creature, man, should be rewarded in a future life, it is reasonable that God should aid us by revealing to us something relating to the means whereby we are to be saved, the remedies for sin, by means of which the sinner may be reconciled to God, the manner in which it is God's will He should be served, and other matters which concern our salvation, and without a knowledge of which salvation would be extremely difficult, if not absolutely impossible.

Hence arises the necessity of revelation; and it is needless for us to prove for the benefit of an assemblage of Christian divines that we have such a revelation in the Christian religion; for they admit all this. Such a revelation necessarily includes many dogmas to cover even the points we have enumerated. The nature of the future life is made known so us therein : the happiness of heaven, and the everlasting punishments to be undergone by the sinner in hell.

We are taught, further, the efficacy of redemption through the sufferings of Christ, who is at the same time God and man. We find that Christ instituted certain sacraments as means of grace, which He commanded to be continued in use in His Church to the end of time, and that He appointed a ministry or priesthood in various orders or degrees to continue His work and to preserve the unity of faith to the end of time, that we may not be as little children, tossed to and fro by every wind of doctrine.

All these considerations prove beyond doubt that the Christian religion is necessarily a religion of dogmas and those clergymen who echo the objections of infidels against dogmas and creeds, are promoting the cause of Infidelity and Atheism.

We notice also that the Rev. Mr. Chown regrets that there cannot be religious teaching in the Public schools of Ontario, owing to the diversity of the religious beliefs which exist in the province. The remedy for this trouble is not what he proposes, a confederaation of sects which will agree to regard revealed truths as matters of no importance, but a return to the one true faith which was in the first place given to the Saints, and which has been preserved unchanged in the teachings of the Catholic Church.

#### CATHOLIC CHARITY.

When you see the charitable deeds of non Catholic organizations widely heralded in the daily press do not imagine that within the Church there exists no impulse toward benevolence and no organized movement for the amelioration of misery. The Republic has something to offer this matter worth repeating

Our esteemed contemporary says:
'The Salvation Army at their Christ mas dinner in Mechanics' Building Boston, entertained some 3,000 people It is reported that a like meal was supplied to about 4 000 others in their omes, making a total of 7 000 persons fed. This is a notable achievement, and the army, and those who furnished them with the necessary means, deserve commendation. But the St. Vincent de Paul did even better, though they went about their work quietly and unostentatiously, in the true spirit of charity, with no flare of trumpets and no beating of tomtoms, and without humiliating the unfortunate poor by asking them to partake of their repast under the gaze of

Beeswax Candles for sale at the Catholic Record Office, London. Onto

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episcopacy to be of the bene esse of a bishops or Bishops, or how you will Church. Dr. De Costa declares that have them ordered." Laud did not consider episcopacy to be of the esse of one.

There is no opposition. But Mr. about non-episcopal ordination may about non-episcopal ordination may have been." For "abstract theory" except one, who himself desired it. He is well known, and also the practice. Is indeed strong for episcopacy, but as The theory was that episcopacy is not bene esse only. "You shall not find The theory was that episcopacy is not of esse; the practice, that it is of bene

What we have to prove is that Auepiscopacy as desirable or very good, of high antiquity and great reverence, or even enjoined on pain of sin and schism, but yet not absolutely essen-

Since the last revisal of the Anglican Prayer Book, in 1662, the Church of England insists on episcopal ordina tion for such as minister in the Angli. can churches. And out of that insisting the saddened believers in her Catholic claims -or rather in their Catholic claims for her-take cold com fort; until indeed they shiver at this further fact, that she "does not profurther fact, that she "does not pro-nounce on the practice of other Chris-tian bodies." So reminds us her own Bishop Barry, some time Bishop of Sydney and Metropolitan of Australia, in his " Teacher's Prayer Book.

Of course one may remind one's self further that for long after the wandering into the Protestant wilderness, "up to the time when Hooker wrote" (in the 1 Hooker wrote" (in the of Elizabeth's reign,) "numbers had been admitted to the ministry of the Church in England with no better than Presbyterian ordination." Keble allows. (Preface to Hooker, p.

And of course "in the sixteenth century Germany and England fought the battle of Reformation side by side.' (Bishop of Wordsworth: Preface to New Testament, p. x.) Indeed, as Lord Halifax allows, to suggest to the Anglicans of those days that they were not Protestants would have seemed some incomprehensible thing. The ought-to have been or might have The been Anglican branch Church (with cpiscopacy as esse) is, in Maurice's words, "an invisible equatorial line between Romanism and Protestantism, a line of which some dim traces

Of the first period of the English Reformed Church here are speci-

men reformed words : Cranmer, as is well known, said (1540) that "princes and governors may make a priest, and that by the authority of God committed to them and the people also by their election. And in 1552 he writes to Calvin about their common cause against "our ad versaries" who "are now holding their councils at Trent;" and, again, about the divisions between the (Pro estant Episcopal and non Episcopal Churches, whom nothing, as he very wisely says, "tends more injuriously works. (Longmans, 1839; vol. x, p. 511) And for implication of the same to separate than heresies and disputes respecting the doctrines of religion." So he proposes to make sure there shall be only one Protestant faith: "Nothing tending more effectually to unite the Churches of God and more powerfully to defend the fold of Christ than the pure breathing Christ than the pure breathing of the Gospel, and harmony of doctrine Wherefore I have wished, and still continue to do so, that learned and godly men, who are eminent for erudition and judgment, might meet together in some place of safety, where, by taking counsel together, and comparing their respective opinions, they might handle all the heads of ecclesias tical dectrine, and hand down to pos terity, under the weight of their auth ority, some work not only upon the subjects themselves but upon the forms

of expressing them. Again, Cranmer to Melancthon (1552) understands that "the true Church means all the rebels from Rome. Those of Germany and those of "episcopal" hould join; and then when the members of the true Church agree among themselves upon the chief head esiastical doctrine "-when they do—they are to "follow the example of the apostles" and "deliver the judgment of their council in a written epis-tle." This is to be equally infallible with the judgment of the Council of Why? some one asks. Jerusalem. Why? some one asks. Because I, Master Cranmer, have had a special revelation, or what is equal thereto. When driven to answer, that, if I remember rightly, he declares. He continues to Melancthon: "I have written likewise to Masters Calvin and Bullinger, and exhorted them not to be wanting in a work so necessary and so useful to the commonwealth of Christendom. The party (t. e , the Catholic Church and all the Eastern Churches) which is hostile to the truth will not assent to the judgment of the Church;" i. e, the con fused crowd of Reformers, as he la ments with a lack of humor echoed not long since by an "ecumenical" missionary meeting in unhumorous Protestant New York, was it not? (For Cranmer's words, see his Remains and Letters. Parker Scelety's edition, pp.

The first Protestant Archbishop of Canterbury when Elizabeth set up the new establishment—Archbishop Parkor no the Queen's Establishment was to grand marriage for her.

BY WILLIAM F. P. STOCKLEY. have any one called Bishop. In a letter to Lord Burleigh: "Sir, because you be a Prince Councillor I re-Mr. Starbuck in the Sacred Heart own considerations whether her Review, declares that Land considered Majesty and you will have any Arch-

B. Coming down another helf cen-tury (in 1675) to what are known as the Caroline divines, whom unknowing bene esse orly. "You shall not find that I ever said presbyters had any power of rightful ordination

in the judgment of antiquity; nay you shall find the contrary, and that can excuse them."

So much for bene esse But for esse? be said
The question only is (a) whether creased, there be such an absolute necessity and precept in that Jus Divinum (of episco

if you were a Bishop, you would or-dain the presbyter again or no; which was never yet done in the Church of bnt in Mr. Deury's case England, alone, and that upon his own earnest desire; . . . (c) whether the Church of England hath ever determined the French and German ordinations by presbyters or superintendents to be null and vain, and hath not

rather admitted them and employed them at several times in public administrations of the sacraments and other divine offices among us." With approval, Cosin goes on to note: "We must take heed that we quote: do not, for want of episcopacy where it can not be had, ary down and destroy all the reformed churches abroad, both in Germany, France, and other places, and say they have neither min-isters nor sacraments" (Works Lib.

Aug. Cath Theol Parker 1851 Vol. iv., p p. 448, 498 501), So Archotshop Bramball in the Irish Anglican Church, ("Vindication of Grotius, pub. 1672, after the author's He, at least, is a champion of death ) essential episcopacy, said a wild-speak ing modern Anglican. But I had just been reading: "I can not assent...

been reading : that either all or any considerable part of the Episcopal divines in England do unchurch either all or the most part of the Protestant churches

They do not unchurch the Swedish, Danish, Bohemian churches and many other churches in Polonia, with the help of powerful glasses, in Hungaria, and those parts of the our English history, but which has gradually been lost in the dark ground upon one side of it."

and many other churches in Polonia, Hungaria, and those parts of the world which have an uninterrupted succession of pastors, some by the name of bishops, others under the name of seniors unto this day. . They unchurch not the Lutheran churches of Germany, who both assert episcopacy in their confessions, and have actual superintendent in their practice, and would have bishops, name and thing, if it were in their power. . . . The true nature and essence of a Church we do readily grant them; the integrity or per fection of a Church we can not grant (Bramhall's words. Parker, them." (Bramhall's words. Parker, 1844. Vol. iii, p. 517 Compare p. 582 and vol. ii, pp. 69 615 Compare Taylor's in the same sense Jeremy Taylor's

> compare Laud's works, vol. ii, pp. 341 417, and vol. iv, pp. 323, 324) And so can not one dispute at least conferred in esse, non episcopally as There need be no well as episcopally. dispute: there really is none.

What the reformed churches mean by "priest," that indeed the Catholic Church allows reformed ministers to be The further meaning of "priest' that is, as the early Anglicans used to say of the pre Reformation survivors, "Romish priest" or "mass priest" (giving to them. giving to them, as a matter of course this latter old English Catholic title) -is one which the Church of England since the Reformation never wished to imply when speaking of its own clergy as " priests.

To end with an Anglican dictum "There may be sometimes very just and sufficient reason to allow ordination without a Bishop." So the judicious Hocker. But, again, let us add some thing better, even from him who spoke to his 'dissenting brethren," and of his 'Romanist adversaries"; let us add 'the words that I hung as a mem'So you saw the Hol

orial before my eyes,' writes Father Fidelis of his former Anglican college president self-and does not his autobiography warn all with its title, "The Invitation Heeded'? These, then, are the Hooker words that gu ded one wanderer. "If truth do anywhere manifest itself, seek not to smooth it with

greatness thereof, and think it your best victory when the same doth prevail over you."-The Ave Maria. DUKE OF ARGYLL'S NIECE A

CONVERT. Miss Leila Campoell, niece of the Dake of Argyll, has become a Catholic, and has entered the Carmelite convent. The Argylis who are the strictest kind

Argyll and Princess Louise, with whom she lived, and who hoped to arrange a

EDUCATION AND CRIME.

At a general meeting of the East Lambeth Teachers' Association, the Rev. J. W. Horsley, rector of St. laughed cutright."

"Is he really much broken down?" of Clerkenwell prison, delivered an address on "Education and Crime." At he looks very old, but when he raises the outset Mr. Horsely dwelt on the has head, looks you through with that the outset Mr. Horsely dwell on the last the piercing eye of his and speaks in necessity for a definition of crime as piercing eye of his and speaks in well sent education. As to the former, reasonant tones, especially when he well as of education. As to the former, There is no opposition. But Mr. Starbuck will hardly suggest that Laud and the other Anglican divinies of pre-Tractarian times considered episcopacy essential. He writes:

"Whatever Laud's abstract theory whatever Laud's abstract theory about representations of the caroline divines, whom unknowing the traction of the caroline divines, whom unknowing the caroline divines, who and the distinguish between the babitual criminal, the criminal classes, and those who, by accident or some incidental circumstance, found themelished the caroline divines, whom unknowing the caroline divines, who and the distinguish between the caroline divines, who is a distinguish between the babitual criminal, the criminal classes, and those who, by accident or some incidental circumstance, found themelished the caroline divines, whom unknowing the caroline divines, whom unknowing the caroline divines, whom unknowing the caroline divines are caroline divines. temperance, passion, or grief. As they considered each of these classes, a crime. Education, or secular instruction, which was by no means its equivalent, had not decreased the criminal glican authority of all sorts, collective you shall find the contrary, and that I alent, had not detected a self-based and that classes, except in so far as it had been or individual, of all schools, is for greatly blame them; and that classes, except in so far as it had been at work in reformatory and industrial episcopacy as desirable or very good, nothing but a case of accessity. schools. On the other hand, it might be said that education had not debut actually increased the facilities for crime among the habitual criminal class. Yet there was an enormous decrease in the daily averprecept in that Jus Britand at all times; enormous decrease in the convict and age of prisoners in the convict and age of prisoners, and this was all the more ordination by a college of presbyters), local prisons, and this was all the more ordination by a college of presbyters, age of prisoners in the convict and age in the population was borne in mind. To this many causes had contributed, of which education was only one Temperance reform, prison mission work, the increased assistance given to prisoners on discharge, and the greater eniency shown to first offenders had, in his opinion, done more to keep down the prison population than the increase in the schools or compulsory attendance thereat, which was more often a phrase than a fact. In foreign countries where primary education was en-forced more that it was in England, the criminals had increased to a greater degree than the population. Drink

was responsible for

many forms of crime; in fact, crime

in this country was now little less than

condensed alcohol. Increased knowl-

the increase of

edge, unless it was accompanied by moral and religious education in its taste and opportunity for evil with these who had that taste. Crime was not abolished by the sharpening of of wits. Bill Sikes transformed into William Sikes & Co, or William Sikes, E:q , director of many companies, did not cease to be nox ious. They must remove the popular confusion between education and instruction. Still it was a fact that on women education had had a greater ef feet, and the statistics showed that it had been more beneficial to the gent ler sex since, while with the number of men classed as of superior education the falling off was not great, with women it was certainly so. If educa-tion was to effect a diminution in crime it must not be mere cramming, and even ethical instruction divorced from religious and moral training would only aggravate the evils of crime. In France secular instruction had devel oped in many cases into the teaching of downright atheism, and, according to the Bishop of Manchester, in Aust ralia, where a greater provision was made than in any other country in the world for education, but where there was more drinking than anywhere the number of criminals increase out of all proportion to the increase in the population. They must, to make education truly effective, abolish pure ly secular instruction in our state schools and substitute for it a living

to those who attended them. FATHER LACOMBE

faith which the teacher believed in,

and which could be effectively taugh

Venerable Indian Missionary Talks of His Audience With the Pope.

Northwest Review, Winnipeg. Manitoba, After an absence of nine months, the venerable and beloved missionary, Rev. Father Lacombe, O M. I., returned here last Friday, looking better than when we saw him last in March. Since that time he has visited Belgium in the interests of immigration, Austria for spiritual ministrations to the Galicians and Rome, where he spent two months attending to various matters with which His Grace the Archbishop and the suffragan Bishops of this ecclesiastical province had

charged him. A representative of the North-west Review called on Father Lacombe last Friday evening and was granted a long interview—too long to insert it all this time. We have only

"So you saw the Hely Father in private?" "Yes, I had almost despaired of doing so during the jubilee year, when Rome is crowded with visitors. The Pope's physician regulates all visits. If he says 'No,' even a Cardinal cannot get in. However, Monsignor Merry del Val kindly managed that I should be presented to the Sover eign Pontiff, together with about a dozen young ecclesiastics belonging to glossing delusions; acknowledge the the Academy of Nobles which Arch bishop Merry del Val directs. This being lumped with a lot of young men who had not yet done a stroke of work for the Church was not exactly what I had hoped for ; but it was better than Just as I was resigning my self to this semi public audience, the Pope's major domo opened the door of the hall in which we were waiting, and said, in a clear loud tone : of Presbyterians are anything but pleased.

Miss Campbell, whose father is dead, seventeen minutes. Many Archbishops is a very beautiful blonds. She was have had to leave Rome with nothing virtually adopted by the Duke of but a couple of minutes' interview;

added that he had not changed a bit. When I insisted on his not having

"Is he really much broken down?"
"When his head is bowed in silence he looks very old, but when he raises appears in public, you forget that he is ninety one. I had the privilege of seeing him five times in public. Once in particular, at a great canonization selves in prison through something in St. Peter's, when I was standing done while under the influence of in- with a dense crowd of American visitors in one of the small galleries attached to the great pillars of the dome, different answer must be given while his appearance, as he turned towards considering the effect of education on us and blessed us with outstretched hand was so majestic and so winning that I heard a Protestant near me say, 'That's enough to make one a Catho

> THE CHURCH AND THE NEW CENTURY.

The future of the Church during the coming century is not so gloomy as some seem to think. It is the Church militant and the combat now, as always, is between God and Satan; and therefore we know beforehand how it will end. Between powers so unequal there can be no real contest. The in- the Life—and this on the part not only finite power of Onnipotence is on one of individuals, but of society as a The devil is permitted to wage a hopeless war, only till God decides to crush him forever. The Papacy is beyond his reach; and, though his hosts rage with impotent despair against the irrevocable decree, gates of hell shall not prevail against her," it will exist until the sound of the last trumpet. The future of the Papacy depends on the promise of eternal Truth, and even though the heavens and the earth pass away, not one iota of God's word will be empty Every student of history knows that without the Pope the Christian Church would have been a rope of sand-a de partment of State police, as in Russia, or a seething cauldron of heresy, as in England. Peter is always victorious. fullest sense, would only increase the To quote the memorable words of St. Ambrose: 'He is not dead since it is against him, according to Divine promise, that the gates of hell have never prevailed." The late Vatican Council proclaimed what St. Ambrose had found grace to confess fifteen centuries earlier, that " Peter is not dead," and that now, as ever, he is the infallible head of the Church. Satan has manifested his hatred of the Church in France by the de-Christianization of the school room, but " the powers of darkness will not prevail."-American Herald.

> GOD'S RIGHTS: A WATCHWORD FOR THE NEW CENTURY.

"The world has heard enough of the so-called rights of man: let it hear semething of the rights of God," says Pope Leo XIII. in his Encyclical issued the eve of the Twentieth Century, on the eve of the Twen on Christ the Redeemer.

There are believers in God, alleged Christians even, in whom these words will arouse a sort of resentment. oretically, indeed, they admit God's right of absolute dominion ; practically, they work against it, as if it were treas on to the State or an infringement of the liberty of the individual.

As Father Faber says of the world's view of God, and alas! how many Christians are worldly :

Christians are worldly:

"He is a Istate far off who has hardly a right to come into the horizon of politics or to meddle with the nicely adjusted balance of power, an oriental sbah, very grand and very worshipful, but with whom it does not appear that we have any very direct concern, except an occasional interchange of gifts to our advantage. Politics recognize gifts to our advantage. Politics recognize of Him so much as this that, existing and being a power, He has a right to be consulted when He has a right to be interested. But it does not appear that that is of very frequent occurrence. Society at large regards Him as a stately topic of misty consolation and convenient bounty to its friends, and as a four of groupist, police to its enemies. and convenient bounty to its friends, and as an affair of exquisite, police to its enemies. He is a more or less indistinct machine of rewards and punishments, by no means ade quate to the whole work of government and order, but on the whole, trustworthy and perhaps indispensable.

That a human being should get the name of putting God's interests first is to make him unpopular with the bulk of his fellow creatures. Piety, even when its sincerity is well attested, is watched with impatience or suspicion, and zeal for religion is in bad form. The Name of God most reverently spoken, in domestic or social inter-course is a shock to delicate sensibilities; the sight of aught that compels the thought of God on us is a con-

straint. The mathematician finds none to contradict-for the sake of his reputation for sanity-his assertion of the ssential and unchanging laws of his science. The champion of the essenial unity and unchangeableness of the Divine Revelation is a fanatic or an

idiot. As an abstract proposition, men grant that the soul is nobier than the oody, and the Everlasting Country more important than the fairest land of our merely mortal sejourn. But what is said of the man who boldly sets the cross of mankind's redemption above the flag of his nation?

We sing the obedience unto death of Casabianca on the burning deck, or the famous Six Hundred of the Light Brigade; though it was rendered in both cases to very failible superiors

who stood for an earthly cause.

But the sacrifices of the Soldiers of the Cross, the preliminary tests of their fitnes, their obedience for God's sake, to the discipline of their state, is mean-

spirited and unmanly.

Men sunder the tender(s) ties at the gether. I reminded the Pope that I tific research, and men applaud, and had the honor of a private audi- it is right. But let the young maiden

Beeswax Candles for sale at the with great souls are always memorable in Catholic Record Office, London, Ont.

ence twenty one years ago, and I rencunce earthly love, and leave a happy home to consecrate herself to God's exclusive service, and she is the victim of superstition and delusion, or an unnatural child.

Everything that stands for God is their time and acquirements, and even this concession is wrung from them by fear rather than by love.

Yet, we Christians, we Catholics, besion.

lieve that our times are in His hands, that in Han we live and move and have our being, that we pass from family and state into His presence at death, and that the condition of our immortality will be decided by our attitude to Him in that supreme hour. Has the Master of our immortal destiny no claim on our life in time? Has He no rights before which worldly am-

after? As Christians cease to fear the logic of their profession of faith in God's absolute right to all they are and have,

bition and human love must bow? Is

temporal happiness and prosperity. "The common welfare urgently demands a return to Him from Whom we should never have gone astray; to Him Who is the Way, the Truth and

whole. Give God His rights and know that thus we find the happiness of the man any project to boom, to ask for free ad and the nation. This is the watch word for the Christian creatures of God at the opening of the new century, in which all creatures are hoping for some | Church | They must get along or sink wondrous renewal of the face of the into failure on the support that is acearth. - Boston Pilot.

MORE PROTESTANTS TELLING "REFORMATION TRUTH."

The Tablet reviewing Capes' History of the Church of England in the Four teenth and Fifteenth Centuries (MacMilan, 1900) -a Protestant history fair on the whole - quotes another Anglican hisorian, Dr. Brewer, who, in his introduction to Vol. iv. of The Calendar of which he is frequently questioned by State Papers, says these papers prove his superiors. that

"The Reformation did not owe its origin to Tyndall or to Parliament, to the corruptions of the clergy or to the oppressions of the Ecclesiastical Courts. There is no reason to suppose that the nation as a body was discontented with the old religion. Facts point to the opposite conclusion.

Long down into the reign of Elizabeth, according to a modern historian, the old faith still numbered a majority of adherents in England.

This rooted attachment, and the difficulty everywhere experienced by the Government and Bishops in weaning the clergy and their flocks from their ancient tendencies, are a sufficient proof that it [the old faith) was not unpopular."

And the Tablet also quotes the

And the Tablet also quotes the the very Protestant Gairdner, Preface to State Papers, Voli. ii, which tells of "A series of appalling executions which completely subdued in England all spirit of resistance; while abroad it filled the minds alike of Romanists and Protestants with horror and indignation. That the nation disliked the change of [religion] as it disliked the cause of the change, there can be very little doubt. On no other subject during the whole reign have we such overt and repeated expressions of dissatisfaction with the king and his proceedings."

The Tablet edds that Canas' book

The Tablet adds that Capes' book does not say a word about the stringent measures adopted by the Church to put down the religious pest of the period, the unlicensed pardoner of Chaucer's "Canterbury Tales."

VERE FOSTER AND JOHN BOYLE tract the hearts of men. - Jouffroy. O'REILLY.

Boston Pilot.

thropist who died last week at the advanced age of eighty one, was makin Irish National school books in 1866 Accidentally he came into possession of a manuscript poem written by John Boyle O'Reilly wnile in prison at Arbor Boyle O'Really while in prison

Hill, Dublin, and hidden by the poet

Hill, Dublin, of his cell. Mr. in the ventilator of his cell. Foster had the verses printed, with illustrations, on the backs of the National school copy books where they re the authorities dismained until covered that the author was a Fenian convict, and ordered them removed.

Some years afterwards Mr. Foster visited America and on his return told the following interesting sequel to the incident:

"Oa my arrival at Boston, I called on the proprietor of The Pilot. He said: 'To morrow morning I shall send a young man from this office to call on you. He will question you as to the object of your present visit to America, and I will print a paragraph which may be the means of bringing some of your old friends about you "Next morning a handsome young

man of good address called on me at my hotel, and after some conversation, I asked him his name. "John Boyle O'Railly,' said he.

"Are you the author of a little poem called "The Old School Clock"?" "He didn't know that the poem had been found, and a copy of it given, as he had desired, to his parents, whom I had hunted up in Dablin, and at length found lodging in the same street as myself, or that the poem had been published. "I had but one copy with me, which he was greatly delighted to possess He entertained me at dinner, and showed me all over the

Twas a quaint old clock with a quaint old And great iron weights and chain;
It stopped when it liked, and before it struck
It creaked as if 'twere in pain.
It had seen many years, as it seemed to say.
"I'm one of the real old stock."
To the youthful fry, who with reverence looked
On the face of the old school clock.

VILE HABIT OF PROFANITY.

The profanity heard occasionally in our streets from the lips of boys who are hardly in their teens, and sometimes from those who are less than ten years viewed with jealousy. Few, even of good people, are ready to grant Him supthing but the minium share in rule, the boy who never hears the name of God spoken at home but with the greatest reverence will not use it in anger or on the most trifling occa-The formation of such a vulgar habit, not to mention its wickedness, will later bar these boys out of the society of respectable people. Every effort should be made on the part of parents and guardians to ward off the formation of such a vile habit.

> HOW TO HAVE A STRONG CATH-OLIC PAPER.

"The way to have a strong Catholic it not, at least, prudent to set Him first paper," declares the Pittsburg Observ-here in Whom rests all our hope here er, in its New Year's greeting to its in its New Year's greeting to its readers, "is for every family to take a copy of it and to pay for it, and for every parish, society and merchant to advertise in it. There is no danger the world will be renewed even in that it will have too much support. The more money it receives the more money it can spend to buy articles and to get news The way to have weak to get news. The way to have weak Catholic press is for the people not to subscribe for it, or, after taking it, not to pay what they owe for it, so as of individuals, but of society as a to exhaust its capital, and for every one who has any organization to main tain or any business to carry on, or vertising in it and to get mad if this is not granted. The Catholic papers are not endowed or subsidized by the They must get along or sink corded them. The more support they obtain the better they will be. The less their support, the weaker their force and the sooner their end.

> A RATIONALIST ON THE CATE-CHISM.

There is a little book which is put in the hands of the Ca holic child at a very early period of his life, and on Read that little book. It is the catechism. You will find that it contains an answer to all the questions I have raised. Ask the Christian the origin of the human species, whither it tends, along what lines, and he can tell you. Ask the child who has never given the matter a serious thought why he is here and what will become of him after death, and he will give you a sublime reply. Ask him how the world was created, for what end, why God put animal and vege-table life upon it, how the world was peopled, whether by one or more families, why men speak different tongues, why they make war on one another, and how all this will end. He can give a ready answer to all inter-rogations. He understands the origin of the world, that of mankind, the causes of the varieties of speech and manners and religions, the destiny of men here and hereafter, his relations to God, his duties to his fellow men and his rights over the inanimate world. When he becomes a man he will be equally clear in his mind on all questions of law, natural, civil or international, because the salvations flow, as it were spontaneously, from his Christian principles. This is what I call a great religion. I recognized it by that sign: it has an answer for every one of the problems which dis-

GOD'S WITNESS.

Vere Foster, the English philan Wonderful Fig Tree That Grows Over a Grave in Australia.

From the Record, Louisville. The late Bishop Uilathorne, of the

Benedictine Order, who was at one time a missionary in Australia, relates a remarkable occurrence. A beautiful and almost full-grown fig tree grows over a grave in the cemetery at Sidney, in Australia. This tree is a living witness of God; it is a wonder. As the man whose remains are beneath it law on his death-bed, he was im-plored to die reconciled with God. He would not; he would die as he had lived, disbelieving in God's existence. No prayers, no requests, no tears had any effect upon him. In vain did his relatives and friends seek to move him. I was an old acquaintance of his, said the Bishop. They called me to his bedside, but every effort on my part was unavailing. He was hardpart was unavailing. He was hard-ened. "Leave me in peace," said he; there is no God, no eternity." redoubled my efforts, and the more I implored, the more he rejected my overtures. Finally he deristvely said : Do you know what, when I am dead, put a branch of a fig tree into my mouth ; if it take root and grow up, then you may know that a God exists." The unfortunate man died on that same day-died as he had lived, without compunction, without faith. His immediate family complied with his wicked wish ; a branch of that tree was put into his mouth, and a splendid monument was erected over his tomb. Two years passed by. One day it was perceived that the heavy marble head. stone of his grave was being slowly elevated; higher and higher it rose, until, from the opening beneath it, a fig tree sapling appeared. It grew and continued to grow, and finally it became a stately tree. All who have visited the God's acre at Sidney will bear witness to the truth of Herein is confirmed the words of the Psalmist in Holy Scripture :

the earth sprouteth forth the Truth.'

r repast under the gaze of ublic." Candles for sale at the ecord Office, London. Onto BY A PROTESTANT MINISTER. CXXL

I said in my last paper that in my next I would examine an extraordinary statement of Dean Hodges, in his

fourth lecture. The statement is extraordinary, not as being uncommon, but as being ex-traordinarily ridiculous. It implies an absolute ignorance of a fundamental doctrine of the Roman Catholic Church. Yet such ignorance is so nearly universal among Protestants, that it realizes the paradox of being at once extraordinary and ordinary. It is ex-traordinary, in that it is in violent, point blank contradiction to Roman Catholic doctrine and practice. It is ordinary, in that almost every writer on Roman Catholic doctrines, whether ell or ill disposed, distorts these doctrines, and very commonly reverses them altogether. It is astonishing how high up in the scale of Protestant scholarship one may go and still find true what John Ruskin says, that al most all Protestant writers (of course I do not speak of a Creighton, or a Stanley, or a Salmon or a Fairbairn, or such men) are both prejudiced and ig. I can not verify the other half of Ruskin's statement, that Cath olic controversial writers are in gen eral both well informed and fair, for I have not read widely enough in Cath olic controversy for this, but I can well believe it on the faith of Ruskin's so much wider knowledge, which, moreover, is confirmed by what little I The extreme unfairness of most Catholic statements of Protestant missions seems to be a thing quite Certainly it is eminently true apart. f the first great Catholic controversial ist since the Reformation, Cardinal Bellarmine, that he is honest. It is ab solutely droll to see how even Edgar's mable indecency suddenly stops short, and breaks out into warm eulogy, when he comes to speak of Bellarmine's fairnesss of statement. In our own language Dr. Lingard, we know, is universally respected, both for his learning and his candor, al though Macaulay mildly complained that he never will take the the popular opinion for the true, what-ever the point in hand. It is said that Charles Kingsley pro tested angrily against giving him access to public documents, " for fear he might find them a help in traducing the blessed Reformation." If this be true, it is thoroughly in keeping with character. It is Charles Kingsley's strange how a man of so penetrating

> the Catholics he hates the more. Of our own time, notwithstanding Nipold's rancorous spiteful ness, I think it is pretty well made out that Janssen's disclosures are none the less trusworthy and balanced for revealing a very uncomfortable side of German reformation history.

> But our culprit has been cooling his heels too long outside the court. us now have him in. We will not try him except in presence. The culprit, of course, is not the Dean, but the pro-

position.

D. Hodge says: "The bigots
They found sought new victims. They found them in the heretics. Heresy must next be driven out of Spain. The Inquisition which had been invented for use against Mohammedans and Jews, was now turned against the Chris

Dr. Hodges, is a gentleman who writes very genially, and often very soundly, of generals, but who seems apt to be astonishingly indifferent to the knowledge of particulars Now as generals commonly rest on particulars, a writer who neglects the latter will be sadly liable to find his generals unexpectedly crashing down upon him in middle. Yet the fate of such a blunderer will not be as glorious as that of Sampsen

Lat me suggest to the Dean that it is a fundamental doctrine of the Church of Rome, that she has no authority over the unbaptized. As Wetzer and Wette express it, an unbaptised person is incapable of being a subject of ecclesiastical being a subject of ecclesiastical jurisdiction. Beliarmine remarks that even as Man, our Lord, by reason of His personal union with God, had on earth dominion over all the nations, but that to the Pope, who has no pre eminence of nature above other men, He has committed only the rule of His baptized flock. Christ, he points out, is the Head of the Church and also the King of mankind, but the Pope is only the vicarious and earthly Head of the Church. Even a catechumen, at though spiritually of the Church, is not juridically so. Were he to set forth what would be heresy in a Cath-Were he to set olic, he would simply be refused bap-

It is true, there have been divines and canonists who have maintained that although it is not lawful to compei unbelievers directly to be baptized, it is lawful to enslave and despoil them in order to render them more willing. This odious opinion, however, has never found favor with the Church For instance, the Canon Law excommunicates all who molest the Jews in the practice of their religion, and Neander, himself a converted Jew, points out that the Holy See was the great protectress of the Jews in the Middle Ages. Rome was the one city in which Jewish worship was always secure, in which Jews had no violence to fear; the Papal states were the one territory from which they were never only for his impute expelled and to which they were al-

ways made welcome, if banished from other Catholic countries. Even at times when Papal legislation took a harsher aspect towards them, it al-ways remained within these general

Duns Scotus, who, be it remembered, is neither a saint nor a Doctor of the Church, espoused the opinion that while unbelievers (infideles not lawfully be coerced, their children can lawfully be taken from them to be brought up Catholics. Thomas Aquinas, the greatest of schoolmen, who both a saint and a Doctor of the Church, condemns this thesis as contrary both to natural justice and to parental right, and the Church, re-marks the Jesuit Lehmkuhl, has always, both in opinion and practice, followed Aquinas here. The despotic Ferdinand acted on the Scotist opinion in Hispaniola, but the Dominicans were so strong against it that I judge it to have been finally given up.

The Inquisition, we know, was soon extended to America. Was this in order to coerce the natives into Chris tianity? So far from it that in 1538 even the baptized Indians were forever exempted from its authority.

The position which the Inquisition in Spain took was this, as might be expected from the Dominican influence in it. The Pope can not give what he does not have. As Alexander VI. has explained, and as Paul III. has en-forced, he has no authority over the unbelievers. No one, on pain of excommunication, is to coerce them, enslave them, despoil them, or infringe on the authorities of their princes. Yet the Pope may forbid other Chris tians to intrude upon new found terri tories discovered by Castile or Portu-

This is the meaning of the famous bull of division, as explained by Alexander, and re-interpreted by Paul, as maintained by the Dominicans, taken up by the Jesuits, and confirmed by the Inquisition, which, in conjunction with the Crown, confiscated Dr. Sepulveda's book of a contrary tenor.

And yet, after this emphatic expression of inquisitorial opinion that the unbaptized are not subject to the Church, Dr. Hodges, with delightful simplicity, assures us that the Inquisition in Spain was primarily set up for use against Jews and Moors! If he will only read Mr. Henry C. Lea's little book on religious life in Spain, he will find that as soon as the Inquisition was set up, conversions to Caristianity stopped The simple reason was that a Jew (or Moor) once baptized, became subject to it, and that a Jew unbaptized, held his religion independently of it. If he were accused of sacrilege or gross insuit to the religion of the land, he was punishable by the Crown, which had given civil jurisdiction, in various an imagination of other days can be at the same time so narrow minded and so intense a partizan. Whether it is cases, to the Inquisition. Otherwise the Inquisition and he had nothing to Methodists or Catholics, he holds them off with the same scornful dislike. The do with each other. The very name, Methodists he despises rather the more, inquisition of heretical pravity, shows that its primary end was to examine charges of heresy, and of heresy Jews and Moors, being outside the Church, were incapable. The tribunal was established to watch over Christians, to watch over unbelievers. Yet Dr. Hodges, with refreshing indifference both to facts and doctrines, assures us that it was set up first against Jews and Moors and that it was then found convenient for use against Christians

The banishment of the Jews and Moors was the fruit of the same feel Jewish or Moorish descent who were suspected of having secretly relapsed into their old religions. But the banishment of the unbapitzed Jews and Moors, though strenuously promoted by Torquemada, was purely an act of royal authority, with which the Inquisition had nothing to do, and for which it was not in the least required.

Dr. Hodges is in a curious muddle over the matter, but, as we shall see, James Martineau's case is much worse than a muddle. It is a calumny of careless ignorance.

CHARLES C. STARBUCK

Andover, Mass.

PASTEUR A MODEL CATHOLIC.

A monument is to be erected to Pasteur as a Catholic. The life of this great scientist has been described as a "leaf of Catholic morality in action." He was singularly pure, and the aroms of virtue permeates his entire career. He loved the truth more than all the world, and spent himself without reserve in the search of truth. In the sphere of theclogy and philosophy he knew no compromise with skepticism, and he strongly maintained the pro position that between faith and secular knowledge there could be no conflict because both derived their light from

the same Divine Sun. On one occasion, when taking the place of Littre in the Academic Fran caise, he gave eloquent testimony to the faith that was in him : clared "The idea of the infinite is written on the face of the world in letter that cannot be effaced. By means of this idea, the supernatural is at the core of every heart. The idea of God is a form of the idea of the infinite. So long as the idea of the infinite shall occupy the heart of man, temples will be raised to the worship of the infinite, and upon the pavements of those temples men will be seen kneeling, prostrate, sunk in the thought of the

infinite God." Ernest Renau, who was present as the presiding officer of the Academie, smiled as he heard those words; but could say nothing to refute Pasteur. Pasteur will be held in blessed remem brance when the name of Renau shall have been forgotten or be remembered only for his impudent thisphemies .-

#### FIVE - MINUTES' SERMON.

Second Sunday after Epiphany.

LESSONS CONTAINED IN THIS DAY'S GOS-PEL.

"And the wine failing, the mother of Jesus aid to Him, they have to wine." (John 2 3.)

In the gospel of to day, dear breth-en, we see our Divine Lord and His ren, we see our Divine Lord and his blessed Mother taking their places at a There must, indeed, festive board. have been weighty considerations to induce them to so great a condescension, and such was truly the case. The fathers of the church assert that Jesus honored the marriage feast by His presence, to sanctify the holy state of matrimony. This state has been sanc matrimony. This state has been sanc tified by God, who instituted it in the garden of Paradise, but our Lord garden of the title more with His wished to enrich it still more with His graces, by elevating it to the dignity of one of the seven sacraments of the new law. Moreover, our Lord de signed, by the example of this newly married couple, to teach all Christian orides and grooms to invite Him and Mother to their matriage His blessed feast, that He may bestow upon them His graces and blessings as he has done at the marriage feast of Cana. Jesus is invited to a marriage feast, by a good choice of a state of life, and by the chaste time of bethrothal. These are important considerations for all those who intend to enter matrimony, for they are the pillars upon which the happiness of a home is founded; they are the keys that open the doors for Jesus and Mary to enter. If all betrothed would bear this well in mind,

how many tears would be avoided,

how many marriages would be happier.

It was at a marriage feast that our Lord began the series of His glorious "Six water pots of stone miracles. "Six water pots of stone" are standing empty in the banquet Jesus said to the waiters : the water pots with water," and they filled them up to the brim. Jesus said to them : " Draw out now and carry to the chief steward of the feast, and they The water had been changed into wine. How? By an act of His omnipotent will. Jesus willed, and the miracle is accomplished. To change the nature of water into wine by an interior act or the will can be accomplished only by the omnipotence of God, to which noth ing is impossible. Hence the evangel St. John, an eye-witness of this miracle, expressing his conviction says: "Thus Jesus in Cana of Galilee manifested His glory and His disciples pelieved in Him." (John 2, 11.) us also joyfully confess with St. John This is the true God and life eternal." (1. John 5, 20.) In all humil ity and without doubting, we will held as eternal truth, all things which Jesus, the Son of God, has revealed, and which has been handed down to us by His holy spouse, the infallible Church. We will permit no scorn of the world ever to weaken our faith. With constant fidelity, we will hold steadfast to our belief in the change of the bread and wine into the Body and Blood of our Lord Jesus Christ, in the holy sacrifice of the Mass. For the miracle of Cana was but a figure of the greatest miracle at the last supper, and renewed every day during the holy sacrifice of the Mass.

The miracle of Galilee should teach us not only a steadfast saith, but also a tender confidence in Mary, the Mother of God. It was at her solicitation that youthful pair, and, as intercessor, turns to her Divine Son. She needs not petition, she simply mentions the fact, fully convinced that her Son will heed her word. Hence she expects the miracie, and says to the waiters: "Whatsoever He shall say to you, do ye." What a power of the august mother, who calls God her Son! Justly, St. Bernard calls her an interceding omnipotence, and St. Peter Damian, in view of this power, hesitates not to exclaim: "To you, most holy Virgin, all power is given in Heaven and on earth; into your hands the reasures of divine mercy are placed. Hence I also call to you in the words of St Bernard: "Hasten to Mary, she opens the treasures of mercy that al may receive salvation and the captive liberty, the sick health, the troubled consolation, the sinner for giveness, the just grace.

Yes, honor the Blessed Virgin in the trials and tribulations of life, by the unwavering confidence in the power of her intercession, flee to her for assistance with the trust of a good child in his loving mother, and, certainly, di-vine assistance will be yours. Through her powerful intercession with her di vine Son, she will either take the cross from you, or if this be not beneficial to your soul, she will procure your greater blessing, namely, heavenly conso lation and graces sufficient, that by patience, you sanctify your trials, and thus make them an abounding sourc-of eternal reward in Heaven. Amen

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#### OUR BOYS AND GIRLS.

The Competent Boy. Abram S. Hewitt, a business man

whose name is familiar to the country, says he believes that competent boys have just as good a chance to get ahead now as they ever had, but he particul arly emphasizes the word "compet-

In the interview referred to he says: "We need competent boys now I need five or six of them : boys who are willing to begin at the bottom and

work up."
And the word "competent" is the key to the whole situation. The trouble to day with boys is that their eager ness to get ahead and climb the ladder toward success rapidly, really keeps them from reaching the goal at all.

When you are building a house, you must first lay the foundation, and the more solid you get the foundation the more substantial will be your house.

Many boys of to-day build the foundations to their prospective business careers on sand or similar unsu stan tial material. That is, they dislike to start at the bottom and perform the necessary amount of drudgery required in all cases to prepare a suitable foundation upon which to build a successful business career.

The boy who wishes to achieve success in business has no particular need to be in a hurry. If he doesn't really get started on his career until he is thirty five years of age, there will be time enough for him to make

his mark. Competent boys can always find profitable employment, and the only way to become competent is to start at the bottom of a business and learn every detail of it by hard work. There is no other way to accomplish this. Hard work will bring success to even mediccre ability.

#### What a Book Said,

Once on a time a library book was overheard talking to a little boy who inst borrowed it. The words seemed worth recording, and here they are

" Please don't handle me with dirty hands. I should feel ashamed to seen when the next little boy borrowed "Or leave me out in the rain.

Books can catch cold as well as chil-" Or make marks on me with your

pen and pencil. It would spoil my looks. "Or lean on me with your elbows when you are reading me. It hurts.
"Or open me and lay me face down

on the table. You wouldn't like to be treated so. "Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would Goulds.

strain my back. "Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corners of my leaves, but have a neat little bookmark to put in where you all hope. "I shall never forget," stepped and then close me and lay me said he, "the relish and delight I felt down on my side, so that I can have a

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

#### Confectioner Saint, Those of us whe like sweets per-

haps do not know that there is a saint who was a sweetmaker. His name was Macarius and he lived in the great city of Alexandria in the fourth century. He made cakes and sweets for all the rich people of the city and did it so well that he be-

came quite famous. But while he was still a young man Macarius decided to become a hermit, one of those men who give up every-thing pleasant in life because they wish to go to the desert and spend

their days in praying for other people. The hermits of the desert where Macarius went lived in a very simple manner. They made baskets and mats, weaving them out of straw and Each man lived in a cell all to himself, and all met together on Saturdays and Sundays to hear Mass and to recieve Holy Commuton.

Macarius was so hely that he was soon made a priest, and a story told of him shows not only that he was holy, the least, for contentment is nature's

Someone brought Macarius a nice, fresh bunch of grapes and he sent it to the next hermit, who was ill. This good man, thinking another needed it worse than he, sent it on to the hermit spondent, "I do; and I know that it in the next cell ; this one sent it to another, and so it went; a regular game of "Pussy wants a corner." It kept on going "to the next neighbor" until at last the very self-same bunch came back to St. Macarius, who, the old story says, "thanked God very fervently for the fair grapes, and more for the right spirit of his brother her-

The story of St. Macarius, the confectioner, ought to remind us every time we have any sweets to be gener-

#### ous and unselfish. Scrofula the Cause

Eczema, catarrh, hip disease, white swelling, and even consumption have their origin in scrotulous conditions. With the slightest taint of scrotula in the blood, there is no safety. The remedy for this disease in all its forms is Hood's Sarsaparilla, which goes to the root of the trouble and expels all impurities and disease germs from the blood.

The best family eathartic is Hood's Pill. Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get!teh genuine when purchasing.

A man may make militons and be a failure still. Money making is not the highest success. The life of a well-known millionaire was not truly successful. He had but one ambition. He coined his very soul into dollars. The almighty dellar was his sun, and was mirrored in his heart. strangled all other emotions and hushed and stifled all nobler aspira-

He grasped his riches tightly, tions. till stricken by the scythe of Death ; when, in the twinkling of an eye, he was transformed from one of the rich est men who ever lived in this world one of the poorest souls that ever went out of it.

Lincoln always yearned for a rounded wholeness of character; and his fellow lawyers called him "perversely henest." Nothing could induce him to take the wrong side of a case, or to continue on that side after learning that it was unjust or hopeless. After giving considerable time to a case in which he had received from a lady a retainer of two hundred dollars, he returned the money, saying : "Madam, you have not a peg to hang your case

on." "But you have earned that money," said the lady. "No, no," replied Lincoln, "that would not be right. I can't take pay for doing my Agassiz would not lecture at \$500 a night, because he had no time to make money. Charles Sumner, when a senator, declined to lecture at any

price, saying that his time belonged to Massachusetts and the nation. All honor to the comparative few in every walk of life who, amid the strong materialistic tendencies of our age, still speak and act earnestly, inspired by the hope of rewards other than gold or popular favor. These are our truly great men and women. They l.bor in their ordinary vocations with no less zeal because they give time and

thought to higher things.

King Midas, in the ancient myth, asked that everything he touched might be turned to gold, for then, he thought, he would be perfectly happy. His request was granted, but when his clothes, his food, his drink, the flowers he plucked, and even his little daughter whom he kissed, were all changed into yellow metal, he begged that the golden touch might be taken from him. He had learned that many other things are intrinsically far more valuable than all the gold that was ever dug

from the earth. The "beggarly Homer, who strolled, God knows when, in the in-fancy and barbarism of the world," was richer far than Croesus and added more wealth to the world than the Rothschilds, the Vandebilts, and

An Arab who fortunately escaped death after losing his way in the des-ert, without provisions, tells of his feelings when he found a bag full of pearls, just as he was about to abandon on supposing it to be dried wheat, nor the bitterness and despair I suffered on discovering that the bag contained

pearls. It is an interesting fact in this money getting erathat a poor author, or artist, or college president, has more standing than many a million-This is due, perhaps, to the mal aire. ign influence of money getting and to the benign effect of purely intellectsuccess in the money of intellect and character is an aid and

Who would not choose to be a millionaire of deeds with a Francis Xavier, a Columbus, a Father Damien, a millionaire of ideas with Shakespeare, with Moore, with Dante, with Wordsworth; a millionaire of statesmanship with a Gladstone, an O'Connell, a Washington?

Some men are rich in health, in con stant cheerfulness, in a mercurial tem perament which floats them over troubles and trials enough to sink a shipload of ordinary men. Others are rich in disposition, family and friends. There are some men so amiable that everybody loves them; some so cheerful that they carry an atmosphere of jollity about them. Some are rich in integrity and character.

"Who is the richest of men?" asked

"Do you know sir," said a devoted is all you are worth."

A bankrupt merchant, returning home one night, said to his noble wife: "My dear, I am ruined; everything we have is in the hands of the sheriff. After a few moments of silence the wife looked into his face and asked, Will the sheriff sell you?" "Oh, no." Will the sheriff sell me?" "Oh, no." "Then do not say we have lost every-thing. All that is most valuable re mains to us-manhood, womanhood, childhood. We have lost but the results of our skill and industry. We can make another fortune if our hearts

and hands are left us."
"We say a man is 'made,' "said a
great orator. What do we mean?
That he has got the control of his lower instincts, so that they are only fuel to parts. There is one at Mafeking, his higher feelings, giving force to his nature? That his affections are like vines, sending out on all sides blos soms and clustering fruits? That his tastes are so cultivated that all beautiful things speak to him, and bring him their delights? That his undersence to see them personally, but it was

feelings are so developed and quick. ened that he holds sweet commerce

"And we say a man is 'ruined.'
Are his wife and children dead? O, he lost his reputation through crime! No. Is his reason gone? O, no; it is as sound as ever. Is he struck through with disease? No. He has lost his property, and he is ruined. The man ruined! When shall we learn that a

ance of the things which he possess-No man deserves to be crowned with honor whose life is a failure, and he who lives only to eat and drink and accumulate money is surely not successful. The world is no better for his liv-He never wiped a tear from a sad face, never kindled a fire upon a frezen hearth. There is no flesh in his

heart : he worships no god but gold. There is scarcely an idea more infectious or potent than the love of money. It is a yellow fever, deciminating its votaries and ruining more families in the land than all the plagues or diseases put together. In-stances os its malevolent power occur to every reader. Almost every square foot of land of our continent during the early buccaneer period (some call it the march of civilization,) has been ensanguined through the madness for

treasure. Speak, History, who are life's victors? Unroll thy long scroll and say, have they won who first reached the goal, heedless of a brother's rights? And has he lost in life's great race who stopped "to raise a fallen child, and place him on his feet again," or to give a fainting comrade care; or to guide or assist a feeble woman? Has he lost who halts before the throne when duty calls, or sorrow, or distress? Is there no one to sing the paean of the con quered who fell in the battle of life? of the wounded, the beaten, who died overwhelmed in the strife? of the low and humble, the weary and broken-hearted, who strove and who failed, in the eyes of men, but who did their

duty as God gave them to see it? How many rich dwellings there are, crowded with every appointment of luxury, that are only glittering cavof selfishness and discontent Better a dinner of herbs where love is, than a stalled ox with hatred therewith.

No one can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he

is, not according to what he has. If our thoughts are great and noble, no mean surroundings can make us miserable. It is the mind that makes

the body rich.

Howe'r it be, it seems to me,
Tis only noble to be good.
Kind hearts are more than coronets.
And simple faith than Norman blood.
Tennyson. Be noble! and the nobleness that lies In other men, sleeping, but never dead, Will rise in majesty to meet thine own. —Lowell.

#### IMITATION OF CHRIST.

The Thoughts of Death. In the morning imagine thou wilt

not live till night; and when evening ual pursuits. As a rule every great comes, presume not to promise thyself failure and misery of hundreds of an-tagonists. Every success in the world in such a manner that death may never

find thee unprepared.

Many die suddenly and when they ittle think of it; For the Son of Man will come at the hour when He is not

looked for. (Matt. xxiv, 44). When that last hour shall come, thou wilt begin to have quite other thoughts of thy whole past life, and thou wilt be exceedingly grieved that thou hast

been so negligent and remiss.

How happy and prudent is he who
striveth to be such now in this life as
he desireth to be found at his death. For it will give a man a great confidence of dying happily if he hath a perfect contempt of the world, a fervent desire of advancing in virtue, a love for discipline, the spirit of penance, a ready obedience, self denial, and patience in bearing all adversities for the

ove of Christ. Thou mayst do many good things whilst thou art well; but, when thou art sick, I know not what thou wilt be

Few are improved by sickness; they also, who travel much abroad, seldom become holy.

### "YOU ARE BOTH ENGLISH ?"

"Oh, No, Your Majes'y, We Are Both Irish"—Queen Victoria and Two Nursing Nuns,

By command of Queen Victoria two heroines of Mafeking, Mother Superior Teresa and Sister Evangeline, who devotedly nursed the wounded during the siege, visited Windsor Castle the other day. They were driven from the statton in a royal carriage, and, after having lunched with the members of the royal household, were re-ceived by Her Majesty in one of the

drawing rooms.
"These Sisters," says the London Daily Chronicle, in an account of the audience, "belong to the community whose convents of mercy are in many another at Crispin street E., in the heart of Whitechapel and here Mother Teresa and Sister Evangeline, home from South Africa on a visit, were

CHATS WITH YOUNG MEN. standing is opened, so that he walks through every hall of knowledge and gathers its treasures? That his moral Windsor. She held out her hand to little ones delicate matters apt to bring them that they might kiss it, and she thanked them most cordially for their with Heaven? O, no-none of these things. He is cold and dead in heart, and mind, and soul. Only his passions was accompanied by Prince Henry of are alive; but-he is worth \$500,000! Battenberg, put a variety of questions as to the experiences of the Are his wife and children dead? O, during the siege. 'You are both Engno. Have they had a quarrel, and are lish?' was one of her inquires, and the they separated from him? O no. Has answer, 'Oh, no, Your Majesty, 'we he lost his reputation through crime! are both Irish,' delighted her greatly. She laughed heartily, no doubt at the naturalness of the reply. She was concerned about the risks of the bombardment, which the nuns had to run, say ing once: 'Oh, that was dreadful. man's life consisteth not in the abund. Again, she showed deep emotion when a sympathetic aliusion was made to the death of Prince Christian Victor. audience being ended, Her Majesty once more held out her hand to be

kissed by her visitors. "As to the Convent of Mercy at Mafeking, it may be added that it had only been opened two months before the siege began. It was built at an ex pense of £3 000, and to the debt which remained on it there will now be added the expense of repairs, since the bombardment did it extensive damage The nuns, of whom there are eight, with Mother Teresa at their head, were given the opportunity of leaving be-fore the siege began. They decided, without a moment's thought, to remain at the post of duty, and the rest we know.

#### THE WORLD WITHOUT.

BY S NOYL.

He was in the world, but he cared not for it; so he resolved to leave it. Turning his face in the opposite direction and keeping his back to all the world he walked on in silence.

The road which he traversed was hot and dusty, and nowhere could he find a spring to quench his now almost burning thirst.
"I have been in the world," said he "and despise it. I have met decitful

men and women at every turn, and even the honest ones were often, unconsciously, not true. Why should I stay in a place where love does not exist and selfish-ness is the predominating influence;

where men have no souls, where every thing is a sham and people are but animals of a higher class?" So he stumbled wearily along the parched road in silence. Not a living thing to be seen in any direction; barrenness on every side. The same an-phangeable white road stretched out as

far as the eye could reach. Night did not come because it was always night upon this road. He grew faint and weary and won-

dered even if there was a God.

The grinning skeletons of several who had traversed the road before him caught his eye, but he heeded them not, parsistently plodding on, he knew not where, but becoming more and more fatigued and feeling an unconquerable desire for something - he

knew not what. After a while he reached the end of the road. Here his progress was impeded by a high stone wall which seemed to reach to the very heavens.

Throwing up his hands, he was about to sink down in despair when there appeared before his startled gaze

Be therefore always ready, and live times that do the most harm. The world will not stand abuse any more than will you yourself.'

He started to retrace his steps in the same dismal silence, but with an easier mind. He reached the door again which led to the world. Had he been a minute later he might have been shut out as the gate

#### was being locked for the night. PAWNSHOP IN MANILA WORTHY OF IMITATION.

Rev. Joseph P. McQuade, of San Francisco, a Catholic priest who was an army chaplain in the Pailippines, in giving his observations on that

country, says:
'One of the best known institutions in Manila is what is popularly called the Archbishop's bank. The good man does not own any of it, but is its predoes not own any or t, say is as siding and guiding spirit. It is not exactly a bank, but agreat, big pawn-shop, and a mighty good one. It was designed to help the poor and all these who might find themselves temporarily in financial embarrassment. The Church founded the institution and controls it even to this day. It is a place where one may borrow on any thing of value, whether furniture, jew

elry or wearing apparel. It was intended by its founders to offset usury. "There are no small pawnbrokers in the Philippines. There is no field for them, because at this bank money may be borrowed at the yearly rate of one per cent, interest. One may present a watch, for instancee, and the value of it as appraised at the bank will be given him. He is given as much for it as he could possibly re ceive on sale. At the end of six months or a year he may redeem or rebuy his articles at the same price, paying simply for the use of the money in the meantime the extraordinarily low rate

#### SCANDALIZING CHILDREN.

of interest above quoted.

Some parents take no pains to avoid scandalizing their children. They do and say things before them that shock the tender morel sense of the young. They lead them into evil speech.

Those reckless parents are most apt

on thoughts not pure; or they gossip about the faults of their neighbors; or

they offensively criticize their pastor. They seem to forget that little pitchers have big ears, that the inno-cent may easily have the dirty road of sin opened to them, that their example of backbiting their acquaintances and of insubordination to the priest, are likely to be followed.

They should remember that even a pagan philosopher declared that the young deserve great reverence. Still more they should recall the direful warning of the Lord, that whososver should scandalize a child had better have a millstone tied to his neck and be cast into the middle of the sea .-The Catholic Columbian.

#### ON A FLOWER PROM MY MOTHER'S GRAVE.

For the CATHOLIC RECORD. For the CATHOLIC RECORD.
Fragile little flower drooping,
O'er that still and pulseless breast,
Tender rootlets softly creeping,
Where those pale hands lie at rest,
Blossom smiling up to heaven,
Thus you brighten, where you wave.
Like a star of comfort beaming,
O'er my mother's distant grave.

Come and stay with me forever, Freshened by my heart's best tears, Once she dried such tears so gladly, In my childhood's thoughtless years. Little flower! when I kiss thee, Bid her spirit watch and save, Be to me a sweet remembrance Be to me a sweet remembrance That she lives beyond the grave -Mercedes.

### A STORY FROM LIFE.

Showing How Suffering Can be Over-

MILL OPERATOR WHO SUFFERED FROM KIDNEY TROUBLE SPENT MANY DOL-LARS IN USELESS EXPERIMENTS TO RESTORE HIS HEALTH-DR WIL LIAMS PINK PILLS ACTED PROMPTLY AND EFFECTIVELY.

Good health is the chief requisite to happiness. Low spirits, moroseness and irritability can in most cases be traced to ill health, and in not a few instances are direct symptoms of kidney trouble. These, added to the severe pains in the back which accompany the disease, make the life of the sufferer one of ab ject misery. One such sufferer was Mr. Darius Dean, of Jordan, Ont. Mr. Dean in an interview with a reporter recently gave his experience as fol-lows: "I am a saw and grist mill operator, and naturally a strong man ; bu the life of a milier is a hard one, with long hours of labor and frequent exposure. Some years ago as the result of this exposure I was afflict ed with kidney trouble, and although I spent much money in various remed ies I did not find a cure until I was persuaded to try Dr. Williams' Pink In the autumn of 1898 the Stories by the Best Writers trouble began to assume an aggravated form. I suffered from most severe ed form. I suffered from most severe pains in the back, and a feeling of and astronomical calculations.

Historical and descriptive sketches, anecdotes, poems, etc., and the usual calculations. drowsiness, and yet so severe was the

pain that many a night I scarcely closed my eyes. My appetite was poor, I suffered from headaches, lost flesh, was miserable and wholly unfit for was miserable and wholly unfit for work. It was while in this condition that I was adulted to the condition that I was adulted to the condition that I was adulted to the condition to the condition that I was adulted to the condition to the cond that I was advised to try Dr. Williams' Pink Pills, and procured three boxes. Before I had finished the third box I felt much better, and I then procured a half dezen boxes more. I used all the following:

"You were in the world, expecting all and giving nothing in return.

This the good (selfish) intentions some The light that my health was fully restored.

The interval since then I have had light for Hunt." A lively tale of well sustained to the first that my health was fully restored.

The light that my health was fully restored. In the interval since then I have had light full way.

MARY CAPITARINE CROWLEY: "The Plunket light for Hunt." A lively tale of well sustained to the light for Hunt." A lively tale of well sustained to the light for Hunt." just one slight return of the trouble, and Dr. Williams' Pink Pills soon drove this out, and my health since has been the very best. I have gained much in weight, eat and sleep well and con-sider myself as healthy a person as

> for this I feel is entirely due to Dr. Williams' Pink Pills." Dr. Williams' Pink Pills increase the supply and the richness of the blood, and in this way cure physical and functional weaknesses Most other medicines simply act upon the symptoms of the disease, hence when the medicine is discontinued the patient is soon as wretched as ever. Dr. Williams' Pink Pills go directly to the root of the trouble and cure to stay cured. Hence it is unwise to waste money in experiments with other medicine.
>
> These pills are sold by all deelers or will be sent post paid at 50 cents a box or six boxes for \$2 50 by addressing the Dr. Williams Medicine Co., Brock

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Feast of the Holy Name of Jesus.
The League of Family Prayer recently established in St. Patrick's parish now appears to be on a solid footing.
The spacious dining room of "The Gilmour" presented a gay scene on Thursday evening of last week. The organism was the annual banquet given by St. Patrick's choir. The attendance was most than usually large and the mensal all that could be desired by the most fauciful gournet. After the good thiogs set before them had been disposed of the enjoy ment of the evening was further enhanced by vocal and instrumental muric, etc., and the "witching low" was reached before any of the company realized it. At the close the revening the set of the services during the past year.

#### ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON.

There was Midnight Mass in St. Mary's Cathedral on Christmas, His Grace the Archbishop being celebrant. There was an immense congregation. The music as usual en such occasions was of a high order. Mrs. Desrochers presided at the organ, assisted by an orchestra, and the singing of the choir was simply magnificent, leaving nothing to be desired. There were three Masses on Christmas morning and the Christmas collection amounted to \$2017.00.

There was Midnight Mass in the Chapel of the thot Dieu at Christmas, Rev. Father Brennan being the celebrant. The Caristmas decorations were beautiful.

Christmas was duly observed in the House of Providence. Mass was celebrated in the merning in the beautiful Church of Our Lady of Sorrows, by the Chapisin, Rev. Father Duffus. The singing of the choir was not only beautiful but highly artistic, especially the singing of the "Adeste Fideles." The Sisters of Charity for many years have been celebrated for their beautiful decorations at Christmas and Easter, and the Christmas decorations were in keeping with former years. The general design was very beautiful, with the foliage banked with the choicest flowers in full bloom. Words fail to give a description of these decorations, and those who were privileged to see them can alone fully realize their artistic beauty. Beautiful and artistic as they were the critical observer missed the artist hand now in Perth. The old men and women and the orphans were given a sumpluous Christmas dinner, the tables as on all such occasions, being laden down with good things. Rev. Mother Scholastica, the Superior General, and mass feel happy on this festal day. We were privileged to visit this noble institution in the afternoon, and found the old men and women and all the Sisters did everything to make the immute feel happy on this festal day. We were privileged to visit this noble institution in the afternoon, and found the old men and women and the orphans were carrying on a great and glorious work on behaltmony to the ki

Scholastica and her Secretary. Rev Sister Mary Gabriel, who always gladly welcomes and courteously receive visitors to the House of Providence.

The Rev. Father Kelly, who met with a severe accident some weeks ago, is now much better. Rev. Father Lambert. O. M. I. of the Uciversity of Ottawa, celebrated Mass on Christmas Bay in the Charch of St. Francis de Sales, and the good people of Smith's Falls kindly remembered their devoted pastor on that day, the collection being 2828 50.

Recently the poor boxes in St. Mary's Cathedral were robbed. It is too bad that our fair city should be discraced by such an act of sacriege and vandalism.

The Condren of Mary made their monthly Communion on the dist Friday of the month in St. Mary's Cathedral.

There was Middight Mass in St. Mary's Cathedral were was Middight.

A most unwarrantable and, unjustifi able attack has been made against the Bisters of the Hosei Dieu simply because they took infectious cases into their hospital, how the surface of the Hosei Dieu simply because they took infectious diseases, such as small pox, directions of the state of the Hosei Dieu simply because they took infectious diseases, such as small pox, directed are their arrangements for such cases hat they have received the highest praise from Dr. Chamberlain, Government Inspector, the health officer of the city, and the whole medical faculty of the city. Such an attack on this institution is cowardly in the extreme. The noble work done by the Sisters of the Hotel Dieu in this city for upwards of fifty years should protect them from groundless and unwarlanders and as sood and respected by all who knew her Fogarty of Chicopee, Mass). She was one of the Eaching Sisters and had been innected years a Sister in that community. She went to Perth when the Sisters of Charity, one who was loved and respected by all who knew her Fogarty of Chicopee, Mass). She was one of the teaching Sisters and had been in noor health for the last two years. Sister M. Leo was of a kind and joying disposition and endeare

when the Sisters of Charity went to teach the Separate schools there, and taught there for many years where she obtained the love and exact of all. She returned to the Mother bases here and had been in poor health for the last two years. Sister M. Leo was of a kind an loving disposition and endeared herself to all owing disposition and endeared herself to this good Sister calmy and peacefully rendered his good Sister calmy and peacefully rendered his good Sister calmy and peacefully rendered his good Sister calmy and peacefully rendered her pure soul to Almighty God, Whom she he departed so zealously and faithfully on earth. I all of the Redemptorist Order, Montreal, in St. John the Baptist Church, Perth during Christmas week when 150 persons approached the Sacraments. He delivered a most lequent address of evotion to the Sacred Heart which created a profound impression on all who heard him. Is local report we read; "No metabhor, no simile was too bold for his imaginations, and in the grand tableaux he presented on giving the Peal Benediction to the concregation when rowing his Missionary Cross from his girdle he held it sloft accompanied by the most fervial and soul-stirring words, the effect was such as to form a sublime climax to what was throughout a masteroice. The effect was heroghout a masteroice. The effect was heroghout a masteroice. The effect was heroghout a masteroice of Mary arranged with a constitution of the Sacred Heart of Jesus. This being finished, Father McPhail in a few well chosen words thanked the congregation for the manner in which they had attended the devotion in which they had attended the devotion in which they had attended the devotion of the Sacred Heart of Jesus. This being finished, Father McPhail in a few well chosen words thanked the congregation for the most successful Triduums ever held in the Church of St. John the Baptiste, Perth. We must

The following Christmas collections have

#### DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

BRANTFORD NOTES.

At St. Basil's Church last Sunday, the feast of the Epiphany was duly observed. Rev. Father Cleary preached, taking for his text the words of St. Matthew's gospel, 2nd chap, 2nd 2nd v. Where is He that is born King of the Jows, for we have seen His star in the East and are come to adore Him." The star of Bethle-hen was likened to the invisible star of the grace of God, to which we should respond st once, as tid the wise men. If we did so we might be aure that we would posses st he kingdom of the blessed. Rev. Father Lennon, celebrated High Mass and sang Vespers in the evening.

A meeting of the young men of Basil's church was held test Thursday evening in the school room for the purpose of organizing a literary society. Rev. Father Cleary was present and ac ed as chairman for the evening. There was a large attendance of the young men. The following committee were appointed to draft a constitution for the society: Messrs Padden, Savag, Compors, McIntyre and Martin. On next Phursday evening a constitution will be adopted and the election of officers will take place. The organization will likely be known as St. Basil's Young Men's Association,—Brantford

#### ARCHDIOCESE OF TOKONTO.

semi-annual ceremony of Religious n and Profession took place in the hapel of St. Joseph on Saturday, th

The semi-annual ceremony of Religious Reception and Profession took place in the conventionaped of St. Joseph on Saturday, the 5th inst. at m. The Very Rev. J. H. Lowekamp. Vice Provincial of the Redemptorist Fathers was of five novices. The names of the congregation of St. Joseph and received the fire young ladies received are as follows: Miss Josephice Desrockes, Lafontsine, in religion Sister Mary Avellino; Miss Ida Bourke, North Bay, in religion Sister Mary Millemena; Miss Tena Chalue, Penetanguishene, in religion Sister Mary Liquori. The novices professed—Sister M. Agaia, Sister M. Renegius, Sister M. Renegius, Sister M. Renegius, Sister M. Roges, Control of the day and made applicable to the morning's ceremony, was delivered by the Very Rev. Father Lowekamps, who clear and forcible language described chastinute its cesence. He pointed out the obligations contracted by those who embraced that life and showed the sacrifices a religious vocation demands. The lawful joys. In compensation their Divine Saviour masseth understanding and the hundredold promised to those "who leave all tofole willing" to the Redeemer debar them forever from world willing to the Saviour passeth understanding and the hundredold promised to those "who leave all to folio willing" of S. Michael's College, at which assisted the Rev. A. Stuhl, C.S. R., the Rev. L. Brennan C.S. B. the Rev. M. J. Jeff. cott. the Rev. Father Frachon, the Rev. E. Grogan, the Rev. V. Murphy, the Rev. E. Grogan, the Rev. Seephila the seminary of the sendence

#### DIOCESE OF LONDON.

HANDSOME DONATION FROM THE BISHOP. HANDSOME DONATION FROM THE BISHOP. The Sisters of the Hotel Dieu. Windsor, gratefully acknowledge the very generous gitt of;32500 graciously presented by His Lordship Bishop McEvay to their hospital during the Caristmas sesson. The earnest prayers of the Sisters and their patients are that God may abundantly bless and reward our Chief Pastor for his many thoughtful acts of kindness in busin behalf. REV. FATHER MEUNIER'S DEPARTURE FROM

REV. FATHER MEUNIER'S DEPARTURE FROM BELLE RIVER.

A stranger passing St. Simon and Jude's church, Belle River, on Sunday as the congregation came slowly out would have thought that some great public calamity had come upon the people. There was a look of sadness in every countenance as each walked silently away, very much at variance with the usual cheerful air of the people, while traces of tears were visible on many faces. The cause of the grief was explained in the fact that Rev. Father Meunier had spoken his farewell words to his flock.

for the sick and needy. The parishioners feel that no act on their part could show their appreciation of their dear pastor. However no one was willing to part from him below their appreciation of their dear pastor. However no one was willing to part from him below to an effort to show their love for him and the esteem in which they hold him. They, therefore, waited on the Reverend Father and presented him with an address and a substantial purse of gold. The members of the C. M. B. A. of which society Father Meunier is au honored member, presented him with an address, as a slight token of their appreciation of his efforts in having Branch 173 established and of his inceasing labor to promote its interests. The children of the schools also, not to be outdone by their elders have done their little parts. The pupils of St. John the Baptist school gave asveral pieces of sterling silver, while those for the Sacred Heart school gave a beautiful carving set. In his farewell address Father Meunier expresses his heartfelt thanks to his people, not only for the present exhibition of kindness, but for their past friendship for his vancement of the parish. He concluded by good counsel for the future and bespeaking their love and featty to their new pastor, Rev.

#### FROM REGINA.

Lecture by S. A. Drummond, S. J.

Regina Catholics were indeed highly favored during the closing days of the nineteenth and the opening day of the twentleth century. Rev. Father Drummond, S. J., was for Six days the guest of His Honor. Heat, S. Korkelleth Carlotter of the Grander Honor of States of His Honor. Heat, S. Korkelleth Carlotter of Thursday evening, Dee 27th in Grauton School Hall. Oa Sunday, Dee 39th, the Iseroed Hall. Oa Sunday, Dee 39th, the Iseroed Father preached at High Mass. And at Midnight Mass on New Year's Eve he grain de invered an elequent sermon, on the rejise of the day. Of Rev. Father Drummond, S. J. we fail as "North westerners" are Justily proud. As Goldwin Smith says: "All metaphors have been exhausted" by our leading western papers, in their high tributes to the worth of the lecture on "The Irishman as a Soldier," as delivered by Rev. Father Drummond. I therefore feel, dear Mr. Editor, that any comment from my humbe pen would indeed by detrop. To a very select audience of Resma-elite the lecture was delivered. His Honor Lieut Goy. Forget was in the chair, and in a most appropriate little speech expressed his pleasure in welcoming his distinguished guest that norning from Winnipeg and his even guest the such an appreciative audience. The lecture was indeed a treat. The learned the trevel far, but he travelled straight, and without leaving any room for controversy took the years had incomparable and incomparable and incomparable and incomparable and incomparable good humor, thereby giving great edification and pleasure to his hoares. A few points as remembered by your corespondent may prove interesting to your readers.

"Just now, no subject could be more timely on account of the important part played by Lecture by S. A. Drummond, S. J.

spondent may prove fuctionally spendent may prove fuctionally spendent may prove fund by Just now, no subject could be more timely by Just now, no subject n on account of the important part played by Irishmen—in the war not yet over in South Africa. The London Daily Mail pays high tribute to their magnificent valor and serf sacrifice, which are oroud traditions of their pace. Winston Churchili the war correspondent now lecturing in America, pays a great compriment to the Irish soldiers. Who has not heard of Bugier Dunn? the Tipperary boy of fifteen who was invited by the Queen to obsorbe and given a silver mounted bugle in return for the one he lost at Colenso? The

Queen also asked for his likeness. He took her over several, from which Her Majesty selected, and Bugier Dunn does not seem in the least spoiled by his reception. An Irish mother—spoiled by his reception, and Irish mother—spoiled by his reception, and Irish mother—spoiled by his reception. An Irish mother—spoiled by his reception, and Irish mother—spoiled by his reception, and Irish mother—spoiled by his reception, and in the House of Parliament last winter. She was two parts of the Mother of Market and the House of Parliament last winter. She workhouse and Mr. Redmond wanted to know whether or not some provision should not be made for her in her old age. It is to be hoped steps were taken. Reference was made to Lord Woolsiey, Commander of the his to be hoped steps were taken. Reference was made to Lord Woolsiey, Commander of the his to be hoped steps were taken. Reference was made to Lord Woolsiey, Commander of the his wools of the his to be highly serious reverse. Lieut, then, Kelly Kenny, and last, but not least, that wonderful man of little status, but grand mind and heart, Lord Roberts status, but grand mind and heart, Lord Roberts and Lieut, the wonderful man of little status, but grand mind and heart, Lord Roberts and Lieut, Bobs." whose father was from Waterford and his mother from Tipperary. But way multiply instances What is the testimon message of thanks to her Irish soldiers, described that all Irish Regiments shall henceforth wearners to the heart of the his bell appeared to the reception of their matchiess valor. And he shall appear to the environment of the his man his own bringings both and he shall appear to the environment of the shall appear to the environment of the statesman. A soldier cannot raise to eminence to discipline, reserved in airiality and organizing ability harder these qualities possassed by the Irish and First, to bravery—never was an Irish army dishonored by cowner of the survivious recipients of that much overtage and the survivious recipients of the survivious recipients of

Many think the Irishman only 200d in a haron sea un fight or a bird baseling chave at it fare complete the property of the pro

they are restless till they reat in Thee." Let me wish you all joy - Joy that surps see all joy. The most self denying person is the happlest. Why do multitudes of young joys behind it order to embrace a life young men and women leave all worldly riches did you behind it order to embrace a life so them to it? The word of God: "Go series und side them to it? The word of God: "Go series und side them to it? The word of God: "Go series und side them to it? The word of God: "Go series und side them to it? The word of God: "Go series und side them to it? The word of God it has treasure in Heaven and a hundred for they enjoy on earth. Their hearts cling to westlif we take it up cheerfully. Be sure tilm. Your lives will be filled with exceeding great joy like Marry, Joseph, the Sheplard of John of the God of Saviour hath appeared to all men instructing us that, denying ungodiness and worldly desires, we should live soberly, and justly and godly in the world." etc. the reverend Father but world." etc. etc. The reverend Father but diversified to a large congregation of all the nominations who crowded the church of the finguished speaker, the meaning of every phrase of his well-to-see text. Hearnessly besonght them that now on the herseloid of a new year, say, on the three-shold of the speaker. How clearly and concisely each phrase was interpreted and then adapted to graces and recolutions so clearly defined in the day's episile. The sermon was short, but most practical, and he priy impressed the congregation, which we have a later ready to the speaker. How clearly and concisely each phrase was interpreted and then adapted to excentiously say "It is well for me to be here."

Rev Father Drummond left Regina on New Year's evening for Winnipeg intending to story we have a law and the day and affection and the story of the state of the present and of the present and soccess. The children has an of the proper s

Regina, Jan. 2, 1901

#### C. M. B A.

Resolutions of Condolence. Chepstow, Dec. 31, 1900.

At the last regular meeting of Branch 115 of the C.M. B. A., held Dec. 27, 1909, the following resolution of condolence was passed unanimously:

It was moved by Bro. Eug. Zettet, and seconned by Bro. M. Schurter, that whereas it has pleased Almighty God to remove by death the affectionate father of our esteemed broth er. Jos. M. Graf.

Resolved that we, the members of this branch, hereby express our heartfelt sorrow and sympathy to our bereaved brother and to all those who were near and dear to the deceased John Graf. senior, an esteemed and respected member of our parish, and that a copy of this resolution be presented to our said be reaved brother, one to his sorrowing mother, and that the same be published in our official (Franc.)

Fraternally yours, G. Leyes, Rec. Sec.

#### A RELIGIOUS PROFESSION AT LETHBRIDGE, ALTA.

LETHBRIDGE, ALTA.

Saturday, Dec. 8, was a day long to be remembered by the Catholics of Lethbridge, especially those who had the happiness of being present at Mass on that day. The Feast of the Immaculate Conception is always most solemnly celebrated by the Oblates of Mary Immaculate. Saint Fatrick's church on this occasion was filled to its utmost caever held there. Great credit is due to the Reverend Methers for the artistic way in which they arranged the fioral decorations. The music rendered was in keeping with the good reputation of Saint Patrick's choir.

The services commenced at 11 a.m. High Mass being sung by the pastor, Rev. Father Vantagaa. O. M. L. During the ceremony which was both grand and impressive. Brother Thomas Morkin, O. M. I., made his perpetual vows of poverty, chastiny and obedience, receiving at the same time his cruciar, scapular of the order, and book of rules. The celebrant, Rev. Father Vantagan and Brother John Mr. Rin renswed their vows. It was a mast edifying sight to see those two young men, brothers of one family, dedicating their youth and strength to the sublime services of God.

Much regret was felt that no member of the family was able to be present to witness the ceremony, owing to the recent great sorrow in which they are plunged by the death of their beloved father, which occurred at St Albert, Alta.

For the broeft of the Eastern readers I will remark that St. Patrick's church in Lethbridge is one of the finest and most complete structures west of Winnipex, and great credit is due to the zealous pastor for having in free of debt.

#### IN CHINA.

IN CHINA.

The reports from China regarding the peace negotiations are somewhat contradictory. It was said that Li Hung Chang and Prince Ching had made up the ir midds to sign the prelimin ary demands of the allies, notwithstanding the last decree of the Empress Dowsger forbidding them to agree to the destruction of the Taku forus and the execution or capital punishment of the Boxer leaders. It has even been stated that the plenipotentiaries have actually signed their agreemant, their plea being that it is for the good of their country to come to this agreement inasmuch as the foreign ministers will exceed the plenipotentiaries will have any effect of the plenipotentiaries will have any matter for the Empress to repudiate it by saying that the plenipotentiaries have exceeded their powers in affixing their signal that the plenipotentiaries have exceeded their powers in affixing their signal ministers are once more anxious in the fearthat the negotiarious may fail after all.

On the other hand, a late report states that at the last moment the plenipotentiaries refused to act in opposition to the Empress's decree.

The amount demanded by the Ministers as

\$51,000.000. Russic's claims will probably be small, though her quota of troops was large, as she is compensated by the acquisition of Manchuria. The other nations will demand a comparatively small amount. The Chinese, however, declare that they cannot pay more than \$200, 000.000 to meetall domands.

It is saiding sway over the Empress and the Court. If this be true, the Empress and the Court. If this be true, the Empress's hestistion about singing the agreement is easily accounted for.

The latest despatches announce that the Empress has yielded and that the plenipoten traities have been ordered to sign the preliminary note of the allies.

The French have had an engagement with Boxers at Paciting Fu in which 1000 Boxers were killed.

#### CBITUARY.

OBITUARY.

Mr. Edward J. Redmond, St. Thomas.

Mr. Edward J. Redmond of the well known firm of Redmond, Greenless & Co., Montreal, passed sway in that city, on Jan 7, after an illness of scarcely a week's duration. Though a singularly successful one. He was an important factor in business circles, where his spotless integrity and exceptional ability won him universal esteem, even as in private life his sunny and unselfish disposition endeared him to countless friends in the chief cities of the Dominion. In his last moments, which were soothed by all the consolations of Holy Church. Mr. Redmond was attended by Rev. Gregory OBryan, S. J. The funeral, which took place on Jan. 9th from the family residence, Alma street, St. Thomas, to the Church of the Holy Angels, was largely attended, the pall bearers being D. B. Coughlin, D. C. Coushlin, T. C. Coughlin, F. Meehan, J. Egan and J. C. Regan. Numerous floral offerings testified to the sympathy of distant friends, among them being a large pilow, from the travellers and employers of the firm of Redmond & Greenless, and a wreath from the Manitova Club Winnipeg, of which the deceased was a member. Mr. Redmond is survived by his father. Mr. William Redmond, Montreal: Johand William, of Montreal: Charles and Basil, winnipeg; also by his sisters, Miss Mary Redmond, Montreal: Stater Irene, St. Joseph's Convent. Belle River, and Sister Ciothilde, Bartie; all of whom have the heartfelt sympathy of countless friends in their sad bereavement. Requiescat in pace.

Editor CATHOLIC RECORD :

Editor CATHOLIC RECORD:

In the Boston Pilot of 5th inst. appears an article under the above heading, which ears:
At the last Ceileda Inghim the na Eirana Miss Killean read the rolicoving paper which we quote from the United Irishman on Brigid the Saint. Without attempting to even epitomize the article in question. I shall content myself with quoting a stanza with which it opens. It is gives in Irish and English, but as the latter serves my purpose I copy it alone:

"They enrich the Calends of February, A shower of martyrs great resplendent, Brigid, the illustrious woman, The chaste head of the nuns of Eireann,"

Now to the point I seek to make. Why is it that in none of our Canadian diocesan Calendare, nor in those of the United States of America, as far as I have seen, does the name of her who has been styled the "Mary of Ireland" appear as it should appear on her Feast day—the let February! In Australia it is different; there due honor is paid her. Is there any assignable reason for the omission throughout the northern portion of this continent in the development of which-viewed from any one point—the Irish people have done so much! If there be I should like to be told.

#### THE TRANSVAAL.

The Transvala.

The guerilla war is still continuing in the its still being pursued with great perseverance and determination; but he has still managed, ont only to escape capture, but at times to indict considerable damage on small bands of British troops whom he has encountered. It is certain, however, that he is not meeting with any substantial success, as in most instances his attacks upon British posts have been repulsed even by smaller forces than those with which his onslaughts have been made.

In his last assault on Machadodorp on Jan. 10, he was driven off with considerable loss.

It is said that Lord Kitchener takes the situation with great coolness, and not withstand ing reiterated reports to the effect that the Boers who are actually in Cape Colony intend to push their invasion to Worcester, Ceres, or Capetown military men ridicule the notion that they will be able to do this, though the raiders have even to the present time managed to keep a foothold within the colony. However this may be, it is stated that Commandant Herizog's main body 700 strong, with two guns has crossed the Rocgsweld Mountains, and is now in the neighborhood of Eland's Drift with the seeming intention to march toward Worcester and Ceres. The passage, however, will be difficult, and it is not supposed that such an intention can becarried into effect.

Lord Kitchener reports that the Boer forces in the midlands and eastward have broken up into small bands, some of which are returning north, and some are hiding in the mountains northwest of Jamestown. This appears to in dicaste that they are constantly becoming weakened, as must necessarily be the case in the orange River Colony along the main line of Railway, and the Boers make no attempt to attack these points, their efforts being directed against positions held by small garrisons. Thus a few days ago a commando 200 strong crossed the Orange River near Aliwal, and was met and repulsed by a body of police and mounted farmers. Other attacks under very similar circumstances are fr

Lord Kitchener's terms of peace. What the result of these representations will be remains to be seen.

Among the interesting war episodes of the week it was reported in a despatch that there was an engagement between a cyclist corps and the Boers at Pickenier's Klord.

The cyclists left Capetown for the seat of war on Jan. 5, according to this story, nearing the Klord on the 10th when the Boers attempted to intercept them and a race took place for the advantage of position, which was won by the cyclists, three of whom were killed in the engagement and 23 wounded. The cyclists retained possession of the position.

This story has since been contradicted as being a mere fabrication.

Despatches from Lord Kitchener of date Jan. 12, report a fight at Ksalfontein in which the Boers lost heavily. The British loss was 2 killed and 4 wounded. From other despatches it appears that the garrison at this point consisting of 115 men repelled the attack of a Boer commands 1000 strong.

At Belfast 700 Boers captured a position held by 60 of the Royal Irish Regiment. The Irish fought desperately till only 20 remained alive. The Gordon Highlanders and other troops recaptured the position

Four hundred Boers attacked Zuurfontein, but were driven off. They then joined in the attack of a Region of the Royal Irish Regiment.

Particulars are given of the capture of a British convoy near Vryburg, on Dec. 17. 19 was a rich prize daving supplies to the value of \$250,000, carried in twenty-six waggons.

### THE CANADIANS DID IT.

The fact that the forward part taken by the Canadian troops at the battle of Paardeberg was largely instrumental in forcing General Cropie to surrender has now become accepted history. The Weekly Globe is presenting its yearly subscribers with a picture of that memorable scepe. Their correspondent, Mr. Fred.

## Torturing Disfiguring Humours

Itching, Burning, and Scaly Eruptions of the Skin and Scalp with loss of Hair Complete External and Internal Treatment by Cuticura THE SET

Consisting of CUTICURA SOAP, to cleanse the consisting of CUTICURA SOAP, to cleanse the skin of crusts and scales and soften the thickened cutiele, CUTICURA Ointment to instantly allay itching, irritation, and inflammation, and soothe and heal, and CUTICURA mation, and soothe and tleans the blood.

RESOLVENT to cool and cleanse the blood.

A SINGLE SET is often sufficient to cure the A SINGLE SET is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humours, rashes, itchings, and irritations, with loss of hair, when the best physicians and all other remedies fail.

Sold by all Colonial Chemists. POTTER DRUG AND

erick Hamilton and others, who were eye-witnesses of that memorable battle, say it gives a most intelligent idea of their position and that of the Boer camp. A copy of it can be seen at this office.

#### TO MY "IMITATION OF CHRIST.

Sweet little aged valued tome,
-The keepsake of a friend long dead—
The pathway leading safely home,
Lead thou my feet to rightly tread.

Lead them to Heaven's portal bright And give a glimpse beyond its gate, Show me the way, while still 'tis light And give me patience while I wait.

Ah what another world 'twould be, Were all men guided by thy thought; Then would mankind indeed be free With freedom Christ on Calvary bought. Brother Remigius, C.S C.

Beeswax Candles for sale at the Catholic Record Office, London, Ont.

#### MARKET REPORTS.

London, Jan. 17.—Grain, per cental—Wheat \$1,05 to \$1.07; oats, \$20; peas, s0 to 90; parley, 75c to 80; corn, 75 to 80c.; rye, 70c. to \$1.00; buckwheat, \$5 to 50; beans, per bushel, 90c. to \$1.10; alsike clover, \$5.00

bushel, 90c. to \$1.10; alsike clover, \$5.58 to \$6.60; bushel, 90c. to \$1.10; alsike clover, \$5.58 to \$6.60; bushel, 90c. to \$6.25; bigs, 1.live Stock—Live hogs, \$6.00 to \$6.25; bigs, pair, \$3.50 to \$5.50; export cattle, \$4.50 to \$5.00; bushel, \$3.50 to \$5.50; bigs, pair, \$3.50 to \$5.00; export cattle, \$4.50 to \$5.00; straw, per ton, \$5.00; per load, \$3.00 to \$5.50; straw, per ton, \$5.00; per jound, \$5.00; per dozen, \$2.10 24c; eggs, basket lots, 18 to 21c; butter, est roils, 20 to 24c; butter, best crocks, 18 to 26c; butter, store lots, 17 to 19c; butter, creamper, 25 to 24c; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 12½ to 14c; honey, per pound, 12½ to 15c; lard, per pound, wholesale, 9 to 9½c; lard, per pound, retail, 10 to 11c. Poultry—Ducks, dressed pair, 75c, to \$1.00; spring chickens, (dressed) 55 to 70c; live cnickens, 35 to 50c; geese, per 10., 7 to 8c; geese, each, 30 to 90c; turkeys, per 10. 9 to 19c; straw, per pound, per 10. 9 to 19c; straw, per 10. 9

the caroas, 8c.; lamb, by the quarter, 8to 9c.

Toronto, Jan, 17.—Flour unchanged with demand moderate; 30 per cent patents quoted at \$2.90 in barries, middle freights; and \$2.66 in barries, \$3.85, bags included. Bran firm, with carbon and the statement of the st

on track at \$5.39 in wood and at \$5.20 in bags; small lots 20c. additional.

Montreal, Jan. 17.— Grain—Oats, 31;c. exstore, and 27; to 28c. west freight; peas at 60;c. to 61c west freight; barley, No. 2, at 40 to 40;c. east freight; wheat, red and white, 61;c.; east freight; wheat, red and white, 61;c.; spring wheat, 63;. Flour — Manitoba patents, \$1.50; strong bakers!, \$4.50; to \$4.2; and straight rollers, \$3.30 to \$3.45; in b. gs \$1.00 to \$1.70; winter patents, \$3.50 to \$3.50. Manitoba bran, \$11; in bugs; shorts \$16; Ontario bran, \$15 00 to \$17; in bugs; shorts \$16; Ontario bran, \$15 00 to \$17; in bugs; shorts \$16; Ontario bran, \$15 00 to \$17; in bugs; shorts \$16; Ontario bran, \$15 00 to \$17; in bugs; shorts \$16; Ontario bran, \$15 00 to \$17; in bugh, shorts, \$17,50 to \$18; per 10n. Provisions are firm; dressed hogs, \$1.75 to \$8.50; bacon 13 to 14c; hams, 12; to 14c; heavy Canadian short cut mess pork, at \$20 per bbl; pure Canadian lard, 10; to 14c; per 10; compound, refined, 75c, to 8c per ib. Cheese continues dull but firm; and we quote fluest at a nominal range of 10½c. to \$1c. Butter is firm; we quote choice creamery at 23c.; roli dairy, 20½ to 21c. Honey is fairly active, and prices are steady; white clover, comb, 13 to 14;c; white extracted, \$2 to 10c. buck wheat in comb, 10c. to 12c.; and extracted, 7 to 8c. Potatoes are firm at 45c per bag in quantities. Exgs steady; Montreal limed, at 17 to 18c.; boling, at 29., to 39c.; cold storage cuils, 12 to 14c.

TORONTO.

Toronto, Jan. 17.—Following is the range of unctations at the western cattle market this

Toronto, Jan. 1.

quotations at the western cattle market this morning:
Cattle — Shippers, per cwt., \$4.25 to \$5.06]
butcher choice, do., \$4.00 to \$1.25; butcher, interior.
\$3.00 to \$3.25; stockers, per cwt., \$2.50 to \$3.75; butcher, interior.
\$3.40 to \$3.25; stockers, per cwt., \$2.55
Sheep and lambs—Sheep, per cwt., \$3.20 to \$4.25.
Sheep and lambs—Sheep, per cwt., \$3.20 to \$4.55;
bucks, per cwt., \$2.25 to \$4.75.
Milkers and Caives.—Cows, each, \$20 to \$6.9;
caives, each, \$2 to \$10.
Hogs — Choice boxs, per cwt., \$6.50 to \$6.75;
light hogs, per cwt., \$6 to \$6.25; heavy hogs, per cwt., \$5 to \$6.52; store hogs, \$1.25 to \$4.50;
sows, \$3.50 to \$3.75; stags, \$2.00 to \$2.25.

EAST BUFFALO.

East Buffalo, N. Y., Jan. 17—
Calves—Steady

East Buffalo, N. Y., Jan. 17—Cattle — Moderate demand. Calves—Steady on the basis of 85 offerings moderate. Sneep and lambs—10 loads on sale; choice to extra lambs, 85.85 to \$1, 200 to choice, \$5.65 to \$5.85; common to fair, \$4.50 to \$5.50; sheep, choice to extra \$4.75 to \$5.95; good to choice, \$4.50 to \$4.75. Higs—Total offerings, \$5 loads; market opened slow, at \$5.35 for heavy and mixed, and \$5.35 to \$3.37; for Yorkers; pigs \$5.25 to \$3.35; closed weak and lower; basis on bast hogs being \$5.31, and on pigs, \$5.20

#### THE CATHOLIC ALMANAC OF ONTARIO FOR 1901.

ONTARIO FOR 1901.

With a Frontispiece of His Excellency the Most Rev. D. Falconio, Apostolic Delegaie, surrounded by the Archbisnops and Bishops of Ontario.

Beaulifully illustrated throughout with pictures of His Holiness Pope Leo XIII. the Divine Intant: the Holy Family: Hermitage of St. Joseph—Venerable Mother Marie de l'Incarnation—the former and the present chapel of the Sacred Heart commemorative of the 200th anniversary of the first public celebration of the Feast of the Sacred Heart. 10 gether with an interesting sketch of its foundation and growth. Rev. Mother Esther Wheelright of the Infant Jesus (portrait)—Her Mother and her Nechew. A true story. Ursuline Monastery, Quebec.

A history of the Society of St. Vincent de Paul with pictures of the founders in different localities.

The Academy of the Sacred Heart, London. with pictures of the chapel, the grouto the convent, a garden scene and the study hall, with a short sketch of the order by a former pupil. A. Edna Wright of London, out.

A History of the Establishment of the Jubilarians of 1900.

The late Rev. Nicholas Dixon (with photo). The Church in Ontario

In the good work in which she is engaged the distinguished compiler has received letters of warm approval from His Excellency Mg. Merry del Vale, through whom His Holines the Pope sends his blessing; His Excellency D. Falconic, Apostolic Delegate: Cardinal Gibbons; the Archbishops of Ottawa and Torono; the Bishops of Hamilton, Peter borough, Alexandria, Pembroke and London, PRICE 25 CENTS BY THE DOZEN. S. Address Thos. Coffey, Catholic Record Office, London, Ontario.

Address Thos. Coffey, Catholic Record Office, London, Ontario.

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Rolph, north Renfrew County, a qualified
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State salary and apply to the undersigned
Thomas Carroll, Alexander Moore, trustees
Rapides des Joachims Que.

C. M. B. A.—Branch No. 4. London.
Meets on the 2nd and 4th Thursday of event
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S purste school. Richmond Dulies to commence at once. State salary and qualification. Teacher with 2nd class prefered. Apply to J. Blute. Kingsford, Ont.

WANTED IMMEDIATELY MALE OR female teacher for R C Separate school. No. 7: township Glenelg. Applications, statisf salary and experience, to be addressed to J. S. Black Svc. Treas, Pemons, Oat.

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