he Catholic Record.

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

VOLUME XXIV.

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The Catholic Record. London, Saturday, Jan. 4, 1902 FREEMASONS.

The National Christian Association, and another described it as a breeder of

turbed by earnest protest. hibited from joining the Freemasons. The Masons, as we are well aware, talk in their lot with them.

Its prides himself on his freedom, though bound by an iron-clad cath or pledge, and takes infinite pleasure in learning the tomfoolery of grip and password. He is charitable, but those only who belong to the lodge. He is liberal, though we have heard strong through most of us concede the privilege of admitting that contradictories can both be right to lunaties only. And first, lasf and all the time the Mason in our parts is out for the Spoils. He has a Ritual, and one gets a gilms on gala days of gorgeous regal in and oriental-looking symbols, but the skining and ever-visible sign of his existence of the most of the password and the sign of governmental pap. The Grand Master, in appear and with wand of office, is a picture of S being regarded that the password and with wand of office, is a picture of S being regarded that the password in the church at lais in the church should pushes be in a part of the church of office, which were under illuminated tents, and singing "hace est case and expensed of the church at the conservation of the skining and ever-visible sign of his existence of the possible of the password and and the time the skining and ever-visible sign of his existence of the possible of the password and and the time the skining and ever-visible sign of his existence of the password and and the time the skining and ever-visible sign of his existence of the password and and the time the skining and ever-visible sign of his existence of the password and and the size of the password and the skining and ever-visible sign of his existence of the password and region of the password cians. His flat is unquestioned. And the good brethren who cover up their ject. tracks by blind and cowardly promises are his obedient and diligent hench-

filiate himself with it without depriving himself of the sacraments and the right to a Christian burial. With regard to other organisations not approved of by the Church we submit the following words of Bishop Chatard: "If a Catholic be inclined or asked to join a society of the complete thistorians Louis XIV. said nothing of the kind. It is merely a historical figment, one of the many that have done duty in school boy recitations and essays and that linger yet in the milds of some quill develope the kind. It is merely a historical figment, one of the boy recitations and essays and that linger yet in the milds of some quill develope the kind. It is merely a historical figment, one of the boy recitations and essays and that linger yet in the milds of some quill develope that term. And, consequently, we believed, and still believe, that by the term "expression," as applied to the universe, man included, you meant some sort of evolvement of the Infinite Spirit, some sort of expression or manifestation of Himself to Himself to—a be inclined or asked to join a society on which the Church has passed no sentence, then let him as a reasonable and a Christian man examine into it carefully and not join the society until he is satisfied as to its lawful character. There is one characteristic which is always a strong presumption against a society, and that is secrecy. Our Divine Lord Himself has laid down the rule: 'Every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doth truth cometh to the light that his works may be made mani fest because they are done in God.' ' When, therefore, associations veil themselves in secrecy and darkness the pre sumption is against them, and it rests with them to prove that there is noth-

But if any society's obligation be such as to bind its members to secrecy even when rightly questioued by competent authority, then such a society puts itself outside the limits of approval: and no one can be a member of it and at the same time be admitted to the sacraments of the Catholic Church. The same is true of any organization that binds its members to a promise of blind obedience, because such a promise is contrary both to reason and to conscience, and of a society pletting or working against the Church or against lawful authorities.

CONGREGATIONAL SINGING.

tional singing will admit that it is more soul-inspiring and devotional than that of the ordinary choir. It may be lackmusical people lay great store by, but the fact of its inspiration, un no place there whatever.

congregational singing is not by any McCabe's find should be patented and in session at Brooklyn a few weeks ago, means anything new in the Church. sent around to enlighten the higher came down solid on Freemasonry. But just as some of us, with an imper- critics and creed revisers. One of the speakers, a Presbyterian feet knowledge of history, acclaimed the clergyman, asserted that it was worse admission of women into our universities than the lynching mobs of the South, and heard with joy and admiration the comments of Protestants at what they lawlessness and anarchy. Some of considered our new departure, so also a course object to this denunciation, and just now the welkin is being disinnovation. However, this, as other pression' Every Catholic knows why he is proabout the Supreme Architect of the to memory the solemn proses and ven-really is-spiritual and non-materialabout the Supreme Architect of the Universe, whatever that may mean, of religion and of charity, but all this is willing to sacrifice their faith for business or social interests into throwing in their least particles of their faith for business or social interests into throwing times we have what a contemporary is their least particles of quarter, this statement in the least partheistic, for partheism implies that God is in matter, whereas Christian Science times we have what a contemporary affirms that matter, whereas Christian Science times we have what a contemporary affirm the least partheistic, for partheism implies that God is in matter, whereas Christian Science times we have what a contemporary affirm the least partheistic, for partheism implies that God is in matter, whereas Christian Science times we have what a contemporary affirm the least partheistic, for partheism implies that God is in matter, whereas Christian Science times we have what a contemporary affirm the least partheistic, for partheism implies that God is in matter, whereas Christian Science times we have what a contemporary affirm the least partheism implies that God is in matter, whereas Christian Science times affirm the least partheism implies that God is in matter, whereas Christian Science times affirm the least partheism implies that God is in matter, whereas Christian Science times affirm the least partheism implies that God is in matter, whereas Christian Science times affirm the least partheism implies that God is in matter, whereas Christian Science times affirm the least partheism implies that God is in matter, whereas Christian Science times affirm the least partheism implies that God is in matter, whereas Christian Science times affirm the least partheism implies that God is in the least partheism in the least parthe times we have what a contemporary calls a lot of key-hole Catholics, who take their religion at long range.

What we can discover, a hide-bound what we can discover, a hide-bound with the contemporary calls a lot of key-hole Catholics, who take their religion at long range.

Even they who aspire to be devout Comment—We must consider the local sequence of the local sequenc Here in Canada the Mason is, from what we can discover, a hide-bound politician. Also he is a bit of a humpolitician. Also he is a bit of a humpolitician of the interval of t

NOTE AND COMMENT.

political mill, and some Canadian journals scruple at nothing in order to score a point over a political opponent.

It is amusing to watch the loyalty antics of some of our editors. It is really too utter. Now and then when we happen upon an exquisite bit of bathos we would fain ask the writers, as Titania did Bottom:

'I pray thee gentle mortal, sing again, Mine ear is enamored of thy note.'

They are loyal of course, but judging from the quantity and vehemence of their patriotic declarations, they must imagine the Empire will go to smash if they desist for a moment. But the lady doth protest too much, methinks. And we cannot help thinking that, considering that their outbursts are usually coupled with denunciations of some other fellow, they rely on the proverb: "Give a dog a bad name and hang article:

The report of the Methodist Bishop McCabe concerning his last visit to Mexico is extremely moderate in tone for that gentleman. We surmise that he must have a high idea of the gullibility of his brethren, or otherwise some statements in this report would have undergone considerable modification. For we don't believe he is as absurd as he would have us imagine. So we presume it is a bit of literature for circalation among Methodists who have for that would necessarily money to waste on Mexicans who are that He had to do someth

it comes from the heart and to us seems like a veritable prayer. At all events it shuts out the gifted soprani and tenors and thereby an increase of vanity and distraction on the part of the worshippers. It must be remembered that meaning of the words of Isaias. Bishop engregational singing is not by any mechanism of the meaning of the words of Isaias. Bishop meaning of the words of Isaias. Bishop meaning of the words of Isaias. Bishop meaning of the words of Isaias and that by the creative act, of Divine the meaning of the words of Isaias and that by the creative act, of Divine the meaning of the words of Isaias and that by the creative act, of Divine the meaning of the words of Isaias and that by the creative act, of Divine the meaning of the words of Isaias and this makes you and all men wonder and admire. You see in her an imphilosophy, which teaches that from all therefore the meaning that have real, substantial existence, were in the divine meaning of the words of Isaias. Bishop to non-Catholics at the Church of the Assumption was brought to a close as the character is still hidden from the meaning of the words of Isaias. Bishop to non-Catholics at the Church of the Assumption was brought to a close as the character is still hidden from the meaning of the words of Isaias. Bishop to non-Catholics at the Church of the Assumption was brought to a close as the character is the meaning of the words of Isaias. Bishop to non-Catholics at the Church of the Assumption was brought to a close as the character is the meaning of the words of Isaias. Bishop to non-Catholics at the Church of the Assumption was brought to a close as the character is the meaning of the words of Isaias. Bishop to non-Catholics at the Church of the Assumption was brought to a close as the character is the meaning of the world. But the teaches that from all therefore the ternity the architect, and that by the creative act, of Divine the tentity the architect, and the transition of the world. But the meaning of the world and admire. You see i

CHRISTIAN SCIENCE.

(Continued.)

McCrackan—"The term 'expression,' as applied to the universe, including man, does not clash with the word God is mind. The term 'exis equivalent to idea, and

bug. He styles himself a Mason, though he may be a boot-maker; and a venerable prelate or worshipful master may be arrayed in splendor whilst in-may be arrayed in laying your basis for the denial of the term "expression," as applied to the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe, has a meaning that is perfectly consistent with Christian denied the universe and the universe and the univers their piety is somewhat like the garment described by Artemus Ward as and the next day in humble disguise dishing out sugar at so much per pound. All this, however, is a matter of taste.

He prides himself on his freedom.

He prides himself on his freedom, the prides however have because the content of the creative power of the prides himself on his freedom, the prides however have because the case and by the creative power of sod; that is, His power to bring forth—not from Himself, but from nothing—this universe. Or, to put it in another existences, and the universe is not the creative power of God; that is, His power to bring forth—not from Himself, but from nothing—this universe. Or, to put it in another existences, and the universe is not the creative power of the creative power of bod; that is, His power to bring forth—not from Himself, but from nothing—this universe. Or, to put it in another existences, and the universe is not the existences, and the universe is not the restriction.

McCrackan—"The term 'expression' is equivalent to idea."

McCrackan—the to disting of all, with this difference as the name Theodore Roosevelt is from the name Theodore Roosevelt at the Catholic has to do some good work in order to gain the state of the creative power of God; that is, His power to bring forth—not from Himself, but from nothing—this universe and by the creative power of God; that is, His power to bring forth—not from Himself, but from nothing—the proposed of the creative power of God; that is, His power to bring forth—not from Himself to the restences, and the universe is not the restrement of the creative power of God; that is, His power to bring forth—not from Himself, but from nothing—the proposed is forth—not from Himself to the creative power of God; that is, His power to bring the clear."

St

in apron and with wand of office, is a picture of benevolence, but on official business he is a terror to some politinate the allelujah. Kenelm Digby Spirit whom Christians call God, the repeat the psalms and responses the not the allelujah. Kenelm Digby gives further information on this subject.

Spirit whom Christians call God, the Creator; and by spirits, spelled with a small letter, you mean any spirits other than the Infinite One. By "excludes" you mean the impossibility of co-existence; so that, the Infinite Spirit existing, and the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the universe, of which we call the polynomial of the polynomial of the universe, of which we call the polynomial of t Spirit whom Christians call God, the other spirits do not and cannot exist. You A short time ago we noticed in an editorial effusion in one of the daily prints the statement: "Louis XIV.

The question of Freemasonry is a closed one to a Catholic. He cannot afclosed one to a Catholic. He cannot afclosed with it without depriving to competent historians Louis cording to competent historians are all conscious, but they made the minutes and cordinate and cordinate cordinate cordinate cordinate cordinate cordinate cordinate cordi also deny the existence of the material other being to manifest Himself to-a mental expression or idea unuttered by the creative act, and remaining eter nally only a form of the Divine Mind; as the ideas of a man's mind, uttered by itself, and only to itself, remain mere mental forms, having no real, external existence distinct from the mind

As you deny the existence of all spirits except the Infinite Spirit, and the existence of the material deny the existence of the material world also, there remains nothing in existence but the Infinite Spirit; hence you can, by the term "expression" mean only some form, state or change of mean only some form, search this Spirit Himself. The term "expression," then, in your sense, clashes with creation; it goes farther, and denies creation, leaving nothing but subjective change, development or evolvement of the Infinite Being. This is ment of the Infinite Being. You may pantheism pure and simple. You may not intend this, but it is the inevitable conclusion from your Christian Science principles. You confirm this conclusion when you

say in your Metropolitan Magazine article: "The only real universe is mental. Things are thoughts." That s thoughts in the mind of God. things are nothing more than thoughts, existing only in the Divine Mind, then -this universe-is eternal, God's thoughts are eternal and unchangeable. Consequently, there never has been a creation; for, had there been, there would be something more than thoughts. There would be than thoughts. There would be thoughts plus their realization in time and space by the creative act see, then, that when you deny the existence of everything but thought, you deny creation. It will not do to say God created His Most of us who have heard congregational singing will admit that it is more onl-inspiring and devotional than that if the ordinary choir. It may be lackof the ordinary enoir. It may be lacking in technique and artistic rendering
and a good many more things which
was the word of God. He grasped

You hold such views you should eliminate the term "creation" from your
Christian Science vocabulary; is has

omnipotence copies or replicas of these eternal architypes were brought from nothing into real being, separate and distinct from their Creator. Here it will be seen that the creative act is the mark of distinction between Christian teaching and pantheism in all its forms, including Christian Science as one of

McCrackan-" God is Mind." McCrackan—" God is Mind.
Comment—This proposition looks passable at first sight. But, measured carefully by the principles of logic, it denies the real existence of God. The word mind, used here without the article a or the, is universal, and is the exact equivalent of "mentality." Now, equivalent of "mentality." Now mentality, or mind without the article

Comment.-You err as to pantheism. theories and explanations of the phenomena of the universe, of which we are all conscious, but they find their old."

would seem, already been converted not only in religion, but in nationality, since he signed his list "An Irish Catholic has not been afforded an opbut that all that is, is God; that all the phenomena of which we are conscious are but the visible unfolding or evolveunfolds itself, all unconscious of what it does; and this universe, as seen by us, is to God what the surface of the ocean is to the ocean, whose waves and bubbles rise and fall back into it, never ceasing in all their changes to be a part of it. Pantheism looks on the universe and all its changes-inluding thought-as phases or forms of the Divine Being, evolving and ever to volve or unfold, by a fatal necessity. The only difference we can discover between this pantheistic philosophy and that of Christian Science is tha he latter treats the universe as a deusion and confines the endless evolveent to thoughts or ideas.

Some one has sent us a pamphlet conaining a lecture by Frederick W. Pea taning a lecture by Frederick W. Pearbody, a member of the Boston Bar. It is entitled, "A complete Expose of Eddyism or Christian Science and the Plain Truth in Plain Words Regarding Mary Baker G. Eddy, Founder of Christian tion Science." The lecturer does not deal to any extent with the doctrines of the new sect, but confines himself almost exclusively to a personal account of its founder, her life, character and methods of business. The impression the lecture leaves on the mind is very unfavorable to the founder Christian Science. The main thesis of the lecture is that Mrs. Eddy is a shrewd, cunning, unprincipled adven-turess, who has used her profound knowledge of the credulity and gullibility of mankind to amass a large fortune and that she is the ablest and most the ablest and most

we are dealing with the false principles of this new sect, and therefore confine ourselves to showing the fallacy and absurdity of those principles, and their contradictions one Following this line, we have nothing to do with personalities; and, so far as our present purpose goes, we care not whether the founder is or has been a saint or a sinner. If, however as bad as the member of the Bar represents her to be, her followers very little grounds on which to defend her claims to divine inspiration. -New York Freeman's Journal

Persons who are virtuous inevitably tend through self-denial to positive suffering, just as the vicious tend through self-indulgence to the gratification of all the passions of the body.

far as the public lectures were con-cerned. The work, however, did not The work, however, did not end then, but merely entered upon an equally important if less evident phase. During the present week Rev. Thomas F. Burke, C. S. P., the lecturer, has been conducting a class of inquiry. He will probably leave the city on Sata class of inquiry. urday night, entrusting those who yet need and desire instruction to the parish clergy or to the priests in the neighborhood of the seeker after truth.

The class of inquiry began with an attendance of about forty members, and at least one-half of these already ex-press a desire to unite with the one fold of the One Shepherd. One young man who attended the class was a falman who attended the class was a ful-len-away Catholic, who evidently came primed to puzzle the missionary, but who merely became an object lesson to the others of how little most people know of the Scriptures when pitted against the priesthood. The questioners are, as a rule, ready to accept most of the doctrines of the Church which are disputed by the sects, but fre quently desire an explanation of some particular point which gives them dif-ficulty. The doctrine of indulgences has been so persistently misrepresented that it takes some time for them to see that most Protestant denominations hold a view like unto it when they apply the merits of Christ to the souls of all, with this difference, however, that the Catholic has to do some good

tions he wanted answered that night.
As there were many more preceding As there were many more preceding them, Father Burke said he could not reply to them before Sanday night, when he did so. The minister has, it would seem, already been converted not be a substitute of the salkein short in particularly and the salkein short in particularly.

wise, would ask the questions he asked, so that the "nom de plume" would fool no one of ordinary intelligence, even had the minister not handed it in him-self instead of dropping it in the box

The masquerading questioner intimated that St. James was the primate of the Apostles, and not St. Peter. The Burnet, a Robertson, a Gibbons, a Burnet, a Robertson, a Gibbons, a Macaulay, a Hume, and a Froude, are Scriptural testimony, with at least seventy-two texts showing St. Peter to seventy-two texts showing St. Peter to be first, gave a wide field for reply, and be first, gave a wide field for reply, and to counter statements, because no be the first of these points. It he was given nine of these points. perhaps never occurred to the questioner that if St. James was the primate it would prove the existence of the pri-macy and that his injunction of anoint ing the sick with oil was not carried out by those claiming that he is primate. In his efforts to prove an Anglican Church previous to St. Augustine's landing in England, this English "Irish made Pope Leo send the Catholic apostle of the English instead of Pope Gregory, and asked if the saint did not

find a perfect Catholic Church there.

Question number fifteen was, "Did not the Pope in freeing Napoleon from Josephine violate the law of marriage as given by our Lord Jesus Christ?" replying to this question, as well to many others which were mainly historical and not Scriptural and egun usually with false promises, the ecommend the questioner to study though he answered them briefly as to

The lecture of Sunday night was en- The Irishman and the Question Bex. titled, "Why I Am a Catholic." He said in part that some of his

hearers, perhaps most of them, considered the Catholic Church in regard to her exterior alone. you most forcibly is the outward appearance of this vast society or the influence exercised by her in social and civil life. Her sacred edifices, her significant ritual and devotional liturgy, the part the Church plays in the destinies of the civilized world, the great army of men and women spread throughout the earth and yet linked together by a bond of faith which dismembers, the intrigues of some of its high officials, the persecutions of the pen, of the tongue and of the sword—

meaning the missionary. "Never maind, Father," he continued in a consolatory way, "he is able for them."

Here the speaker said the object of the Church is the union of the human with the Divine. Christ in love ap-pointed the Church the help and assistant of man in this direction. In reality this is the ultimate reason given by every Catholic for his faith. Whatever may be the initiatory movement which led him into the Church, or, if he has always been numbered with her chil-dren, whatever may be the most at-tractive feature for him within this vast society—her authority, he stability, her art, her music, her charity, her ity, her art, her music, her charity, her civilizing influence, her moral power, her opposition to tyranny, her defense of justice, her characteristic unity, in all and in each of which he sees reflected the Divine Exemplar; whether drawn by her painting, as Overbeck; by her architecture, as Pugin; by her philosophy, as Brownson, Ward or Hecker; by her conservatism, as the Spanish nobleman, Donoso Cortes; by her liberty, as Frederick Ozanam; by the study of her history and the Fathers, as Cardinal Newman—by whatever motive of the immense variety that could be named, every Catholic when asked the one foundation for his belief, will answer according to the dictates of conscience, "I am Catholic because the Church was instituted to bring my soul into union with God." Reference was made to the sacrament-al life of the Church: the growth of uphelief in our land and the processing

unbelief in our land and the necessity of Christians uniting to check it. This can only be done by preaching certainty, not doubt. The light will be given to all who pray sincerely that they may know the will of Christ, and may know the will of the that knowing it, they may follow it.

Your prayers will be answered and then
the realized the petition of our

No nation was ever as guilty as the English nation in its wholesale and systematic distortion of facts, for the Of course, no Catholic, Irish or other- portunity of refuting the falsehoods uttered against himself and his Church. The English historians wrote histories apparently for the sole object of creating prejudice in the minds of the non-Catholic world. Even to-day at the opening of the twentieth cer and giving it some chance to lose its identity.

The masquerading questioner intimum the masquerading a Burnet, a Robertson, a Gibbons, a Macaulay, a Hume, and a Froude, are Catholics till within the past few years.

THE SIN OF SPITE.

Many of us who call ourselves Christians are unworthy of the name. Against our own brothers and sisters of the faith we treasure up deadly hatreds or faith we treasure up deadly hatreds or petty spites for the slightest offenses. We glibly rattle off in our morning prayers, "Forgive us our trespasses, as we forgive them that trespass against us," utterly unmindful of the sublime meaning of these words which Christ Himself has taught us. These words have a meaning and a purpose. They are not a mere formula. They are instinct with the very essence of Christians. stinct with the very essence of tianity. They express the condition on which we hope for pardon from the Father who is in heaven, for our own innumerable offenses. If see what lies beneath would we be so unforgiving of our neighbors and friends for their trivial offenses against us?

From the Missienary.

The question box is very often a seven days' wonder to many of the old folks in country parishes who have been accustomed to the routine ways. Their ideas of Church service never contem plated the presence of Protestants, and when the latter come in large numbers, as they do at non-Catholic missions, and are put into the most prominent seats, and are accorded the privilege of asking any questions they please concernthroughout the earth and yet linked together by a bond of faith which disregards language and clime, all professing the same doctrines, all united under one head; this body existing throughout the centuries despite the changes of the powers and the nations about it, the calumnies of perverted history, the immoralities of some of its members, the intrigues of some of its high officials, the persecutions of the ing Catholic doctrine thr

CHAPTER XLII.

The storm brought Rentonville into great prominence; reporters of the various city papers flocked to the place like so many vultures, and nothing that had happened on that eventful night but found itself, not alone in print, but in print accompanied by glaring illustrations. Every scene of ruin was described and reproduced in photograph
—a column was written about the Onotomah Club reception and interviews with many of the members were graphi-cally reported—startling paragraphs relative to the death of the rescued man in Miss Burram's carriage-house were given, and equally startling surmises as to his identity, the reporter, in that

instance, being young and imaginative.

The Rentonville people themselves, especially those whose property had suffered to any degree, as well as those who had been so sorely affrighted at the reception, were in too great a state of excitement either to resent, or even to notice very much the audacious menda-

city of many of the published accounts number of the ladies who had attended the reception were suffering either from heavy colds, caught by their exposure to the storm, or from shock resulting from their fright, most of them being confined to bed, and altogether a good part of Rentonville felt

Mrs. Gedding, suffering from both cold and shock, was, of course, confined to her bed, and she moaned and complained that it was all owing to Miss Burram, and when Rose, so hoarse her-self from the exopsure, she could hardly speak, asked how in the world Miss Burram could be responsible for the

storm, her mother answered pettishly 'Don't talk to me! Miss Burram is an unlucky woman to have anything to do with, that's all."

Rose was forced to be silent. Her father also seemed to be very much out of sorts, and not at all disposed to talk of anything pertaining to the reception. The only one who appeared to have kept his serenity was her brother; he accepted the situation very philosophically, but he could not refrain from saying laughingly, that he hardly blamed saying laughingly, that he hardly blamed his mother for feeling as she did about Miss Burram. Still, his sympathies, and his curiosity too were aroused, when he heard, as all Rentonville heard, not alone through the gossip of Sarah, but the accounts given by some of the other eye-witnesses, of the death in the carriage-house which had so affected "Miss Rachel."

Rose was for calling upon Miss Burram at once, especially when she heard that her Charge was sick in bed, and that the dead man had been taken to Miss Burram's house, where, as Sarah expresed it, "he was laid out in the parlor, with the door locked upon him fer his funeral. But Will shook his head at his sister's

suggestion.
"Your visit, now," he said, "might be deemed an intrusion upon some desired privacy which Miss Burram would resent; better wait." And Rose, taking counsel with Harriet, waited.

An undertaker from the city arrayed the dead man in his habiliments for the grave, and the physician from the city attended Rachel, while reporters from the city came upon the heels of the two and failing to get the information they craved, made articles anyhow, with flaming headings, and ludicrous pen pictures of Sarah as she appeared while answering their questions. One summons of the bell brought her face to face with Herrick.

"Ah, Sarah!" he said, so blandly, that, as she thought to herself it seemed

as if his words were rolled in oil, "my visit is to you; I would not disturb your mistress in this her affliction, for the world: but it is for her sake that I come; to put you on your guard, Sarah, against the city reporters. They have been to me, but I have refused abso-lutely to see them; they have been also to Mr. Notner and Mr. Gedding, and, strange to say, I understand these gentlemen have given them interviews. Now, Sarah, I hope you have not given them any information; they wanted to find out, I am told, all of Miss Burram's alone sat. find out, I am told, all of Miss Burram's movements from the time she left here for that reception, till she was seen in the earriage-house at the death of might; nor had she spoken—she seemed to understand what was said about her, that was all. The physician said Herrick, had some knowledge of the

d man's identity.
'There wasn't no movements about it," answered Sarah, both mystified and somewhat sacred by Herrick's manner, "she only went in the carriage with Mr. Gedding, Miss Gedding's father, to the reception, and I didn't see no more of her till she and Miss Rachel and Mr

You mean to say, Sarah, she went in the carriage with Mr. and Mrs. Ged-

No, I don't; she just went with Mr. Gedding; Mrs. Gedding and her son went in another carriage And Miss Rachel-is it true, Sarah,

t she fainted when this—man died?"
Yes; she fainted, and Mr. Notner, he carried her in his arms here to the house, and he brought her upstairs and laid her on a bed in one of the guest

"And then, Mr. Herrick," feeling that she must answer him or face un-pleasant consequences for herself, "he went away, and Miss Burram and me, we brought Miss Rachel to, after awhile, and got her properly in bed."

very like Miss Rachel, is he not?' knew not what from this attempt to itary occupant did not alight

Mr. Herrick, and I don't know why he Herrick came forward, surveying with

going to do you any harm, and you are a good woman to have your mistress's affairs so much at heart—some day she shall know all about it. Now, about the funeral of this stranger, Sarah; of course, your mistress may not have told you her arrangements, but no doubt you know them from your ability to peer through keyholes, and to listen outside of doors; so, the funeral, Sarah, tell me about that."

She feared him now with a mortal terror, and she tremblingly told, what in this instance she had not heard surreptitiously, but openly—her mistress having spoken to the undertaker in her presence—the stranger was to be buried the next day in the G--Cemetery.

"Thank you, Sarah," and Herrick, bland and satisfied, took his departure. The next day Mr. Gedding, opening the city daily paper which every morning lay at his plate, found his own name at the head of an article referring to the recent storm at Rentonville; no only his own name at the head, but also at the end of an alleged interview with him pertaining to Miss Burram. He with distended eyes, exploding remark every few moments that some remark every brought a chorus of questions from his wife, who on that morning had left her room for the first time since the illfated reception, and from his son and daughter, but which he did not pause to take time to answer. When he had finished the article his face was red to bursting, and he fairly sputtered, as he threw the paper to his son:

Read, and see what your sister has done for me by compelling me to make the acquaintance of that woman.

Young Gedding read aloud: Mr. William Gedding, Sr., Champions Miss Burram. An interview with him throws light on some of the mystery surrounding that eccentric

lady. Mr. William Gedding, an estimable gentleman of Rentonville, in an interview with a reporter made some very frank statements about his friend, Miss Burram. He had the exclusive honor of escorting her in his own private car riage to the recention of the Onotomal in other carriages, and he testifies in glowing terms to the remarkable cool-ness shown by the lady in the midst of the storm-a coolness all the greater when in her own carriage-house she was brought face to face with a dying man whose identity she knew, but did not wish to disclose. It is the opinion of Mr. Gedding that the dying man was well and intimately known to his friend, and that disclosures will be made later which shall electrify all Rentonville In fact, Mr. Gedding's precise words

"' Miss Burram, from being the in scrutable mystery she has been, must become the best known and the most perfectly understood person in Renton-

The young man could hardly finish for laughing-the statements about his honest, straightforward father were so absurd, and his father's anger, now at white heat, was so amusing; but Mrs. Gedding was in tears:

"See what you have done," she said, turning to her dismayed daughter, "forcing us to become acquainted with that awful woman, and now, what come

Rose was in tears also, seeing which her brother tried to cheer the gloom of the situation by suggesting to his father to send a card to the paper denying the untrue statements,

"It won't do any good," blustered Mr. Gedding, "it won't prevent people seeing that article to-day, and what will hey think of me?"

He left the table without touching

his breakfast, and a moment later they heard him stamping about in his own room like an enraged bull.

Poor Rose was so discomfited and even crushed by the calamitous manner in which all of her plans pertaining to the reception had miscarried, that she had not spirit enough to inquire about the funeral that went from Miss Burram's door.

It was a singular funeral enough-a stately hearse with nodding plumes and handsome horses followed by one carriage-Miss Burram's own, in which she

it was the severity of a shock from which she suffered; and that her youth and strength would carry her through only she must have absolute quiet.

Thus, no reference was made in he presence to anything save her own necessities, and if she knew, if she renembered what had happened, she gave no sign. Indeed, at times she lay so still, her eyes staring straight before per in an unseeing kind of way, that Miss Burram, who divided with Sarah the care of her, used to hang above her pillow in a kind of fear lest she had gone to join "Tom." Sometimes, when the fear became an involuntary agony, she called softly, and "Rachel in response, turned her eyes to t speaker, the strange, nuseeing expreswas so like the look "Tom" gave as he went down to death with her face was so like the look "Tom" before him.

The guest chamber in which Rachel lay was in a part of the house whene the windows looked on the funeral contege and Sarah, installed in the chamber till Miss Burram should return, and got her properly in bed."
"That was the day before yesterday; how many times has Mr. Notner been here since?"
"The was the day before yesterday; warriage go down the road to the great gate, her tears flowing all the time. "It "He hasn't been here at all; when he is so lonesome," she said to herself, "to be buried that way, and Miss was going away, he said to Miss Burram, that if he could be of any service to

she is. And this dead man, Sarah, he is Another carriage followed the funeral ory like Miss Rachel, is he not?"

Sarah was half crying, fearing she from Rentonville—a carriage that kept in the distance, and from which its solforce her into some admission.

"He wasn't like her as I could see, ram had driven rapidly away. Then onld be like her."

There, Sarah, don't be so conburial vault.

cerned; your frankness with me is not! There were two graves beside the

one just made, and the whole was surrounded by a simple iron railing.

No monument marked the place, but
on the four posts of the railing was cut

in the stone the name Burram.

The next day the Rentonville Times had in full the article of the city paper which had excited Mr. Gedding's choler, and also a two-columned article of its own wherein a full description of the funeral, and even of the burial plot was given; also an account of strange illness of Miss Burram's Charge. beginning with the swoon in which was carried to the house by Notner, and covertly insinuating that gentleman was connected with mysterious and possibly undesirable happening under the

Notner answered the attack with a rigorous announcement of the writer, whoever he might be, and a scathing rebuke to the vicious imagination which could devise such malicious attacks could devise such malicious attacks upon the private life of a lady. His swer also contained an utter scot the interview reported with Gedding, and an eulogium upon that gentleman's character, from which the gentleman's character, writer of the interview referred to was earnestly desired to draw a salutary lesson. All of which the Times refused to publish, but which duly appeared in double-leaded type the front page of the other Rentonville

eyes of Rentonville

Mr. Gedding, Sr., saw it, and it had the happy effect of restoring him at once to his normal frame of mind, while it raised Mr. Notner several degrees in his estimation. In his immense satisfaction he read it aloud for his family, and Mrs. Gedding instantly recovered her serenity, and she de-clared that Mr. Notner was "a lovely

"A public benefactor, I call him," said her son, looking over at his sister with a mischievous twinkle in his eyes: worn since the fateful night, and in secret she quite agreed with her mother that Mr. Notner was "a lovely man."

CHAPTER XLIII.

The vessel that had gone to pieces or the beach in front of Miss Burram's door was found to be the Norah Melton, a clipper-built ship sailing from Bom-bay with a cargo of Indian drugs, bamboo, and spices, and bound for New York; she had left Bombay early in May, being due in New York some time about the middle of August, and had been manned by five sailors be side the captain. She carried no pas-The captain's name wa given as Ringwort. mation the newspapers ascertained and published.

Herrick set himself to work to get the ames of the sailors who must have per-hed. He put himself in direct comnunication with the authorities at Bomay, but only to find that nothing more than the vessel's name and tonnage and the name of the captain had been regis tered there. The vessel had come to Bombay from Cairo to Africa. To Cairo Herrick wrote, but only to re-ceive in reply that a recent fire had destroyed many of the shipping records, mong them presumably that of the Norah Melton."

Disappointed, but not discouraged, he addenly thought of writing to Mrs. Hubrey an account of the strange occur rences on the night of the storm, and inclosing copies of the paper in which

uch full accounts has been published.
Rachel was able at length to sit up. She looked a very ghost of her former elf, she was so white and thin; but it was the peculiar expression of her eyes that gave Miss Burram the most anxiety-it was so piercingly intense, as if the soul behind it was frantically striving for something which constantly eluded it; and she spoke so little never unless she was spoken to, when she answered in a low tone that had a pitiful gentleness about it. Miss Burram ondered what Rachel was thinking of during her perpetual silence—was it these changes but she was still too sor always of Tom? Tom, the memory of and suffering to feel about them as she whose last look would never leave her | might have done at another time. own thoughts more. She had become she spoke, her voice was so changed and soft, that Sarah, hearing it, often started, and she was obliged to assure herself that it was her mistress who

Miss Burram denied herself to all callers, being as obdurate to the polite messages of those who sought to form an acquaintance on the strength of the Club reception as she had been to the importunities of the reporters; she did not even read the papers—perhaps from some instinctive fear that some one might have guessed and published the truth—and she commanded Sarah to desist when that woman fain would have poken of what all Rentonville was talk-

Rachel did not seem to notice that Miss Burram, when speaking to her, softened her tones and her manner. She acted as if all tones and all manne were alike to her; as if the only object of her existence now was to do what she

ras told to do and be silent.

The city physician shook his head a ttle at this protracted silence Something must be done to rous little at her," he said in an aside to Miss Burram; "under her present mental strain, if no relief comes her mind may go."

Miss Burram shivered, and when the

He came, looking sad and anxious, as when he had seen Miss Rachel borne away in the arms of Notner; not a day that he had not inquired many times about her since, and Sarah, in her sympathy for him, always tried to give him the most encouraging news. Miss Burram began the moment he

tered her presence:
'Will this Father Hammond of yours come to see my Charge, Miss Rachel, if I send for him?"

Hardman's surprise was so great he could only stammer: 'I think so, ma'am."

"Then go for him at once."
Father Hammond's surprise was no less than Hardman's, but he responded immediately, and Miss Burram met him compassion for Miss Rachel, seemed to People.

in the hall, almost as soon as Sarah admitted him

She bowed in her cold way and mo-tioned him to precede her up the flight of stairs that led to the room where Rachel was. At the head of the stairs he paused, allowing her the lead to the door of the apartment. There, with to sit in. Without a word, for every her hand on the knob, she turned and thing he wanted to say seemed to sticl spoke for the first time :

"There is a young soul within that in need of some ministration. I thought of you because she heard you preach once in your own church on a Christmas Day. I do not know if she has any religion, and I have not sent for you to give her yours. I ask you alone to use the influence which men of your cloth are said to have with suffering hearts; she is young, and she is inno-cent; she will be susceptible—rouse her from her grief."

She opened the door for him, closing

it upon him when he was well within, and going herself to her own room. Below stairs Sarah was opening her ul to Mrs. McElvain :

May I never be burned nor drowned alive, but it was Father Hammond; I let him in myself, and there was Miss Burram ready to receive him; she marched him upstairs ahead of her without a word. What is Miss Burram

oming to? But Mrs. McElvain did not take her usual interest in Sarah's information-her own anxiety about her son, daily coming greater, prevented her from giving much thought to anything else. As she had said that morning sponse to Hardman, who never failed to

"It is over a month since his vessel was due, and never a trace of him." Not having the name of the vessel, nor the name of the captain, nor anything more than that it was a vessel bound rom some port in Africa to New York, ner information was too scant to enable

quire if she had news :

her even to search for more. Father Hammond was a long time with Rachel; but to Miss Burram in her own room battling with the specters of of the past, it seemed brief—so brief, that when she heard something like a call she thought it must be fancy. There, however, was Father Hammond, when she went into the hall, standing at the door of the room he had just left and from which came the sound of pitiful sobbing. He waited till Miss Burram came quite up to him, then he very gently, but with an emphasis that made the words linger in her memory: "I have spoken to that young, suffer-

ing soul as you have desired me to do; she is crying, as you hear, and I think her tears will do her good. I suggest that you remove the order which pro-hibits her from speaking to your coachman. As you had put no bar upon her confidence to me—a confidence which I shall sacredly maintain—I did not restrain her when I won her sufficiently to give me her little history—all that herself knows of it-all that she herself knows of the man whose death has come so near to breaking her heart. That is all, Miss Burram." He

bowed. "I thank you," she said, and while he withdrew through the hall, she touched the bell for Sarah to attend

him to the door.

Rachel's tears, the very first she had been able to shed, had come at last—she wept till from sheer exhaustion she could weep ne more, and Miss Burram, entering on tiptoe, did not disturb her.

CHAPTER XLIV.

The first time that Rachel was able o come to the dining-room, just as she ntered she saw through the windows the glistening bay; it nearly produced another swoon, and before the next meal the dining-room was changed to a part of the house where the windows did not look upon the water; nor did Rachel go back to her own room-the room she occupied up to that fateful night—all that she might need was brought to the guest-chamber now entirely given to her. The girl noted these changes but she was still too sore

But when for the first time she was her old, cold, grim, repellant self again except to Rachel. To Rachel, when ram accompanied her, gentle force her arm within her own. and timing her gait to Rachel's some-what feeble, uncertain steps, the latter was conscious of the dawning of a feelhad never before experienced for Miss Burram; something more akin to affection than mere cold could be, and she looked into Miss Burram's face and smiled. It was the first time she had smiled in all those weeks, and it was such a pitiful little smile, showing so clearly the aching heart bebrought a momentary hind it that it color to the lady's cheeks.

Miss Burram led the way, Rachel hardly noticing whither so long as it did not lead to the beach -she could no have gone there; nowhere within sight of the cruel sea. At length her companion stopped, a little distance from

the carriage-house. "I thought," she said softly, "it might do you good to speak to Jim as you used to do, but perhaps you would rather not go to the place where-he

"Rachel shivered a little and turned even whiter than she was; then she

said tremulously: you please, Miss Burram, I would like to speak to Jim; I would like to ask him about-" but the next word

would not come out.
"I understand," said the lady, and

she led the way again.

The door of the carriage-house was wide open; from its threshold Rachel could see the very spot where Tom had lain, and all the horror and all the bereavement of that night were again upon her; but this time it took form of relieving tears; tears that streamed silently, but pitifully, down her cheeks. Hardman who was in the stable, came at Miss Burram's call.

"I have brought Miss Rachel to speak to you, Jim—to speak to you as she used to do—and I shall leave her with you a little while. She turned away walking toward the

beach, and Hardman, divided between amazement at her action, delight that

be unable to do anything but stare from her retreating form to the wee girl, and back again, till Rachel's saying with a fresh flood of tears, "Oh! Jim!" broke the spell. His own eyes were moist then, and tears ran down his cheeks as he brought the chair she used thing he wanted to say seemed to stick in his throat, he assisted her to seat herself, and then he waited while sh

Father Hammond had been wise in his advice to Miss Burram to withdraw her prohibition with regard to Hardn. It was the very best medicine ssible for poor, suffering Rachel, and had it been administered in the beginning of her bereavement the symptoms which had so alarmed the physician would not have developed. Hardman of all people in the world, was the one to comfort her, and while she sobbed with heart-breaking abandon as he described everything pertaining rescue, it was an outflow of grief that did much to restore her to her normal health and strength. He told her also of the funeral, the burial in the cemetery with Miss Burram's dead, and Rachel feeling that to be a part of the kindly change in Miss Burram's conduct to herself, was conscious that the feeling so akin to affection which she had experinced that morning, was greater—greater because Miss Burram had been kind in a measure to Tom, aving taken his dead body to her own house, and having buried him with her dead. It never occurred to her as it had occurred to nearly every one else in Rentonville, that Miss Burram had private reasons of her own for giving "Tom" decent burial; and between her sobs she told of the comfort Father Hammond had given her-the hereafter in which he told her she might hope to meet Tom if she lived a good life he and if she tried to bear patiently he great sorrow now—that Tom himsel might even know more surely than he could know when he was alive and ab ent from her, the efforts she made to e good as she had promised him to be, and that he would be happy according She lingered in the that, showing how deep an impression the clergyman's words had made, and ow they were shaping her thoughts and

"And sometimes, Jim," lowering her voice so that he had to stoop to hear, "since Father Hammond told me all that, it seems as if Tom were beside me for a moment-I can't tell you what makes me think so, but I feel it, I feel

She was silent after that, and Hardan was silent also; then suddenly she straightened up in her chair and

ned towards him.

Jim, I feel that he knows you tried to save him: oh, Jim! Jim!" could resist, before he was aware of what she intended to do, she had caught ne of his hard, knotty hands between ner own white slender ones, and she was essing it to her lips.

He drew it away, stammering:
"Oh, Miss Rachel, don't thank me much-I didn't do anything but what

was my duty to do.' Miss Burram returning, found her Charge much better than when she had left her; there was a different smile upon her lips even through the traces of her tears, and her voice had almost its old tone. She put her arm through Miss Burram's with a confiding touch such as she had never given before, and which brought again a momentary color

to the lady's cheeks.

For hours that night after Rachel had one to sleep, Miss Burram paced the oor of her own private sitting-room. Does he know?" she said to herself she paused once in her walk if he does, why this silence? He has been ready on every other occasion to warn, censure, or inform me; why has e done neither since his death; and Rachel-I am acting as if I believed in ier, and trusted her, and loved herbah! love! it is the devil's alchemy to turn to bitterness every one who ever rusted it and she will be no better than the others. I feared she might die, and then all opportunity for me would have gone—once I would thought that, well—I wanted no opportunity; but now; oh, God! what is the meaning of this change? Is Rachel working it—Rachel, whom they thrust upon

She paced the room again, nervously pening and shutting the fingers of her hands that hung by her sides; as she walked, her eyes fell upon an open ledger that contained the accounts of Essex street. She stopped short

before it and smiled grimly:
"My pest hole," she said aloud,
that is what he called it; it is no worse pest hole than there is here, striking her breast, "here where the corpses of blighted trust and wrong afection lie, still unburied-from the have sprung the sources of the pest hole he deplores—and he has dared to dictate what I shall do with Rachelwith the tenants of that pest hole—with ny property here-he!" short, savage, bitter laugh; "but I have flung his dictates in his face—my pest hole shall remain till the authorities, or pestilence razes it. I care not which—and Rachel! she is better afternoon, much better; she does not need the change of air I thought to give her; bah! how I hate, loathe myself for the weakness of thinking of it for a oment—you are a good strengthener, addressing the open ledger, "when I forget, or when I am softened by Rachel, you remind me, you bring me back.'

TO BE CONTINUED.

How a Sprain Does Hurt!

But it isn't the pain alone that is dreaded, ast think of the loss of time and wages, brains without number have been cured by ubbing Polson's Nerviline well into the nores rubbing Folson's Nerviline well into the bores of the skin surrounding the join. No matter whether it is a sprained wrist, ankle, knoe or back just try Nerviline on it, and soe how quickly it will cure. There is only one liniming that can be depended upon to cure sprains, strains and swellings, and that is Folson's Nerviline. Large bottle 25 cents.

Bronchial Affections, coughs and colds all quickly cured by Pyny-Balsam. It has no equal. Acts promptly, soothes, heals and cures. Manufactured by the proprietors of Perry Davis' Pain-Killer.

Nervous troubles are cured by Hood's Sar-saparilla, which enriches and purifies the blood. It is the best medicine for nervous

FIFTY YEARS IN THE CHURCH. What the Gift of Faith Brought to One Convert.

Catholic Columbian.

Winchester, Mass., Christmas, 1901. This is the third time that I sm addressing you in a public, formal manner, on the important subject indicated by the heading of this letter. was "thirty years." then "forty years. which you kindly published in tract form. Now, by the great mercy and goodness of Almighty God, it is "fifty years" in the Church, because the feast of the Conversion of St. Paul, the anniversary of my reception into the Church fifty years ago, is now near at I am not ambitious of notoriety; I am a very humble member of the com-munity. But after fifty years' blessed experience in the Church I am so theroughly convinced of and so deeply im-pressed with the absolute truth and transcendent importance of the Catho lie religion that I cannot resist the impulse to make one more appeal to my old friends, if, perchance, there should be any living, and to give my public and emphatic testimony for the benefit especially of any honest seekers after truth who may honor me with a perusal of this letter and who may be hesitating as to whether they should, or can safely join the Catholic Church.

I have occasion to know that there always are a number of persons who have been led by favorable circumstances to a more or less intimate acquaintance with the Church and are strongly inclined in that direction, but through lingering influence of the old Protestant prejudice, are for the want of personal experience, arel ed to hesitate about taking a decided step. They are also influenced by a vague and undefined dread lest if they should commit themselves, they might be disappointed and find that the Church was not what it claims to be and what, in fact, it must be acknowledged that it seems to be, even to a partial observer from outside. I have a great sympathy for that class of persons, for, unfor-tunately, I was in their ranks, once, my-self. I confess now, with deep sorrow and shame, that even after I was pretty thoroughly convinced of the truth of the claims of the Catholic Church I hesitated and dilly-dallied, and put the matter off until I ran the most imminent risk of losing my soul. It was nothing but the infinite goodness and mercy and the long-suffering patience and forbearance of Almighty God that

saved me. True, the obstacles that opposed my taking a decided stand were very great These were the interesting and affectionate relations of pastor with a devoted people, which would have to be sundered, the determined opposition of relatives and friends, especially my mother-in-law, who was a woman of strong, decided character and who declared that if I became a Catholic, she would never cross our threshold, and when she found I was determined, was put to bed with a severe paroxysm of Then there grief and mortification. was the loss of income and the neces-sity of turning to the matter of getting a living for my family, the darkness and uncertainty of the future, and the losing of caste in the community where I lived. But all this should not have had the weight of a feather in the scale, and at heart I knew it.

After all it was, as I supposed, on my deathbed that my eyes were fully opened to my supreme folly and danger. The good Lord spared my life, and as soon as I was able to walk to the Cathlic church I made known to the pastor, Rev. Father Borgess, afterwards Bishon of Detroit, my desire to do my duty and become a Catholic. The announcement of my conversion, of course, made a great sensation in town and a correspondent of a Cleveland paper informed the world that I made my wife a formal proposal of separation, assigning as a reason that I designed "taking orders of priesthood in the Romish Church and that when she would not consent suspected design of surreptitiously conveying her to a convent. minister, Rev. M. Randall, a very good friend of mine, was kind enough to flatly contradict the whole story which w concocted in the muddled brain of the

Prograstination is said to be the thief of time—it is certainly the thief of souls. Who can tell how many souls have been lost through putting off the day of decision to a more convenient

Long experience has taught me that reasoning, especially with the "almost persuaded," is of very little use. Such persons will often thrash over the straw of certain Catholic teaching till the instructor becomes discouraged. He answers the objections a thousand times; still they recur to the same old objections. What such persons need is prayer —sincere, earnest prayer or light and grace to enable them to see the truth clearly, to accept it in the love of it even to the sacrifice of all earthly goods and the sundering of the endearing ties of kindred and frindship. Hesitancy is too often more a matter the will than of the understanding and judgment.

There are plenty of reasons lying on the very surface which should be cient to convince any thoughtful, unprejudiced person that if there be any truth in Christianity at all the old, original Catholic Church must be its true home and exponent. First, Pro testantism, as a religion, is well night played out. Its tendency is manifestly to the license of free thought, skepticism and infidelity. The mass of Protestants have lost, or are daily losing, faith in the Bible as a divine revelation. Thus the very foundation of their faith is being undermined and they are all at sea without chart or compass to guide them. They can absolutely offer no relief to the honest, earnest seeker after truth, in doubt as to what to believe. There is no authoritative tribunal among them to decide uestions of faith and morals.

On the other hand there is a very deided tendency among thoughtful, religiously inclined persons to return the doctrine and practice of the Catho-

JANUARY 4, 1902. lic Church. What is the high ritualistic movement which insis calling itself Catholic discards nounces Protestantism, teach Catholic doctrine but the Po premacy and adopts all Cathol tices, even pretending to sa which, for three hundred yes have insisted was a "blasphemo and dangerous deceit '-what, I is all this but an open, public sion that the so-called reforma a failure, that Protestantism is sion and the teaching of the Church alone is true? The the supremacy of the Pope is ruse to justify their remaining they are instead of acknowledg fault and returning to the boso holy mother from whom the and unnecessarily and so ruthlessly and upon whom the traditional ices of education lead them to be suspicion and distrust.

But I firmly believe that the ists are doing an important wo three thousand clergymen of lish Establishment and the co increasing number in this coun sympathize with this moven teaching a great deal of Cath trine and practice to a multit Catholic priests could never As time goes on the confusion tradiction of religious opin teaching which prevails amo and not less among Rituali others, without the possibility mining what to believe, will them of the necessity of havi fallible tribunal to decide f This they can find only in the Church where our Lord, Hir placed the Chair of Peter to b bunal of final resort in all que faith and morals. They will that the fact of a divine r necessarily implies an infalli preter to assure us of its real If our salvation depends upon lieving certain truths which revealed, is it not absurd, on face of it, to suppose that leave it to every man's private ment to determine for him those truths are? If it is need temporal affairs to have a Court, can anyone give a go why we should not have such in spiritual things? When our friends have com When our friends have comize this important truth the induced to candidly invest claim to supremacy of the suc St. Peter in the Sec of Rome

do they will be surprised at whelming strength of the a from both Scripture and tra well as from reason and command, then, if by the grace of are enabled to make their s and return to the loving bos dear old mother Church I v predict, with absolute certa they will experience a peace, satisfaction to which heret we been entire strangers. el like mariners who, after

and perilous voyage, have ar safe and pleasant harbor. find themselves in a new worl they never had any conception I have been fifty years a Ca I have never ceased to dis beauties and attractions in t to the present day. The Church is the mother of S alone possesses, understands cates the science of the Sain deluded multitude who ar after something to satisfy the craving for a more spiritual life under the names of Science, theosophy, spiritus such like, could be made acquainted with the magni tem of the Catholic Church the surprised to find their h pirations and their deepes more than satisfied. The Church is the true home of She is a true mother of all of her capacious and loving rich and the poor meet tog common footing. The poor,

find a home and sympathy nowhere else to be found.

To illustrate this fact I

here a circumstance of my heretofore published, but i ago. About the time when was first directed to the cl Catholic Church I had occas New Orleans, and I natura myself of every favorable to find out all I could Church. Among other visited the Cathedral on a there I was surprised to mense crowd of a miscella acter of which a considera was made up of creoles, co and various nationalities. were crowded, all were on venerable old negroes with devoutly joining in the wo noticed that the colored the same seats with their even went to Holy Commusame sanctuary rail. The deep impression upon This," I said, " is true Here is a practical illustrat olic unity and the spirit and divine charity incules Lord. Here rich and poo meet together for the Lore them all. Let my portion true people of God."

Another incident occur was officiating as rector of which has also been her lished but which, perhaps, peating as an illustration surdity of any Protestant of call itself presuming to call itself was officiating one Sunda Church, the rector being te sent. At that timeI was quit and accustomed to ring th the claim that we were tru not Roman, you know.
after the service I I
the vestibule when I was three Irishmen who had ap arrived from a journey proached me respectfully, hats, when one asked: ence, is this the Catholic c stinctively and without flection I replied: "No, n this is not the Catholic see that tower over the houses—that is the Catho

lie Church. What is the high Church ritualistic movement which insists upon calling itself Catholic discards and denounces Protestantism, teaches all Catholic doctrine but the Pope's su-premacy and adopts all Catholic practices, even pretending to say Mass, which, for three hundred years they have insisted was a "blasphemous fable and dangerous deceit'—what, I repeat, is all this but an open, public confession that the so-called reformation was a failure, that Protestantism is a delusion and the teaching of the Catholic Church alone is true? The denial of the supremacy of the Pope is a mere ruse to justify their remaining where they are instead of acknowledging their fault and returning to the bosom of the holy mother from whom the ancestors so unnecessarily and so ruthlessly revolted and upon whom the traditional prejudices of education lead them to look with

suspicion and distrust.

But I firmly believe that the Ritualists are doing an important work. The three thousand clergymen of the English Establishment and the constantly increasing number in this country who sympathize with this movement are teaching a great deal of Catholic doctrine and practice to a multitude that Catholic priests could never reach. As time goes on the confusion and con-tradiction of religious opinion and teaching which prevails among them, and not less among Ritualists than others, without the possibility of determining what to believe, will convince them of the necessity of having an in fallible tribunal to decide for them. This they can find only in the Catholic Church where our Lord, Himself, has placed the Chair of Peter to be the tribunal of final resort in all questions of faith and morals. They will discover that the fact of a divine revelation necessarily implies an infallible interpreter to assure us of its real meaning If our salvation depends upon our be lieving certain truths which God ha revealed, is it not absurd, on the very face of it, to suppose that He would leave it to every man's private judgment to determine for himself what those truths are? If it is necessary in temporal affairs to have a Supreme Court, can anyone give a good reason why we should not have such a tribunal in spiritual things ?

When our friends have come to realize this important truth they may be induced to candidly investigate the claim to supremacy of the successors of St. Peter in the Sec of Rome. If they do they will be surprised at the overwhelming strength of the argument, from both Scripture and tradition as well as from reason and common sense.

And, then, if by the grace of God, they are enabled to make their submission and return to the loving bosom of the dear old mother Church I venture to predict, with absolute certainty, that they will experience a peace, a joy and

tisfaction to which heretofore they ave been entire strangers. They will seel like mariners who, after a stormy and perilous voyage, have arrived at a safe and pleasant harbor. They will find themselves in a new world of which they never had any conception.

I have been fifty years a Catholic and I have never ceased to discover new beauties and attractions in the Church alone possesses, understands and incul-cates the science of the Saints. If the deluded multitude who are groping after something to satisfy their natural Science, theosophy, spiritualism, and such like, could be made practically acquainted with the magnificent eraving for a more spiritual and higher tem of the Catholic Church they would be surprised to find their highest aspirations and their deepest longings more than satisfied. The Catholic Church is the true home of the soul.

To illustrate this fact I will repeat here a circumstance of my experience, heretofore published, but many years ago. About the time when my mind was first directed to the claims of the Catholic Church I had occasion to visit New Orleans, and I naturally availed myself of every favorable opportunity to find out all I could about the Church. Among other places, I visited the Cathedral on a Sunday and there I was surprised to see an immense crowd of a miscellaneous character of which a considerable portion was made up of creoles, colored people and various nationalities. The aisles party.

"We are inclined to believe the inwere crowded, all were on their knees, venerable old negroes with white heads devoutly joining in the worship, and I noticed that the colored slaves sat in the same seats with their masters and even went to Holy Communion at the same sanctuary rail. The scene made deep impression upon my mind. This," I said, "is true Christianity. Here is a practical illustration of Catholic unity and the spirit of humility and divine charity inculcated by our Lord. Here rich and poor do really meet together for the Lord is maker of them all. Let my portion be with the true people of God."

Another incident occurred while I officiating as rector of St. Paul's, h has also been heretofore published but which, perhaps, will bear re-peating as an illustration of the ab-surdity of any Protestant denomination sent. At that time I was quite high church and accustomed to ring the changes on the claim that we were true Catholics—not Roman, you know. On retiring after the service I had reached the vestibule when I was met there by three Irishmen who had apparently just arrived from a journey. They approached me respectfully, tipping their hats, when one asked: "Your reverence, is this the Catholic church?" Instinctively and without time for reflection I replied: "No, my good man, this is not the Catholic church. You see that tower over there above the houses—that is the Catholic church."

The next speaker, the Rev. J. P.

Poisons accumulate in the system when the kidneys are sluggish—bloches and bad combined that this penalty will be inflicted upon some one. What answer would our Lord give, if asked to aske an oath whose penalty was having the breat torn out, His skull broken off and His brains exposed to the rays of the sun?

"Those oaths are barbarous, savage and bloodthirsty, and Masonry is a conglomeration of the most intensely purelie and savage ceremonies. A boy would fight every other boy on the block if they dared call him the Most should fight every other boy on the block if they dared call him the Most promotes afree and easy expectoration which immediately relieves the throat and lungs and all throat and lungs and all throat and lungs and all throat and lungs are sungish—bloches and blod dombit asked to asked to dake an oath whose penalty was having this will be inflicted upon some one. What asked to dake an oath whose penalty was having the lake an oath w

Imagine my mortification when I had time to realize how completely and unconsciously I had simply given myself away. It was only another practical illustration of the truth of the saying of St. Augustine, that a stranger going into any town and enquiring for the Catholic Church would never be pointed to a schismatical conventicle but the place of worship of real old Catholic Church

universally recognized as such.
Well, thank God, I had the grace at last to east my lot with the favored children of holy Mother Church and to enjoy its inestimitable privileges for fifty years, and here, by the great mercy of God, I am to-day in my eightyeighth year in good health and But I am fully conscious that I am rap idly approaching the end of my journey If by this last appeal I should succeed i inducing even one en quiring soul to examine and emorace our holy rhith how happy I should be! I have vivid recollection, even to this late day, of dear old St. Paul's (where and what is it now?) its dear friends, its personal at tachments, its intimate and pleasant so cial relations, all are enshrined in my heart. If I failed in my duty to any during the ten years of my service I earnestly beg of the good and merciful God to forgive me, I pray for the repose of the souls of those who have gone before and if any of those are still living who predicted that I would discover my mistake and return, I hope this letter will convince them that they probably never made a greater mistake

HENRY L. RICHARDS.

GIVING LIGHT ON SECRET SOCIE-TIES.

in their lives.

Non Catholic Ministers Attack Masonic Oaths and say they are Barbarous.

Under the auspices of the National Christian Association, an organization "giving light on the subject of secret ocieties," a convention was recently held in the Reformed Presbyterian Church of the Covenanters, Monroe street, between Throop and Sumner avenues, Brooklyn, New York. The real object of the meeting was made plain when secret societies were bitterly

attacked by two speakers.

The first of these was the Rev. F. M. Foster, pastor of the First Reformed Presbyterian Church, of Manhattan. His subject was " Lodge Oaths ' he confined himself to a discussion of the evils he sees in the oaths of the differne connned numsell to a discussion of the evils he sees in the oaths of the different orders. His arraignment was directed particularly toward the Masonic remained from 9 p. m. to 10.30 and 11

fraternity.
Mr. Foster quoted some of the Masonic oaths. He said the claim could no longer be made that people outside the organization do not know what is the organization do not know what i going on within. He dwelt particular ly upon the penalties attached to the oaths. For the third degree in Masonry, he said, the penalty for violating the oath is having the body cut in twain Other penalties were having the heart cut out, having the throat cut from ear to ear, the skull smitten off and the orain exposed to the scorching rays of

Mr. Foster considered these oaths to be barbarous. He said the oath is one of the most solemn approaches to God. The candidate, he says, takes the oath with the due schoolboy pomp and fuse and feathers. He swears to "always conceal and never reveal." He is thus swearing to a blank, which the order may fill out according to its liking. A

to take such oaths, said Mr. Foster, is the most amazing paradox in the Chris-tian life. When men bind themselves to secrecy by such horrible oaths, the presumption is that there is something She is a true mother of all classes. In her capacious and loving bosom the rich and the poor meet together on a common footing. The poor, especially, find a home and sympathy which are nowhere else to be found.

The cather are the presumptive evidence that the within will not bear inspection from without or the light of the Gospel. Mr. Foster cited the case of Captain William Morgan, who was put to death for having violated his oath. A monument has been erected to his memory at Batavia, N. Y.

Two moral principles are involved in such oaths, he continued. In administering it men claim to have the powe of life and death. This is the principle on which the lynchings down South pro ceed. They either claim power, said he, or their rules are buffoonery. They are neither better nor worse than a mob that burns a negro. This is judgment as severe as true. The offense of the blood-thirsty mob is entitled to better consideration, for they think they are punishing the guilty

stitution means what it says when it talks about cutting a man in two, cut-ting out his bowels and burning them,' said Mr. Foster. "God has not made provision for a few men who call them selves Masons to execute the death penalty. The order asserts its right to take life on grounds which it refuses to make public. They are falsifying the Word of God when they administer such oaths.

"In taking those oaths a candidate surrenders his life and yields himself to the execution of the death penalty for breaking the oath. Why will he place his life as a forfeit against a trivial of-fense? He has put up what belongs to another—his life. I say if the death penalty has been inflicted upon any one in this wide world for violating his oath all the members of the order become presuming to call itself Catholic. I guilty. If I am a member of a church was officiating one Sunday in Trinity which has doctrines which destroy men, Church, the rector being temporarily ab- I am guilty. We wonder that a Chrissent. At that time I was quite high church tian man can sleep while in the Mas-

Stoddard, of Boston, had as his subject "Lodgery and Anarchy." His contention was that anarchism is the result of just such a course of training as is in-culcated by the Masonic order. The crime of Czolgosz, he said, is the out-come of instruction in just such ideas. Mr. Stoddard says the true sources of anarchism and assassination in America are the vast network of night schools spread over our country, where men are trained and drilled in mock murders and real tortures, until conscience is benumbed, and the sacredness of the law, liberty and human rights are trampled under foot. Until the secret lodges are outlawed and suppressed they will continue to yield a legitimate they have in France and every country where they have become strong and popular.—American Herald.

NON-CATHOLIC MISSIONS.

Grand Results of the Recent One in Milwaukes.

Next to the non-Catholic mission Next to the non-Catholic mission given last March at St. Elizabeth's Church, Chicago, Milwaukee ranks second with regard to immediate results. Chicago netted in five weeks 146 converts; Milwaukee in three weeks 74. This number far exceeded the most ardent nones of all those interthe most ardent nopes of all those intersted in the lectures

The attendance throughout was most ncouraging—900 to 1600 being the average, the large proportion of which (from 60 to 65 per cent.) being non-Catholics. Many non - Catholics came alone, and some Catholics had from three to five with them. The nost wise rule to intensify the zeal of ur own and make the outsiders confi-

dent of a welcome.

Of the seventy-four converts, twentyseven were baptized at the close of the three weeks. The real secret of convert making is the personal interview Besides the with the missionaries. Besides the three classes daily, 10-11 a.m., 3-4 p. n., and 7-8 p. m., non-Catholics were nvited to call at any hour of the day they might appoint for the presentation of personal difficulties and queries. Again, the third week of the inquiry class did much to win souls. The one-hour lecture of the two preceding weeks vas shortened by half, so that more time might be left for

PERSONAL TALKS

The converts were of different nationalities and religion—Norwegian, Swede, German, English and American—Jew, Lutheran, Methodist, Episcopalian, Presbyterian, Congregationalist, Dutch Reformed, non-Churched Protestants, nfidels, etc-all came in the spirit of little children to sit at the Master's feet in the kingdom of His founding.

Questions by the score were deposited daily in the question box, or sent by mail to the Cathedral rectory. In all, 245 questions were answered in the three weeks public answering, although a than 10,000 were answered private Indeed, grant that many went away from lecture or private talk unconvinced as yet of the truth of the Catholic Church, yet, at any rate, they unlearned ome old calumnies, set aside forever ome ingrained prejudices, and from de claring "the Catholic Church is false, hey advanced to the point of saying, 'Perhaps the Catholic Church is true.' The grand old Church that hitherto wa almost out of the line of vision, had been brought nearer and nearer with each succeeding visit — and many thanked the Paulists for their kindly treatment of their special difficulties.

Many of the non-Catholics who the first few lectures greeted the mi aries at the door with a stiff cold bow, in a few days felt quite at home in a Catholic church, and the impressive face was now smiling. Others who, at the outset, sat sullenly all during the Benediction of the Blessed Sacrament, were soon under the influence of Christ's blessing kneeling reverently-yes, some kneeling in adoration, the grace of faith having been vouchsafed to

TOUCHING INCIDENTS. Many were the touching incidents during the mission. Here one who had made the first great step to the Church during a non-Catholic mission given by Pather Conway in St. Peter's Catho-dral, Richmond, last November, now came asking for baptism, once his difficulties concerning Papal infallibility and the real presence were settled. Again, a soul with a tale of sorrow. glad of the certainty of the cleansing of his sins which alone the sacraments of the Church could give; a third, with heart as pure as the little infant, fol-lowing Christ more steadfastly than many of our own because corresponding to the slightest graces given; a fourth, won by the striking fact of Catholic unity; a fifth, declaring, "Why, yours

undoubtedly is the original Church. We are only coming back," etc. Many a soul, indeed, is now thanking God for the grace of conversion, who, perhaps, without this special season of grace, might have waited long outside the fold or have lived in it for years to ome, borne down with the burden of

The Catholic people of Milwaukee will not forget this mission which with God's blessing, has done more ef fective and lasting good than any other mission ever given in the history of the city, having felt their hearts burn within them as they heard of the many non-

Poisons accumulate in the system who had be

Catholics returning to the one fold of the One Shepherd, and promised before the altar to remember in their daily prayers the work of the non-Catholic apostolate, which, with the commendation of our Holy Father and the ican hierarchy, is now being blessed with such abundant fruits.

> Profane Altars. From the London Catholic Times

In "Why I left the Church of Scotland," the work just published by William Hodge & Co., of Glasgow and Edinburgh, for Mr. John M. Charleson, till recently minister of Thornliebank there is a passage which we strongly re commend Ritualists who imitate Catho lic practices to read and ponder on. Mr. Charleson had been struggling to wards the light of Catholic truth. had studied the Fathers and been cor vinced that in a unanimous voice directed his steps towards the Catholic Church. With not less carnestness he questioned history, and its teaching was to the same effect. He turned to the Papal claims, examined them, and considered them reasonable. As convictions grew upon him they gave color to his ritual. But one day, reading the works of St. Cyprian, he was struck as with a thunderbolt. That holy Bishop. in the early days of persecution—the first half of the third century—de nounced Marcian, the Novatian her and in doing so used these words
"He had attempted to erect a profan altar, and to set up an adulterous throne, and to offer sacrilegious sacri fice opposed to the true priest." If thought Mr. Charleson, schism makes the altar profane, and the Bishop's rule excluding Catholies who came un-attended was most rigidly enforced—a for the Blessed Sacrament to be instead a sacrilegious sacrifice, then what was he doing outside the Catholic Church mitting this terrible profanity became a Catholic. The word And he became a Catholic. of St. Cyprian, which conveyed such a tremendous warning to him, should impress the same lesson on the mind of

LITTLE ANGIE.

cany a minister who sets up an altar

BY MARY T. WAGGAMAN. Father John closed the door of his rather John closed the door of his study and sank into a chair before the fire. It had been a a hard day with him, and he was weary, body and soul. Without the wind shrieked, the storm

An Angel's Visit and the Tired Priest's Sick Call.

"Daddy wants you," piped a little roice at the young priest's side, and he urned, startled, to find he was no A child, a tiny, fair-haired girl, and followed him.

"Daddy is dying," she continued, fixing a pair of wistful blue eyes on his ce. "He wants the priest."
"Who is Daddy, and where is he?"

asked Father John, roused from all

asked Father John, roused from all langor by the call of duty.

"At No. 4 Long's court, in the garret," answered the little one.

"You are a brave little girl to venture out in such a storm. What is

"Angie," she answered, softly.
"Sit down by the fire, Angie, and get warm. I will be ready to go with you in a moment," and Father John passed into his little chapel to make. reparation for his sick call. But then he re-entered the room, the little essenger was gone. Anxiously he arried into the street, thinking to nd her without, but he was met by a wild swirl of wind and sleet, in which all trace of his tiny visitor was lost. The priest struggled on through the storm to his goal—a wretched heap of cookeries tottering to their fall—in one

of the lowest purlieus of the town.
"There ain't no dying man here," was the surly answer to his inquiries a

That I must see for myself," said Father John, taking the smoking lamp from the wall, and pressing up the rotten staircase.

"In the name of God, is there any ne here?" he asked, as he reached the ow-pitched dark garret under the leaking roof.
"Aye, aye," cried a feeble voice

Aye, aye, cried a feeble voice from a pile of rags in the corner. "I am here dying—dying alone. God be praised, it is a priest! Och, Father, who was it brought you to me in this divided as "" divil's den !

'My child, is it?" sobbed the dying n. "Shure, Father, I have no child; ne darlin' little Angie died six month

And Father John thought of his little blue-eyed visitant, and a strange sweet awe thrilled his soul. He felt heaven had been very near to him that night. -Catholic Home Annual.

Plain Talk From a Bishop

From the London Catholic Times. A bold utterance, which will, we trust, find a hearing from all for whose benefit it was intended, was that of the Right Rev. Dr. Bilsborrow, at the meetig of the Manchester Council of the eiety of St. Vincent de Paul. The Bishop, in terms which left no room doubt or question, pointed to what he properly called the great evil of Cath-

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merry, and reduce religious duties to a minimum.' You avoid contact with poverty, live in comfortable suburban houses, and seek pleasures not only or six days of the week, but often or seven. Do you know that in the big cities there is flowing a great tide of life, and that there your presence is needed? The waves of religious indifference are washing away the the young. What are you doing to help them? Have you no practical sympathy for them? The miseries of sympathy for them? The miseries of the poor are trying to flesh and blood. Why are you not offering solace, if not tendering assistance? Youths, who are as yet without experience in life are surrounded by temptations. Why have you not held out to them the friendly hand which they require? You are afraid your respectability would suffer! away with your respectability. What we want is genuine Christianity. This, our readers will agree, is an ex cellent sermon, and we are sure it will cause some useful heart-searching.

From "Christmastide Long Age," by Dr. B. F. DeCosta, in December Donahoe's. On May 11, 1659, the Legislature of Massachusetts passed a law, obliging men to labor on Christmas Day and inflieting a fine upon all who might ob-serve the feast. At this time there were a few Episcopalians who desired conscientiously to keep the festival. Some who substantially were contract laborers brought over for service irrespective of their religious or, oftener religious tendencies, claimed the holi days according to their custom in the old world. Besides the men of the Bay were perpetually haunted by the idea that Jesuits were abroad in disguise. It is quite true that there were Catholics who did not deem it prudent to resecretly as best they might. family in England. He was valued by the people of Plymouth on account of his invincible courage and his fighting qualities, of which the colonists stood

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His Lordship said:

"You wealthy Catholics—at least a very large proportion of you—think you can save your souls whilst following out mere epicurean ideas. Your motto seems to be: 'Eat, drink and be

Miles Standish Probably a Catholic.

secretly as best they might. Indeed there are strong reasons for holding that Miles Standish, the fighting captain of Plymouth Colony, was really a Catholic. He did not belong to the Plymouth "Church" and seems to have been connected with an old Catholic

panied with chronic inflammation, from the broods membrane Hood's Saraparilla acts on the mucous memorane through the blood reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the promision, and must result Landon sot later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be seet us.

is important that the old as well as the new address be sent us.
Agentor collectors have no authority to stop your paper unless the amount due is paid. LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1990. To the Editor of THE CATHOLIC RECORD, Loaden, Out:

Loaden. Oat:

Dear Sir: Fer some time past I have read your estimable paper. THE CATHOLIC RECORD, and essers ulate you upon the manner in which is to published.

It is the said form are both good: and a truly Catholis spirit pervades the whole it is to the father than the said form are both good: and a truly Catholis spirit pervades the whole it is the fathful.

Blessing you, and wishing you success.

Believe me, to remain,
Ysurs faithfully in Jesus Christ,
† D. FALCONIO, Arch, of Larissa,
Apost, Deleg.

London, Saturday. Jan 4, 1902.

MORE COERCION IN IRELAND.

tionalist, M. P., Chairman of the Mayo their domain were reckoned as barbar-County Council, is serving his term of our and outside the imperial world. two months' imprisonment in jail at These unconquered countries included Castlebar on the charge of holding pub- the land of the Goths, Armenia, India, lic meetings and making intimidating etc speeches in defiance of the police. Four other defendants who were committed one who knows positively how the to prison at the same time are serving Roman laws affected the previnces of terms ranging from a fortnight to a the Empire, and how they operated in month for the same offence. Their real conjunction with the local laws of offence was inciting evicted tenants to Judea, making it evident that he was take possession of the farms from which | thoroughly conversant with the facts. they had been evicted.

necessary to incite these tenants to take tory, the Rationalist Strauss declares A NEW VERSION OF THE BIBLE. forcible possession of lands which they that the statement is irreconcilable have improved and made valuable, but with the known history of the period. as the laws under which these tenants He asserts that Augustus did not order live do not give them redress, we can- an enrolment or census of his subjects committee appointed by the recent not but sympathize deeply with the to be taken at the date of our Lord's tenants themselves, and with men like birth. Mr. O'Kelly, who identify themselves with those who are suffering under the that the famous marble inscription of lish firm which has undertaken to issue oppressive laws by which the land ten- Ancyra states that during the reign of ure in Ireland is regulated. The im- Augustus the census was taken three mittee. prisonment of Mr. O'Kelly for doing times. The first was in the 726th year this will render him all the more popu- from the building of Rome, which was lar with his constituents, and will constitute an additional argument in favor third was in the year of Rome 767, the of Home Rule for Ireland.

The Court which sentenced the defendants refused to allow an appeal, be- conjunction with the Governor Agrippa, cause they refused to promise not to and the third by Augustus and Tibermake any public speeches until the jus. appeal should be heard.

The celebrated Italian archæslogist, Ancyra marbles in these terms: Signor Lanciam, making some comments discovered in Greece, Palestine, Egypt lustrum.' and Italy, remarks that they throw the Bible, and that the time is ap- the birth of Christ. proaching when much more will be than the world has hitherto known.

what is stated in the Bible.

presses this conviction that in the citizens at 4,230,000. derful modern discoveries in ancient ferences in Holy Scripture. history for the purpose of vindicating the truth of the Biblical narratives.

To make this matter more plain, we may mention a couple of illustrative instatements.

The first passage to which we shall found in 3 Kings xiv., 25:

" And in the fifth year of the reign Lord, and the king's treasures, and carried all off, as also the shields of gold which Solomon had made.'

army. In the Protestant translation before D. L. Moody's illness, which the Egytian king is named Shishak, and ended in death, Dowie had darkly lect such readings of the Bible as may which will be one of the necessary re-

the two books quoted are called 1 hinted that if Moody persisted in fight-Kings and 2 Chronicles.

covered and deciphered down to the of Moody's sickness and death. middle of the past century, there was no record of the pillage of Jerusalem by an. Egyptian monarch, and it was maintained by infidels that the event above mentioned could not have occurred; but just at that period an inscription on stone was found among the records of the reign of Sesonchis, reband of captives into Egypt, who had with that organization. decidedly Jewish features, and the hieroglyphics were read stating that the picture represented "the king of Judea." Thus the Scriptural narrative was unmistakably confirmed, Sesac or Shishak being the Hebrew form of the name Sesonk or Sesonchis. The date of this sacking of Jerusalem was about the year 975 before Christ.

Another instance of the unexpected confirmation of a Scriptural historical statement has reference to St. Luke's Gospel ii., 1-2:

"In those days there came out a decree from Ciesar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus the Governor of Syria. And all went to be enrolled, every one into his own city.

In this passage the Evangelist touches very lightly on several points in the means here the Roman Empire, as the Romans regarded their Empire as being the world; the few known countries Mr. Conor O'Kelly, the Irish Na- which did not fall within the bounds of

St. Luke speaks unhesitatingly as Nevertheless, in spite of this intrinsic It is lamentable that it should be evidence of the truth of the Gospel his-

> In answer to this it is to be remarked 28 years before the Christian era; the 14th year of our era. The first of these censuses was ordered by Augustus in

ARCHÆOLOGY AND SCRIPTURE. Augustus, and is recorded on the

"I have alone decreed (solus feci) under the Consulate of C. on a number of manuscripts recently Censorinus and C. Asinius, in the second

This date corresponds precisely much light on the historical parts of with the decree issued just before

Under this decree all Roman citizens known of the personality of Christ were enumerated, and thus it was is- who issued the Revised Bible, and that He asserts that it is a fact worthy of Roman point of view, and was not conremark that every historical fragment fined like the other two censuses to the work than themselves, yet it says hitherto discovered in all the ancient eitizens of Roman birth. Hence the that its committee gives the very countries to which reference is made number of citizens thus calculated was latest renderings. The readings of any in the Bible, from long before the time larger than the partial censuses taken particular one of these versions is to be of Moses down to the birth of Christ, at other periods, which showed no more has gone toward, proving the truth of the periods, which showed no more permissible but not obligatory on the urging Italians not to allow such an impassioned address against divorce, urging Italians not to allow such an has gone toward proving the truth of than 300,000 Romans by nationality or clergy.

present world-wide doubt of what is From these instances of accuracy it contained in the Bible, Divine Provi- may be judged how fully archeological prayer: "Our Father Which art in dence has brought forth the many won- discovery bears out the historical re-

THE CHICAGO ELIJAH.

stances of facts, either incidentally seems to be an unlucky one for pseudo- knowledgment that the translators of stated or recorded as prominent events religious frauds. Last week we pubthe "Authorized Version" used an inin the Biblical narrative, but of which lished an account of the trial ferior Greek text for their translation. profane history was until recently and sentence of Theodore and Laura a fact which has been long known to quite silent. This gave occasion to Jackson, alias Odelia Diss de Bar, and Catholics, but was hitherto kept in the enemies of religion to assert that the other names, on a charge of fraud, and background by Protestants. Biblical narrative was erroneous, we have here to state that John Alex- While there is nothing intrinsically whereas more recent discoveries of ander Dowie, the Faith-Curist of Chi- offensive to pious ears in this addition, monuments or ancient documents have cago, who represents himself to be the it is certain that it does not belong to fally borne out the truth of the Bible prophet Elijah, returned to earth, is also the text of St. Matthew, vi. 13, but call attention to illustrate this will be on the case, charges Dowie with de- tion taken from several of the Psalms of of Roboum, Sesac, king of Egypt, came up against Jerusalem. And he took away the treasures of the house of the influence if it exists appears to re-In 2 Paralipomenon xii., 2-9 this his- his dupes, and then presses them to useripts, such as the Vatican Codex, tory is repeated with further details. his body, after which he can oblige his nor in the text used by Tertullian, We are there informed that Sesac had victims to do his will, as they are Cyprian, Sts. Jerome, Augustine, and 1,200 chariots, 60,000 horsemen, and an made to believe that he will bring Ambrose. immense number of Egyptians, Lybians, down a curse upon them if they resist By issuing so many various versions Troglodytes, and Ethiopians in his him. The same witness declares that in one book, the Protestant Episcopal army. In the Protestant translation before D. L. Moody's illness, which Church gives its members leave to se-

ing against his Zion, he would soon Among the monuments of Egypt dis- die. Later on, Dowie spoke exultingly

for the so-called Zion lace industries claims upon his estate.

to cure the sick is very similar to that of the so-called Christian Scientists, presenting that monarch as bringing a though he has no actual connection

REVISION OF THE PRESBYTER-IAN CONFESSION.

Despatches from Pittsburg, Pa., say that the Presbyterian Review Committee has issued a statement in regard to the work so far accomplished by them. According to this, they have prepared a brief statement of the reformed faith in plain untechnical language. The work done is, however, not for publication, as it is only tentative, and is to be reconsidered at another meeting of the committee in Pil-February 5.

tion shall be taken upon it by the As- sufferers. sembly until 1903. The Committee is done, the outburst may be quite as serious on the part of those who desire a decisive change.

It is announced that a new Bible which has just been completed by a General Convention of the Protestant Episcopal Church of the United States, is to be issued immediately by an Engthe work without expense to the com-

The new publication will appear with the authorization of the Episcopal con-

The curious announcement is made that the new Bible will consist of the King James, commonly called the authorized version, the Revised Bible issued in 1884 by the English revisers of many denominations who undertook The decree spoken of by St. Luke to correct the errors of the King James' was issued in the sole name of Cæsar version, the suggested renderings of the American revisers, and a new version containing renderings of the Episcopal committee, altogether practically,

four different translations. The Convention in issuing this work declares that it does not put forward its proposed readings as being of equal It admits the high scholarship of those sued to "the whole world" from the these translators had spent much more Turks in equal detestation.

vised version, like that of King James gives the opening words of the Lord's glory " clause, with the marginal note:

Many authorities, some ancient, but with variations, add: "For thine is the Kingdom and the power, and the The first year of the new century glory, for ever, Amen." This is an ac-

being tried on a very similar charge. was inserted in some Greek versions of Samuel Stevenson, one of the witnesses the Lord's Prayer as a pious exclamafrauding him of \$185,000 through a David, just as the doxology "Glory be mysterious power which he exercises to the Father, etc.," was added in recitinfluence, if it exists, appears to re- copies of the Gospel. But it was never semble hypnotism. According to this accepted by the Catholic Church; and witness, Dowie waves his hands over it is not found in the most ancient man- of the successor of St. Peter will be

best meet their individual views as to what the Scripture ought to say.

We may also remark here that in the angelie hymn "Glory to God in the The judge has under consideration highest, etc." The Revised Version the question of appointing a receiver approaches the Catholic vulgate reading which is "Glory to God in the owned by Dowie, for the payment of highest, and on earth, peace to men of good will." Thus here also the Epis J. A. Dowie's manner of procedure copalians will be free to use either the reading to which they have been accustomed in the past, or to follow the more accurate Catholic Version. (See St. Luke ii. 14.)

In regard to this passage, the Revisers say in their marginal note: "Gr. men of good pleasure." That is to say the Greek reading should be thus translated. We submit that the Catholic rendering: "man of good-will" is an exact translation.

ATROCITIES IN ARMENIA.

Atrocities upon the Armenian Christians are being still perpetrated with- to Catholicity. He was the author of out cessation, and the condition of that persecuted nation is as deplorable as it was in the worst days of the Armenian This adelphia, which will take place on massacres. It is not stated that the ly is. Turkish troops now take part in the It is generally understood by the daily outrages which are committed, public, and is confirmed by the state- but it may fairly be presumed that history of the time. The whole world city, that only a partial report will be who are encouraged and protected by made to the General Assembly in 1902. the Turkish authorities in the attacks This will consist of a declaratory state made upon these Christians. The outment which will explain in a milder rages are frequently made known to are formed as well as the heads. The This will consist of a declaratory state | made upon these Christians. The outense the doctrines which are deemed the Turkish officials by the survivors, by many Presbyterians as most offens- but they pay no attention to the comive, while the new and short Confession plaints made, and as a matter of course of Faith will be deferred so that no ac- give no redress or protection to the

> As one instance out of many outconscious of the deep responsibility rages inflicted, the Cologne Gazette all possible improvements. resting on it, and fears that any serious mentions the case of a boy of thirteen change made in doctrine will cause a who had his tongue recently cut out strong outburst of sentiment antagonis- and his toes slashed with sabre cuts. tic to a change, whereas if but little be Old men have had their backs cut also with sabre slashes.

Russia has already informed the Sultan that these atrocities are a disgrace to the government, and cannot be tolerated any longer; but these representations have no effect upon the Su!tan or his government, who have persuaded themselves that the Christian powers will not reach any agreement to intervene for the protection of the sufferers, and thus the atrocities are continued without any regard to decency or the indignation aroused throughout Christendom.

As a matter of course, the daily nnrders are accompanied with open robbery, and the people are reduced to a condition of abject poverty. Every day, also, the number of Armenisns who flee from their country for safety is growing greater.

Our readers are, for the most part mind. aware that the Armenians are mostly members of the Eastern schismatical Church known as the Gregorian; but there are also many Uniates among them. By this name the Orientals who are united with the Catholic Church, and subject to the Pope, are called. There is no distinction made among its way home after being out with two of the Christians who are maltreated by the Turks and Kurds, it being the settled policy of Turkish Government to keep down the Christian population to keep down the Christian population who was driving got nervous, and one lest they should grow so powerful as to fee down the Christian population who was driving got nervous, and one of the Sisters was obliged to lead the

LEO XIII ON DIVORCE.

A cable dispatch states that at a consistory held last Monday the Pope made tas gone toward proving the truth of than 300,000 Romans by nationality or race. This census, the one mentioned Signor Lanciam unhesitatingly exby St. Luke, put the number of Roman by St. Luke, put the number of Roman cleering if not very definite. The Respectively. The allocation was based on the Bill now before the Italian Parliament legalizing divorce. The Father of Christendom pathetically appealed to his countrymen to save their fatherland from the evils that will inevitably flow heaven," but it omits the "power and from permitting godless politicians to rob the home of its best safeguard, which is supplied by the indissolubility

of the marriage ties.

Divorce is one of the modern plagues inflicted upon the world because the teachings of the Catholic Church have been spurned. Here is the cabled synopsis of the Holy Father's appeal to been spurned.

y to hold fast to these teachings: He appealed by his old age and faith in their common fatherland to those who proposed to vote for the Bill to desist, in the name of all they held sacred and dear. He exhorted them not to refuse to consider Christians' conjugal bonds as holy, indissoluble and eternal, in virtue of divine right. No human law could ever abrogate such a right. Urgent evil results were involved for the family and society.

"He declared that, inasmuch as the State's power was closely allied to its morals and laws, corruption meant its ruin, and laxity would not only be a private but a public calamity, contributing to the perversion of the nation. He concluded by exhorting the Cardinals to pray to God to protect Italy in the present difficult times.

This solemn warning and exhortation heard far beyond the limits of Italy. In our own country it will call attention to a danger which is ever becom-

ing more menacing.
When the bonds of marriage can be easily sundered by the procurement of South Dakota divorces, the very floodgates of immortality are thrown

sults, will weaken the nation. Leo THE DEVOTION OF THE ROSARY XIII. states a self-evident truth when says that a State's power is closely allied with its morals Church's position on the divorce question is the only one which, will avert the ruin threatening homes in conseces of lax views of the marital relations.-N. Y. Freeman's Journal.

Related to a Catholic Prelate.

In a recent conversation with Cardinal Gibbons at the White House. PrestdentRoosevelt claimed that he was a relative of the late Most Rev. James Roosevelt Bayley, first Bishop of Newark and eighth Archbishop of Baltimore. The great Catholic prelate was a son of Dr. Guy Carleton Bayley and Grace Roo velt, and was brought up in the Episcopalian creed. After being a rector of a church at Ha lem he renounced Protestantism and tecame a Catholic in Rome in 1842. Two years af erwards he was ordained a priest by Archbishop Hughes. Being a man of transcendent ability he rose rapidly, and on the death of Archbishop Spalding of Baltimore he became his successor. That was thirty years after his conversion several works, and the bitterest enof his new faith respected him. President Roosevelt ought to be proud of such blood relation, and he undoubted-

ULTRA CATHOLIC BELGIUM

Common sense is a Belgian characterments of Presbyterian ministers of the they do so in unison with the Kurds istic and instruction is made practical and joined to a solid education, says Father De Vos, of Spalding, Nebraska, in a letter to the Catholic Advance:

wild dreams of socialism are not welcome among the Flemish. The gov-ernment makes every effort to protect wild dreams of the weak and the aged. It pays ten more pension to the turn for their savings than the government of the boasting Frenchm pretend that they march at the head of

the Flemish excel in religion and morality. According to Boedecker's guide book there are over 6,544,732 Catholics, 15,000 Protestants and 3,000 Jews. The churches are plendid and spacious, and they are filled every Sunday several Everyone goes to Mass. The few infidels who attack the religion in their papers are the able exception. The Belgians are practical Christians: they live up to what they The children, however old they are, day. The families are harmonious. all Flanders there is not a divorce case in a year, although the Napoleon code does not forbid it. The families are healthy and numerous. A dozen of children is not a rare occurrence.

If Belgium is small in size she is great her people and their work, the and their sciences. She stands to-day as the most progressive nation on the globe. The Belgians improve every globe. opportunity they have in their own and. They are now building railroads in China, Russia and Congo. ever they go they make their mark on account of their indomitable activity, their skill and their practical turn of

Piloted the Sisters.

"Very charming" will be the verdict passed on a gentle service rendered by three young men during the recent dense fog in London to some of the Sisters of Nazareth House. The incident is thus recorded:

The collecting van was trying to make the poor in the city and West End. When they arrived at Piccadilly the fog was so thick that the poor old man attempt to throw off the Moslem yoke; van. After going some way three and begged her to get into the van, and offered to lead the horse, which they did in turns, watching at the same time that no harm came to the Sisters from the vehicles, behind, and walked all the way till they saw them safe at Nazareth House door. They never waited to be thanked, but raised their hats and in a second were lost in the fog.

second were lost in the fog.

"Perhaps they were angels," suggested somebody who had begun to believe that the age of human chivalry was dead. "Yes," said the Sister, "I might have said the same, but one of them was smalling a gigan." of them was smoking a cigar.'

A TOUCHING LETTER.

The following letter, written by the late Lord Chief Justice of England to a beloved daughter about to enter a convent, makes edifying reading and is ex-

done! You have now taken the first serious step towards final retirement from the life of the world. The thought that it makes for your happiness, and that it is the will of God, softens the blow to your mother and to us—blow it is also, I know, to Lilly things. So as they were so much to (who has borne herself like the brave girl she is,) and to Margaret also. We bunch and try Romanism." hoped, selfishly in part, no doubt, but not wholly selfishly, to have your sunshiny nature always with or near us in the world — a world in which we thought and think good bright souls have a great and useful work to do. Well, if it cannot be so, we bow our heads in resignation. We know you will do your duty, as it comes to you to do, well and thoroughly and unselfishly, and we have no fear that you fault-finding, ten are saved by sweetwill forget us. After all, it is some thing for us, poor dusty creatures of the world, with our small, selfish concerns and little ambitions, to have a stout young heart steadily praying for us. I know we can depend on this; I know, also, you will not forget your promise to me, should serious misgivings cross your mind before the last word is spoken. I rely on this. God keep and guard you, my darling child, is the prayer of your father.—Russell of Killowen."

Heet His love. Be gentle, be sweet, be patient. Practical people may condem you, but only thus can you imitate demy you, but only thus can you imitate

Deep Significance of This Pious Exer-

We Catholics believe in all the wonderful mysteries of the Divine One, whose realms are not circumscribed by metes and bounds; in the depths of a fathomless eternity He reigns supreme in all the power and glory of His creation. We believe in the Creator of all things visible and unseen, who gives us, His dependent creatures superabundant graces through the Church order that we may be happy here below. not in the possession of earthly goods, but in the conscious enjoyment of that happiness which proceeds from a spiritually well-fed soul, whose destiny is not the final point of one's personal history but the soul's salvation and immortality in that paradisical abode of brightness. purity, happiness and perfection, the glory of which is the eternal presence

Yes, it is the same Credo we and the Christian peoples of the world are privileged to recite to-day that was taught to the Gentiles by the Apostles nearly two thousand years ago. In the eloquent words of the good and brave Bisop Freppel of France it is for which the martyrs shed their blood, that the Councils defended under the fire of heresies, and which, after passing on the lips of many generations, ne down to us through eighteen centuries of attack and contradictions to remain alone erect on the ruins of so many systems that have falled one after the other.'

This profession of faith of the early days of Christianity, coming down to us along the ages, carrying with it us along the ages, carrying with it blessings of the greatest importance to the soul, was the inspiration which led St. Dominic in the thirteenth century to institute a devotional practice-the holy Rosary—composed of three most beautiful and efficacious prayers; efficacious because they are so able to God they seem Sacred Heart of Jesus, and, therefore, they, too, can unbolt the doors of purgatory, and give relief to the poor souls who depend upon our suffrages for su

In the prayer Our Father, etc. we peat the burning words of the Divine Master, the Redeemer of the World, Jesus Christ the true and living God Who first uttered it.

In the sweet words of the Ave Maria we acknowledge, first, the great office and relationship and dignity of the Mother of God and her Divine Son, Jesus Christ; second, listen to the wonderful words of salutation by the angel Gabriel "And the angel being come in, said to her, Hail, full of grace, the Lord is with thee: blessed art thou among women." (Luke 1, 28.) Lord is with This last sentence is the one ou Protestant friends have perverted in the translation, rendering the same no more or less than the production of translator, defining the Angelica Salutation to mean that the Blessed Virgin Mary was merely a creature "highly favored." Saint Elizabeth, in the warmth of her felicitation called her, according to St. Luke 1 42, "blessed among women," and the invocations of the Council of Ephesus were adopted, later on by the Catholic Church throughout the world: the Gloria Patri, etc., which generally ends most of the liturgical offices of the

Church. By a happy coincidence, perhaps not generally known, the Rosary is osed of one hundred and fifty Angelical Salutations which corresponds to the number of psalms contained in the canonical books of the Old Testament, hence the Rosarv is sometimes called

It has been frequently said and the question may be pertinently asked, Why repeat the Hail Mary so many times? In the first object of the Rosary being to to invoke the Mother of God for help and gain her powerful inter-cession, the act of prayer would lose its force if it failed to carry with it the honor we should pay her in measures more or less inspired by the frequency of the repetition of the Angelical Salu Secondly, if we aim to gain her heart we must pray and pray often, repeat over and over again our Beads and neditate upon the Divine mysteries, then victory over the enemies of our souls will be ours.—Baltimore Mirror.

CATHOLIC WIVES.

It is becoming fashionable in high circles to have a Catholic wife, since Admiral Dewey set the example.

Among those who are now in the

style are General McArthur, General Corbin, Senator Joseph S. C. Blackburn and Senator Depew.

The late Senator Vance of North My Darling Child: God's will be Catholic lady. As there is a great deal of bigotry in that state, he was asked, shortly after Mr. Cleveland's first election to the presidency, why he had chosen a Catholic mate. "I'll tell you the reason," he replied. "In my younger days I tried rum and rebelme-for blow it, beyond question, is to lion and found them mighty good

The echoes of Burchard's fateful speech were still ringing through the land. The Senator could afford to be jovial on the subject, for he had a very excellent wife, who still survives. In this respect, all the others named are equally fortunate.—Catholic Columbian.

For one soul saved by scolding and ness. For one soul saved by fear of the love of God. A gentle voice and a smiling face make religion beautiful to the miserable and the sinful, whereas gloomy looks and harsh or condescending manner make religion seem a thing to be avoided. Do you wish to draw souls to God? Then let your souls reflect His love. Be gentle, be sweet, Jesus.

His Eminence, J. Card Home That woman was tain well-defined p no one familiar moral and mental n That many women endency to think have come down a ances of their sex is us on every side in It is more the case other nation, I respread in the last reat epidemic, un tressing extent, affe

tem of society and l Modesty and ge sweet handmaids of have been laid asid culinity and aggre given their places. The spirit of un vietims in thouse homes, until the so presents itself tobest and most cult essentially from the

fore held as inviola a dangerous change Its shibboleth wou culinity is greater
I wish I could in women the dangers innovations. I wis as they appear to sults of participati has but one end—t at least the neglec when the influence moved life loses on guides, and gover ally-indeed, its co

You remember, 1 General of ancient rules the world, I rule Athens, my woman who rules t s in reality the As I have said woman's rights wo

the worst enemie They teach that v all that is amiable and attractive, a nothing in return ness and brazen habitually preach rights and preroga word to say about sponsibilities. from those sacre properly belong to with ambition which neither God tended her.
While professin from domestic ser

her the slave and passions. Un uch teachers we in higher circles, hold duties, gaddi when in perpetual ease unless in a s ment. She never when abroad. W home is irksome to frets under the r abroad. It is ex in some social tri some scene of ga Her husband com it empty, or occ heart is void of aff arise disputes, qui estrangements, ar drama is often div

I speak the sob that, for the wred country, woman the responsibilit stances she seems gotten or purpose she is called upon material greatne guiding star. Si men have done, enters this field faculties and her think she is livin dard than was even her kind. But if to consider, co sion more exal more influential hood and mothe the guide and to daughters, rathe block in the way

her influence over years of its life of and produce wide sults, than her walking in the w Where are the riumphs and ha debt was largely world's greatest them were faithf hood-the most o the noblest of al Christianity se this Queendom i

If woman would

sphere will not even in earth. But the tende together apart Women must be culine. They m the sports former They take to t pleasures, but a see no harm in once in a while other outdoor e station. She is plant, and neve derived from fre ercise. Any p should be enco recreation, but it must be conthat become hal

Then there join a club, or clubs. These v

or attention ser How can she same time fulfi life ? After the

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THE RESTLESS WOMAN. His Eminence, J. Cardinal, Gibbons in Ladies Home Journal.

That woman was created to fill certain well-defined places in this world no one familiar with her physical, moral and mental make-up can doubt. That many women of to-day show a tendency to think slightingly of those privileges and responsibilities which have come down as the best inheritances of their sex is a fact which faces us on every side in this country of ours. It is more the case here than in any other nation, I regret to say. It has spread in the last few years like some great epidemic, until, it has, to a distressing extent, affected the whole system of society and home government.

Modesty and gentleness, those two sweet handmaids of womankind, seem to have been laid aside by many, and masculinity and aggressiveness have been given their places.

The spirit of unrest has found easy in thousands of American homes, until the social condition which presents itself to-day, even among the best and most cultured classes, differs essentially from the standards heretofore held as inviolable. It is a sad and a dangerous change which confronts us. Its shibboleth would seem to be: mas-

eulinity is greater than motherhood.

I wish I could impress on American women the dangers that attach to such innovations. I wish I could show them, as they appear to me, the ultimate re sults of participating in public life. has but one end-the abandonment, or And at least the neglect, of the home. when the influence of the home is removed life loses one of its most valuable guides, and government its strongest ally—indeed, its cornerstone.

You remember, perhaps, what a great General of ancient times said: "Greece world, Athens rules Greece, rules the world, Athens rules dreece, I rule Athens, my wife rules me, and, therefore, my wife rules the world." Nor is the illustration overdrawn. The woman who rules the domestic kingdom is in reality the ruler of all earthly

As I have said before, I regard woman's rights women and the leaders in the new school of female progress as the worst enemies of the female sex. They teach that which robs woman of all that is amiable and gentle, tende and attractive, and which gives her ness and brazen effrontery. They are habitually preaching about woman's rights and prerogatives, but have not a word to say about her duties and responsibilities. They withdraw her from those sacred obligations which properly belong to her sex, and fill her with ambition to usurp a position for which neither God nor Nature ever in-

tended her.
While professing to emancipate her from domestic servitude, they are makher the slave of her own caprices and passions. Under the influence teachers we find woman, especially in higher circles, neglecting her house hold duties, gadding about, at rest only when in perpetual motion, and never at ease unless in a state of morbid excitement. She never feels at home except when abroad. When she is at home home is irksome to her. She chafes and frets under the restraint and responsidomestic life. Her heart is abroad. It is exulting in imagination in some social triumph, or reveling in some scene of gayety and dissipation Her husband comes to his home to find it empty, or occupied by one whose heart is void of affection for him. Then arise disputes, quarrels, recriminations, estrangements, and the last act in the

drama is often divorce.

I speak the sober truth when I affirm that, for the wrecks of families in our country, woman has a large share of the responsibility. In so many in stances she seems to have entirely for gotten or purposely avoided, the place she is called upon to fill. She looks to material greatness in man as her guiding star. She wishes to do what men have done, and are doing. She enters this field, foreign to all her faculties and her strength, and seems to think she is living up to a higher standard than was ever before permitted to her kind. But if she stopped a moment to consider, could she find a mission more exalted, more noble or more influential than Christian wifehood and motherhood? That makes er the helpmate of her husband, and the guide and teacher of her sons daughters, rather than a stumbling-block in the way of all.

If woman would only remember that her influence over a child the first few years of its life can have greater effect and produce wider and more lasting results, than her whole life given up to walking in the ways of men!

Where are the men that have achieved triumphs and have not owned that the debt was largely due their mothers ? What know we of the mothers of the world's greatest men, save that mo them were faithful to their holy station and true to the high privilege of mother-hood—the most divinely sanctioned and the noblest of all earthly positions?

Christianity set its enduring seal on this Queendom in Bethlehem centuries ago, and the woman who seeks a higher sphere will not find it among men, or ven in earth.

But the tendency of the times is altogether apart from such Women must be independent, and mas culine. They must even indulge in all the sports formerly classed as masculine. They take to these not as occasional pleasures, but as constant pursuits. I see no harm in a woman's taking part once in a while in a game of golf, or any other outdoor exercise that befits he She is not to be housed like a plant, and never allowed the benefit derived from fresh air and moderate exercise. Any proper outdoor pursuit should be encouraged as an occasional recreation, but as a regular avocation it must be condemned. For pleasures that become habitual are no longer mere

recreations, but serious occupations.

Then there is the woman who must join a club, or perhaps two or three clubs. These will require her presence or attention several hours of the day. How can she do all this and at the same time fulfil the duties of domestic life? After the labors of the day the | will bring it to pass.

fortable home, where peace, good order and tranquility reign. But his heart is filled with sadness and despair if he finds the partner of his bosom attendaing a club, or neglecting hen household duties for those of some semi-political r social organization.

or social organization.

There is another phase of this great question which presents a most dangeris aspect. When the home is abandoned, what follows? The substitu-tion of flats and hotels as residences, where, instead of having a home in any sense of the word, women are merely escaping the responsibilities and the cares of domestic life.

But if domestic life has its cares and responsibilities—and what life has not?—it also has its sweetness and its consolations, its joys and its benefits, that are infinitely superior to anything that can possibly be obtained in hotels or flats. It is manifest that hotels do not furnish the same privacy and the same safeguard against questionable associations that are supplied by the home.

I am glad for their own sake that
American women generally do not exer-

cise the privilege of political suffrage. I regret that there are those among our American women who have left their homes and families to urge on their kind the need of suffrage. I hope the will never come when in this land women will be allowed to register their votes, save, perhaps, in municipal tions which come near to the home, and might, therefore, properly be influenced by those who should be responsible for the home.

Who enters the political arena is sure

to be soiled by its mud. As soon as woman thrusts herself into politics and mingles with the crowd to deposit she must expect to be handled roughly, and to surrender, perhaps at least in part, that reverence The more woman now justly paid her. The more woman gains in the political arona the more she loses in the domestic kingdom. She cannot rule in both spheres. "Yes

The model woman is not she who takes up all the "ologies" and scientific studies. She is not the woman who is constantly seen and heard in public places, the woman who insists upon entering all branches of trade and commerce, and pursuing all lines of thought, who wanders restlessthrough the world.

The model woman, thanks to Christianity, is she who is thus sung of in Holy Writ: "Who shall find a valiant woman ? far and from the uttermost coasts is the price of her. . . She hath looked well to the paths of her house, and hath not eaten her bread Her children rose up, and called idle. or blessed: her husband, and he aised her. Beauty is vain: the man that feareth the Lord, she shall praised her. praised." Proverbs xxxi.

American women, your husbands are be praised."

sovereigns of America, and if you be the sovereigns of your husbands, n, indeed, you would rule the nation. That should be glory enough for you. We are more governed by ideals than by ideas. We are influenced more by living, breathing models than by ab-

stract principles of virtue.

The model that should be held up to American women of to-day is not the Amazon, glorying in her martial deeds and powers; not the Spartan, who made female perfection to consist in the de velopment of physical strength at the expense of feminine decorum and modesty . not the goddess of impure love esty; not the goddess of impure love like Venus, whose votaries regarded beauty of form and personal charms as the highest types of womanly excel-lence. No, the model that should be held up before you and all women is Mary, the Mother of Christ. She is the great pattern of virtue, and all that goes to make the perfect woman alike to

THE CONVERSION OF AN EDITOR. Irving J. Keyes, of Milford, Conn., and His Daughter Embrace the True Faith

in Connecticut literary circles, and a son of Rev. J. J. Keyes, formerly a prominent minister of Brooklyn and Buffalo, has become a Catholic. Writing from Milford, the scene of his pres-

ing from Millord, the scene of his present labors, to the Catholic Transcript, of Hartford, Mr. Keyes says:

"I feel sure my many friends who have from time to time left the Episcopal faith, for the true Church of Christ, will be pleased to know over my own signature that as a result of my studies, well as of the increasing doubts of the validity of Anglican orders which had taken possession of me in late years, I have and do hereby formally renounce my belief in and membership ith the sect known as the Protestant Episcopal Church, and have placed my self under the instruction of two learned and reverend priests of the Connecticut Apostolate, Fathers McClean and Hart in order to properly fit myself for en-trance into the one true fold of our trance into the one true fold of our Blessed Lord and Saviour, the Catholic Church, My father, the Rev. J. J. formerly a well known clergy man of Brooklyn and Buffalo, once told me years ago that he would rather see me a good Catholic than a lukewarm, indifferent Protestant, so that I feel that, after all, I am still in line with

parental advice.
"Certain it is that after facing all the varied consequences of this action on my part, I have decided that henceforth and so long as life shall last, I will be found doing my duty in the ranks of Catholic laymen as God shows that duty to me; and I have felt a peace and an assurance of divine approbation of my course that I have never My gratitude is enhanced the fact that my little daughter Mary will accompany me into the Church with the full consent of her Episcopalian mother."

Trust, reliance, dependence, are things to be exercised by the creature, not by the Creator. There's no trouble with God; it's all with us. If we trust. He will bestow; if we will lean will support; if we will hope, He I fulfill; if we will have faith, He will fulfill;

husband rightly expects to find a com- HOW FATHER LACOMBE BECAME no need to fear the noise and bluster of A MISSIONARY.

(Told almost in the words of the celebrated Canadian missionary, Father Lacombe. The writer is Father Culerier, O. M. I.)

When I was eight or nine years old, I was an altar boy, and Father Viau, my parish priest, who later became vicar-general in Montreal, would call me "My little Indian."

Here is the reason. At St. Sulpice, my birthplace, there is an old moulder-ing house, where an Indian scene took place long ago. My mother's fore-fathers dwelt there. I remember a story which my mother told me over and over again, advising me never to

Long ago the Alonquins, who had always been friendly to the French colonists of New France, used to roam over the colony, entering houses, and taking, without any ceremony, wherewith to eat, when they were not bidden; they even kidnapped children. Once upon a time, it happened that a party of roving Indians entered the old house which I have just mentioned. They found there a maiden who had charge of her little brothers and sisters, while her parents were working in the fields. In a moment, they had the girl away captive, they took to flight in their bark canoe. You can imagine the debark cance. You can imagine the despair of her parents on their return home. They set out in quest of her, they beat the woods; but it was in

Five years later, a trader oy Great Fur Companies, was conducting to Sau t Ste. Marie a trading canon carrying six men. One day, the stopped at an Indian camp for the pur pose of bartering. Duhamel perceived among the squaws a white woman.

"Do you speak French?" he in-

Yes, sir!" she said.

"What was your name at home?"
She told her name, she spoke of St.
Sulpice, of her adventure, of her marriage with one of the Indians, and then

showed her two young sons.
"Well! well!" Duhamel said, "get ready this very night with your children. I shall take you off! I am your

They acted accordingly. Imagine how surprised and happy the rents of the maiden were, when they saw their daughter come back to Sain Salpice! The two boys were baptized nd called by the name of Duhamel. They grew up in the parish, among h, and later on brought up their own families. Their mother had often spoken to them in their father's language, and a few Indian expressions were preserved among them. My grandmother, a daughter of one of these half-breeds, used to say to me : Kiamipik, be quiet!-Kaniwicin, is it not

When I was a schoolboy, Father Viau told my father to send me to college. But my father was poor. "I can not afford it," he said.

"Send him," the priest replied; "

will pay for his board and tuition. Thus, I went to L'Assomption College. During the summer holidays, l was given no rest. I was obliged work in the fields, from morning till with a rake or a sickle in my . When seeing my classmates walking around and amusing themselves I envied their happiness, and I was asking myself why I was dealt with so Lateron, I knew why!

harshly. Later on, I knew why!

While a seminarist I heard that a priest from the Red River (now Saint Boniface, near Winnipeg) was to preach in the cathedral at Montreal. Spellbound by the words of the missionary, I said to myself, "Well! Albert! be missionary, my dear fellow!" quainted Monsignor Bourget with my

Boniface. I did not stay long at the Red River mission. . But in 1852 Red River mission. . . But in 1852 I returned to St. Boniface with Bishop I was determined to become an

Oblate Father. One evening Bishop Provencher called me to his room, and said to me with tears: "My dear son! you come to rears: "My dear son; you come to help me. I am in great trouble. God, I suppose, sends you here to free me from perplexity. Will you promise me to do what I will tell you?"

I was in tears also. I fell on my es, saying: "My Lord, I came here

to obey you! have heard," continued] the Bishop, "that you intend to join the Oblate Fathers. But I must have a priest to take the place of Father Thi-bault at Edmonton. I have nobody but you to send there. If nobody goes to Edmonton, the mission will be ruined."
I said, "My Lord, you ask a very hard thing. I wish to live with the Indians, on condition of being a religious."
"My dear son," replied the Bishop,
"you will be a religious if you like—

nly wait a few years more."

And so I left for Edmonton, in the far Northwest, greatly honored by the trust my Bishop put in me, and happy was able to be of some help to him.-Missionary Record, O. M. I.

Converts in England-Fifteen Hundred in One Diocese Last Year. the half-yearly meeting of the Catholic Truth Society of England, held in London on Nov. 5, Cardinal Vaughan made a gratifying announcement. said that a great many Catholics had been seared by the present violence of their opponents and imagined that the Church was losing ground in that country. He had been somewhat under the impression himself. A short time ago he directed the priests of his diocese to send him a return of the numbers of converts in the diocese during the past year, expecting to find that there would be a considerable falling off as compared with the previous year; but to his surprise he found that the number had increased by 300, the figures being 1,500 last year, as compared with 1,200

their opponents. Let them keep a good temper and meet their antagonists with argument rather than abuse.

Episcopal M nister a Catholic

Rev. Alvah W. Doran, until last April a curate at St. Clement's Protestant Episcopal Church, Philadelphia, was baptized into the Catholic Church last week in the Cathedral chapel, that On Monday he made his first munion and was confirmed by Archbishop Ryan, together with another young man, James Hazen Hardy, who was formerly an acoyte at St. Clement's church. Mr. Doran will study for the priesthood. He stated that it was the vritings of Cardinal Newman which guided him into the Church.

Mr. Doran is the third clergyman connected with St. Clement's to join the Catholic Church. A few years ago the Rev. Basil William Maturin, widely noted in this country and in England as an eloquent and thoughtful preacher, and for a number of years rector of St Clement's, became a Catholic, and was ordained to the priesthood. He has since labored among the English speak-ing Catholics in Rome and also in the Archdiocese of Westminster, under Cardinal Vaughan. The Rev. Alfred Bowyer Sharpe, who became rector of St. Clement's about 1888, also became a Catholic in England a year or two ago.

HELPFUL HINTS FOR AN ARCH-BISHOP.

In a little address delivered at the pening of a new institution in Dublin the other day Archbishop Walsh showed that he was in about the same position as the editor who was the only man in world that didn't know how to run his paper.

may tell you," said His Grace, "that I have more than once had let-ters from persons of that always numerous class who are most enthusiastically nergetic in doing good by proxy (laughter) calling upon me to get up a ome such as this, to get it up and, resumably, to undertake the manageent of it, including, as a matter of ourse, the superintendence (laughter) of all those interesting features of its ork that I find enumerated in the prospectus-the music and the dancing of the young ladies here and their oc asional garden parties in pleasan places by the seaside, cycling excur ons to places of interest in the counis wonderful how many things I find ple lamenting that I do not under-

ke the establishment of. "One of the latest communications of the sort that came to me was signed merely 'A Mother of Six' (laughter), and it was an earnest appeal to me, coupled with a sort of reproach that I had not done it long ago, an appeal to the city a number of respectable public houses (laughter). Another idea recently put before the public, I see, is that I should take up the responsible office of censor of stage plays (renewed laughter).

It is amazing what little notion people have of the work a Bishop in a place like Dublin has to get through. I neard an amusing illustration of this not ong ago. A very zealous and hardworking priest was appointed parish priest of a large and important parish, and before he had left his old quarters harm to enlighten her a little, and he told her that what he was going to get

"I dare say that my correspondent, the 'Mother of Six,' had a somewhat similar idea of the time at the disposal of an Archbishop of Dublin. The idea. friendly aid to me to suggest some way of spending all the spare time that must hang so heavily upon my hands. A recent suggestion, goin arther even than the interesting going much ship proposal, was that I should start a theatre (laughter). This came from a gentleman who gave me the important nformation that his motto was, 'Deeds, words'-a motto, I must say, that I have never yet seen paraded by any one boasting of it as his principle of action without being struck by the fact, usualnotorious enough in such cases, that the particular case under observation hat motto is a most fantastically inappropriate one (applause). It is, as we ite motto of the very people who in reality spent all their time in pouring people what they ought to do" (ap-

Catholics and the Yellow Journals.

If Catholics do not wish to encourage professedly religious papers, they ought at least abstain from supporting certain so-called yellow journals in which modesty is mocked and suicide made famous. It is unnecessary to say word about the sin Catholics commit who encourage and aid the circulation of these vile sheets, directly or indirectly. If they make good confession at the tribunal of penance they have learned it there, and no words of ours can add force to what they have al ready been told. What we wish to say is that Catholics who perceive and who deplore the widespread evils which these pernicious papers disseminate and foster, have they will use, will be effective, if not in entirely abating the evil, at least In lessening it and keeping it within narrow limits. Let them not only sternly denounce these sheets and di courage their circulation among their acquaintances, but also withdraw their the year before. They had, therefore, business support and patronage from

every store that advertises in them. This will speedily have the effect of inducing many persons who now aid the circulation of these debasing publications to refuse to sell them .- American

HALL CAINE - THE CHURCH-THE POOR.

Hall Caine, the well-known English man Came, the well-know, Indiana novelist, has written a book, entitled "The Eternal City," which is provoking much discussion in England. There is a great deal in "The Eternal City" which will not meet with the approval of Catholics. The author, like so many other non-Catholic writers, is utterly incapable of viewing things from a Catholic point of view. He is, however, a man possessing considerable in-tellectual ability, which explains his admiration for the Catholic Church.

outside of the Catholic Church, is constrained to pay homage to the Church as the greatest spiritual force existing in the world. He recognizes that, compared with her, the various Protestant sects are puny indeed. He sees her coming down through the ages grap-pling with each problem as it arises, nd after settling it devoting herself to he solution of others that succeed it. Thus ever conquering and ever daunted, she has faced the ages as they the remote past, she shows herself petent to deal with questions that vitally affect modern society. Cardinal Newman in his "Idea of a University" beautifully describes this perennial youth of the spouse of Christ when he asks: "What gray hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the ever-

lasting arms On the threshold of the twentieth century the world beholds in the august person of Leo XIII. a worthy successor of long lines of Popes that stretch back in unbroken succession to the days when the Cæsars reigned supreme in Rome. The contemplation of this chain reaching back to the beginning of Christionity drew from the Protestant his torian Macaulay a masterpiece of rhet-oric. Cardinal Newman, knowing better than Macaulay the reason for the wonderful perpetuity of the Papacy, thus describes in his own masterly manner what the succession of St. Peter has accomplished under difficulties ningly unsurmountable: He came first upon an age of refine-

ment and luxury like our own, and in spite of the persecutor, fertile in the resources of his cruelty, he soon gathered out of all classes of society-the slave, the soldier, the high-born lady, and the sophist — material enough to form a people to his Master's honor. The savage herds came down in torrents from the North and Peter went out to meet them, and by his very eye he sob-ered them and balked them in their full career. They turned aside and flooded the whole earth, but only to be more surely civilized by him and to be made ten times more his children, even, than the older population which they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match and were shattered, and he lived The gates of the earth were opened to the East and West, and men poured out to take possession; but he wen with them by his missionaries to China we are all saying it was time for you to get a rest " (laughter). That was her idea of the cares and responsibilities of the pastoral office. Well, the newly-promoted parish priest thought it no harm to enlighten her a little, and be told her that what in another kind of fight, he should fail

side of the poor and the lowly. In his Encyclical "on the Condition of Labor"

ehalf of wage workers in all lands. It is the sympathetic attitude of the potence of maternal prayer. Catholic Church toward the poor which wins for her the regard of non-Catholics, of whom Mr. Hall Caine type. Here is the English novelist's tribute of praise to the Church on account of the tender solicitude she manifests for Christ's poor:
"The Christianity of Christ was,

above all else, Catholic, and in the Catholicism of Christ, there has no divison among men, except good men

and bad man.
"The Catholic Church, the church, is the church of the poor. That ought to be its honor and pride. His Holiness saw this clearly; hence his Enyelicals on the Christian democracy.

The Christian democracy movement

will revolutionize the nations and change the relations of the races. The so great a majesty, of so incomparable

away from their tutelage.

"The Christian church that casts in against the poor and the lowly is a church built on the sand."

We give Mr. Hall Caine's view of the Catholic Church, not because it imparts to us Catholics any new conception of the role our spiritual Mother plays in the world's affairs, but because what Mr. Hall Caine says is one more illustraself upon thoughtful men outside of They cannot help seeing how, even from a worldly point of is the greatest benefactor of bumanity. is not given to them as it is to us understand and appreciate the inestimable spiritual blessings of which she is an unfailing source.—New York Freeman's Journal.

A Jesuit's Challenge.

It is worthy of note that, as the author of a paper in the Month informs man Jesuit, Father Roch, in 1852 issued a public challenge offering to pay the sum of a thousand Rhenish guelders to any one who, in the judg-

ment of the faculty of law in the University of Heidelberg, or of Bonn, should establish the fact that any Jesuit had ever taught the doctrine that the end justifies the means, or any doctrines equivalent to it. This challenge has equivalent to it. This challenge has been before the world for forty-nine years, but the thousand guelders have never been awarded.

A SACRED INTERVIEW. Innocence and Penirence the Robes to Wear at Prayer.

The highest and noblest exercise of

The inglass and nonest exercise or this life is prayer, which, St. Paul com-mends to us in his Epistles. Some consider it a great honor and privilege to have an interview with one of the crowned heads of Europe. To have such an interview, many things are necessary before you can even get to the palace where the monarch lives. Then you are obliged to remain in an antechamber until he shall say when he will be pleased to see you. How much greater, how infinitely greater it is, to have an interview with Almighty God Himself! And to enjoy such an interview, only fervent and earnest prayer is

When we go before a king of this world much thought has to be given to our attire. The only garment necessary in our interview with God is the white robe of innocence or the purple robe of penitence. You are not obliged to have any letter of introduction, couched in high-sounding phrases. High-sounding prayers may tickle the ears, but they are seldom efficacious. The prayer which is most pleasing to God is that which comes from the heart.
The prayer of the publican when he eried out: "O God, be merciful to me, a sinner!" is a model one.
Then, too, we may pray most effectually even when our thought do not take

ally even when our thoughts do not take definite shape. God is ready to hear us at all times, under all circumstances and in all places. He is the source of all blessings and He tells us He will always grant our petitions, if they are reasonable. He says: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you." By prayer the soul is uplifted. When

engage in earnest prayer we are lifted up to a higher and holier atmosphere. Then, upon these occasions we realize the brevity of this life and the length of eternity; the vanity of this world and the beauty of heaven. But above all things, the will is energized

and receives a new inspiration.

A lady said to me on the occasion of President Garfield's death: "I have prayed for the President's life. My family have prayed for him, our congregation prayed for him, the city prayed for him, the state prayed for him and yet he died. What, then, is the use of prayer?" I answered her that God answers our prayers either directly or what we ask, He gives us something equivalent or better. If He did not save President Garfield's life, He preserved the life of the nation, which is of more importance than the life of an individual. He infused into the hearts of the American people at a time of much political bitterness, a greater reverence for the head of the nation and He intensified and energized our love of country and our devotion to our political institutions. — Cardinal

The Immaculate Conception Before the Throne of God Almighty.

"It is not easy then for us to exaggerate the intellectual and spiritual elevation of the angels above ourselves. Yet how does Scripture represent their meanor before the Vision of the Most Holy Trinity? They hide their faces with their wings!

But look at the queen of these angelie Father Viau. He said to me: "Not now; wait till I die!"

The time of my ordination to the priesthood having arrived, I had to go to Saint Hyacinth for the ceremony.

A few months later I was at Saint Boniface. I did not stay long at the stay lo land and sea, over the dim but fruitful the Catholic Church is enlisted on the a lofty throne, and all over her He has In his hung an orb of far-reaching mediation, and the very cross of Christ sarmounts Leo XIII. made an eloquent plea on the blessed ornament. He has trusted her hand to wield a weak are all words to tell the queenly And what is the fashion of her regal bearing before the Most Holy Trinity? She is bowed down by profoundest humiliation. She abases herself to the lowest depths of spiritual homage and prostration. She is annihilated in the vivid sense of her own complete nothingstrained upon her throne by the force of God's own power and love, which does sweet violence to her humility. She who sang the "Magnificat," and has entranced the nations and th with its thrilling strains, now finds the breathless silence of her Immaculate Heart, and her more than Angelic churches could not afford to let it slip a God. And so, like the burning bush, her whole being of unimaginable sanc-tity, science, and affections, is ever its lot with the rich and the great more consumed unconsumingly, like the choice frankincense of the human creations combined, in fragrant worship and the perfumes of ravishing sweetness before the Throne of the Holy sweetness before the Throne of the Holy and Undivided Three."—(Father Faber The Blessed Sacrament "p p 276, 277.)

The Dangers of the Careless.

There is in human nature a fatal tendency to procrastinate, especially when that which we know we ought to do is something to which we are naturally disinclined. All men are naturally disinclined to do violence to themselves and force their pride and self-will to yield before the sway of Christ, but put on His yoke and carry His cross Hence men put off and make excuses to themselves and fancy that what is difficult to them to-day will be easy to them to-morrow. Oh, fatal mistake! Each day that we postpone the task of submission it becomes more difficult, more distasteful. Why, then, do I not hasten to submit myself entirely to Christ?—Church Bulletin.

decred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXX.

We have seen that of the seven state ments set forth by the Champion as dis-tinguishing doctrines of Protestantism, every one is received and taught by the Catholic Church. There are only two partial reservations to be noted. First, the Catholic Church does not acknowledge that we are justified by faith alone in the sense of the original Reformers. On the other hand, as the great divine, Mohler, shows, she does teach that we are justified by faith alone in the sense of the Schoolmen, that is, by a faith animated and made operative by love. This faith not only procures immediate remission of single-On the other hand, as the procures immediate remission of sins, but also contains the guarantee of holy works, as there shall be occasion for them.

Now since this Catholic doctrine of justification has, in great part, become substantially the doctrine of modern Protestantism, as it certainly is the doctrine of St. Paul, the attempt of the Champion to find here a distinguishing teaching, and that the fundamental distinction between the two religions, breaks down.

On the other hand, as I have already noted, the Champion is very careful not to say that we are justified by faith alone, evidently because it takes "alone" in Luther's sense, as indicating a mere confidence of one's own jus-tification, "before love and without love." This is that pernicious and demoralizing solifidianism with which Wesley is so disgusted in Luther and in Lutheranism. Wesley sometimes tries to give to Luther's language a better meaning, and this artificial effort is very frequent still, but it comes to nothing. In the Anglo-Saxon world, at all events, there seem to be few genuine disciples of Luther left, except the ultra-Evangelicals of the Church of England, and the Plymouth Brethren. Not but that there are men in both these parties whose zeal for practical righteousness is as strenuous as Wes ley's own, but their morality is hardly

the fruit of their creed. It may be said that this represents the greater part of the Protestant world as having lapsed from its original foundation, and reverted from Luther's "article of the standing or the falling Church ' to the Catholic position. Well, what of that? If reflection shows them that Luther is wrong in this mat ter and Trent is right, of course they ought to go over to Trent. Trent stands with St. Paul here, and they will hardly venture to put Luther above St. Paul. He was a bigger man, and certainly a very much greater black-guard, but these are hardly sufficient reasons for preferring him to the Apostle of the Gentiles. Besides, we are always bound to say to Truth: "Whither thou goest I will go, and where thou lodgest I will lodge. God do so unforme and more also if even do so unto me and more also if even

death part thee and me.' As Mohler says, the Reformers had a deep and sound desire that the gladness of redemption should not be over-clouded by a sense of helpless obligation. Unhappily, they overshot them-selves, and divorced obligation from forgiveness altogether. Trent, in this fundamental particular,

therefore, has plainly the advantage of Wittenberg, and even of Geneva, al-though Mohler shows that the antinomian leaven is by no means so strong in Calvinism as in Lutheranism, at least in its doctrine of justification. Calvin detested loose living much more than who assist in the household, and teachers Luther, who sometimes talks as if it and guardians; of such the honor and was no great matter how we lived in this world, since we are to be made trine and discipline and correction of over in the next, provided we depart the Lord. in what he calls faith. What w

ship was acknowledged as lawful by Luther and Melanchthon, as now by Harnack, and many other Protestants. However, they do not own this as explicitly divine. Here, at last, out of the Champion's seven statements, by taking not what it has said, but what one impassable distinction.

We come next to the ten doctrines

which the Champion says that all Protestants reject.

(1) Salvation by works. But this also Catholics equally reject. The Catholic Church teaches that justificaany impediment of mortal sin, or having an ardent desire of it, explicit or implicit, is immediately called away, or, having lapsed into mortal sin, has made a good confession and received a But somebody might answer:

the heavenly glory. In this sense, doubtless, and in no other, Rome teaches salvation by works, and in this great honor to do so. If you say you

ness, that is, of our worldly wealth, that so easily beguiles men into unrighteousness, so that when we fail, they may receive us into the everlasithey may receive us into the everlasting tabernacles. He would have us to win not a bare reception within the heavenly walls, but such an affluence of Psalmist," and therefore did I speak.

seats of blessedness, for which a life of his religion will not be without the diseats of blessedness, for which a life of holy beneficence shall have fitted us. Now doubtless Christ here does not teach according to Luther, but then what blasphemy to quarrel with Him over this! Luther is bound to teach according to Christ. If he does not so much the worse for Luther.

St. Paul also, not having the fear of Luther before his eyes, knows no better than to follow the Saviour. Says he: "Charge them that are rich in this world that they be not high-minded,

world that they be not high-minded, nor trust in the uncertainty of riches, but . . . that they be rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life." Here, we see, the apostle warns us that if we do not, according to our means, live in the growing habit of helpful holiness, and holy helpfulness, we are in danger of losing even our original justification, and of falling short of eternal life altogether.

Here, undoubtedly, is a true doctrine of salvation by works, still more strongly expressed than by the Redeemer. Yet it is a most reasonable and evangelical doctrine. It is not salvation by works and grace, but a salvation wrought out, as St. Paul bids, in holy works kindled by grace and kindling grace in turn. Grace is the source, grace in turn. Grace is the source the means, and glory is the end. Per haps Lutheranism has no room for this, surely Protestantism ought to e, or what is Protestantism good have, or for? If it has not room for Christ and the apostles, it is a very singular exem-plification of Christianity. As the eminent Richard Cecil says, there are locks in Scripture than Luther's key will open.

Doubtless there was in Luther's time, as there always is, a great deal of merely external, mechanical resting upon works, virtually conceived as something wrought by the mere powers of nature. This dishonored God, and kept men in continual uneasiness. Against such a temper the Reformers' first preaching was directed, as Mohler remarks, and no doubt with all its anti-nomian admixture it did much towards breaking it up. The Primate Carranza's admonition to the dying Emperor Charles V.: "Jesus Christ has done was a most wholesome and comforting word, and the Popes neve could understand why the Spanish In-quisition should have laid hold of the Archbishop so savagely for this. Yet ssuredly the Council of Trent has alassuredly the Council of Frent has ar-lowed itself to be frightened into no such pelagianizing externalism as that of the Inquisition. Its formulas are somewhat harder and stiffer than altogether agrees with our Teutonic temper, but the substance of its teachings concerning faith, and grace, and works, justified "by most sure warranty of Holy Scriptur CHARLES U. STARBUCK.

Andover, Mass.

FIVE-MINUTES SERMON. The Epiphany,

SHOWING FORTH OUR FAITH.

The manifestation of Our Lord to the nations in the persons of the three wise men is what holy Church bids us consider to-day. We think this a fit occa-sion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the clergy. It is the will of God that all who have acknowledged Jesus Christ and believe His doctrine should preach Him and it to others. We pass by the divinely given office of teaching which parents and which others who share their dig-

In what he calls faith.

The other reservation I have just handled. Catholics and Protestants alike own Christ for the sole Head of the Church. A delegated human headshin was acknowledged as lawful by in some sense communicable. The What we wish more particularly to priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. "F "Freetaking not what it has said, but what it ought to have said, we have secured one impassable distinction.

Ceived, freely give.'' So with the layman; every grace he has has been received not only for himself but also for others. The Obsisting Latina and the contraction of the con common property of all the sons of God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make sons of God of all cathoric Church teaches that justineation can only be acquired by baptism, and reacquired by confession and absolution, the soul being in both cases purely receptive. Whoever, therefore, having worthy the title unless in mind and anet ceptive. Whoever, therefore, having worthy the title unless in mind and act received baptism without interposing least the best of the bes

made a good confession and received a valid absolution, or, not being able to confess, departs in perfect contrition and the desire of the sacraments, is super of God's saying mercy. Here certainly is the confession of the sacraments of the sacraments is a super of God's saying mercy. Here certainly is the confession of the sacraments is a super of God's saying mercy. and the desire of the sacraments, is sure of God's saving mercy. Here certainly there is no salvation by works. Yet if, after baptism, and after confession where needed, one lives on, then surely a genuine faith will express itself in good works. Now certainly no reasonable Protestant will deny that good deeds done by virtue of the co-operation of the Holy Ghost deepen the habit of holiness, and prepare the soul for a higher measure of the heavenly glory. In this sense, doubtless, and in no other Rome. sense it is to be hoped that we all do.

Certainly it can not be denied that the Gospel teaches salvation by works in this sense, though in no other. The Saviour bids us make friends to our-salves of the manuary of t selves of the mammon of unrighteous- reverse of learned. The enemies of re tions, and we need to have the courage of them. "I believed," says the

vine assistance to do it well. But we should not only defend the truth; we should attack error. If you have friends who are in error, you can do them no better service than to set them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindliness is the chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigorously attacking the error and vice everywhere about them. What coward is so mean as the pious coward?

Finally, a good life is a manifestation of our Lord and His doctrine of wonder-ful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truth-ful—these simple virtues will be like a pulpit from which you can preach your supernatural faith. As a tippling, lying, loafing Catholic is a hindrance to his religion, so is the contrary character the recommendation of religion.

CHURCH MUSIC NEEDS REFORM-ING.

' The Catholic Church decrees (1894) that all 'music is forbidden,' at Mass or in Office,' in which even the smallest word is mitted, or in which any words are turned aside from their sense or are indiscreetly repeated.

"The diocese of Cincinnati, some time since, established a commission (now publishing its second official catalogue of permissible music), whose imprimatur is necessary for any music to be sung in the churches of that arch-dioeses. Not that this commission was to allow only one kind of music; but simply it was to decide, in accordance ith the mind and declared will of the Church, whether the sacred words were improperly treated, or whether the other decrees of Rome were carried out which also 'severely forbid the use in church of any profane music, especially if it be inspired by theatrical mes, variations, and reminiscences.'
This statement embodies the spirit

of the Church with regard to Church

music. But how far different from this spirit is the practice now in vogue in many churches! A short time ago I heard, at a cathedral, Wagner's, Pilgrims' Chorus' as an operatic ' Tantum What would the artist think of this treatment for his whole life's effort to teach men that 'nothing is good without respect?' The cathedral is less inartistic, thoug more profane that gives us a Benediction seena from Donizetti—very well sung. But who would think he was in a church that cared two straws about what the Holy cared two straws about what the Holy See wills as to 'profane' music when he listens to the interesting maiden of Braga's 'Serenade' (dreamy violin obligato and all)? Having tried to pray, in spite of distractions, the concongregation is invited to adore with 'Tantum Ergo' to Sir Arthur Sullivan's 'Lost Chord,' and is forced into the memories of the drawing-room, for-bidden by common sense, by artistic bidden by common sense, by artistic fitness, and by the Church that sits in Rome. What is she? Who is she? What is her word worth? We can hardly think too much on these things."

IMITATION OF CHRIST. The King's Highway of the Holy

World Magazine for December.

-Professor Stockley in the Catholic

And it sometimes gains such strength through affection to tribulation and adversity, by reason of loving to be conformable to the cross of Christ, as not to be willing to be without suffering and affliction; because such a one beand affliction; because such a one be-lieveth himself to be so much the more ceptable to God as he shall be able bear more and greater things for

This is not man's power, but the grace of Christ, which can and does effect such great things in frail flesh that what it naturally

from, even this through fervor of spirit it now embraces and loves. To bear the cross, to love the cross, to chastise the body and bring it under to suffer reproaches, to despise one' self and wish to be despised, to bear all adversities and losses, and to desire no prosperity in this world, is not acording to man's natural inclination If thou lookest upon thyself, t canst do not thing of this of thyself.

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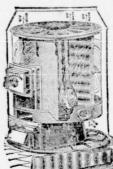
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OUR BOYS A "No!" clear, sh with an emphasis whi arrest attention.

JANUARY 4,

"I don't often he as that," remarked another as they were ground of a village se "It is not often The boy who uttered too, quite as emph new-comer here, an about two miles off w walks in every more lunch, and walks he works enough too to does more toward r farm than the old man is the coarsest dresse and the greatest fa knows just what to e of such sturdy make be scarce, while the

more need of them t "All that is true see Ned, come this w The speakers move pausing by an open group of lads were d citing question.
"It isn't right,

anything to do with 'No,' I mean it.''
"Well, any way everybody about it,' patiently.
"I am willing eve what I've got to say take anything that and I won't drink ei

"Such a fuss abou

"I never go in f
told you 'No,' to
you're the ones to b

fuss."
"Ned Dunlap, I you a minute."
"Yes, sir," and that as he passed the waited to hear what

say to him.
"Has your une sell : "No, sir; he had them. I've got two my share for picking buy them, sir?" "Yes, if we can as

Do you know just h 'Yes sir." "All right, the them, and you may the pay."
This short inter

stranger an opportu Dunlap. The next at his uncle's, ar elapsed before he he had gained on the After he had gro

accepted a lucrative not his seeking, he been offered him.
"Because I kn

'No,' if occasion in his employer. "word I heard you spit with a will. M young, are ruined for word than from any don't wish to do we tate and parley un them fast. The bo afraid to say ' No, tain of making a

Yes," is a sweet d; "No," is a word : which has signaled a scheme for the ru life.—Selected.

At the Foot If some children

aminations at the e year, through being There are many popositions to-day, when they began writer knows one been the laughing He is one of the gr the United State nominated for a B but went to Rome Pope not to burde ous a responsibilit granted. The Ven Cure d'Ars, was so spaired of learning recourse to prayer came one of the b Church. From t up to 1886, five h authenticated mi wrought through h

happens to be du enlightenment, a "Ask and you sh

suredly hear his p

The Schooln "When I was a b odd way of catchin day he called out Let the first one inform me of the f to the case.' self, 'there's Joe like. I'll watch look off his book, long before I saw and immediately 'Indeed,' said he, was idle?' 'I sa did? And were y when you saw him never watched is If we are sufficien

own conduct, we find fault with th The Right One of the merc Canadian city w early struggles, a to be of more tha He was next to His father was a work was, for the places, and pract home life, so that

sons was left to h America, the fath eldest sons had university with

a college course.

OUR BOYS AND GIRLS.

" No."

"No!" clear, sharp, and ringing, with an emphasis which could not fail to arrest attention.
"I don't often hear such a negative

as that," remarked one gentleman to another as they were passing the playground of a village school.

"It is not often any one hears it. The boy who uttered it can say 'Yes,' too, quite as emphatically. He is a new-comer here, an orphan, who lives about two miles of with his month. about two miles off with his uncle. He walks in every morning, bringing his lunch, and walks home at night. He works enough too to pay his board, and does more toward running his uncle' farm than the old man does himself. He is the coarsest dressed scholar in school; and the greatest dressed scholar in school; and the greatest favorite. Everybody knows just what to expect of him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now.'

All that is true; and if you wish to

see Ned, come this way."

The speakers moved on a few steps; pausing by an open gate, near which a roup of lads were discussing some exciting question.

"It isn't right, and I won't have

anything to do with it. When I say ything to do was.
No,' I mean it.''
"Well, any way, you needn't tell
"whody about it," was responded im-

everybody about it, patiently.
"I am willing everybody should hear what I've got to say about it. I wont't take anything that don't belong to me,

and I won't drink cider, any way. Such a fuss about a little fun ?" "I never go in for doing wrong. I told you 'No,' to begin with, and you're the ones to blame if there's any

fuss."
"Ned Dunlap, I should like to see you a minute."
"Yes, sir," and the boy removed his

hat as he passed through the gate and waited to hear what Mr. Palmer might

Has your uncle any apples to sell No, sir; he had some, but has sold them. I've got two bushels that were

my share for picking; would you like to buy them, sir?"
"Yes, if we can agree upon the price. Do you know just how much they are

"All right, then. I will call for them, and you may call at my house for

short interview afforded the stranger an opportunity to observe Ned Dunlap. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained on that day, his fortune

After he had grown to manhood and accepted a lucrative position which was not his seeking, he asked why it had

been offered him.

"Because I knew you could say No, if occasion required," answered his employer. "No, was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesi-tate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'No,' is reasonably cer-tain of making an honorable man or

"Yes," is a sweet and often a loving word; "No," is a strong, brave word which has signaled the defeat of many a scheme for the ruin of some fair young

life.—Selected. At the Foot of the Class.

If some children have made bad examinations at the end of the scholastic year, through being too stupid to learn their lessons, let them not despair. There are many persons holding high There are many persons holding high positions to-day, who were stupid also when they began their studies. The writer knows one especially who had been the laughing-stock of his class. He is one of the greatest theologians in the interval of the spirit and genius of Christianity, than in the pondrous tomes of many learned theologians. The person of the greatest theologians in the calmot be brided to do a dirty action, or bullied to tell a lie; one who has gentleness and manliness, the calmot be brided to do a dirty action, or bullied to tell a lie; one who has gentleness and manliness, the calmot be brided to do a dirty action, or bullied to tell a lie; one who has gentleness and manliness, the calmot be brided to do a dirty action, or bullied to tell a lie; one who has gentleness and manliness, the calmot be brided to do a dirty action, or bullied to tell a lie; one who has gentleness and manliness, the calmot be brided to do a dirty action, or bullied to tell a lie; one who has gentleness and manliness, the calmot be brided to do a dirty action, or bullied to tell a lie; one who has gentleness and manliness. United States to-day, and was nominated for a Bishopric at one time, but went to Rome and requested the Pope not to burden him with so onerous a responsibility. His request was granted. The Ven. Mgr. M. Vianney, Cure d'Ars, was so stupid that he despaired of learning anything till he had recourse to prayer. He afterwards became one of the brightest lights of the From the time of his death up to 1886, five hundred and seventy authenticated miracles have been wrought through his intercession. Let no child therefore, despond because he happens to be dull. Let him pray for enlightenment, and He Who said "Ask and you shall receive," will as said. suredly hear his prayer.

The Schoolmaster's Lesson.
"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching the idle boys. One day he called out to us: 'Boys, I must have closer attention to your studies. have closer attention to your studies. Let the first one that sees another idle inform me of the fact, and I will attend to the case.' 'Ah,' thought I to my-self, 'there's Joe Simmons that I don't like. I'll watch him, and if I see him look off his book, I'll tell.' It was not long before I saw Joe look off his book, and immediately I informed the master. 'Indeed,' said he, 'how did you know he was idle?' 'I saw him,' said I. 'You did? And were your eyes on your book when you saw him?' I was caught, and If we are sufficiently watchful over our onduct, we shall have no time to find fault with the conduct of others.'

The Right Road to Success.

One of the merchant princes of a large Canadian city was asked to tell of his early struggles, and the recital proved to be of more than ordinary interest. He was next to the eldest of five boys

His father was a civil engineer whose work was, for the most part, in distant places, and practically deprived him of home life, so that the entire care of his sons was left to his wife.

Returning from a sojourn in South America, the father found that his two Returning from a sojourn in South America, the father found that his two eldest sons had matriculated at the university with the intention of taking a college course. He told his sons that

they could go to college, but he urged them to also learn a trade, strengthen-ing his argument by telling them that, when he was in charge of the construc-tion of a railroad, he advertised, at the same time, for a time-keeper and for an expert bridge-builder. In response to the first advertisement he had a number of applicants, including young and old nen, university graduates, society young men, clerks, school-teachers, and others who made strenuous efforts to obtain the position. Some offered letters of recommendation from high dignitaries; others sought to bring personal influ-ence to bear, yet the renumeration was only \$7 per week. Only one man responded to the second advertisement. He arrived with his hands in his ockets, and his hat on the back of his

You want a good bridge-builder, eh What are you offering?"
"Four dollars a day," was the ans-

"Then you don't get me." Swinging around, he was going out of the door when the engineer called him back, questioned him as to his experience, and, being satisfied on that point, en-

gaged him at a salary of \$5 a day. There, boys," said the father, shows the difference between being a master of a trade and a master of none.

So profound was the impression made upon the boys by this talk that they decided to learn a trade. After much consideration, one chose that of watchmaking, the other that of manufacturing jewelry. Both of the boys were duly apprenticed for five years.

Their father advised them to fit up a workshop in their home, in which to spend their evenings. This they did, with the result that, later on, but before they had passed their apprenticeship, and while their wages were only a few dollars a week, they were earning several times that amount by extra

ork done at home.

During the first year of their appren ticeship, they were paid nothing. The second year each received only \$1 a week. In the fifth year each was paid salary of \$12 a week.

a salary of \$12 a week.

The watchmaking brother, by perfecting himself in his art, had made an xcellent watch entirely by himself. Just after he completed his apprentice ship, the position of chief watch-repairer in a leading establishment became vacant. He applied for it, but was about to be refused because of his youthfulness, when he bethought himself of his homemade watch, and pro duced it as an evidence of his skill. He at once secured the coveted position, at high wages, and held it for some time, carefully saving every penny he could until the way was clear for him-self and his brother to begin business

on their own account.

This they did in a small way, but, as may be easily imagined, prosperity soon rewarded their industry and economy, and their firm grew to be one of the most important of its kind in the countries.

As their three younger brothers grew up, they were given employment, and are now in charge of different depart-ments, the detail of which they have throughly mastered. Another circumstance is worth noting.

As soon as the boys began to earn wages, their father required them to pay something to their mother for board. This they did regularly, until they established homes of their own.

Looking back over their experience, and testing by it the value of their father's advice, the brothers are satisfied that it was thoroughly sound and that they were wise to follow it so implicity.—J. Macdonald OXLLY in Suc-

CHATS WITH YOUNG MEN. The Merchant's Revenge.

There is embodied in a little work, entitled "Illustrations of the Law of

quite, convinced us "that there never yet was an instance in which kindness has been fairly exercised, but that it has subdued the enmity opposed to it."
Among the many well-authenticated law of kindness, or of "overcoming evil with good," nothing, we think, could more effectually enforce this doctrine than the effect of such facts as the following: "The brothers Cheeryble of the novelist are, as is well known, scarcely overcharged with portraits of two real

English merchants; one of whom, we regret to know, is now no more. Of these men, the following story was originally told in a Manchester paper: The elder brother of this house of merchant princes amply revenged himself upon a libeler, who had made himself merry with the peculiarities of the amiable fraternity. This man published a pamphlet in which one of the brothers (D.) was designated as 'Billy Button,' and was designated as 'Billy Button,' and represented as talking largely of their foreign trade, having travelers who regularly visited Chowbent, Bullock Smithy, and other foreign parts. Some 'kind friend' had told W. of this pamphlet, and W. had said the man would live to repent its publication. This saying was kindly conveyed to the libeler, who said that he should take libeler, who said that he should take care never to be in their debt. But the man in business does not always know who shall be his creditors. The watched for idle boys again. author of the pamphlet became bank-are sufficiently watchful over our rupt, and the brothers held an acceptance of his which had been endorsed by the drawer, who had also become a bankrupt. The wantonly-libeled men had thus become creditors of the libeler. They now had it in their power to make him repent of his audac-He could not obtain his certificate He had obtained the number of signa-

> except one. of brothers would supply the deficiency. What! they who had been cruelly made

> tures required by the bankrupt laws,

the application. Humbled by misery, he presented himself at the counting-room of the wronged. W. was there alone, and his words to the delinquent were, 'Shut the door, sir!' sternly ut-tered. The door was shut, and the stood trembling before the He told his tale, and produced his certificate, which was instantly clutched by the injured merchant.

You wrote a pamphlet against us !" exclaimed W. The supplicant once!" expected to see his parchment into the fire; but this was not its destination. W. took a pen, and writing something on the document, handed it nation. back to the bankrupt. He, pwretch, expected to see there, 'Roscoundrel, libeler!' inscribed; He, poor there was, in fair round characters, the rule,' said W., 'never refuse signing the certificate of an honest tradesman, and we never heard that you were ever anything else.' The tear started into

the poor man's eyes.

"'Ah!' said W., 'my saying was true. I said you would live to repent the writing of the pamphlet. I did not mean it as a threat; I only meant that ome day you would know better, and would repent you had tried to injure us.

I see you repent of it now.'
"'I do—I do;' said the grateful man.
'Well, well, my dear fellow,' said W., you know us now. How do you get on? What are you going to do?' The poor What are you going to do?' The poor man stated that he had friends who could assist him when his certificate was obtained. 'But how are you off in the meantime?'-and the answer was having given up everything to his that, having given up everything to his creditors, he had been compelled to stint his family even of the common necessaries, that he might be enabled to pay the cost of his certificate.

"'My dear fellow,' said W., 'this will never do; your family must not suffer. Be kind enough to take this ten

pound note to your wife from me. There, there, my dear fellow — nay, There, there, my dear fellow — nay, don't cry—it will be all well with you ike a man, and you will raise your head yet.' The overpowered man endeav-ored in vain to express his thanks—the swelling in his throat forbade words; went out of the door, crying like a child."

The Man Who Sings at His Work.

Give us, O give us, the man who sings at his work! Be his occupation what t may, he is equal to any of those who bllow the same pursuit in silent sullenness. He will do more in the same time he will do it better - he will persevere longer. One is scarcely sensible to fatigue, while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly oyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.—Carlyle.

A. E. Barr in Sucress.

It may be noted that a little success s an almost certain precursor of a great success; for the thin edge of the wedge will make way for the thick end, if discretion is used. This is doubly so, if work is done for the work's sake and all the highest work is done for its own sake. To affect indifference for the poverty of it. No one is justified in depreciating success, even if it means nothing but wealth, for wealth is capable of being turned into the very coinage of heaven.

A Gentleman.

What is a gentleman? Ore who thinks about the wants of others as well as about his own, who delights in helping others, those especially who cannot help themselves, who makes allowances for the erring, and tries to raise the fallen, who cannot be bribed to do a

anecdotes adduced in illustration of the of the world has not been done by

without their signature, and without it he could not enter into business again. stant's notice; there must be no dawdling, no shiftlessness, no "beating about the bush." Everybody must It seemed folly to hope that the firm eye, or leave his service. He was rarely, if ever, deceived in regard to a

and children forced him at last to make He often said that he made his generals out of mud, and left them marble

The men whom he selected for responsible positions were often amazed at their promotion, for he saw their possibilities long before they were self-discovered. His intellect penetrated life, saw the inmost workings of the minds of those about him, and was able to measure their power of accomplishent with marvelous intuition. promoted hundreds of men whom others would never have thought capable of anything above mediocrity. He raised seventeen common soldiers in his army to high rank.

The art of seeing possibilities and getting the best work out of employees is a very great one. Many a man has those in his employ, or at his command, who could further his designs, solve many of his problems, and increase his business; but he overlooks them in his earch farther afield for efficient helpers. It is a great mistake for employ-ers to stand so far apart from those they employ as to be unable to gauge and study them. A person who allows those around him, for want of understanding or appreciation, to remain fal-low, so to speak, while he spends time, money and patience in a search for great minds who can form great plans, s like a child who, entirely overlooking the food which is on his plate, clamors for more of the same kind, which he sees on the table. He who fails to read, gauge, and sound human nature and capabilities, is wasting or overlooking the seed which would mean to him a valuable harvest.—Success.

Make up your mind that the Creator made you to enjoy life and to have all the good things in this world necessary to your well-being and moral and spiritual growth. Think large things for yourself: for God did not set for you the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor and will remain so, the chances are ten to one

that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? Enlarge your horizon; be generous to yourself in thought and ambition. The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, happy, and contented. The great trouble with us is that we circumscribe our-selves by thinking within narrow limits. 'As a man thinketh in his heart, so is

Are, that your temper will improve, and you will enjoy walking and skating in real earnest once that sore teorn is removed. Patnams Painless Corn Extractor never falls, gives no pain and will relieve you in twenty-four hours. Give Putnam's Corn Extractor a trial and be according to the control of the cont

happy.

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and 50c.

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A PPLICATION will be made to the Parlia-ment of Canada, at its next session, for an Act to incorporate a company under the name of the "St. Joseph and Lake Huron Ship Canal Company," with all necessary powers to con-struct, operate and maintain canals, so located as to make and build a navigable waterway from some point on the Easters above of Luke leart of May, CP.

In serior of May, CP.

Unusual achievements in art or literature are reserved for genius, while most of the world a workers are the consciousness of being a millionaire's son; for, from the moment he becomes possessed of the idea that he and force.

It is as unfortunate for a boy to be convinced that he is a genius as to have the consciousness of being a millionaire's son; for, from the moment he becomes possessed of the idea that he and ogreat things without great effort, his future success will be crippled. Once the greatest he absence of all incentive of the world workers will be crippled. Once the greatest he absence of all incentive to strongle and strive, to exert him self to the utmost to get on and up in the world.

Knowledge [of Human Nature 18 Capture]

The man who succeeds in this century, since he must always have helpers, must know men; he must be able to weigh them, to comprehend their breakth; he must be able to weigh them, to comprehend their worlds are the consciousness of being the world.

Napoleon succeeded because he knew men, and could almost look through them, who could be their weakness, as well as to appreciate their strong points.

Napoleon succeeded because he knew men, and could almost look through them, who could be their weakness, as well as to appreciate their strong points.

Napoleon succeeded because he knew men, and could almost look through them, who could be their weakness, as well as to appreciate their strong points.

Napoleon succeeded because he knew men, and could admost look through them, who could be their weakness, as well as to appreciate their strong points.

Napoleon succeeded because he knew men, and could admost look through them, who could be the world:

Napoleon succeeded because he knew men, and could admost look through the world:

Napoleon succeeded because he knew men, and could admost look through the points.

Napoleon succeeded because he knew men, and could admost look through the points.

Napoleon succeeded because he knew men, and cou M. S. LONERGAN, Solicitor for applicants, Montreal, 27th November, 1901.

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AS THE WHEEL TURNED. Mary E. Mannix in 19 2 Catholic Home

A grimy room, wherein poverty sat enthroned, wrapping her rags about her with an assurance of tenancy which only death can assail or lay low. With shaking hands an old woman busied herself about the rusty stove. And then, all in a moment, the room grew radiant, as with a burst of spring.

"Grandmother." cried the newcomer.

"Grandmother," cried the newcomer,
"they've chosen me—me for queen!"
The old woman raised her hoad, looking at the young girl with wondering eyes. "Don't you understand? The carni-

val, you know. I'm to ride in a chariot, and wear a crown. Why, grandmother! Don't you like it?"

A stormy night. A young man and woman returning from a fashionable entertainment sat opposite each other in a luxurious carriage. Mumbling incoherently he swayed from side to side, while with fixed and tearless eyes she stared into vacancy, regardless of his mandlin speech.

maudin speech.

Suddenly, pressing her face against the pain, she looked out into the dreary night. In the window of a hovel a feeble light was burning. The carriage flashed passed it; the woman raised "Oh, that I might sit beside her once

again in that poor little room," she murmured, "or lie beside her where she is lying now! Oh, that I might!"

Her husband lurched forward. She shrank aside; but now there were tears

DIOCESE OF LONDON.

MIDNIGHT MASS IN TRAMESVILLE.

Bothwell, Dec. 27th. 1991.

In this little mission the beautiful feast of Our Lord's Nativity was becomingly celebrated. As the pastor has three churches to attend, his Lordship the Bishop, granted the mission of Thomesville the privilege of a midnight Mass. Grateful for such a favor and appreciating the opporturities for blessings attached to such a feast, when the hour for Mass arrived there could scarcely be found accommodation for all and nearly 190 approached the Sacraments. The Catholics of this mission are Catholics not merely in name but in practice as well; and when His Lordship Bishop McEvay paid them his first visit some months ago and spoke to them of the necessity of of erecting a new church, they humbly comiled with his wishes in the matter and began to figure upon what they could do. Though not wealthy, being people of good faith they have decided to sreet a church at a cost of about \$6:00 and have already made up sub scriptions to cover nearly that amount. After Mass the Sunday school children assembled and read to their pastor the following address:

In this holy season when the angelic hosts unite with happy voices on earth in chanting the joyous anth m. "Glery to God and peace on earth to men of good will," we, the children of your flock, hasten to greet you, our pastor christmas joys the expression of our deep and heartfeig gratitude for all you have done and are still doing for our spiritual and temporal welfare.

You have been to us a father in the highest boliest sense of the word. You have indeed MIDNIGHT MASS IN THAMESVILLE.

"Whose whispered word, a God descends And Heaven's high court is starred

"Whose whispered word, a God descends
And Heaven's high court is sterred.
And sacramental graces at a sign
issue abundant from their source divine."
We thank you, dear Beverend Father: from
out the fullness of our grasful hearts we
thank you, for your priestly interest and feryent zeal in behalf of the little ones of this
parish, and we promise that we will carnestly
atrive to profit by your word and example, so
that when time itself shall be no more, we
will meet you in oor heavenly home, there to
only an everlasting Christmas-tide.
Real assured, dear Reverend Father, we
will not full to ask for you many graces and
bieseings from the Divine Babe of Sethichem,
and we wish you with all our bearts, a merry
christmas and a happy New Year Accompanying the address was a beautiful silver vase
containing a valuable geld piece.

DIOCESE OF HAMILTON.

A reception took place at St. Joseph's con vent Hamilton, Friday morning last, His Lordship the Bishop officiated at the ceremony. The names of those who were received are Miss Mary Stack, Arshur, in religion Sister Mary St. Thomas Aquinas; Miss M Butler, Brantford, Sister Mary Agatha iMiss Mary Keenan, Sault Ste Marie, Sister Mary Lucy. The following were processed: Sister Perpetua. Arthur; Sister St. Paul, Burlington; Sister Alexia, Mt. Hope; Sister Benedicta, Brantford. His Lordship was attended by Fathers Mahoney and Donovan as chaplains. Besides the city clargy, there were present Father Doherty, Toronto, and Father Cleary, Paris, A large number of the relatives of the candidates also attended the CETEMORY.
THE BISHOP AT ST. PATRICK'S

Sunday hast, His Lordship the Bishop sang Ponifical High Mass at St. Patrick's church and was attached by Father Waiter as doacon and Father Whibbs as subdoacon. Father Cetty was master of ceremonies. After Mass the Bishep preached.

A SUCCESSFUL CONCERT.

The choir of St. Lawrence's church gave a very successful concert in St. Lawrence's parish hall, on the evening of the 25th inst. A lawrence listened to a programme of real

Parties hall, on the evening of the 20th inst. A large and dience listened to a programme of real merit.

Christmas at st. Michael's, Dunnyille, There were three Masses. Christmas day is the only day in the year when a priest can say three Masses. They are offered in adoration of the three persons of the most Blesser. They are offered in adoration of the three persons of the most Blesser. They are offered in adoration of the three persons of the most Blesser. They are offered in adoration of the three persons of the most Blesser. They are offered in adoration of the three persons of the most Blesser. They are offered in adoration of the three persons of the most Blesser. They are offered in adoration of the three persons of the most Blesser. They are offered in the first part of the high alfar was a neat little crib representing the stable at Bethlehem, in which might be seen the infant Saviour lying there on a heap of straw with the ox and the ass breathing on him to keep Him warm, whilst the placid virgin mother, the devont patriarch St. Jaseph, and the worshipping shepheres adore this occasion. I am not now addressed to the worshipping shepheres adore this occasion. I am not now addressed to the presentation on the lacarnation and birth of Carist The choir seemed to vir with the angelic host at Bethlehem in, singing "Gloria is a great pleasure to be made the mouth-piece of willing the collowing address as tokens of the respective part of the p

and he sang with ease and style of delivery, intelligence and beauty of tone. The Christmas offering was the most generous in years, and Rev. Father Crinion returns most sincere thanks.—The Dunnville Chronicle.

"ALL IS WELL,"

I had fed the fire and stirred it, till the sparkles in delight
Snapped their saucy little fingers at the chill
December night;
And in dressing gown and slippers I had tilted
back 'my throne'—
The old split bottomed rocker—and was musion all alone. ing all alone.
I could hear the hungry winter prowling round

I could hear the hungry winter prowling round
the couter door.
And the tread of muffled footstepson the white
plazza floor:
But the sounds came to me only as the murmur
of a stream
That mingled with the current of a lazy flowing dream.
And I saw a happy mother, and a group surrounding her.
That knelt with costly presents of frankincense
and myrrh;

And the state of the same and wonder as a murmur on the sir

Came drifting o'er the hearing of a melody of prayer—
But the spiendor in the heavens and the hush uppn the sea.

And the majesty of silence reigning over Galilee-We feel Thy kingly presence, and we humbly bow the kase

And lift our hearts and voices in gratefulness to Thee.

The messenger has spoken and our doubts have The messenger has spoken and our doubts have field and gone. As the dark and spectral shadows of the night before the dawn; And in the kindly shelter of the light around us drawn. We would nestle down forever in the breast we lean upon. You have given us a shepherd—you have given us a guide,

us a guide.
And the light of heaven grew dimmer when
you sent Him from your side—
But He comes to lead Thy children where the
gates will open wide
To welcome His returning when His works
are glorified.

By the splendors in the heavens and the hush upon the sea.

And the majesty of silence reigning over Gali

We feel thy kingly presence and we humbly bow the knee
And lift our hearts and voices in gratefulness to Thee.
Then the vision, slowly falling, with the words of the refrain.
Fell swooning in the moonlight through the freat widow ware.

of the refrain.

Fell swooning in the moonlight through the frosty widow pane.

And I heard the clock proclaiming, like an eager sentine! eager sentinel
Who brings the world good tidings—"It is
Christmas—all is web!"
—JAMES WHITCOMB RILEY.

C. O. F.

St. Joseph's Court c. 370. L V. McBrady, E.q., the popular Toronto parrister, is elected Chief Ranger of the ban

husy one for a number of them yet, he would endsavor to make it a successful one for the Order.

Short addresses were also given by Revd. Father Finegan, Deputy High C. R. Nasnder, Past Chief Ranger McOabe, and others.

The election of Bro. McBrady as Chief Ranger are usure well for the success of the order. Few Catholic young men are as well known throughout the province of Oatrio as he. The brilliant success he has achieved in his profession, easily preludes for him a most distinguished career. He has earned a reputation as an orator, that has placed him in the front ranks, and his friends anticipate his one day occupying a prominent nosition, and the legis lators of the county. Polished, suave, affable, courtsous in a marked degree, he is always accussible to his friends and no man it better pleased to fight the battle of his co-religionists than he.

Fine Catholic Order of Foresters in general and St. Joseph Court, particularly, has every reason to be proud of Chief Ranger McBrudy.

Toronto, Dec. 28, 1901.

The services in the city churches Christmas, were carried out in a way appropriate to the holy season. The decorations of the altars and the sanctuaries were near and becoming. The music rendered by the different choir was excelent. His Lordship the Bishop sang Pontifical Mass at the Cathedral and was assisted by the Rev. Fathers Holong as assisted by the Rev. Fathers Holong and was assisted by the Rev. Fathers Holong as a transportation of the death of Mrs. James Hannan, which occurred at her residence, in Shioka, on Thursday morning, December 5th, after an illuess of two weeks' duration, whith he bores of the choir and the congregation in its faithfulness and piety. His Lordship also solks briefly on the lesson of the most respected and generous ladies of the feast and concluded with the Papablelessing. The Bishop was present at Musical Vespers in the evening.

The celebrant at St. Patrick's was Father Whibbs, and Father Colly presched. Father Brady sange the High Mass and preached as Lawrence's, while Father Hinchy official education of the sity.

The celebrant at St. Patrick's was Father Whibbs, and Father Colly presched. Father Brady sange the High Mass and preached as Lawrence's, while Father Hinchy official education of the first time Christmas Day the Bishop visited the House of Providence, During the afterion of Globy branches. Consultant of the most results of the paston, Rev. Patrick J. Histon, Pres. Faxons Johnson, No. 175, hereby express our hearfield seven when the paston Rev. Partick J. Histon, Pres. Faxons Johnson, No. 175, hereby express our hearfield seven when the paston Rev. Partick J. Histon, Pres. Faxons Johnson, No. 175, hereby express our hearfield in the official of the dient of t

offerings included a wreath from her many friends. May her seul rest to peace.

LILLIE WYMBS, CONDEN,

On Tuesday, Dec. 17th, the once happy home of Mr and Mrs V. J. Wymbs was visited by the cruel hand of death and cut down one of asture's tarest flowers, when Lillie, the eldest daughter, was cruelly snatched from their midst. Just at this beautiful season, when Joy reigns in every home, the hearts of loving parents and fond brothers and sisters are crushed with a wound which time alone can heat Well did she deserve the name of Lillie, for, like that datients parents, she pined and drooped after two years of suffering, which she bore with patience nothing short of a marry; amiable and loving she endeared herself to her classmates and friends. But the grief stricken parents will seek consolation alone in the thought that a most beautiful crown awaits her as a reward for her long suffering. She was borne to her last resting place by six of her classmates who acted as pall bearers to Occod, where a High Mass of requiem was chastled as St. Plus' church by the Ray, F. M. Devine The pall-bearers were J. McCoy, J. Tuffey, L. Humphries, R. Boyle, A. Livingstone, J. McGale.

"LUKE DELMEGE," the new novel by Father Sheehan, can now be had at the

of no intrinsic value, but is rich in love, grati-tude and respect. Please accept it and with it our united hopes that your life will ever be as happy as you havemade ours. Signed, Joseph Farmer, William Beyham, Frank Glavin, Herbert Hanlon, Joseph Fraiser, Maggie O Dwyer, Ida Webb.

IN NEWFOUNDLAND.

IN NEWFOUNDLAND.

The census returns recently made show an alarming decrease of Catholic copulation in various sections of the Colony. This condition is due to the abnormally large emigration to the United States and Canada since the great financial crash of 1894. Since "Bleak Monday" of that ever memor able year large numbers of young men and young women have sought in foreign lands the employment not obtainable at home. Latterly some have returned, and we hope, now that mists of ill times have vanished, and the sum of prosperity again sheds its happy rays, the exiles will return to dear old Terra Nova.

During the last two weeks the closing time of the Jubilee in the Diocese of Harbor Grace—missions by the local clergy have been given in several parishes. The results have been most graitfying. His Lord Bishop Macdonald, aided by Rev. Fathers Murphy, March, McCarthy and Whelan conducted the week's mission at the Cathedral which was largely and devoutly attended. The good Bishop is an inde fatigable worker, and has done much since his advent to the Colony to promote the spiritual and temporal welfare of his people. In season and out of season His Lordship strives to inculcate the great principles of success in life—in dustry, sobriety and thrift. A successful scienical industry, sobriety and thrift A successfuscion of his diocese; and the fruitful results of his teaching and lectures are in evidence particularly in the sections of Upper Conception Bay where the loc lities have been transformed from needy plots to plenteous acres. In former annex an insuccessful fishery was attended by "Chiles Penury": Now, it seems to matter the diocese of Harbor Grace has recently wusuained a heavy and irreparable loss through.

whether the harvest of the Bishop's diocess whether the harvest of the sea be scant or bounteous. The diocese of Harbor Grace has recently sustained a heavy and irreparable loss through the death of Thomas McCormack & eq. 2, P. of Catalina. Mr. McCormack was one of the most prominent Catholics in the colony, and a man of exemplacy life. He was principal of the firm of McCormack & Walsh of Ca'alina—one of the most successful Catholic concerns in the Island, Retiring from business some few years ago. Mr. McCormack spent his days seemingly in contain pre-paration for the Coming of the Son of Man. Possessible a good share of the world's gifts he regarded them as a trust of the Almightly and used them in the laving up of treasures where neither rust nor moth can consume.

The contains the season of the contained of the Almightly and used them in the laving up of treasures where neither rust nor moth can consume.

The contained whether the life Thomas McCormack where the contained of the Almightly and used the minimiches. The name of this prince amongst men will long endure, and the record of his uncostentious boundless charity will be handed down from generation unto generation. His death leaves, areas void in Kather Rowane's navish

will long endure, and the record of his unostentatious, boundless charity will be handed down
from generation unto generation. His death
leaves a great void in Father Brownes parish,
as he was a most generous and constant benefactor of the Oburch. His annual contributions
so we understand, represented nearly one fifth
of the narish revenue. Some years ago, wher.
Rev. Father Walker assumed charge of the
parish of Bonavista. St. Patrick's church was
ourdened with a heavy debt. On Christmes
morping the big-barried Thomas McCormack,
in conjunction with his business partner, Mr.
Nicholass Walsh, a man moulded in the same
form as himself pieced in the collection plate a
cheque for \$1500—blus wiping out the entire
indubtedness. Mr. McCormack's foureral was
one of the largest ever witnessed in this parish;
as and the same cleric, contributed to St. John's
Hearld :

"On Monday the mortal remains of the late
Thomas McCormack, Esq. J. P., were committed to God's acre as 'seed sown unto eternal life." The funeral correct rock is donart.

St. Joseph's Court 6, 379.

L. V. McBrady, Eq. , the popular Toronto barrister, is elected Cnief Ranger of the ban or Court.

That Catholic Forestry is the popular Catholic organization of the Province and particularly of Toronto, was practically demonstrated on Thursday evening iast at the annual election of officers of St. Joseph Court, No. 370. This annual election is apparently set aprit for the re-union of the members and friends throughout the city and Province, and Thursday evening was no exception to the rule. Representatives from different Courts in the city, and representative deputys from outside were present in large numbers.

The annuancement of the election by acclamation of the even popular L. V. McBrady, to the highest position in the gift of the members, was the signal for a burst of applause and enthusiasm such as is rarely winessed within the walls of any fresternal organization.

When the excitement subsided. Deputy High Chief Ranger Nender who was in the charged that the interests of the organization.

When the excitement subsided Deputy High Chief Ranger Nender who was in the charge and the scholir, who rendered that the interests of the organization will be felt sure the coming year woull be a very busy one for a number of them yet, he would endeavor to make it a successful one for the Chief Ranger McCabe, and others.

The election of Bro. McBrady as Chief Ranger Province of Ostario as he. The election of Bro. McBrady as Chief Ranger and was a successful one for the organization with the province of Ostario as he. The election of Bro. McBrady as Chief Ranger and that the interests of the organization with the province of Ostario as he. The election of Bro. McBrady as Chief Ranger and the success the has achieved in him sporession, easily preludes for him a most distinct that the whole is more provinced to the organization as an orator, that has placed him in the from the province of the loss of the deceased of the condition of the condition and the legistation, and himself the province of

deportment will be walted into the lar disease future."

The RECORD has lost an old and appreciative pairon. After his business correspondence, his first reading was the CATHOLIC RECORD, which he literally devoured. Possessed of high degree of intelligence he was wonderfully interested in your paper, which seemed specially adapted to his religious bent. Stange that just an hour before he was striken for death, he was perusing the last number of what he oft deemed the bast two dollars'-worth on earth. Requiescat in pace!

FRANCIS JORDAN, Sec.

Kinkora Dec 22-d, 1391.

At a regular meeting of Branch No. 175 C.

M. B. A., Kinkora, held Dec. 16th, 1911 the following resolution was unanimously adopted:
That whereas it has pleased Almighty God to remove by death Mr. Joseph Cabel of Stratford, brother-in law of our worthy and highly respected Bro. Parick J. O'Brian.

Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Brother O Brian and family and extend to them our most sincere sympathy and condelence in their sad affliction; also resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro. Patrick J. O Brian, and also published in the official organ and Cartholic Record.

Patrick J. Hishon, Pres.

Francis Jordan, Sec.

Kinkork, Dac. 23 1901.

Francis Jordan, Sec.

Kinkora, held Dec 16 1991, the following resolution was usual mously adopted:

That whereas it has pleased Aimighty God to remove by death Mr. Patrick Malloy of Michigan uncle of our worthy and highly respected Brothers John and William Mailoy.

Resolved, that we, the members of Branch No, 175, hereby express our hearfelt sorrow for the loss sussained by Brothers Mailoy and family and excend to them our most sincere sympathy and excend to them our most sincere sympathy and condolence in their sad affliction tales.

THE OLD WORLDING.

He courted pleasure and secured it still: He asked for friends, and loves, and these were given; He craved all worldly goods and had his fill: He sought not Heaven.

His friends have vanished never to return:
His pleasures, treasures, all his heart's de-sire:
His passions only in their embers burn;
Mute is his lyre.

'Tis I go singing, singing, across the fields at dawn;
With fairy music ringing the blithe new day is And all the trees are stirring, far as the eye can But never tiniest leaflet moves on the rowan Ah ! flutings from the sea of dreams, ye will not let me rest;
Ye call and call, the livelong dsy, the heart
from out my breast—
The heart from out my breast to the face mine
eyes must see
Because I siept at nightfall beneath the rowan

Tis I go weening, weening, across the dewy meads:
The cruei hills are sleeping, no least breath
stirs the reeds.
No least breath stirs the reeds, nor west wind But I hear the branches groaning, all on the my brothers, O my brothers, oall me to life and light!
This human love can fold me from the Terror of the Night.
They pass before me, cold and hard, and oh! they jeer at me,
For I have kissed Dream Allka beneath the rowan tree.

THE SACBED HEART OF JESUS.

From the Sacred Heart Messenger.

But, Jesus, in Thy Sacred Heart
Rays more resplendent shine,
There, Light of Light! who finds the way
May koow the joy of perfeet day,
A radiance divine:
O. Sacred Heart, flux wide Thy Portal,
Illumine my soul with Light Immertal,
Cam are the occan's solemn deeps,
There storms awe stricken, cease,
Though untamed tempest hover o'er
Wild waves that break with suilen roat,
L'agreen caves rest in a gent in a Wild waves that break with suilbu roar, It's green caves rest in p ace:
Bur, Jegus, in Tay Sacred Heart
Whose might the soul enchains,
A calm unknown in fronded deep.
Where fair sea lilies bloom and sleep,
Perpatually reigns:
O. Sacred Heart, filing wide Thy Portal,
Vouchaste some taste of peace immorta

The heart's trus home, Thou Heart Divine, Whose love allays each fear.
A refuge safe for fainting souls,
When Sinal's judgment thunder rolls,
A Sanctuary dear;
O Jesus, in Tay Sacred Heart
Ferever I would rest,
Yet dare I bring my soul to be
Endowed from Tay deep treasury
And made a constant guest!
Yea, Sacred Heart, free is Thy Portal,
Exhaustless is the love immortal.

From the London Catholic Times. From the London Catholic Times.

We do not usually publish poetry, but we make an exception in this case, as the contribution is from a lady whose poetic appeal to the Catholic Times for prayers was recently followed by her conversion:

When I had found the Refuge my soul had converted to longer.

And know my heart's deep rapture can never, never end. There would I bew forever, my Jesus, my dear There would I bew forever, my Jesus, my dear King;
Since Thou art all my sweetness earth has for me no sting.
On that my heart could praise Thee, could love Thee as it should.
My Present God, my Manna and my Supernal Good!

ALICIA MARY WALLACE.

TEACHER WANTED.

W tag a professional certificate to teach in the R. C S. S. Sees, No 3 and 4 of Anderden, Duties to begin on sanuary 7th, 1972 Applicant to state salary required. Address A. C. Medi-loux, Sec. Treas, Gordon P. O. Ont, 1210-2w

WANTED FOR S. S. NO. 4. ROLPH, A teacher holding a second class certificate of qualification. Duies to commence Jan. 2, 1992. Apply stating salary and experience to Thos. (Carcoll and Alex. Moore, Trustees, Rapidee des Joachim, Que. 1211-2

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Apply stating salary to M. H. Kenny, Sec., Orleans, Ont.

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(Edward N. Pomeroy in the Boston Tran

script)
He shambles by each sunny afternoon;
His portly form is shrunken as a spectre;
His face is wasant as the morning moon;
Quaffed is his nectar.
Out of his eyes the dancing light is gone;
Out of his blood the wanton warmth that
thrilled it;
Out of his air the charm that conquests won
When fancy willed it.

Proud was his port and tasty his array;
His days and nights o'erflowed with song and
laughter;
He never dreamed that these would pass
away,
And this come after.

For him the eventime has brought no light; Its sighing breezes pity as they kiss him; The dark will bear him to the wastes of night; Earth will not miss him.

Alas, the life that has no upward look. No sacrifice of self. no high endeavor; Its taste becoming like the sear's book, Bitter forever!

THE ROWAN TREE.

(Katnarine Aldrich in the Atlantic Monthly.)

BY B. F. DE COSTA,

A mystic stream from Mex'que's gulf
In warm life-giving tides.
Rolis far to continent and isle.
Dear deserts i ghing with a smile
Where Zambis lone abides:
Yet, Jesus, from Thy S. ored Heart,
A flood superior flows,
A tide of deep, superial Love,
In strength and volume far above
The measure nature knows:
O. sacred Heart, ope wide Thy Portal,
Refresh my soul with streams immortal,

A wafer holds Thy Heart, dear Lord, Thy Heart holds all the world, Thus some small place remains for me Within Thy Heart—sweet mystery, By seraph thought impossible.

craved so long—
The only Church whose portals for hell have proved too steong—
One asked me with amazement, with anger, soorn and woe.
How I could thus have fallen so very, very I love I come thus have taken so very, very I love those words; I find them consoling and For I indeed have fallen as low as Jesus' Feet! Outside its sacred portals though storms and billows rear. Within the Ark of Ages I'm safe forevermore In pand, case and gladness before my God I bend.

WANTED, A FEMALE TEACHER HOLD-

PRMALE TEACHER FOR JUNIOR F Department of Separate School for 1997, Applications stating salary, reference, etc.) to be made to W. H. Steadford, Almonte, 1241 1

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TORONTO

Toronto Jan. 2—Wheat quiet; No. 2 white and red, 75½ to 76c; middle freights; No. 2, goose, 87c; Manitoba No. 1 hard 88c; No. 1 northern 85c and No. 2 northern 85c and 85c an

Live Stock Markets.

TORONTO.

Toronto, Jan 2 —Following is the range of motations at Western cattle market this Toronto, Jan 2 —Following is the range of quotations at Western cattie market this morning
Cattle — Shippers, per ewa., \$4.50 to \$5.25; butcher choice, do., \$3.75 to \$4.25; butcher, in-ferior, \$2.75 to \$4.25; butcher, in-ferior, \$2.75 to \$3.25; stockers, \$2.50 to \$3.09.
Sheep and ismbs—Choice ewes, per ewa. \$2.75 to \$4.12; butchers sheep, each, \$2.00 to \$3.25; lambs, per ewa \$3.50 to \$3.75; bucks, per ewa. \$2.50 to \$3.25; hards, per ewa. \$3.50 to \$4.50; dalves, each, \$2.50 to \$4.50; light hogs, per ewa, \$6.00 to \$6.25; heavy hogs, per ewa. \$4.50; stags, per ewa. \$2.00.

\$4.00, stage per own, \$2.00.

East Buffalo, N. Y. Jan. 2.— Cattle—firm; veals firm; tops, \$7.75 to \$5.50; common, light to fair, \$6.00 \$1.50. Hogs stronger: Yorkers \$6.10 to \$6.00 \$1.50. Hogs stronger: Yorkers \$6.10 to \$6.00 \$1.50. \$3.90 to \$6; mixed packers, \$6.40 to \$6.00; medium to choice, heavy, \$6.50 to \$8.55; pigs, \$5.50 to \$5.6; roughs, \$5.40 to \$6.50; mixed packers, \$6.50 to \$8.50; stages \$4 to \$4.75. Sheep and lambs, \$1.50 to \$5.25; common \$6.50; could be choice, \$5.55 to \$6.00; culls to fair, \$1.75 to \$5.75; sheep choice, wethers, \$4 to \$4.25; common \$6.00 \$1.25; to \$4.50; common, \$2 to \$3.15; heavy, export ewes, and wethers, \$4 to \$1.25; per of the \$6.50; could be \$6

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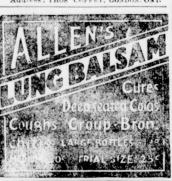
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A GOOD MAN GONE.

The death of Dean Flannery of Windsor, or Father Flannery, as he was known and loved in St. Thomas for a generation, is a loss to Canada and to the Catholic Church, of which he was a great priest, a brilliant Irishman, and a true patriot. He rendered splendid service to the cause of his native land, which he loved with all the ardor of his race. He rendered equally good service to the land of his adoption, which he loved, as all Irishman do as a land of freedom and of grand opportunities. He rendered eminent service to his Church, which he loved an iserved with untiring devotion. He was a man of unusual attainments, a fine scholar, and a true gentleman. Genial, kindly, whole-hearted, he inspired among those who knew him, as among his flock whom he served owell respect, confidence and genuine love. He left his mark in Western Ontario, where he was widely known, and his death will be sincerely mourned. Father Flannery was a frequent visitor to Woodstock and was always welcome. All who knew him sincerely mourned, his loss.—Woodstock Sentinel Review.

"A LITTLE COLD, YOU KNOW" will become a great danger if it be allowed to reach down from the lungs to the throat. Nig the peril in the bud with Allen's Lung Balsam, a sure remedy containing no opium.



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the usual calendars and astronomical calculations. It also contains fifty two full page and
text illustrations.

text illustrations.

"The Casting of Coming Events," by Rev Francis J. Finn, S. J.
"The Cloud," by Charles Le Goffic.
"Our Lady of Fourvière."
"The Missal of Abbot Gelasius," by Raoul de Navery. Navery. "King Clovis and St. Louis."
"The Rosary of My Tears," by Father Ryan.
"Wisely Said."

"Wisely Said."
"The Treasures of the Evil One."
"The Reg and the Sword," by Champol.
"The Christmae Rose.
"The Reg and the Sword," by Champol.
"The Image Maker, of Kerilis," by C. Le G.
"Old Giovanni."
"Just for Fun."
"Heard in the Class Room," by Rev. Francis
"J. Fin. S. J.
"A Stah, Reyal Salute," by Charles Warren
"Skoddard.

"A Right Bayal Salute," by Charles Warren Stoddard.

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"His Two Daughters," by Marion J. Brunowe,
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Also to be had from our travelling agents. Price, 25 cents. By the dozen, \$2.00 PARLIAMENTARY NOTICE.

Monday, the twenty-seventh day of January next, will be the last day for introducing Private Bills to the House.

Friday, the seventh day of February next, will be the last day for presenting Reports of Committees relative to Private Bills. CHARLES CLARKE,

Clerk Legislative Assembly Toronto, 10th Decembes, 1991, 1209-4.

VOLUME X

The Catholic London, Saturday, J

RELIGIOUS INSTRU

PHILIPPI Bishop McQuaid says osition of the American deny religious instruct of the Philippine Islan are from 7,000,000 to 8 most of them Catholics paying \$20,000 a year the Zulu Islands to ma wives and allow him to in teaching the Koran a national hypocrisy American civilization.

But some of the pread it in that light. An it is not in the interest will meet with their : are some amazing thin but one of the most wildering to the ordina white-chokered gentle the demands of the justice. And yet the pernicious influence journalism to creedles They are on every every scheme for refe while they are spendi against truth, and co cesspools of calumny a

Respectable non-Ca told, pay no heed to not. But now and the respectable people pears to us, close att ifier. Our optic ner be out of order; and spectable non-Catholi clined to have a pread statements which the and are afraid to do s

FEDERATION OF IETIE The Cincinnati Co

the purpose of effect of Catholic societie States has met with g Archbishop Elder, Bi McFaul, Mesmer, M number of clerical a were in attendance. In the opening ad Faul declared that Ca

orous in stating the plaining their position on the fact of the in Catholics for a system not patronize, and knowledge on the public of the pernic schools without mor and urged the organi spirit of enthusiasm

tian education.

Great harmony ar vailed at the meetin ters, however, there pression of hones editors who are dis being to withold have, doubtless, e sons to justify For ourselves, we b tion has a bright for exclude politics in from its programme from injudiciousness ism of its guide it will doubtless

munity from reason to anticipate that be realized within time. It will be a l breasts the tape, le To cement the bonds among the Catholic societies, to protect works of religion, p charity is a cont to the uttermos and perseverance Still, we can hope men who are relig And by this we me: care of their own enthusiasm is of alone that is the tells. Some years as quoted by Bisho ing a society of yo

a maxim and a rule to be a Christian in bound to show his freely, simply and These three work bering — freely,

Freely-not bearing

- not seeking occ and openly - with