UARY 13, 1897

EPORTS.

N. - Wheat, 75c. per 2.5 per bush. Peas, ley, 19 1-5 to 31 1-5c (14 1-5 to 26 2-5c per 5c per bush. Corn, . Beef was dull and ought at from 54 to rades, \$3.50 and \$3.75, 21 cents per bound radës, 85.50 and 8.1.5, 7½ cents per pound, er pound wholesale, per cwt. Turkeys, 7 er was firmer, at 15 to it roll by the basker, dozen. Potatoes, 85 0 to 70c. a barrel, and rce, at \$7.50 to \$5.00 a

Tree, at this to systematic east, white, so to systematic east, $42 \ \text{to} \ 44c$; but 25c; turkeys, per lit, $40 \ to \ 76c$; chicks geese. per bb., alls, 15 to 16c; e; chicks (to systematic east, eggs) to ito systematic east, so to systematic east, so the systematic east, so

REAL. Oats, No. 2, white, 34 n store, 48 to 40e : how n store, 48 to 40e : how n store, 48 to 40e : how are interpreted and a star or and the store of the rens insists upon 800 included, but the ot 85.50. Ontario bran to 89.55. Meal -70to 10 to 33.30 per bbl, in -Light hogs hold thcas much as \$5.15\$; he

Light hors hold the rasmich as \$515, he to \$140. Cheese - 3 but necessarily on absence of finast V: here is a fair home tr 20c for huest cream-re offered as low as a limed are about see t the idea for whole y-Nice, fresh killed ready sale at \$5 to demand and fine ch-cs are offered at 71 to Baled hay-Choice 1 related for \$9, 75 to \$ otatoes - Car lots of w e quoted at 34 to be

Stock Markets.

Siock Markets. DRONTO. A small trade was doing The prices pald ranged ind. For selected birs of ke was paid, and dora fee alized. In several and the the trade of the selected birs recommon calls of the selected birs recommon calls. The several distribution to the several distribution of the recommon calls. The several distribution are worth from a to lie, and some re-vers while will sell at from were worth from a to lie, but are worth from a to lie, but the the trade of the several distribution are worth from a to lie, but the trade will be and the several the several birst and the several several birst and the several the several several several several several the several severa

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REAL .

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, FEBRUARY 20, 1897.

Faith.

On stormy days the snow-clad hill, On stormy days the snow-clad hill, Whose lofty grandeur feasts my eyes, Is hidden 'neath a bank of cloud, And darkness all around it lies. I do not lear my mount is gone, I know it waits behind the 'cloud ; I wait for sunshine to return And gleam upon its mistly shroud.

And gleam upon its mistry shroud. The stars whose quiet calm I love, Night after night are dark to me; My eyes gaze on the pall above. But not one ray of light I see. I know my deathless stars are there Above the dark, and shining on; I know they'll shine for me again Some night when all the clouds are gone.

The road I travel to my home, In fog is shrouded, many days; One step before is all I see, The vale is hidden in the haze. Bat still my face is homeward turned, In perfect trust I'll find it there; Its light a gleam, its fire warm. And by their side my easy chair.

Mu by their side my easy chair. Why do I doubt when dark clouds hide The things in life I wish to see? The faith I give to things of earth Should be a lesson plain to me. Behind the clouds the sun must shine, Else how would we know cloud from sun And in our lives a purpose lies, Some goal there is which must be won.

What though the mount of my desire Is hidden deep in cloudy gloom ; My eyes should turn in perfect faith To where in pride it used to loom. And, when Ambition's star is hid, Why should I mourn aud cease to climb ? The star is there behind the dark, And cloud's must break in God's own time.

If my life's path is wrapped in fog, Why should I falter and show fear ? One step ahead I still can see, And Faith can see the end, all clear. The road will lead me to my home, I need not see its winding way ; Each step I take will lead me on To heights where dwells eternal day. -Mary C. Bantz in The San Francisco Cal

WORSHIP-ITS DIFFERENT KINDS.

A correspondent of the Evangelica Churchman tries to prove that Catholics teach and practice idelatry. He begins by quoting from "Protestant Questions and Objections Answered," wherein Archbishop Lynch states the Catholic doctrine on worship.

The Archbishop says: 'It would be a damnable sin of idolatry to give to any creature, even to the Mother of God, the sovereign worship due to God alone. The Church of Rome makes distinctions in worship, thus : (1) Latria, due to God alone : (2) Hyperdulia, to the Virgin Mary, and (3) Dulia, to

the saints. Commenting on this the correspondent says ; "There is no Scripture authority for such things."

Let us see. The Scripture certainly speaks of the supreme worship given to God. That is "Latria." It speaks also of worship given to men, as the following texts will show. And here

The difference between supreme worship and relative worship is as great as the difference between the Creator and the creature – an infinite difference. It is difficult to imagine a man so ignorant as not to know the creature. It is still more difficult to imagine a man, even a Protestant, so ignorant that he does not know his imagine a man, even a Protestant, so a wandering life of hardship and ignorant that he does not know his privation for half a century, exactly seventy-five years after Emmet's seventy-five years after Emmet's execution, his hangman found a pau-forms an act of worship ; whether he execution, his hangman found a pau-intends to offer supreme worship to the per's death and nameless grave in the catholic times, maintain

Creator or a relative worship to a poorhouse. creature of that Creator. It is the in-tention that gives a human act its A VOICE FROM THE GRAVE.

nature and character; an intention is necessary to constitute an act human. In Regard to the School Question.

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Commenting on these words of Bel-

such as were of the nature of sacrifice churchyard? or does it reach far

Catholic doctrine, like the law of England, much of which comes down to us from Catholic times, maintains that the duty of the Christian parent is two fold-first to provide for the sus-tenance of the child, and, secondly, for his education. You will find the same doctrine in Blackstone as in the Catechism of the Council of Trent, and

Brougham and his friends—says it is to fit the child "for after life," and drunkard and swearer is not the

in the churchman says: "But when special altars of Mary are erected, when hundreds of priests belong to orders, such as the Marist Fathers, peculiarly vowed to her serv-ice, when votive gifts and efferings such as were of the nature of sacrifice such as were of the nature of sacrifice the object of the search in the science the science the object of the search in the science the sc always able, from the first, to distinwe quote from the Protestant Bible:
"Then the King Nebuchadnezzar
fell upon his face and worshipped Daniel, and commanded that they's should offer an oblation and sweet
"Mere the writer in the *Churchmanas* well informed about Catholic worship is a be cught to be before attempting to ourse i:
"That the King did not worship part iel as God, that is, with the worship of "Latria," is evident from the next "The King answered Daniel, and said of a truth it is, that your God is a God of gods, and a Lord of Kings and a revealer of secrets, seeing thou couldst reveal this secret." (Dan. 2-47.)
Here the King recognized Daniel as a servant or messenger of God, and

To the Editor of the CATHOLIC RECORD: Daar Sir—The following is a copy 'I recommend my children to my Dear Sir-The following is a copy of the will of Louis XVI. of France, from the London Times of January their behalf I never doubted, but I 26, 1793, in the possession of the Rev. particularly desire her to make them Laurence Chas. Prideau Fox, O. M. I., late of St. Boniface diocese, Man., and not to suffer them to regard the now of Lowell, Mass. It displays the grandeurs of this world, should true spirit of a Christian and a Catho-lic, and will no doubt be of interest to

genuine signatures or Erasmus, John Knox, Martin Luther, Bucer, Calvin, the Duke of Monmouth and the Earl she be taken from them. of Chatham. Among his old papers is a copy of "The English Mercuric. all the evils she may suffer on my ac Armada. The whole sheet occupies about the space of a present day head

having only God as witness to my thoughts, and to whom I can address myself-

'I hereby declare in His presence,

"I leave my soul to God, my Creator. I entreat Him in mercy to receive it, and not to judge it accord-ing to its deserts but according to those of our Lord Jesus Christ who offered Himself up a sacrifice to God, His Father, for us men, however hardened we might be, and confess myself to be among the first. "I die in union with our holy

Mother, the Catholic, Apostolic and Roman Church, which holds its powers n uninterrupted succession from St. Peter, to whom Jesus Christ entrusted them ; and I confess everypretended to set myself up as judge warmest acknowledgments. upon the different modes of interpret

ing the dogmas which agitate the should be fearful of involving my Church of Jesus Christ; but I have friends in embarrassments were I to always supported, and shall always speak more explicitly; but I most support, should God grant me life, the earnestly enjoin my son to embrace decisions which the ecclesiastical every opportunity of finding them out. 'I should think I did violence to the superiors united with the Holy Cathoentiments of the nation if I did not lic Church have given or may give openly recommend to my son Messrs. conformably to the discipline of the De Chamilly and Hu'e, whose sincere Church as followed since Jesus Christ. attachment to me induced them to shut pity with all my heart our brethern themselves up with me in this abode of who may be in error ; but I presume sadness and who expected to fall not to judge them, nor do I love them miserable victims to their attachments. less in Jesus Christ agreeable to the also recommend Cleri for those atteninstructions of Christian charity. tions which I have had every reason to pray God to pardon all my sins which have endeavoured scrupuiously to applaud since he has been with me. As ho has continued with me to the recollect ; and I detest and humilate last, I entreat the gentlemen of the myself in His presence. Deprived of the assistance of a Catholic priest, I commons to give him my clothes, books, watch, purse and other little articles entreat of God to receive the confession which were deposited with the council which I have made to Him, and particularly my profound repentance of having of the commons. "I pardon also most heartily those signed my name, although strongly who guarded me, the ill-usage and against my will, to instruments which restraint which they thought it their may be contrary to the faith and disduty to adopt towards me. I have cipline of the Catholic Church to which found some tender and compassionate have in my heart continued sincerely friends. May they enjoy in their hearts that tranquility which their attached. I pray God to receive my irm resolution, should He grant me mode of thinking always bestows. life to avail myself, as soon as I can of the ministry of a Catholic priest, to "I request Messrs. De Malsherbes, Trouchet and De Suze to receive my confess all my sins, and to receive the utmost acknowledgments and expres sacrament of repentance. sions of gratitude for the care and "I entreat all those whom I may anxieties they have sustained on my have inadvertantly offended know not of any wilful offence which I account. "I conclude by declaring before know not of any with one any one), or have committed against any one), or to those to whom I may have set a bad to those to whom I may have set a bad for Him, that I reproach no one with fore Him, that I reproach no one with and improper example, to pardon me the evil which they conceive I may the crimes they have committed against

me, to support them with His grace should I be destroyed, and as long as

NO. 957.

your numerous readers. Father Fox has been a collector for years of autographs and literary curiosities. Among the former are the subset of the possessions, and to turn their re-gard towards the only solid glory and of eternal duration. I entreat my sister to have the goodness to continue

'I entreat my wife to forgive ma Published by Authoritie for the Pre- count, and the reasons of dissatisfaction I may have occasioned her during July 23, 1588." This has a short ac-count of the defeat of the Spanish sure that I retain no reproachful senti the course of our union, as she may be

about the space of a present day head "I recommend strongly to my child-ing in a party newspaper when giving ren, after what they owe to God, who ought in all things to preside, to re-main always united amongst each other, to be submissive and obedient to their mother, and gratefully sensib of all the care and trouble she has had on their account, and that they will do so in remembrance of me.

"I recommend to my son, should he his valuable collection to any one who ever have the misfortune to be King, to consider that he ought to sacrifice everything to the happiness of his fellow citizens : that he ought to forget all animosities and resentments and particularly those which relate to the misfortunes and disappointments which I experience ; that he cannot procure the happiness of his people but by reigning according to the laws, yet at the same time that a King cannot make himself respected, nor effect the good purposes of his heart, but in proportion, as he possesses the necessary authority ; he is therwise confined in his operations and being no longer respected he is more detrimental than useful.

"I recommend to the care of my son all those persons who were attached to me, as far as his circumstances permit; and to consider this as a sacred debt contracted by me towards the children or relations of those who have perished in my behalf and those also who are rendered miserable on my account. know that there are several persons who were attached to me that have not conducted themselves as they ought, and who have even been ungrateful, but I pardon them - in moments of disorder the imagination is heated, and we are sometimes not masters of ourselves. I request my son would only consider their distress. "I wish it were in my power to

prove here my grateful acknowledgments to those who have testified to wards me a sincere and disinterested attachment. If on one hand I have been deeply afflicted at the ingratitude and disloyalty of those whom I have constantly distinguished by favours, thing contained in the symbol constantly distinguished by favours, and commandments of God and I have on the other hand had the conthe Church, the sacraments and solation to experience the attachment and mysteries as now and ever taught and voluntary interest of many in my by the Catholic Church. I have never favour. I entreat these to accept my

"In the present state of affairs I

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Here the King recognized Daniel as a servant or messenger of God, and worshipped Him. Here we have the worship of "Dulia." Again, in Matthew, chapter 18, our Lord, describing the good King whose servant could not pay what he owed, said : "The servant therefore fell

down and worshipped Him, saying, 'Lord, have patience with me and I will pay Thee all.' Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.' Here the worship of the servant was

not the supreme worship given to God, that is, Latria, but a homage, Dulia. We find, then, in the Scriptures

that there is a worship that must be given to God and a worship that may be given to creatures. We find the distinction of Latria and Dulia. But can we find the worship called Hyperdulia? Yes, for we find that wherever we find Dulia, for it is of the same nature, essentially the same as Dulia. differing only in degree ; a superior homage given to that most wonderful of creatures, the Blessed Virgin, on account of her unique position in the Divine economy of the incarnation and

of man's redemption. "But," asks the Churchman, "how is an ignorant Roman Catholic to distinguish between the degrees of wor-ship, or to know where 'latria' ends or

hyperdulia or 'dulia 'begins?" The ignorant Catholic, like the equally ignorant Protestant, should in form himself by studying his catechism, and not expect the nature of will find without much trouble how to make the distinction. He will learn there that supreme and absolute worship must be given to the supreme and absolute Being alone, and that only a dependent, relative worship or homage may be given to creatures-a worship that in its last analysis terminates not in the creature, but in the Creator. We honor God when we pay homage

to His creatures.

not concern himself about the inten-tion of others when they pray, whether their worship is Latria, Dulia or Hyperdulia. His concern is with him-self, and he can never mistake his self, and he can never mistake his own intention when he bows before an despotism of one man in Russia. Our own intention when no bone of a saint, altar, or a statue or a picture of a saint, or kisses a crucifix. He could give through France and the United States.

the Churchman writer information on this subject .- N. Y. Freeman's Journal

The Hangman of Robert Emmet. After three-quarters of a century apostate Bishop of Autun. It was

the mystery surrounding the name of adopted by the rulers of France on the executioner of Robert Emmet has Talleyrand's report, at a time when

the executioner of Robert Emmet has Talleyrand's report, at a time when at last been unveiled. On August 5th, 1878, an extremely old man (99 years) died in the workhouse at Ballina, county Mayo, and was consigned to a namewis grave. His name was to make God an outlaw in His own His name was to make God an outlaw in His own pauper's grave. His name was to make God an outlaw in his own Barney Moran. He was a native of Dublin and so long as he was able to Dublin and so long as he was able to characterizes the French mind, Talleytramp about he made a livelihood as a characterizes the French mind, Talley professional itinerant ballard singer. rand boldly laid it down that children

professional itinerant ballard singer. rand boldy fait it to their parents, but did not belong to their parents, but vevelation to the doctor, master, and chaplain of the workhouse. chaplain of the workhouse. Moran's statement was to the effect that he was on military duty at Porto that he was on military duty at Porto that he was on military duty at Porto that he was no military duty at porto the French Republic abolished the the French Republic abolished the 19, 1803, when an emissary from Major Sirr come and offered him a did not take the next step of legalizing his ignorance. In that little book he considerable sum if next morning he promiscuous intercourse. This conduct would officiate as hangman for Emmet. was quite consistent with the whole would onleage as nangman for Emmet. On the morning of September 20:h, Barney Moran stood on the platfrom in Thomas street, directly opposite St. Universal hatred of all things old, 1 nomas street, directly opposite St. Catharine's church, with Emmet beside him pinioned and standing beneath the gallows. The story runs that Emmet expected a rescue and gazed. Family — an institution older than the the gallows. The story runs that lete an institution as the Christian it may rise and float. No, sir. These Emmet expected a rescue, and gazed Family — an institution older than the are desperate experiments which I Family — an institution older than the are desperate experiments which I Family — an institution older than the are desperate experiments which I Family = an institution older than the Bourbon or Brunswick line—older than Bourbon or Brunswick line—older than blood, and with the immortal spirits, ing to read hope in the upturned faces of the well-spring and the feeder of our the work are committed during their helplessness, the well-spring and the feeder of our to my charge.—Montreal Gazette.

to the perfections which He has given

such as that given by Lord Eldon

creatures. The ignorant Catholic has not half as much difficulty in distinguishing the different kinds of worship as the writer in the Churchman proves that an ignorant Protestant has. Besides, in the well-known case of Wellessley vs. Wellessley. There the Chancellor, whose solidity was equal to his clearness, lays down most plainly that the law of England never interan ignorant Protestant has. Besides, a democracy in democracy — for it the Catholic layman does not and need to concern himself about the intenferes between parent and child-never assumes to act in loco parentis ; except where it is proved that the mind of the child is likely to be debauched by remaining under the control of an immoral parent. I appeal to this ancient and venerable law against the pretenown system comes to us from Prussia, sions of the common school system, on ehalf of all the parents of Canada It was invented or adopted by Fred-West, who are disposed to do their duty erick II., a great soldier, a great prince their children. It has been said : and a great enemy of Christianity. It What danger is there in teaching was introduced into France under the

children the multiplication table first Republic, br Talleyrand, the n common ? - what danger in teaching them the alphabet in common? I repeat it is not the teaching, but the association which cor-rupts, and which is to be guarded against as the worst danger in the inliseriminate grouping of children ogether. But there is another con deration : teaching that two and two make four, is teaching to reason —it is teaching the use of the mental faculies-and we insist that every lesson in reason shall be accompanied by a son in Revelation, as a rider, as a safeguard. I, as a parent, am not will-

ing to risk the experiment of exercising only a Sunday revision over the imbedded errors and false impressions of the week. You might as well propose that the child should eat on Sunday all the salt necessary for the retrospective salting of its six days' food I believe the lungs of children when inflated, become buoyant; but I am not on that account disposed to bring

have done them. 'I entreat all those who have charity to unite their prayers with mine to obtain pardon of God for my sins. " I forgive from my heart all those who became my enemies without cause, and I entreat God to pardon them, as well as those who from false, or misguided zeal, have done me injury. " I recommend to God my wife and

my children, my sister, my aunts, my brothers, and all those who are con-nected with me by the ties of blood or sister, who have so long suffered with __Cardinal Gibbons.

me. "Given at the Tower of the Temple the 25th of December 1792.

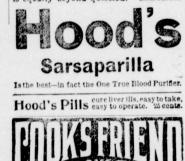
(Signed) "Louis," "and written by Beaudrais, municipal officer.

-London Times, Jan. 26, 1793.

Were such matters as the power of the Pope, the object of confession and penance, the power of the priest to give absolution, and the reasons for saying Mass for the dead, more fully understood by non Catholics, there would be many speedy conversions to Catholicity and much less fanaticism.

That **Tired Feeling**

Makes you seem "all broken up," with out life, ambition, energy or appetite. It is often the forerunner of serious illness, or the accompaniment of nervous troubles. It is a positive proof of thin, od; for, if the blood is weak, impure bl rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is therefore apparent to every one, and the good it will do you is equally beyond question. Remember



Man Parte Station nould be used, if it is desired to make the mest Glass of Genns-Rolls, Biscuit, Pan kes, Johnny Cakes, Pic Crust, Bolie sta, cic. Light, sweet, snow-waite and di Pines end. Guaranteed free from alum. Ask der for MaZaren's Cook's Friend.

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A WOMAN OF FORTUNE that is over Hisinterview with the Vicomtesse was BY CHRISTIAN REID, Author of "Armine," "Philip's Rest tion," "The Child of Mary," "Hear of Steel,"" The Land of the Sun," Restitu etc., etc., etc. CHAPTER XIII.

THESE THINGS ARE DONE THROUGH

FRIENDS."

It required all of Craven's diplomacy o manage the Comte de Vérac, and Paris satisfy his inquiries with regard to Miss Lorimer. The young man had hoped much from his ambassador-the hope inspired by the ambassador's manner rather than his words; for Craven had at the time, as we know, himself to her ? felt very certain of a favorable issue to the matter. He had been very pru But something in dent-in speech.

tone or look had betrayed his inward assurance, and prepared the disap pointment which he now found it hard to soothe.

is in despair -"

If there was a faint inflection of sar

world had rendered her thoroughly

obtuse. Romantic disinterestedness in

such a case was for her only another

have been very uneasy. I know Ar-

love - passionately in love-is for the time insane. He will commit acts of folly, he will even make sacrifices of

his best interests, which he will bitter-

vomen, knowing this, do not accept

"Yes," he observed, "things seem

to be spared the temptation.

Wise

"Tell me exactly what you dis-covered," said the Comte imperiously. that it signified nothing. "But that he has not the least in-Let me be the judge whether or not tention of asking her to marry him," Craven went on. "He seems as thor-

there is a hope for me." "It is impossible for me to tell you Craven went on. "He seems as thor-oughly reasonable on the subject, as exactly what 1 discovered," answered little disposed to romantic disinterest Craven, who began to regret the inedness, as you could desire. rmediary part he had undertaken, because it was in a measure conficasm in the last words, Madame de Vérac did not hear it. Delicate and dential. I can only assure you that it is impossible for you to think of refined as she was, on this subject the marriage with Miss Lorimer."

"On account of her fortune?" "Yes, on account of her fortune,

Craven replied, glad that the question had not been "on account of her want of fortune." Then, conscious of a twinge of conscience, he went hastily name for criminal folly. "It is a great relief to my mind to hear it," she said. "I confess that I "She is a strange girl-altoon: gether built on very original lines-and, fortune apart, I do not think that a marriage with her would be either for your happiness or hers.

"I have great respect for your judgment. my friend," said M. de Verac stiffly; "but this is a point on ly repent as soon as he is sane. which no man can judge for another If the practical side of the affair could be arranged, I should leave Miss Lorimer to decide whether or not she could be happy with me. There is no question in my mind of my happiness with

her." "It is very likely that there is no question in your mind," replied Craen, "but that is not saying that there is no question in fact. And, uness I am much mistaken, Miss Lorimer would recognize it." "Did you betray me to her?" asked the other quickly and haughti-

her. To reveal it being out of the question, he decided to make Miss Lor "I betrayed nothing," answered Craven, beginning to be irritated in his turn. "Do you think that your sentiments, which have been sufficmer's way as smooth for her as pos ible iently obvious, needed any betrayal? But you may be sure of one thingfor the present to have reached a very satisfactory point; but you must let me that Miss Lorimer is not a woman to say that I do not think it would be make mistakes in such matters, even f you suppose me capable of making well to put De Vérac's resolution to a prolonged test. He is very much in them. It was a very delicate busi-ness; I did my best for you to spare ago, a man in love is capable of incon you awkwardness and pain, and I have my reward in suspicion and fault finding. the better. "No," said the young man, looking

a little ashamed, "not that. If I am histy, you must allow something for my disappointment. I have been ish enough to hope much since I talked to you - to think that something might be discovered or arranged. I cannot resign myself to believe that nothing

Craven shrugged his shoulders "If you wish to satisfy yourself," he said, "the way is open. I am sure that Miss Lorimer will answer frankly any question that you may ask her.' "You know that it is impossible for

relief as they parted, "Thank Heaven, ceived your letter. I could scarcely that is over !" believe my good fortune as I read it, so seldom in life do we obtain what we more agreeable. For one thing, she want so quickly and so completely. was always agreeable to him; for an-other, it was a more pleasant task to parture into the Tyrol will be delayed end her disquietude than to listen to until you join us. Shall John meet M. de Vérac's complaints. Seated in you anywhere? He will be delighted Write at once and let us her boudoir-an apartment charmto do so. ingly and luxuriously fitted up for know It was pleasant to be welcomed so

her specially—they discussed the mat-ter much as they discussed Cecil's comwarmly, and with this letter in her hand Cecil went to seek Madame de ing, on that bygone spring day in Vérac. She found her in her boi doir with her own letters-for after the post

"And you are certain, then," obcame in there was a general separa served the Vicomtesse, after listening tion of the guests with their corresto a report in which only the fact of Cecil's fortune was suppressed, "that pondence. " Do I disturb you ?" Miss Lorimer Armand has no intention of offering "I have something here that

asked. "I am as certain as one can be of I would like to speak to you about "I am as certain as the purpose anything that depends on the purpose but if you are occupied I can wait." "Oh, no !" replied the Vicomtesse of another," Craven replied. "He declares that be adores her and that he

dropping carelessly a note that she was reading. "These things amount was reading. "These things and a was reading. What have you there?" 'That of course !" said the lady, she continued, with a somewhat appre with a gesture of her fan which meant hensive glance toward the missive which Cecil held.

"A letter from my friend Grace Marriott, with whom I crossed the ocean," was the reply. "You may remember that I have spoken of her, She is in Germany with her brother and his family, and she writes me that they are going into the Tyrol next week, and would like me to join them. It is one of the countries I desire most to see ; and if you do not object to my leaving you, I think I will take advan-

tage of the opportunity." With all her worldly training, the Vicomtesse could not suppress the glow of pleasure and satisfaction which came over her. Her whole face have been very uneasy. I know Ar-mand well, and the things that have most weight with him. But a man in love-passionately in love-is for the selfish enough to desire to keep you from anything so pleasant," she said. "I shall be desolated to part from you, but it is only fair that I should to go. But you will return to me

such sacrifices ; but many women have "On, ves! I certainly hope to see to learn their wisdom at a bitter cost. you again before I leave Europe," Cecil answered. "My visit to you has It would have been too much to expect ecil to be wise if so brilliant an oppor been altogether charming, and I shall tunity had been placed before her. never forget your kindness. am more than glad, therefore, that my fears were unfounded, and that she is

"If you have enjoyed the time you have spent with me I am charmed,' said the Vicomtesse ; "for your com It required an effort of self-control at this point for Craven to repress a smile. He thought of Cecil's words panionship has been delightful to me am sorry that it is necessary for us to part. But you do not think of go "a temptation which I must put be-hind me "-and wondered to himself to part. ing before our visit to Villemur is what the sensations of the Vicomtesse ended? would be if the truth were revealed to

"Yes," answered Cecil, who under stood the solicitude beneath this ques "If I am to join the Marriott tion. before their journey into the Tyrol, it is necssary that I should start at once I should not like to delay them. D not think me abrupt in departure if 1

ove, and, as you remarked a moment I have on more than one occasion ined in the Rosary with the Pope in eivable folly. The less he sees of h s court at the Vatican ; I have joined Miss Lorimer for some time to come, th in the Rosary in the cottage of peasant; I have seen the beads slip 'You are right," said the Vicomthrough the fingers of the most learned " I have been thinking of that I have seen them in men 1 ever met; nyself. I should like to take her the hands of the ignorant-and have way at once, but how can I? By seen in all the same earnest, unquest Armand's request I am here as hostess ioned reverence. Now, it appears to and with this party of people on my me impossible that this or any other hands, it is impossible for me to leave." She was silent for a moment, form of devotion could be so wide spread, or indeed so deeply appreciated reflecting deeply, her fair brow knitted into unusual lines ; then she by men in every walk of life, if those that practiced it did not know from looked at him and said : "Why do we not follow our instincts ? Or, rather, why do we follow our impulses ? You their own experience, from the experience of others, that it was a fruitful source of spiritual favors. * * The history of Irish Catholicity is ention shout the history of devotion to the Holy Mother of God. We can trace it in those churches that have been founded by the early Irish saints in every land which has been land which has by their teaching. blessed In dark and evils days it has been the olace and support of our fathers, drawing together more closely the bonds which bound them to their grand old faith with a love stronger than death. When the priest was slain or borne away on the high seas to enforced exile, when the Mass and Sacraments were no longer within reach, how often have our fathers gathered around their desecrated altais and within the crumbling walls of ruined churches recited the Rosary This devotion to the Holy Mother of God has clung to the exiled children of our race wherever they have sought refuge from persecution. They have borne it away from home in their breaking hearts, together with love of the dear old land, and they have planted it deeply and firmly in those flourishing young churches, in the founding of which they and their de scendants have taken a leading part.

Report of a Lecture Delivered by the Rev. Father Canning Before the St. Mary's Branch, Toronto of the Catholic Truth Society.

Report of lecture delivered by the Rev. Father Canning before t the St. Mary's Branch, Toronto, of the Catho lic Truth Society. There is in the Catholic Church no

other object which arouses in the Protestant mind more curiosity, more sus more mingled pity and conpicion, tempt, than does the Catholic confes sional ; and there is no other Catholic institution which has been so bitterly attacked and so grossly misrepre sented

Once again, then, we crave the fair play and attention of our Protestant triends in this matter. We have no reason in the world to wish to deceive you ; give us, therefore, at least, the credit of being honest, and we shall endeavor to allay your curiosity, to show you that your suspicions are un grounded, your pity and contempt misplaced, your attacks uncalled for. First of all, then, we shall endeavor to place before you a true idea of the confessional. Afterwards we shall shall speak of your objections which have frequently appeared in print, under such headings as "The Confessional Exposed," "The Horrors of the Confes-

sional," etc. By the sacrament of baptism the soul is freed from all the sins by which it was burdened up to the time of baptism. But men, even after baptism. commit sins which if not pardoned, would be their everlasting ruin. The question then, at issue, is the forgiveness of these sins, committed after baptism. Note well, that the difficulty is not as to who is the forgiver-for all admit that God, at least primarily, alone has this power—but as to how He forgives. Does He, Himself, directly exercise this power in forgiving, or has He established a means by which He exercises this power indirectly, somewhat a. g., as He does in baptism ? Has He established human ministers to act as His agents in this matter ? It will not do to answer this question as some do by saying that it is cheating the soul to thus place a barrier in the form of a human agent between it and the love of Christ, for the confessor far from being a barrier to the love of Christ is most powerful in uniting us to Christ. Besides, it is not a question of theory, but of fact, it is not a question of what seems right or wrong to us, but of what Christ has really wished to be done in this matter. Again, it will not do, as most frequently happens, to answer this ques tion by saying that no man can for-give sins; for, again, it is not a question of what man can do, as man, but of what he can do as the delegate of Christ. Certainly God has the power to delegate certain men to forgive sins, if He wish. All who admit His omnipotence must admit this. And not only is it certain that God has the And oower to delegate human ministers for this purpose, but from Sacred Scrip ure we learn that He actually did do For we read, (John xx. 2223) "When He had said this He breathed on them, and He said to them : Re-ceive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained." Here our Saviour evidently gave to the apostles who were human, the power of at least forgiving and retaining sins as they should see fit. But why should they forgive the sins of one and retain the FEBRUARY 20, 1897

THE CONFESSIONAL EXPOSED. already forgiven, confess their sins in obedience to the law of God. But, it is rare that we have sorrow so perfect as that of which mention has been made : and, therefore, this sacrament is absolutely necessary for most people. for if sacramental absolution has any value at all, a less perfect contrition ought to suffice when accompanied by it than when without it. In all cases however, there must be a genuine sorrow for the sins and a firm purpose of amendment. And so important is this that the confessor, who should knowingly absolve a penitent not so disposed, or the penitent, who should seek absolution without having this genuine sorrow and firm purpose of amendment, would be guilty of sacri-

lege. With this explanation in mind, then, our Protestant friends will see that the old charge of buying forgive ness from the priest falls to the ground, and with it that other charge which is sometimes made, viz., that Catholics go to confession only to wash out an old list of sins so as to have a clean slate on which to re commence a Both charges are so ab similar list. surd and unfounded that we have not the patience to give them more than this passing notice.

Let us, therefore, pass to another mistake which prevails in some quarters, viz., that priests, themselves, do not go to confession. This is pure nonsense. As a matter of fact, priests. Bishops, and even the Pope himself go to confession much more frequently than the laity. And, by the way, herein lies a proof that the clergy were not the inventors of the confes sional, otherwise they would most prob ably have exempted themselves from undergoing this humiliation in com mon with the laity.

Now, a word on another subject, and we are almost done. It is one of which we would fain not speak. But charges made from the house top must be refuted from the house-top. It is that the confessional is a means of corrupting those of the other sex. In answer to this we cannot do better than to quote Father Searle. He says, "This charge is made as a rule, by certain apostate priests, who profess to speak from experience. Others make it on their own authority. But if such is the experience of these priests, so much the worse for them personally if there had been corruption in the confessional in their experience, who, but themselves can have been the parties guilty of it? The sole founda tion for this charge is that, as all kinds of sins must be confessed, those relat ing to impurity cannot be excepted, and consequently what are called "ob Bat scene "questions must be asked. that such questions must be and are in fact obscene, is a falsehood. As well might one say that a physician must necessarily be obscene in his treatment of patients, or that physicians, as a rule, are so. The physician has to treat diseases of the body, the priest those of the soul ; both, to do any good. must know just what is the matter ; the cases are parallel. But neither need act or speak impurely or obscenely in doing so. What, then, but a malig nant hatred of the Church can make any one say that a respectable physic ian can be trusted, but that a priest cannot; that a physician who often makes no pretence to be specially con-scientious will avoid sin, while a priest, whose conduct is otherwise blameless, will commit it? The priest's duty can be done with the greatest prudence and delicacy, as well as the doctor's; why should not he, as well as the doctor, do it in this way? It is simply monstrous to say sins of another, unless one were worthy while the other was unworthy? And how could the apostles, know this that, as a rule, almost without excep

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ness of human na to which it can

exclaim, "The grace of God !" e distrustful of learns in humilit on God alone : to he receives here in need of, and consideration. place a great va out after all, ho mons strike the dividual? In individual case before the confes fore, act defini As Cardinal Gi From the pul random ; but f sure and definit this is the secret power for good of the soul, and does not pass to treatise on dis gives him instru suit his partic priest not only general from t confessional ad individual sorr soul. For sure sorrows, surely aspirations. / A sympathy. In be a dreary wo The strongest o The weak esp and receive syn But often they pathy ; not be but becaus their weakness world. Thus a noblest impuls Bit man. was established but to enuob! free scope to And nowhere spect exhibit than in the cor may, as natur our sorrows an fear of public heart into the though they o are sealed to a Aud now w Catholic expos

given in all s the hope that see as we see, seriously thi searching, and all accomplish

FLOWER

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say that I must go to-morrow. TO BE CONTINUED. Cardinal Logue on the Rosary.



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AIR CANADA," 25c -- " A FAREWELL

me to ask her any question," replied M. de Vèrac gloomily. "One canno go to a lady and say, 'Mademoiselle, should like to marry you, but I must first know the amount of your for These things are done through une. lends.

"Exactly," said Craven ; " and i the friends fail to accomplish the im possible, they are not thanked for their effort, but blamed for their fail re. It is an old story, but I forgive ou for your ingratitude; you are in ove and consequently unreasonable. "I am neither ungrateful nor un

easonable," answered the Comte, but I am in despair. My hands are tied -I can do nothing; and yet adore her, my friend -I adore her !"

"Why have you not courage enough o go and tall her so, then ?" thought Craven, with a sense of wonder. He had an instinct that if this were done -if, risking the loss of some ambi tions, the young man went to Cecil with genuine passion and true tender-ness, he might, by the all potent force of strong feeling, conquer her hesitations, and win a reward of which he did not dream. But even to hint this was impossible. "And, after all, said the philosopher to himself, "it is better as it is A mariage deconvenance will suit him best in the end.

The fire of genuine passion is not in him ; perhaps it is too much to expect that it should be. Few and far tween are the men-or women either-

who have in their nature the power of sacrifice. If all passions were put to that test, small would be the number great enough to bear it successfully ; and why, then, should I wonder that this man does not display what is so rare? Let him go. No doubt he is good enough in his way, but not wor thy of Cecil Lorimer. No man is wor thy of her who would not be willing to dare or to sacrifice anything to win her.

With these sentiments it is likely that M. de Vérac did not find him a very sympathizing listener. At least

ecil before she came-how I told you that I regretted having asked her to ome, and dreaded the result? My dread is justified at last. I like herno one could help liking her-but if Armand throws away the chances of his life by marrying her, it will break my heart.

mber our

"Have no fear of it," answered aven. "M. de Vérac has no intenlraven. ion of throwing away any of the chances of his life ; and if he were so foolish as to dream of it, Miss Lorimer would not allow him to do so. Of that am sure.

His listener made a gesture which indicated profound incredulity "When you say such things as that I lose respect for your judgment," she remarked. "There is no young and

ambitious woman who would reject Armand and all that he has to offer. You may fancy so, but I know better However, we will not discuss what she might or might not do in a situation which I devoutly trust may never arise. I must put it out of her power as soon as possible to do anything, by taking her away. I will go to Eng land, to Russia-anywhere to get her out of Armand's path.

"I hope there will be no need for you to sacrifice yourself to that ex ent." said Craven, with a smile.

And indeed it was on the very next day that the mind of the Vicomtes was set at rest by Cecil herself.

Miss Marriott's letter came, full o rapturous assent to her request and lelight at the idea of her companion "I did not venture to sugges hat you should come,' she wrote because you seemed to be enjoying your life in France so much, and it is ar more brilliant than anything you will find with us ; but I have been | church has power to take another with longing for you all the same. I never see anything beautiful that I do not wish for you to share it with me, for there is no artistic or intellectual pleasure that is lost on you. We are going into the Tyrol next week, and

when it was first spoken of I thought. 'Oh, if Cecil were only with me, how charming it would be!' Fancy, then,

*

Building Up a Parish

The personal character and influence of its members will build up a parish The tendency is to depend upon the priest, as if he were paid to maintain

the church. It is more than he can do. and more than he ought to be expected to do. He is to be the leader of a zeal ous and willing people in worship and good works. He has a right to expect that, doing his duty, the people will also feel the responsibility of doing their share. Nearly everybody who goes to him. The response of such personal invitations would greatly increase the congregations. People often think

they need better preaching, better music, or a better church, when all that is needed is more of the spirit of

God.

unless they knew the spiritual condition of each? And how could they know this, again, except through con fession ? Therefore, confession neces sarily preceded the exercise of the

power of forgiving and retaining sins in the apostolic age. And so from this one text we draw two conclusions, viz, that confession was practiced a the very dawn of Christianity, and human ministers had then the power of forgiving sins.

Now, we Catholics hold that this power still exists, that this sacrament of penance of the apostolic age be a permanent Christian institution. True, Christ did not say to the apostles that others coming after them would continue to exercise this power ; but here is as much proof from the text that it was to be permanent as there is for baptism, which all admit to have been established for all time. For when Christ commanded the apostles to baptize, saying, "Going therefore, teach ye all nations, baptizing them" He did not say that others should etc. continue this work after them. Consequently, if we say that the power of forgiving sins belonged only to the apostles, we must say the same of bapism. They are on the same ground as far as the Scriptural proof of their

continuation is concerned. We logically conclude, therefore, that just as baptism was permanently established by Christ, so also was confession. And, of course, if God has established this sacrament, He did not do so to no purpose. He intended us Consequently, the Catholic o use it. teaching about this matter is that all who commit mortal sins after baptism are bound by the law of God to confess these sins to regularly ordained ministers of the New Law, and that through the absolution received from them, God indirectly pardons our sins.

Of course, no one denies that where the penitent is truly sorry for his sins purely for God's sake, they are forgiven without confession ; but just as might give an example of obedience, so all Catholics, even if they have good

tion, he does or says anything in this matter which would be wrong. Such is the main part of Father Searle's reply, and it seems reasonable and satis factory

There yet remains another objection with regard to corruption. This time, it is the priest himself who is the object of their solicitude. Some years ago a rev. gentleman of this city, while discussing the Catholic Church in general and the confession in par

ticular, gave it as his opinion that the mind of the priest must necessarily in time become corrupted by the steady stream of vice, week after week and month after month, poured into his ear, and, besides, we have frequently heard others drawing the same conclu sion, and we believe it not to be an uncommon opinion among Protestants Now, to this we could answer, that the priest who performs this special work of God, receives a special grace of God. But, apart from this a little consideration will show that the danger is not so great as might at first be imagined : Vice as heard in the con fessional is not as seen on the stage or read in the modern novel. On the stage it is clothed in a beautiful and attractive garb, while in the novel it is concealed between the polished lines ; in both it is dangerous, because in its disguise its real nature is concealed; it looks and is said to be respectable. But in the confessional it appears just as it is, stripped of its disguise and standing forth in its horror and nakedness Vice thus presented is rarely danger ous to look upon. And even if this were not the case, the sight of a poor soul struggling in its dreadful slavery would be sufficient to make the con fessor oblivious of all except the liberation of that soul.

Confession, therefore, is a source of corruption for neither priest nor penitent. On the contrary, since it is a sacrament instituted by Christ, we believe that innumerable graces flow our Saviour was baptized that He from it. And, besides this, even from a natural standpoint, it is beneficial to markets. flowers den tendency n est possibl funerals. lastings th cars of (would hav Church in of the ti abuse of f with death was recent on this su at funeral become demonstra deceased l that these but becau ially beca way of al owe some agine tha with a wi place of ings. F dead in that wou institutio one ende Now a 'l their to enough. encoura place. upon a that will flowers t ity and feelings

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, pass to another ails in some quarsts, themselves, do on. This is pure ter of fact, priests the Pope himself ch more frequently and, by the way that the clergy tors of the confes y would most prob-d themselves from imiliation in com

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nust be asked. But must be and are in falsehood. As well t a physician must ene in his treatment at physicians, as a e physician has to he body, the priest, both, to do any good. at is the matter ; the But neither need rely or obscenely in

then, but a malig e Church can make a respectable physic l. but that a priest physician who often to be specially convoid sin, while nduct is otherwise commit it? be done with the e and delicacy, as r's; why should not doctor, do it in this

ply monstrous to say lmost without excep ays anything in this ld be wrong. Such of Father Searle's re-reasonable and satis-

FEBRUARY 20, 1897.

mons strike the root of evil in the in-

dividual? In the confessional the

before the confessor, and he can there-

fore, act definitely and effectively. As Cardinal Gibbons has well said,

From the pulpit, shots are fired at

random ; but from the confessional,

sure and definite aim is taken." And

treatise on disease in general, but

confessional addresses himself to the individual sorrows and longings of the

soul. For surely, the human soul has

sorrows, surely it has longings, and

aspirations. And if it has, it requires

sympathy. In fact this world would

be a dreary world without sympathy.

The strongest of us require it at times

The weak especially must lean upor

and receive sympathy from the strong

But often they do not seek this sym pathy; not because they do not need

their weakness to the treachery of the

world. Thus nature is blocked in her

noblest impulses by man's treachery to

was established not to root out nature.

free scope to its highest emotions. And nowhere is its work in this re-

spect exhibited to better advantage than in the confessional. For there we

the hope that if it do not lead others to

see as we see, it will, at least, set then

seriously thinking and honestly

all accomplished.

to prevent it,

funerals.

searching, and this much accomplished,

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FLOWERS AT FUNERALS.

man.

but because they dare not expose

individual case and its needs are

ness of human nature, and the depths In the Promised Land. to which it can descend, he can but exclaim, "There I go, but for the So we sailed and sailed over stormy seas, till we came to a pleasant land. Where forever were peace and happiness, and plenty was on each hand; And no maw wronged his brother there, for no grace of God !" and thus learning to be distrustful of his own strength he learns in humility that he must repose n God alone : to the penitent, because joy at another's pain.

on God alone : to the penitent, because And the strong man there was a kindly man, and alded the one who was weak. And for those who were simple and trusting men. their wiser brothers would speak : And creed, or color, or land, or birth, caused no man to hate another. For the same red blood filled each man's veins, and every man was abrother. he receives here just the lesson he is in need of, and this is an important consideration. Our Protestant friends place a great value on fine sermons, but after all, how many of these ser-

And toil in that land was a pleasant thing, fo

And ton in this hand was a preasant thing, for no mais toil was great. Since each one shored in the burden, and light-ened the burden's weight: And the fruits of their toil were plentiful, and no mai lacked a share. For the spoiler resped not where the toiler had sowed, and the land was as free as air.

And the old man there was a blessed man, for toilless he wanted nought.

tolless he wanted nought. And vice and toll on the little ones, no longer their ruin wrought; And the feeble in body and mind had there no longer a case for bread; For out of the plenty that was for all, 'twas theirs the first to be fed. this is the secret of the confessor's great power for good. He is the physician of the soul, and as the good physician does not pass to his patient a medical

And oh ! but that land was a happy land for gives him instructions and medicine to

gives him instructions and medicine to suit his particular aliment, so the priest not only teaches morality in general from the pulpit, but from the confessional addresses himself to the

And the field's were yellow with harvesting where every man might reap. And the shiful rivers went singing down through that land to the mighty deep. And the mountains were clothed with forests, and the orchards were ripe with fruit, And the breath of the kine like incense arose, in the mesdows still green afoot.

And winter, that tyrant of other lands, had here no terrors at all. For lacking nothing of food or fire, they langhed and they let him brawl: And summer nor parched nor favored them since little they tollad in the sun. For the soulless engine was now man's slave, and worked while he rested on.

And peace was forever in that fair land, for no man ever envied bis mate. And no mon's treasures, where all were rich, woke his tro her's sleeping hate. And the kingdom that Christ ned promised, was now for all men to see. And the name of that happy kingdom was, "The land of the soon to be."

But the Christian religion but to enuoble it, to perfect it, to give

- From "In the, Promised Land and Other Poems," by Michael Lynch.

A CHRISTIAN'S WEAPON.

may, as nature dictates unburden al our sorrows and all our trials without We learn from the Gospel that we fear of public scorn ; there we may are not to expect to go on smoothly in whisper the most secret sins of our heart into the ears of one whose lips, this life without ever meeting any-thing that will disturb us. On the though they open in sympathy to us, are sealed to all the world besides. contrary, our Lord would have us clearly understand that we are to be And now we have done. This is a Catholic exposition of the Confessional given in all sincerity and tuth with tried on every side, for His words are :

"And the enemies shall cast a trench about thee, and compass thee round, and straighten thee on every side." The axiom has it, "Forewarned is forearmed :" so then we have great eason to be grateful to our Lord for His pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is

whatever befalls us. The question For some time past there have been arises, then, have we the means on distinct signs in France of a move- hand to combat and overcome our ment of opinion and feeling against W enemies? Yes, in abundance. the use of flowers at funerals. At the bottom of letters of invitation to have so many helps, all of us, that they are too numerous to mention. Why, to name some of them, we have prayer, friends and acquaintances to be present at funeral services one frequently the Sacraments, our Lord Himself in reads, "On est prie de ne pas apporter de fleurs." It seems strange to be the Sacrament of the Altar-what more can we ask for ? If we are overcome asked not to bring flowers on such an occasion, especially in France – a country where Puritanical ideas have by our enemies we have but ourselves to blame, for our Lord has said, "Come o Me all you that labor and are heavy never met with much success - but there is an explanation of it. What laden, and I will refresh you." Do we there is an explanation of it. do this? Don't we rather turn to the we now observe is the reaction that so things of earth and try to drown our commonly follows an abuse. There sorrows by means of them? I am has been too much heaping up of afraid the latter is what many of us flowers here upon coffins and tombs. have recourse to, and hence we are The effort to disguise the reality of vanquished by our ad ersaries. How many of us, when it | leases the Lord to take from us one whom we loved death and to practice a flattering deception upon the eye, and the reason in regard to it, has been too manifestly dearly, turn to Him in prayer and pagan. When an eminent man dies in France-unless he shows his wisdom is luke Simon did by begging for Is it not often the case when, for inas Jules Simon did, by begging for stance a father or a mother is taken simplicity and no flowers at his funeral away, that the son, terrified at the - two or three cars are sometimes affliction, endeavors to get rid of it by needed to carry to the grave all the wreaths and other floral devices that drinking and carrying on in a dis graceful manner-and to what good ? have been presented by his admirers. True, drink may make one oblivious Moreover, a person who is quite unof his surroundings for the time being, known to the world, but who occupies but when its influence has passed a social position that secures a multiaway the trouble returns with retude of nominal if not sincere friends doubled vigor ; whereas, if at the out may, unless special measures be taker. set he would turn his thoughts to God be accompanied to the and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source cemetery with more flowers than would be needed to stock the Madeleine markets. So far from this use of of merit hereafter. There is not one of us that is not flowers denoting a Christian spirit the ready to oppose and conquer the enemy when he threatens the life of our body, tendency now is to carry it to its farthest possible expression at "civil" and if we are so solicitous about that The violets, roses and everlastings that accompanied the funeral which, after all, is but to last for a few cars of Gambetta and Victor Hugo years, what shall we say when he atwould have filled many wagons. The tempts to deprive us of what is to con Church in France, observing the signs tinue forever-the soul ? Now, then, of the times, now discourages the an enemy, common, I was going to say, abuse of floral emblems in connection to us all, is detraction ; that is to say telling the faults of our neighbors to with death. A Canon of Notre Dame was recently moved to speak as follows on this subject : "The use of flowers their detriment to every one that will listen. Knowing, then, the adversary, at funeral ceremonies has at length what steps are we to take to put him become an entirely conventional down? demonstration. It is not because the The first thing such a person does is deceased had a strong liking for roses to institute a daily examination of con-At the expiration of each that these are placed upon his coffin, science. day it is carefully noted down how but because it is the custom and espec many times this fault has been comially because, in spite of the giving mitted ; one day, one month, is com pared with another, so that within a way of all faith, people feel that they owe something to the dead, and im agine that they can pay off the debt with a wreath. Thus flowers take the very short time the state of the concience is pretty exactly known; and the number in this particular sin comparaplace of deeper and more lasting feelively few, supposing, as we said be ings. Formerly one lived with the fore, the person is in earnest. This dead in spirit, sought for something help, together with a weekly or that would keep their memory fresh, monthly confession, will produce in six such as the foundation of a charitable months' time a gratifying result to God and the soul who has had so much sucinstitution or hospital bed ; above all, one endeavored to help their souls. Now a 'beautiful wreath' is laid upon their tomb, and this is thought

THE CATHOLIC RECORD

SACRAMENT vs. CAMPAIGN

TRACTS. The Two Confessionals.

Rev. L. J. Nugent, of Des Moines, lectured at St. Brendan's church, San Francisco, a few evenings ago upon The List Confessional." Father Nugent is an accomplished speaker, and throughout the course of a two hours' address the interest of his audit ors never faltered.

"It is perhaps not known to the people of this congregation," he said, that there are two kinds of confessions. One of these was instituted by Christ and is in the nature of a sacrament. The other was instituted about three hundred years ago, and is in the

nature of a campaign document. ' The institution of confession is one of the most remarkable in the world.

written about so much by people who know absolutely nothing about it. The confession in the nature of a sacrament is known to the Catholic Church. That in the nature of a campaign document

is known to the outside world. "Among those who have succeeded moderately well in following the law of God many will tell you that they owe their salvation largely to the in-stitution of the tribunal of penance. The confession in the nature of a campaign document has also done some good. It has kept many an apostate

priest and escaped nun from starving "The tribunal of penance is a wonderful institution. It is the last fortification of the new convert, and it is the first one yielded up by the back slider. Priests know well when a man is beginning to get morally rot ten within by the distance he puts beween himself and the confessional. It is a pity, a great pity, that an insti tution so essentially connected with the vitality of the Church is so little known

by those outside of it. "The campaign tribunal of pen-ance was intended to show the direct opposite of what the Church teaches The outside world sees nothing but the negative. You and I in our early childhood have been jeered at on acount of the confessional. People say cience to the Pope of Rome, and he has it on record. They have taken

ever taught a child that his sins were forgiven by confession or through con-fession. We do teach them that their sins are remitted by the sacrament of seize the drowning man. that we should be prepared to meet are on the pait of the penitent.

"On the part of the penitent, he must have truly confessed his sins as near as he can remember them, he must be sincerely sorry and resolved to amend his ways, and he must mak restitution. On the part of the Church there must be ordination, jurisdiction and absolution. Though the priest may be ordained, may have jurisdiction from the Bishop and may hold up his hand and give absolution, there can certainly be no forgiveness unless there is sorrow. The average non Catholic doesn't believe a Catholic is ever sorry for his sins. He just has his sins forgiven as he pay his taxes, and takes his receipt and waits until

they accumulate again. "If I were to make that explanation to a non-Catholic he would say : ' That's plausible enough, but I don't see what right one man has to receive confessions from another man.' I am going to give the best authority in the world

HEARING MASS. THE PRIEST'S REVENCE. One day, in the year 1793, the in-Theology teaches that divine wor habitants of Fegreac, France, and the surrounding hamlets were assembled

ship is three-fold, says a writer in The Monitor : 1st, Latria or the worship together to celebrate one of the solemn feasts of the Church. The Abbe given directly to God, by adoration 2nd, Dulia or the inand sacrifice. direct honor given God through the devotion we render to the saints. Hyperdulia or the highest indirect honor to God, through the devotion we give to Mary the Mother of God.

The supreme or absolute worship of Latria given in the sacrifice of the Mass to God may and does admit in it the indirect worship of the Almighty through the worship we give therein to Mary and the saints. That worship of the saints tends to and goes on to God and cannot be called by any enightened or pious Catholic a ervice "even when given during the Mass.

As regards our attention during Mass the following is the common teaching of the Church taken verba tim from her commonest manual instruction. The attention at Mass is two fold : 1st. Internal, by which we actually advert and apply our mind to what the priest is doing External, which consists in 2nd. avoiding every external action which would impede the said application of our mind, such as conversations, sketching, etc.

Now internal attention is three fold 1st, To the words and actions of the 2nd. To the sense of the words and the sacred mysteries. To God Himself by praying and mediations

The three following principles are maintained by the Church as a guide to the manner of hearing Mass : To hear Mass validly external

attention is absolutely required ; be cause no one can truly be said to be present at the Holy Sacrifice who per orms actions incompatible with internal attention.

Some internal attention is also required and at least the wish to hear Mass ; because the presence at Mass to be a human, a moral and, from its ob ject, a religious presence, requires that much internal attention, at least. The internal attention in any o

In practice, however, according to and now i an your prisoner; i nive o power to escape. Do you still w sh kill me 2"

.



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Aurain was at the altar; the holy words of consecration had been pro-nounced; the God of heaven was now

present in that rustic temple. The pious crowd was engaged in silent adoration when suddenly the dreaded sound of the alarm bell resounded through the building. Instantly all the men in the church sprang to their feet ; the women huddled ; the priest alone showed no emotion.

"My friends," he said, "the Sacrifice is begun, and must be finished. God is with us; let us pray. Pray, my brethren !" Then bending over the altar, he

I know of nothing which has been humbly struck his breast, and con-written about so much by people who sumed the consecrated Elements. Meanwhile, the tumult outside increased. Two dragoons of the Republican

Army came to the door of the church ; the priest, seeing them, descended the altar steps, and passed through the sacristy.

In the churchyard he met two other soldiers, who attempted to seize him but he dexterously eluded their grasp and, scaling the low walls of the cem etery, reached the open country. The Republicans followed. As he

The Republicans followed. was strong and active he leapt over the fences and enclosures of the fields His pursuers followed and were rapidly gaining upon him, when he found himself on the precipitious bank of a Without pausing to consider, river. he plunged into the water and swam

acros When he reached the opposite bank, he looked behind him, and saw one o the soldiers rushing into the water after him.

Continuing his flight, the abbe ascended the hill that rose before him he increased his speed, and neve paused until he reached the summit And now he is out of sight and reach o hose who sought his life-he is saved But scarcely had he reflected with deep thankfulness on his escape from

his pursuers when a cry of t is wrong for any Catholic to hold strack his ear. He paused and list ffice because he has given his con- ened, and again he heard the same piercing cry. Hastily retracing his steps to the brow of the hill, he saw that idea solely from the negative, one of the soldiers struggling in the

from the campaign document. "No priest in the State of California rise no more. On reaching the bank water, and on the point of sinking to of the river the soldier had disappeared; but he planged into the stream and dived again and again to

penance. Confession is only one of At length he reappeared above the the six requirements necessary to the water, bringing back to land the sense sacrament of penance. Three of these less body of the dragoon, which he continued to chafe with his hands until an

imation was restored. In a few moments the soldier opened his eyes, and recognizing the priest of

Fergreac, gasped, "What, is it you who have saved me ou whom I was pursuing, and whose life I had sworn to take ?" "It is so," said the priest calmly ; and now I am your prisoner ; I have

kill me?" "I would rather die first," replied the soldier. "I will not touch a hair of your head. But how we have been deceived ! We have always been told hat the priests were our most deternined enemies ; that they thirsted for lood, and breathed nothing but re-

"'My good man," said the abbe, 'you now see whether we thirst only for revenge. Every priest, nay, every Christian, is bound to forgive his enemies, and to requite evil with good. -the authority of Jesus Christ. We In being able to save your life, I have take up St. Mark, xviii., 18., and we been more than usually fortunate, that

THE MOTHER CHURCH.

Methodist Minister's Views Regard-

etters Aimed to Break Down the

says :

Christian unity."

ing Her.

the above three ways suffices ; that is whether to the words of the priest, the sense of the sacred mysteries, or in any way to God. The reason is that by any of these ways the mind is sufficiently applied to the worship intended by the Mass. t is true no vocal prayer is absolutely equired because a religious and pious presence honors God and nothing nore has been prescribed by the Church.

t. Ligouri and the common opinion of theologians, the faithful, and espec ally the unlearned, are to be exhorted to recite in the first place the custom ary prayers at mass or the rosary of the Blessed Virgin lest they be to much exposed to distractions. Finally no one should be anxious from the scruple of not having had the atten ion required, since it suffices to have had the general intention of worship

My Neighbor Told Me

My Neighbor Told Me About Hood's Sarsaparilla and advised me to try it—This is the kind of advertising which gives Hood's Sarsaparilla the largest sales in the world. Friend tells friend that Hood's Sarsaparilla cures; that it gives strength, health, vitality and vigor, and whole neigh-borhoods use it as a family medicine. HOOD'S PILLS act easily and promptly of the liver and bowels. Cures sick headache

ins another objection rruption. This time mself who is the obcitude. Some years leman of this city, the Catholic Church ne confession in par-s his opinion that the t must necessarily in upted by the steady veek after week and ath, poured into his we have frequently ving the same conclu ieve it not to be au on among Protestants. could answer, that the rms this special work a special grace of from this, a little l show that the danger as might at first be e as heard in the cons seen on the stage or odern novel. On the ed in a beautiful and while in the novel it etween the polished is dangerous, because se its real nature it looks and is said able. But in the appears just as it is, lisguise and standing rror and nakedness. ited is rarely danger on. And even if this se, the sight of a poor in its dreadful slavery ent to make the con of all except the liber

nerefore, is a source of beither priest nor peni-contrary, since it is a tuted by Christ, we beumerable graces flow besides this, even from lpoint, it is beneficial to and penitent: To the use, seeing the weakenough. But a veritable reaction, encouraged by our Bishops, is taking place. What is the use of casting upon a grave a profusion of flowers that will be quickly carried away flowers that express nothing but vanity and the ephemeral character of our feelings in regard to the dead whom

-Liverpool Catholic Times.

the stomach. Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind. Holloway's Corn Cure is a specific for the heard of its failing to remove even the worst kind. we affect to honor by the use of them ?"

'Whose sins you shall forgive read : they are forgiven; whose sins you have retained they have retained serve Him." The same words occur in St. them. The Church retains those texts John. here come my companions ; we sold

as a charter for this institution. ers can only obey. Fly while you can. "There is something peculiar about these texts. After the world had been reading these texts for over fifteen centuries, about three or four hundred years ago a lot of people woke up and declared that we had been reading ave vourself them wrongly. If those words don't mean that, in the name of the English

anguage what do they mean? There s not a word that a child need ask the meaning of. It has been before the people for nineteen centuries, but peo ple who say the words of St. Mark mean just what they say are called Romanists, and are laughed at."

The speaker drew upon the history of the Church to refute the statemen that the confessional was not known prior to the twelfth century. He uoted extracts from eminent doctors of the Church in regard to this institution as early as the first century. In conclusion he depicted the practical benefits of the confessional, and showed how sin-burdened souls were relieved at the tribunal of penance.

"Bacteria do not occur in the blood or in the tissues of a healthy living body, either of man or the lower ani-So says the celebrated Dr. mals. Other doctors say that the best Koch. medicine to render the blood perfectly pure and healthy it Ayer's Sarsaparlla.

and the soul who has had so much success in the warfare against the adversary.—Catholic Review. Not Crude Material. Scott's Emplsion is Cod Liver Oil perfected and is prepared upon the principle of its digestion and assimilation in the human system: hence it is given without disturbing the stomach. Holloway's Corn Cure is a specific for the removal of corns and warts. We have never

Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

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The Medicine for Liver and Kidney Complaint. - Mr. Victor Auger, Ottawa The Medicine for Liver and Kidney Complaint. — Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recom-mending to the general public Parmelee's Pills, as a cure for Liver and Kidney Com-plaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recom-mended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled. Comman be lieft.—Mr. Steinbach, Zurich, will go and meet them, and tell them you have escaped. They may not share my feeling. Farewell ! I shall never forget you. Here they come ; They separated never to meet again.

before I was troubled. Cannot be Beat.—Mr. Steinbach, Zurich, writes: "I have used DR. THCMAS' ECLEC TRIC OLL in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains My little boy has had attacks of croup sev-eral times, and one dose of DR. THOMAS' ECLECTRIC OLL was sufficient for a perfect cure. I take great pleasure in recommend-ing it as a family medicine, and I would not be without a bottle in my house."

Rev. Silliman Blagden, a Methodist minister of Boston, Mass., has written a pamphlet, entitled "A Few More

Barriers of Ignorance Prejudice and Keep up hope. There are Bigotry, Calculated to Let in God's light and Truth and to Prepare the thousands of cases where re-Way for and to Expedite Christian Unity." Among other things he covery from Consumption has been complete. Plenty "The Catholic Church is the ancient mother of us all; and when Christian men and editors don't know, nor underof fresh air and a well-nourished body will check the stand, nor like the ways of Catholicism, then it is their province and duty to be progress of the disease. Nu-'still' until they are providentially entritious foods are well in their lightened; and they should never try to gain mercenary advantage for their way, but the best food of all own individual sect and paper by unis Cod-liver Oil. When favorable criticism and disparagement partly digested, as in Scott's of our old Mother Church, but, on the other hand, show them such downright Emulsion, it does not dislove in Jesus, in all senses of these precious and blessed words, as will win turb the stomach and the them from their errors, if they be inbody secures the whole benedeed errors, and as will further the ends of brotherly love, and hasten on fit of the amount taken. If the day for the fulfilment of organic

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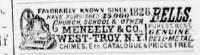
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well as that having reference to business, should be directed to the proprietor, suid must reach Scondon not later than Tuesday morning. Arrears must be paid in full before the paper on be stopped.

London, Saturday, Feb. 20, 1897.

A FANCIFUL THEOLOGIAN.

Dr. Lyman Abbot of New York is one of those preachers whose delight it is to create sensations by announcing erratic views in regard to the fundamental doctrines of Christianity. He has at various times expressed opinions on these matters which are totally at variance with the constant belief of the whole Christian Church during the nineteen centuries of its existence, and he seems to imagine that what he thinks on any one of these subjects should be at once adopted as the indubitable creed of Christendom.

There are many preachers who are equally dogmatic with Dr. Abbot, but the trouble is that if we were to attempt to formulate into one creed or Confession of Faith all the dogmas thus set forth we would have a most incongruous conglomeration of contradictories and contraries, for no two of these dogmatizing teachers agree on any one subject.

Dr. Abbot's recent lecture on " The Bible as Literature " is an example of this. He maintains therein that the Bible, and especially the Old Testament, is not a divine book, but that its historical portions simply grew as literature out of the historical events of the nation, just as the literature of England and the United States grew out of the history of the respective countries. He entirely overlooks the fact that the merely human literature of the present day, notwithstanding the fact that modern science has made such rapid advances which ought to preserve our literati from mistakes, is nevertheless tull of palpable errors and contradictions, whereas the Bible when properly understood has stood the test of ages in its accuracy on all points where it comes into contact with science or technical knowledge, as history, geography, chemistry, archeology, etc.

The ceremonial laws of the Jews he also declares to be of gradual growth, according as through intercourse with Gentile nations they became acquainted with the various usages of the latter in their religious worship. He thus puts aside as unworthy of credit the account of the origin of these laws as given in the

postures as Mormonism, Spiritualism, Government to the people of Manitoba or accepting the vagaries of a Schweinfurth or a Prince Michael, whose devotees are recruited entirely from the ranks of Protestantism.

citizens to believe that there will be Catholics generally know to some enough of them willing to do justice, extent the origin of their ceremonial. to ensure victory in the end. At They know that the substance of the all events, even by ourselves, we Mass, and of the sacraments, is of comprise 42 per cent. of the popula-Christ's institution, and that the tion, and the Dominion cannot afford superadded prayers were ordered by to deal unjustly with so large a fracthe Church for the preservation of due tion of the people. respect in their administration. How-The story which is now told is to the

ever, though some portions of these effect that Mr. Prendergast will be added prayers are of more recent date taken into Mr. Greenway's Cabinet. than others, they are almost entirely He was a member of it until of a very early period, and there is Mr. Greenway determined on the nothing incongruous in the belief that passage of the iniquitous school some of them have really come from acts of 1890, whereupon he resigned St. Peter. There is historical evihis position as a member of the Govdence to the effect that much of the ernment. If it be true that Mr. Pren-Catholic ceremonial has been really dergast is now willing to re-enter the handed down from the days of the Government, we are convinced that Apostles, but we need not now specify it is only on condition that a satisfacwhat ceremonies in particular are traceable to one Apostle rather than to another.

A RUMORED SATISFACTORY SETTLEMENT.

Press despatches are, as a rule, so very unreliable that it is always well to wait for confirmation before placing credence in their utterances. A new taken place in regard to the condition phase of the Manitoba school question of affairs in Manitoba. appeared about a week or ten days ago, and we would have referred to it in last week's issue, but we thought it better to await further developments. land, to the effect that the refusal of Confirmation of the report has not yet Catholics, and especially of the Cathocome to hand. It must still be given a lic hierarchy, to accept the settlement place in the column of "Rumors," and proposed by Messrs. Laurier and we deal with it as such. The report Greenway, is an act of foolishness. is to the effect that Messrs. Greenway The Gazette says that the hierarchy are and Prendergast have had an interview with Father Richot, Vicar General of the Archdiocese of St. Boniface, wherein a satisfactory solution of the Manitoba school question has been at last reached.

It has been the practice of Catholics. not only in Manitoba and Ontario, to have really Catholic schools, but even in such countries as make no legal provision for them. This is the case in the United States, and in those so - called Catholic countries where irreligious or infidel Governments have endeavored to abolish religion from the school house, and to make education godless. The members of the two Governments at Ottawa and Winnipeg, in their former negotiations for a satisfactory settlement, overlooked this fact entirely, and imagined that the Catholic body would willingly ac cept any concessions which Mr. Green way might be induced to offer, but we presume it has now been discovered that concessions on such a basis must

be rejected. fight the battle against fanaticism, Mr. Greenway's school legislation of and we are prepared to fight it again, 1890 did not kill off the Catholic until the victory be achieved. If schools of Manitoba, though it was unhowever, it be true that Mr. Greendoubtedly the intention that this way has promised Mr. Prendergast to should be its effect. It is true that a introduce a school law which will renumber of Catholic schools through the store the rights of Catholics, as they Province had to be closed in conse quence of this legislation, because they were deprived thereby of the means of maintenance, as the Cath olics of the localities could not afford to pay the double tax to which they were thereby subjected. The number of schools which continued to exist under these difficult circum stances was, however, still considerable, and even of those which were closed for a time, a number have been re opened, so that there are now nearly fifty in full operation. The injustice of imposing a Public school tax on the supporters of these schools is so evident that it needs no argument to prove it. The matter has been heretofore discussed from every point of view, and it is well understood that a most serious injustice has been inflicted, which is all the more grievous, because this has been done in the face of the solemn compact whereby it was agreed on the entry of the new province into the Dominion that the rights of the minority should be respected, whether in the course of time that minority should prove to be Catholic or Protestant. Mr. Greenway's school legislation was a plain declaration that faith should not be kept with Catholics. It was a signal to the Protestants of other Provinces, especially Optario, that they might safely imitate the perfidy. The politicians, however, calculated without their host. The Catholics of the Dominion easily saw through the trick, and the Catholic press, with a good religious knowledge, and no one single voice, exposed the duplicity lives by the use of tobacco. Thou- lic office of the Church appointed to be which was attempted to be imposed tion to the effect that Catholics are ig- upon their fellow Catholics in the West.

tobacco, and the present demoralized which culminated in the beheading of spirits of the dead would bob up in the condition of Turkey to the same cause. King Charles I. shall be kept, and though we do not There is no doubt that the tobacco constitute a majority of the population habit is a great source of deterioration of the Dominion, we have sufficient of the constitution of those addicted to confidence in our Protestant fellowit, but we cannot consider this fact a sufficient reason for making the pulpit the scene of such buffoonery, which might be very appropriate in a medical lecture, but not as a substitute for the preaching of the gospel. The alleged facts quoted by the

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preacher regarding the prevalence of the tobacco habit in France and Turkey are not borne out by experience, and the depopulation of France, or rather its stationary condition, is attributable to other causes than that stated by Mr. Laufmann. The tobacco habit is not more prevalent, we believe, in France and Turkey, than it is in Canada and the United States.

Mr. Laufman stated that one pound of tobacco contains 380 grains of nicotine, enough to kill 200 men. tory school law will be introduced, The church was unusually crowded by restoring to Catholics the rights of throngs anxious to witness the extrawhich they were deprived in 1890. ordinary exhibition, as it was an-Mr. Prendergast, we believe, is too nounced a week beforehand, and it honest and upright to accept a seat in has been further announced that there the Cabinet on any other terms. He will be soon another object lesson of has been one of the most earnest desimilarly startling character to illus fenders of the Catholic cause during trate the effects of alcohol on the huthe protracted debates which have man system.

A despatch from Philadelphia anounces the curious intelligence that in the Protestant Episcopal Church of the Evangelist, in that city, a portrait of King Charles the First of England, called also the "Royal Martyr Charles," was unveiled and blessed by Bishops Coleman, of Delaware, and Perry, of Iowa. The Church was filled with people, and a large crowd, unable to gain admittance, were obliged to remain outside. The ceremony was elaborate and of highly Ritualistic character, and is described as having been very enthusiastically.

impressive. Letters of regret were received from other Bishops and clergy, who, though unable to be present, expressed them selves in hearty sympathy with the oc have a religious significance are comcasion. It was nevertheless attended by a large body of clergy.

The statues, especially, are rather those It was the first occasion of the enof soldiers and heathen godesses than shrinement of a picture of King of Saints, and often they are not of per-Charles in any Church in America. The prayer recited by Bishop Cole imitate. It is refreshing to find that man expressed the petition that "all

who visit this temple may be moved, the Church can recommend the imita by the sight thereof to a faithful copy- tion of one character whose portrait is ing of the constancy of King Charles, even unto death. The sermon, which was a panegyric

of the Royal Martyr, was delivered by Bishop Perry, praising to the highest degree the character and the prin ciples which guided Charles during his reign.

There are certain features of the ceremony which are deserving of serious consideration

Of late vears Protestants very generally have discovered the truth which they have hitherto ignored or repudi

FEBRUARY 20, 1857.

back alleys of Detroit or the side streets of Windsor. We by no means sympatize with the

cause which was represented by Oliver

Cromwell, who, under the influence of

against his royal victim, who was de-

nounced on the scaffold as a " traitor

Here, by the way, we may recall the

fact that Protestant England was

ready only a couple of years ago to

honor this same murderer of Charles I.

by having a statue erected to him in

the centre of London, and it was only

the determined stand taken by the

Irish Catholic members of Parliament

that saved England and its State

Church from such a humiliation and

King Charles certainly did upjustifi

able acts in his arbitrary rule, espec-

in dealing with the Scots, his abandon-

ment of his devoted counsellor, Strafford,

to his country.

degradation.

One of his antagonists retorts in the Detroit News :

"It was precisely this narrow rea two fanaticisms, one political, the other son, or the lack of it, that condemned which perhaps may be called religious, the Christian religion at its inception by the cultured and cultivated classes. It had its visible beginning is was the chief perpetrator of the crime had its visible beginning in the back streets of Bethlehem, instead of the palaces of Jerusalem, from whence it was believed it would emanate.'

We must say we sympathize more with the cause of the Presbyterian, as far as the present controversy is concerned. Spiritualism is undoubtedly one of the most palpable frauds of the present century, but we may well ask whether it has not gained what popularity it has from the longing of the human intelligence and heart to know something more of the future life than the man-invented theories of religion now in vogue, and which Presbyterianism to Unitarianism afford. It is ially if we view them in the light of an unfortunate comparison which the modern ideas. His breaches of faith champion of Spiritualism makes when he compares it with the preaching of the Gospel by Christ to the poor. his arbitrary taxations, are blots upon Spiritualism is essentially a gospel his character and rule which cannot be preached chiefly to rich dupes like removed from the page of history, Lawyer Marsh of New York, who was though they by no means justified the cheated out of all his property by his barbarous treatment to which he was Spiritualistic teachers. The fact was subjected. But all these matters none the less a fraud because Mr. show that he was a political rather Marsh was a willing dupe.

than a religious martyr, and as Spiritualism offers an immediate insuch it tells badly for the sanctity of tercourse with the other world, to sup-Anglicanism as a Church, that he ply the place of the infallible Church stands forth as the only individual authority which modern Protestantism whom that Church has produced who is rejects, although it is certain that deemed worthy of official recognition Christ left such an authority on earth. as a Saint and martyr. It is rather It is not in Spiritualism, however, that incongrous that he should be placed this authority is to be found, but in "among the Gods" in free and dethe one true Church built upon the mocratic America above all places on rock, against which, according to earth, and we are not surprised that Christ's promise, the gates of hell shall hitherto there has been no apotheosis not prevail. of him on this continent. Our only

Spiritualism probably has a certain surprise is that the traditions of the mount of diabolism in it, for the past should be now departed from so powers of darkness delight in giving countenance to any system which may Lastly : it is not a new thing that lessen the influence of divine religion, there should be portraits, pictures, and but there is no doubt that it is chiefly statues in Anglican churches. Westmade up of imposture and prestigiaminster Abbey is crowded with them, tion, in which the operating mediums but we must admit that those which are always adepts.

> REVELATIONS REGARDING THE ALLEGED DYNAMITE PLOT.

A letter appeared in a recent numsons whose lives Christians could safely per of the New York Journal, from John F. McIntyre, formerly assistant District Attorney of New York, giving particulars of the manner in which the placed in churches as that of a hero whose example may be safely followed acquittal of Edward J. Ivory, accused by the good Christian. But we may of planning a dynamite plot against ask, is it not rank "Popery" to place the queen, "was brought about.

the image of a saint in a church for For some unexplained reason, Ivory's counsel in London had advised him to plead guilty, but when Mr. McIntyre What is to become of all the pious indignation which has been vented had seen Ivory and heard from him against Catholics for three hundred the particulars of the charge against years on the charge of imagehim he advised him by no means to worship if it is now to be a enter such a plea, for he was part of Protestantism to admit convinced that there was no evidence into churches the images of saints to whatsoever to connect him with any recall their example forcibly to our plot. It is Mr. McIntyre's opinion minds? It is for the very same pur- that the real secret of the effort of the pose for which Bishops Coleman and Scotland Yard (detectives to connect Perry say King Charles image has been Ivory with Tynan, Haines and Kearset up, that Catholics use images and ney was the desire to keep up their sacred pictures in their churches and reputation as a vigorous and effective oratories. But we venture to say the force. In addition, it is well known Catholic originals are less dubious as that it has always been the policy of the Tory officials to create a public feeling against Irishmen at every critical moment when it has been supposed that the Irish Parliamentary special commandment on which Pro- party were likely to take any effective steps to bring the case of Ireland There has been scarcely room to doubt that the whole dynamite scare was concocted with this purpose in view, and the ridiculous collapse of the entire charge brought against the alleged dynamiters has made this evident even to the English and Irish press which have seldom a word to say in sympathy with Ireland or Irishmen. ualism, has arisen between Detroit and The revelations made by Mr. McIntyre fully confirm this view of the case, and throw new light on the character and proceedings of the informer Jones, whose testimony was in the first inagainst Spiritualism. He found it stance said to be most conclusive as to

York organ of the Irish-American

FERRUARY

Alliance, but M new light upon detector, by show had introduced Irish American assassination of the blowing up o at Washington w himself, with also been found o offered to put thi execution. Of c to get the Allia: giving countent the plotters we tangible to disc from New York lin had endeav Irish Nationalist dence of the vic tation that "th the people of Ir liberty and desi land."

It was when Mr. McIntyre irrefragable e that Jones qu with the conn Yard detective case against In the Crown pros Mr. McIntyre

that he would f acter of Jones case against I prosecutors re Intyre represe of the Americ support him i for the accused The Dublin

which is quite has been one o clared in plai at the whole upon the Gove for having sons to comm It adds :

We hav supposing th have actua ages thems be a doubt of those who meetings in A who tried to o ides of the A reaping mone The mind of e aroused to ind of a system u even if they are more sinn The cry of al think, be wit the paid sedu dock to answ

CATHOLIC

It is grati nounce the st efforts of the tute the Cath tawa, in thei olic literatur will be read

In presentin it affords the to be able to Society has n during the pas very creditable ous spheres of New societie New societie city of St. Tl and Seaforth, parish, Toron been had wit

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KING CHARLES, MARTYR.

Bible, wherein we find that they were directly commanded by God Himself to be observed.

As the doctor errs so grossly in his account of the origin of the ceremonial laws of the Jews, while he had close at hand his Bible which would have sufticed to prevent him from erring on this point, we cannot wonder that he falls into errors equally gross when attempting to give an account of the origin of the Catholic ceremonies. which were instituted by the Church sturing the course of the ages which have elapsed since its institution. He said

"The parallel between Romanism marked. and Judaism is very Many Roman Catholics think that the ritual of their Church came down to them from St. Peter. They believe that St. Peter administered the Mass as it is now celebrated in their Church."

We do not deny that there are different degrees of education among Cathslics, but there are degrees among sthers than Catholics in this regard, and we know it to be a fact that there are plenty of Protestants who are very poorly instructed in the most elementary truths of religion. Still we would be loath to generalize as Dr. Lyman has virtually done, by asserting that such ignorance is general among

We know whereof we speak, and we my confidently that owing to the care with which Catholic children are instructed in the week day and Sunday schools, they have the foundation of a is justified in making a general asseracrant of their religion. It is besause they are better instructed in the

We are determined to insist that the anties of their religion that they are ante-Confederation and post-Confedernot deceived into following such im- ation promises made by the Canadian population of France to the use of that the great Revolution took place

existed before Confederation, and since Confederation, until 1890, we shall be pleased to feel that the school trouble, which has caused so much dis turbance and ill-feeling, is withdrawn from the arena of Dominion politics : but in Dominion politics it much remain till justice be satisfied.

Several of our contemporaries have

quoted with great glee the opinion of

the Pall Mall Gazette, of London, Eng-

This language is particularly pleas

ing to several of the Protestant denom-

inational organs published in Toronto

and Montreal, and they have told us to

attend to this note of warning which

has been sounded by so prominent an

English journal. We can tell the Pall

Mall Gazette, and those in Canada who

approve of its utterances, that the

Catholic Church and Hierarchy are not

here by tolerance, but by right, and

we do not heed the warning that

would dissuade us from maintaining

In demanding justice for our co-

religionists in Manitoba we ask for

nothing extraordinary. We ask only

that Catholic parents shall have full

liberty to educate their children in ac-

cordance with their religious convic-

tions. This is a right which belongs to

them by the law of nature, and only fan-

atics and intermeddlers would oppose

We have been obliged before now to

"riding for a fall."

our rights.

its exercise.

INNOVATIONS IN EVANGELIZ. ATION.

In Cadillac, Michigan, on Sunday, the 7th inst., there was an extraordinary exhibition in the pulpit of the Methodist church, of; which the Rev. W. L. Laufman is pastor. The clergyman, assisted by Dr. C. E. Miller, put to death two cats with nicotine, to illustrate the evil effects of the use of tobacco in any form. He contended that in whatscever form tobacco is used the user gets the full benefit of the nicotine, which the bond of union, they are already differphysician declared to be a more destructive poison than cyanide of potassium.

An attendant held the cats while the nicotine was administered to It is evident then that the effort to them. One cat was killed in one

minute and a half with three drops of nicotine, and to the other cat, a much larger one, only two drops were administered, nevertheless it was dead in one minute and three quarters.

The minister explained that he had selected cats for his illustration because they are said to possess nine lives. But he informed his congregasion that they certainly shorten their sands of men and boys by the use of

1.30

tobacco destroy their health and intellect, and frequently hasten their ligion. day of death by its use. He attributed the practical diminution of the

ated, that it was and is Christ's in tention that there should be but one Church, as He established but one, which is described in 'Holy Scripture as "the Church (not Churches) of the living God "-the pillar and ground of truth.

The tendency of Protestantism has been in the direction of disintegration instead of towards unity, and it is no

rare occurrence that new sects are formed by secession from those already existing, but the recent discoveries of the necessity of a United Church have led to many efforts for reunion, most of which have been decided failures. Between American Episcopalianism admire its consistency. and Anglicanism there is no hope that there will ever be a reunion. They are bodies as distinct as Mormon

ism and Shintoism, and because there is no common authority which is a ing in doctrine, for it is well known that the American Church has adapted even the doctrinal parts of the Book of Common Prayer to American ideas.

pass off the two churches as one is merely a blind to delude those who are convinced that Christ can have only one church into the belief that these

two churches are identical. A second point to which we would call attention is the fact that King Charles, who is the only Protestant Saint positively canonized by being authoritatively declared by the Church to be a Martyr, and by having a pubread in his memory and honor, really died for his politics, and not for his re-

It was against the imposing of taxes upon the people, against their will,

saints than was "King Charles, Martvr.

paratively few in number there.

such a purpose ?

We commend Rev. Dr. Langtry's attention to this violation of the testant polemists rely for their strong condemnation of the Catholic use of before Parliament. images. We are glad to see Protestantism returning by degrees to Catholic truth, but we cannot say we

A CONTROVERSY ON SPIRIT-TALISM.

A curious controversy, arising out of the prevalent superstition of Spirit-Windsor theologians.

The pastor of St. Andrew's Presbyterian church of Windsor took occa. sion on a recent Sunday to preach necessary to do this as some of his the existence of a plot.

Mr. McIntyre was fully acquainted parishioners are said to be attendants with the proceedings of Jones, and his of the Spiritualistic places of worship manner of getting up a plot of some in Detroit, and it was necessary to in-

magnitude. Jones had been in the struct them in the criminality and pay of the British Government since folly of the Spiritualistic imposture. The minister declared from his pul-1890, in which year he came to New York to make out a conspiracy of Irish pit that the Spiritualists renew the deceptions practiced by the sorcerers of societies in that city to destroy British Government property, and to injure the old, and took occasion to denounce as a fraud the witch of Endor whom King British Government in every possible Saul of Jerusalem, consulted, just as way.

the future, for the unknown past are It has already been known that enquired into through Spiritualistic Jones was the writer of inflammatory articles against England, which he mediums. failed in having published in the New The clergymen said :

" It is ridiculous to suppose that the

Death visit year, and re bers of our donell and M rest in peace

The Sister Detroit, hav all their pra-entire month aid in this w Such as 0 their reques ward them t St. Joseph, Mich., on or During 1 receipt of gratitude obtained this elorio this glorio The sick c traordinary winhappy m

Y 20, 1857.

uld bob up in the or the side streets

ists retorts in the

ild emanate.

this narrow rea , that condemned n at its inception cultivated classes beginning in the lehem, instead of lem, from whence

sympathize more Presbyterian, as ontroversy is conn is undoubtedly able frauds of the we may well ask ained what popu ne longing of the and heart to know he future life than heories of religion which Presbyterism afford. It is parison which the alism makes when the preaching of rist to the poor. sentially a gospel o rich dupes like ew York, who was his property by his ers. The fact was fraud because Mr.

land."

the Crown prosecutor.

for the accused.

It adds :

rages themselves.

g dupe. s an immediate inother world, to sup e infallible Church dern Protestantism it is certain that authority on earth. lism, however, that be found, but in rch built upon the nich, according to e gates of hell shall

bably has a certain lism in it, for the delight in giving y system which may e of divine religion, ubt that it is chiefly ture and prestigiaoperating mediums

REGARDING GED DYNAMITE

ed in a recent num-York Journal, from e, formerly assistant of New York, giving manner in which the rd J. Ivory, accused namite plot against

ought about. lained reason, Ivory's n had advised him to when Mr. McIntyre and heard from him the charge against him by no means to plea, for he was nere was no evidence onnect him with any McIntvre's opinion

FEBRUARY 20, 1897.

Alliance, but Mr. McIntyre throws EDITORIAL NOTES.

new light upon the plans of this plot A despatch from Picton, dated the detector, by showing that he (Jones) 13th, informs us that the Supreme had introduced a resolution in the Council of the Canadian Protective Irish American Alliance for the Association had met there. The assassination of British officials, and gathering, it is said, was large and the blowing up of the British Embassy representative ; and we are also inat Washington with dynamite. Jones formed that the members congratulated himself, with two others, who have themselves that the association "was also been found out to have been spies, the chief factor in preventing the offered to put this diabolical plan into coercion of Manitoba." As the comexecution. Of course, the purpose was bination still shows some little life to get the Alliance compromised into we have a proof that all the fools are not giving countenance to the plot, so that dead. The rank and file may justly the plotters would have something be set down in this class, and the tangible to disclose. Jones also went prime movers in the concern as from New York to Dublin, and in Dubknaves. It is well known that lin had endeavored to induce certain nearly all the leading spirits in the Irish Nationalists to blow up the resisociety some years ago left it undence of the viceroy, on the represender a cloud, it having been found that tation that "the time was come when their connection formed a source of the people of Ireland should strike for danger to the treasury. The despatch liberty and destroy the power of Engconcludes by stating that the names of

the newly elected officers, and the It was when it became known that place of their next meeting, could not Mr. McIntyre was prepared to adduce be ascertained. We are not at irrefragable evidence of these facts all surprised at this. Those who that Jones quietly got out of sight are engaged in work that will with the connivance of the Scotland not bear the light of day - work Yard detectives, and that the whole at the sight of which honest men recase against Ivory was thrown up by volt-always conceal their identity.

Mr. McIntyre says that the knowledge IF there is any prospect of the assothat he would fully establish the charciation dragging out an existence a acter of Jones was the reason why the little while longer, and if there is any case against Ivory was dropped, the considerable amount of money in the prosecutors realizing that Mr. Mctreasury, we would advise the members Intyre represented the large majority to follow the example of Brother Gardof the American people, who would ner, of the Lime Kiln Club, of Detroit : support him in securing a fair trial chain a bull dog to the safe.

TURKEY has a new trouble on the The Dublin Evening Telegraph, Island of Crete, where the Christians, which is quite anti-Irish in sentiment, having been subjected to many horrible has been one of the journals which declared in plain language its disgust atrocities from time to time, have been at the whole farcical trial. It calls for several months in open insurrecupon the Government to punish Jones tion against Ottoman rule. The infor having incited several persurgents wish to have the Island ansons to commit dynamite outrages. nexed to Greece, or to become inde-We have strong reason for pendent. The Greeks are anxious to supposing that Government agents annex the Island to their kingdom,

have actually committed out-rages themselves. There cannot and have sent a fleet to Candia to aid the insurgents and furnish them with be a doubt that a large number arms, ammunition, and soldiers. It is their impatience. The chaplain formof those who have attended dynamite meetings in America were really spies feared that the rebellion may precipiwho tried to organize outrage on both tate a conflict between the European ides of the Atlantic for the purpose of powers. The French and Russian reaping monetary rewards. The mind of every honest man will be press, probably without real foundaaroused to indignation by the existence tion, maintain that England is at the of a system under which foolish men, oottom of the whole Cretan trouble. even if they are egged into outrage, Whoever may be the occasion of the are more sinned against that sinning. Cretan rising we unhesitatingly sym-The cry of all decent people will, w pathize with the suffering Christians think, be with us in demanding that the paid seducer shall be put into the who desire to shake off the barbarous dock to answer for his crimes. yoke of Turkey. We would gladly see

both Cretans and Armenians delivered CATHOLIC TRUTH SOCIETY, from Moslem tyranny. OTTAWA.

THE prevalence of the custom of It is gratifying to be able to an carrying fire-arms about the person nounce the success that is attending the in many States of the South and West efforts of the gentlemen who constihas created alarm among the peacetute the Catholic Truth Society, of Ot loving portion of the people, as it has tawa, in their work of spreading Cathbeen the occasion for innumerable olic literature. The appended report murders so that there is no safety for will be read with interest :--

In presenting their Fifth Annual Report, it affords the Committee much gratification to be able to assure you that, though the Society has not been greatly in evidence during the past year, it has accomplished a very creditable amount of work, in its vari ous spheres of operation. New societies have been established in the New societies have been established in the life. An effort is being now made in very creditable amount of work, in its various spheres of operation. New societies have been established in the city of St. Thomas, the towns of Kemptville and Seaforth, Ontario, and in St. Mary's parish, Toronto: whilst communication has been had with other places, wherein it is sought to carry on similar work. At the close of last year, we had a large stock of literature on hand, consisting of 10,212 publications of all kinds, so that we considered it prudent to restrict our importations. Consequently we purchased only 1,355 publications last year, consisting of 94 bound volumes, 200 Prayer books, 208 Vesper books, 609 pamphlets, 400 copies of Father Searles's, "Plain Facts for Fair Mind." (everyone of which was disposed of) and 47 leaflets. We put into circulation during the year 5,393 publications, which has reduced the stock on hand to 5,877 publications. The Society's Depositaries at present are Messrs. Durie, Jarvis, and Guillaume. The box in St. Joseph's church has been the means of distributing 1,203 publications, and the pecuniary returns therefore are considered and strick acture. We have had occasion to appeal but twice have also been carried on during certain site of as a "venture". It has now developed into an "institution." Sales have also been carried on during certain seasons as St. Patrick's churc. We have had occasion to appeal but twice of guarding against false impressions. Not only the society, but he whole community is to be congratulated upon its complete improved by the society, but he whole community from the securg of and classion. Not only the society, but he whole community is to be congratulated upon its complete imprive the maniene of the society, but he Mae end we have had by the society. The mark of the society here the man by the society of the society here the max of a strick's churc. having been introduced into the Legislature to this effect. The prohibitory the doctrines of the Book of Common provisions of the proposed law may be considered too extreme, but it would certainly be a move in the right direction to restrict the carrying of firearms within narrow limits, and to introduce the religious teaching of children, to the absence of which in the schools, more than to anything else, the existing disregard of human life is attributable. THE British Government has brought forward its School Bill wherewith it hopes to satisfy the religious denomithe coming summer. nations which have been demanding that the voluntary schools of England shall be placed upon a more satisfactory alias Vera Dis-de Bar, ex-Spiritualistic basis. The Bill provides that five shillings shall be paid to the voluntary schools for every child attending them. This provision will place the voluntary schools in a better position as regards make it appear that she had been efficiency, and as the great majority of the children of the kingdom attend money by the Jesuit Fathers of Chi-A lecture was given in Easter week, under the auspices of the Society, by the Rev. Father Slavin, S. J., upon the subject of "Lay Action in the Church." The lecture was thoroughly enjoyed by those who heard it, and was very favorably spoken of by the the voluntary schools, notwithstanding cago. The fraud failed, and the the advantages which the Board lady (?) disappeared from view. Her Schools have hitherto enjoyed in the career is now brought back to mind by form of Government aid, the bill will the fact that her husband, Wm. J McGowan, is dying in a small dingy undoubtedly be a great boon to the room in Chicago, in the rear of a de-

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portance to Anglicans than to Catho-

considered.

cumstances.

CATHOLIC PRESS.

lics, if its material magnitude be alone "I HOPE I die a good Catholic," was the last sentence of the famous tenor, Campanari, to his wife and to the at-THE Rev. Lyman Abbot of Brooklyn, tendants at his bedside, and, repeating the Ave Maria, he passed away as if t Henry Ward Beecher's successor, sleep. He was the best singer in his recently gave in his pulpit an absurd day, and his heart was tender as his paraphrase of the Book of Jonah song was sweet. - Sacred Heart Re which made his congregation laugh view.

boisterously. When he noticed this Miss Mary Windsor, (Mrs. Harry he affected to be much surprised and White) who posed as an escaped nun in said that he would be very sorry to Annapolis, Md., became ill with pneu say anything to make the Word of monia a short time ago and sent for a God appear ridiculous. It is no won- priest and a notary public, and die der that the proportion of Christians tated and signed a recantation of all to the whole population in the United her utterances with reference nuns before she died.-Sacred Heart States is growing smaller, when even Review.

in the churches, where it is expected The late Brother Noah, of Manhattan that the Gospel should be preached, a College, was a well-known author of travesty on the Word of God should be text-books as well as an efficient edu substituted. No doubt the object is to Entering the Institute at the cator. make the churches attractive that early age of fifteen, he devoted himsel such scenes are enacted, but if people heart and soul to the cause of primary education. 'The life of the humble are brought to the church by methods retiring Christian Brother seldom at which make them go merely to see a tracts general notice, but the literary show, the natural consequence will be and educational work of Brother Noah made his name very familiar to many a contempt for religion, and the who will revere his memory. May he destruction of all faith in Christianity. rest in peace !- Ave Maria.

REVERENT visitors to the Senate A Unitarian preacher in New York House at Washington are much by the name of Wright recently preached a sermon justifying the shocked at the manifest disrespect shown by senators while the chaplain crime of suicide. If the attempt to recites the opening prayer. The commit that crime is punishable by chaplain, the Rev. W. H. Milburn, is law, as it is in this State, is not he who incites to it indictable ? The preach blind, and he thus probably escapes er's theory is that the right to live im much of the mortification he would plies the right to cease to live. And certainly feel if he could witness the yet the Bible, which he presumably unbecoming attitudes of the few Senhad on the desk before him, says "Thou shalt not kill" (Exodus, ators who are present while the prayer 13.) How does he explain that ? Per is offered up. There is frequently but haps, like Dr. Abbot with Jonah, he one Senator in the House, the Viceconsiders it a fiction, and Exodus an-President, who conducts the Chaplain other fit addition to the "Pickwick New York city is the para to his place on the rostrum, but when Papers. dise of sensational preachers and skirt there are half a dozen present, and dancers and comic opera.-N. Y. Free there are seldom more, only one or two man's Journal.

assume a position which is at all re-There is a man in Boston who, spectful. Of the others, some are perhaps in the attitude of writing, though although unseen by and unknown to any one but the postmaster, goes by they generally cease actually to move the name of Sandy Claus. He does their pens while the prayer is being not distribute gifts to orphan asylums. said. Others are engaged in reading however, or figure as the stereotyped letters surreptitiously, or in manifesting driver of the reindeer at Christmas festivals ; he merely says to the post-master of Boston : "If any Christmas master of Boston : erly made allusions in his prayer to packages have insufficient postage, do current legislation, but he does not do not send them to the Dead Letter so now, as he was rebuked for it in the I will make up the deficiency Office This the good man has done for several House. It would be more reverent to This year the bill sent to him leave the prayers aside than to conwas between seventy and eighty dollars tinue the practice under existing cirand was paid promptly and cheerfully There are many ostentatious as usual. ways of giving which afford less happi-

THE Glasgow Herald asserts that ness than this yearly gift to strangers, whom their benefactor will never know there is a strong movement within the Established Church of Scotland for a even by name. - Ave Maria.

union with the Church of England. Chauncey Depew, against whom no The Scottish Church Society comprises ne would think of charging a Purimany of the most prominent clergy and tanical spirit, speaks as follows on the temperance question : "Twenty-five years ago I knew every man, woman laity of the Church of Scotland, and its chief object is to effect this union. The and child in Peekskill. And it has Scotch Episcopalians are also greatly in favor of the movement, as it would been a study with me to mark boys who started in every grade of life with bring them to become part of the strongest religious community in I was up last fall and began to them. Scotland. It is conceded that the Free count them over, and it was an in-and United Presbyterians could not be structive exhibit. Some of them beinduced to enter into such a union as came clerks, merchants, manufacturers, lawyers and doctors. is proposed, as they have almost en markable that every one of those who tirely abandoned the doctrine of a drank is dead ; not one living of my visible living Church, but Anglicans believe that the Church of Scotland has a disposition to accept Prelacy, and wreck and wrecked his family died a

sessed in so eminent a degree and illustrated in her every thought, word and deed. And the children can find in the Christ Child an exemplarwhose perfection they cannot of course aspire to but which they can neverthe less imitate-of filial piety, reverence and love ; for the Gospel tells us when His parents went to Nazareth to abide, He accompanied them and was subject to them. - Catholic Columbian.

> The new Protestant Episcopal cathedral of St. John the Divine is to have Bishop Potter and the a " relic. rustees of the church met in the Se

house a few days ago to receive it from Mr. John W. Wood, General Secre tary of the Brotherhood of St. Andrew and Mr. Silas McBee. It is a bit of stone, a chip from the "relic" of Iona of Iona cathedral that is embedded in the old shrine of St. Andrews, Willow Acre,

Glasgow. The original " relic " was taken from Iona by Dr. Anderson, of Edinburgh, in 1778, when he visited the Hebrides and Iona in company with Dr. Saul Johnson. It lay ticketed but unnoticed in the museum of the Andersonian University, Edinburgh, until 1782, when the Rev. Dr. Gordon, then rector of St. Andrew's found it and took it to his church in Glasgow. The "relic" of the "relic - or chip of stone from the block of stone - will be imbedded in the altar of the new cathedral.-N. Y. Catholic Review

Prof. Briggs, of Union Theological seminary, who involved the whole Presbyterian church in a controversy is going abroad for a couple of years. After some time spent at Oxford he will visit Rome "to study the Roman Catholic controversy with special reference to the unity of churches." Dr. Briggs says :

"I think that Pope Leo XIII. has the ause of Church unity at heart, and his words to the various Protestant and Oriental odies have certainly been statesmanlike." This much-written about divine was at one time accused by fellow Presby terians of a strong leaning toward Catholicity. Possibly his experiences and studies in the Eternal City may result in dissipating his theological and spiritual difficulties and land him where all intellectual and sincere searchers after religious truth who merit the grace of light, must inevitably wind up, in the bosom of the an-

cient apostolic communion .- Catholic Universe. There are many signs among non Catholics of a return to the old-time devotion to the Mother of ourRedeemer When the English Prayer Book was cevised for the use of members of the Church of England in this country after the Revolution, the "Magnifi at" was excluded, as savoring of Popery. This retrograde step was re trieved, however, by the General Con vention ; and now Our Lady's cantic always has place in what is called A correspondent in a Evensong. neighboring State has sent us a clip

ping from an Anglican paper which refers to the "Magnificat" as a daily memorial of the mystery of the Incar nation ; and goes on to say that has been the custom of the Church from the earliest times to offer incense during its singing ; which, of course, has here the same significance as when used in the other services of the myself, and to see what became of Church, - that is, it symbolizes the merits of Christ's sacrifice, in virtue of which, and relying upon which alone as an offering of sweet smelling savor pleasing to God, is our worship acceptable to Him."-Ave Maria.

The Irish Factions.

effect of these counsels on his return." Mr. Dillon says he will not allow any personal consideration to stand in the way of settlement, but will assist by every means in his power. Mr. Har rington knew this when he made his proposals for reconciliation. One result of reunion with the Parnellites would be that Mr. Healey would be included in the oblivion of the past, and that anyone who promoted further dis sensions would be banished from pub-

5

ZOLA'S HEROINE CURED.

Marie Lebranchu, the Patient in "Lourdes" Regains Her Heath.

"She was a tall girl and she had oassed her thirtieth year. A curious-ooking person she was, with her round and disease worn face, and yet, owing o her curly hair and her brilliant eyes she looked almost beautiful."

In these words Emile Zola, in "Lour es," draws the portrait, it is said, of Marie Lebranchu-the girl who, under the pseudonym of "Grivotte," excites the pity of all who see her through her grievous, and, apparently, miserable pulmonary disease.

Now, strange to say, observes the the New York Herald, this consumptive girl, whom several physicians had doomed to death and whose mortal agony Zola has apparently pictured so vividly in his strange romance, pre-sented herself the other day, a picture of good health and in the best of spirits, at the church of St. Ambrose in Paris! The occasion was indeed momentous. A charitable sermon was to be preached for the benefit of the hospital of Lourdes, and Lebranchu, who apparently owed so much Lourdes, was to collect alms for the benefit of the poor who yearn to visit this famous shrine.

In this seemingly miraculous cure churchmen, and especially the Abbe Montet, are intensely interested Speaking of the case, the Abbe, who is an apostolic missionary and an honorary chaplain of the basilica at Loretto

says : "Marie's case is indeed remarkable To day she is not the skin and bone creature that M. Zola described, and he is altogether different from the girl at Lourdes, in whose thoughts leath seemed ever to hold the uppermost place. Marie's health has been completely restored to her, just as it has been restored quite recently to an other girl named Zulma Depre. This latter girl is seventeen years old, and I saw her when she was cured at Lourdes. She was suffering from consumption and paralysis, the result of an accident which befell her while she was at work. One of her companions. it seems, pulled her chair away at the moment when she was going to sit down, and she fell and hurt her neck badly. For eighteen months she remained in a hospital, and all the time her head was propped up by steel supports. Then she went to Lourdes, and the moment she touched the water she was cured."

Marie Lebranchu does not feel flattered at the picture drawn of her by M. Zola.

"I was certainly sick when I went to Lourdes," she says, " but now I am in perfect health. And I don't intend to gratify M. Zola by dying. No, I but I know have not read ' Lourdes,' what he has written about 'Grivotte. would not read the work, for I think that he is doing abominable work."

Being asked if she was certain that M. Zola had her in mind when he drew the picture of "Grivotte," she replied

" There cannot be any doubt on that point. My curly hair, my age, my Strenuous and hopeful effort is being height are just the same as made by Timothy Harrington, the votte's.' Moreover, M. Zola fol Gri votte's.' Moreover, M. Zola followed

Now, however, 1

lic life.

ret of the effort of the detectives to connect an, Haines and Kearre to keep up their vigorous and effective on, it is well known ys been the policy of ls to create a public Irishmen at every when it has been sup Irish Parliamentary y to take any effective the case of Ireland ent.

een scarcely room to whole dynamite scare with this purpose in idiculous collapse of the brought against the ters has made this evithe English and Irish ve seldom a word to say ith Ireland or Irishmen. s made by Mr. McIntyre this view of the case, light on the character s of the informer Jones, y was in the first inbe most conclusive as to f a plot.

re was fully acquainted edings of Jones, and his tting up a plot of some Jones had been in the itish Government since h year he came to New out a conspiracy of Irish at city to destroy British roperty, and to injure the ament in every possible

eady been known that writer of inflammatory nst England, which he ng published in the New of the Irish-American

Death visited our ranks twice during the Death visited our ranks twice during the year, and removed two of the original mem-bers of our society-Miss Catherine Mac-donell and Mr. Patrick Stringer. May they est in peace !

The Sisters of St. Joseph of the Diocese of erroit, have the pions custom of offering up their prayers and good works during the tire month of March for all who seek their in the way.

country. The Liberals oppose the new law very vigorously, it being serted saloon. The earnings of his their policy to secularize education ; spiritualistic career, which are said to however, the people of England are not have amounted to a large fortune, have

education, as is evident from the fact tressed condition. It is reported that entire month of March for all who solek their aid in this way. Such as desire their prayers, will write their requests, and sign the same, and for, ward them to the Superioress of the Sisters of St. Joseph, Lefevre Institute, Kalamasing the gratitude of the recipients for favors obtained through the intercession of this glorious patron and this devotion. The sick claim they have been healed, ex-traordinary vocations have been obtained, unhappy marriages were blessed, sin was evercome and virtue acquired.

a disposition to accept Prelacy, and drunkard."-Sacred Heart Review.

Prayer. At all events the Church of In almost every home where there are children, brothers and sisters fre-England doctrine is elastic enough to quently quarrel with one another, and admit of any diversities of belief parents often say : "You spat when-ever you are together : the time will which may be entertained by Presbyterians, so there will be no great difcome when you will be far apart. Now this mutual antipathy is natural, ficulty on this score, if the latter will a wise law of Providence designed to only accept the outward form of Andistribute affection. But it may be alglicanism by adopting Church Govlowed too much exercise. There is a just mean between dislike and inordinate love. Children should be trained ernment by a hierarchy. The matter has gone so far that it is said the probe polite to one another, just as conposition will be discussed by the Lamsiderate as to strangers, and all vio beth conference which is to be held in lence and rudeness should be stopped. The elder should not be permitted to domineer over the younger, nor the

THE freaks of Mrs. Ann Odella, younger be indulged in impositions Where the parents on the elder. practice courtesy, the young folks are medium, no-Popery lecturer, and genapt to be gentle. But where the eral fraud, will be remembered by mother and father are loud, irascible and quick to slap, the children will be our readers. When last heard of by most likely to follow their example. the public, it was in an endeavor to Blessed is the home wherein the Prince of Peace reigns, and where for robbed of a satchel of jewels and His sake quiet and love prevail !-Catholic Columbian.

> Among the other devotions to which Catholic custom and piety consecrates the month of February is the one which dedicates its day to contempla ion and veneration of the Holy Family whereof the Christ Child and His Blessed Mother and Foster Father the component personages.] among the Irish Nationalists will soon What better devotion can be couneled to Christian home, or from what ne can more edifying, consoling and trengthening lessons be drawn ! The lowing a policy of absolute independ-Christian father can learn from St. ence of both the English parties, Joseph, that model of virtue, how to Home Rule can be again quickly charge all the duties that devolve upon him as the head of his own household. The Christian mother may learn from the contemplation of the Blessed Virgin's life proper obedience

to her husband, loving regard and unity addressed to him by every friend care for her offspring and the practice of Ireland he met in the United States gladly :- "The hospital at Lourdes-of all those virtues which Mary pos- and Canada, and I look for a beneficent will be blessed through her."

me continually during the three most influential member of John Redmonths that the pilgrimage lasted nond's Parliamentary following, and Archbishop Walsh, to reunite the war ring Irish factions in Parliament. All the little 'Grivotte.' Ah! I remem And Dr. Bossarie knows well that I am of Harrington's stipulations have been ber how down hearted I felt when I accepted by the Dablin Freeman's Journal representing Dillon, except the proposal that John Redmond be chairman of the reunited party, that being a point which only the party it-self is competent to decide. Mr. Har-

of Commons last night : Every decent hopeful of success. Nationalist in Ireland and out of it now fully recognizes that the present state of things is a disgrace to our country. Of course there are fire brands in different parts of Ireland who don't want union at any price, but not a solitary influential Parnellite throughout the country has opposed my scheme. Dublin, our stronghold, has shown no hostility, and the Dublin Daily Independent, our newspaper, which at first violently attached me and my proposal, has significantly moderated its tone within the last few days, finding its irreconciliable atti-

tude has elicited no support from the Parnellite leaders or rank and file. Mr. Dillon and his friends have been most sympathetic and conciliatory, while Mr. Healy has not raised any opposition. I am convinced that Mr. John Redmond, when he lands from the Brittanic, will be found equally reasonable, and that the dissensions

be at an end. A reunited party will rekindle the old enthusiasm through out Ireland and America, and by fol tics. All now depends on Mr. John Redmond, who has been on the ocean impulse. He must have been deeply

impressed by the counsels in favor of

found myself at Lourdes in the midst of a great crowd of people, not one of whom I knew. And I lost so much blood that I was confident I would never reach home. can work the whole day without feel ing the least fatigued." Marie's restoration to health is conrington said in the lobby of the House of Commons last night : "I am most sidered by churchmen and by Marie's friends as one of the greatest miracles ever performed at Lourdes, and many among them are wondering whether

M. Zola, in view of this alleged miracle, will make any corrections in the next edition of his famous romance. They claim that he certainly ought to adhere to the truth and that it would not be so very diffi cult for him to transform the doomed consumptive "Grivotte" into a "Grivotte" full of life and energy.

So they reason, but as yet M. Zola has made no sign, and those who know him best claim that he will remain silent and for the reason that it would be an intellectual impossibility for him to vitally change the structure of "Lourdes" and still preserve the harnony of the work. Moreover, no one knows yet whether he is prepared to dmit that Grivotte and Marie Lebran chu are one and the same person.

The story of Maria's cure, however, has spread far and wide, and, as a re-sult, she is proving a great success as a collector of alms for the poor. The church of St. Ambrose is in one of the boorest quarters of Paris, and yet a large sum of money was collected on the day when she personally appealed conform his life so that he may dis- forced to the forefront of British poli- to the congregation. One person even contributed a bank note of 100f. which made an old lady exclaim in en

acle and the miracle is following her BELICS OF THE HOLY INFANCY.

Given the natural desire, common to all peoples in all ages, to preserve mementos or souvenirs of departed friends and benefactors, the venera-tion accorded by Catholics to sacred tion accorded by Catholics to sacred relics calls for no special explanation or justification. That objects pertaining to or possessed by the glorious martyrs, confessors, and virgins whose lives have formed the truest poetry of the centuries, should be treasured by their co heritors of the faith is in its final analysis, not a particle more surprising than that we should carefully preserve keepsakes of relatives and friends who are now no more.

The greater the degree of sanctity resident in the individual whose relics are the object of our veneration the more highly are these relics prized ; hence the wealth of reverence mani-fested in the care and the cuit of the treasures associated with our various Blessed Lady, and the intensified homage shown to such relics of our Divine Lord as have fortunately survived the disintegrating forces of time and exposure

In the Basilica of Saint Mary Major, at Rome, are preserved certain relics of the Nativity of Our Lord, concerning which a goodly number of Catholics have little or no knowledge, and of which the presentis an appropriate sea son to give a brief account.

First of all, the basilica possesses several rocks detached from the Grotto of Bethlehem. The stable whither Mary and Joseph betook themselves on the eve of the Nativity was in part a natural grotto, in part a constructed hut according to a custom that still prevails in Oriental countries, and is found even in Italy and other portions of Europe. The wall against which the manger was supported was, later on, covered with a species of plaster and adorned with paintings, traces of which may still be discerned on the pieces brought to Rome.

Besides these rocks, Saint Mary Major possesses the Crib of Our Lord, the Sacra Culla of the Italians (Incun abulum in Latin), in which the Blessed Virgin placed the Infant Jesus after hav ing wrapped Him in swadling clothes : these clothes, with the bands, or strings that held them in place ; the mantle of Saint Joseph, which served as a quilt and, finally, the straw with which the crib had been filled before Oar Lady placed therein her Divine Son.

Formerly, this altar was situated in the great nave, a little in advance of the main altar. When Pope Sixtus V. built the magnificent chapel which bears his name, the chapter of Saint described the financial relations be Mary's begged him to preserve intact the old chapel which had been for so the old chapped which had been for so and of the provint of the so we ation of the faithful. The architect come down to 1853, the real crucial accordingly received orders to dig year of the whole financial connection accordingly received orders to dig below the new chapel a space large enough to contain the old one, which was transported, entire, down an inclined plane to the place it occupies at present, under the altar of the Blessed Sacrament. A leaden chest, or box, enclosed in the altar contain species of rock incrusted with marble and plaswhich the Redeemer lay.

In the urn of prophyry which serves as the table of the main altar are two smaller marble urns, holding pieces of the boards of the crib, with portions of with an inscription by Pope Paschal I., set in place in the ninth century, were found intact when the work of repair. undertaken in 1750.

on the tabernacle of the main altar. 3 o'clock in the alternoon, at the close of the second solemn Vespers, the Cardinal Protector of the basis ica, followed by a concourse of the clergy, venerates once more the holy relic; a process verbal is drawn up at-testing the identity of the Crib and the

details of the ceremony ; after which it is again enclosed, to be dis urbed no more until the following year on Christmas Eve. The principal portion of these treas-

ures are preserved at the Altar of the Crib. - Ave Maria. AN ENGLISH FRIEND OF IRE

LAND

Denouncing the Times on the Finan-cial Relations Question.

In an able article on the Financial Relations Question, the London Satur-" As day Review writes thus honestly : we have already pointed out more than once, this question has now passed from the stage of speculation and invective into that of ascertained fact. How to deal with the facts laid before Parlia ment in official State papers is a matter about which there may legitmately be wide difference of opinion, but to deny the facts because they may lead to unpleasant consequences is simply a piece of vicious perversity, and yet this is what the *Times* has been doing three times a week since the present movement in Ire-Once more, land took shape. . . Once more, then, who were the witnesses, and what do they tell us? I have taken them in the order in which they ap pear in the blue book-Mr. H. H. Murray, chairman of the Board of Customs: Mr. J. Pittar, principal of the Statisti-cal Office of the Board of Customs Sir Alfred Milner, chairman of the Board of Inland Revenue, and Sir Ed ward Hamilton, Assistant Secretary to the Treasury. We have also the Irish Registrar General, the Irish Commis ioner of Valuation and the chairman of the Irish Public Works Department, we may allow these poor Castle officials to go by the board along with the rest of the *Times*' 'ruffians' and 'traitors.' The four officials from

Whitehall are good enough for us. In fact Sir Edward Hamilton's memorand um, which appears in the form of an appendix to Vol. I of the evidence, contains the result of the whole re search on the subject, and every person-Times leader writer or othershould be compelled to read that memorandum carefully before he presumes to express an opin-ion on the question." Having tween the two countries during the first half of the present century, the Satur-day Review continues: "And so we between the two countries. Ireland was paralyzed by the famine and by the rush of free agricultural imports, which effectually prevented the farm ers from getting on their feet again Here, everyone will say, was the time for the application of those particular exemptions or abatements to which ter, detached from the Grotto of the Ireland was entitled by reiterated Nativity, and some of the straw upon pledges. Yet this was just the period pledges. Yet this was just the period Mr. Gladstone chose for laying on suc cessive duties in pursuance of the great scheme of 'fuancial reorganiz-

soldiers of the Potomac that my old friend Meagher and his soldiers were ation 'carried out by himself and his traitors to the uniqn? New York, the Empire State, did not think so when the successors, until Ireland, instead of the staw, the linen clothes, and the retting abatements or relief, had her mantle of the Saviour. These urns, general revenue raised to £7,700,000, crowds surged up like a human sea general revenue raised to £7,700,000, to bid them welcome upon their return. an increase of 58 per cent., the portion Lincoln did not think so-that Cathodevoted to Imperial purposes being raised from £2,613,000 to £5,396,000 lics were disloyal-when, according to Col. Hay's admirable history, he dean increase of 106 per cent. ! We doubt if any civilized country, except in the course of an actual life and death struggle, has ever had its taxation increased in such a proportion within a single decade. Now, how does the Times deal with this statistical fact when it is forced on its notice after three weeks of random declamation about Home Rule and other irrelevan cies? 'Ireland,' says the *Times*, 'suffer-ed, it is true, but 'her loss was fully compensated by the importation of cheap food, the repeal of the sugar duties, and the reduction of the tea duty.' Could any sentence more fully illustrate the meaning of Heine's phrase - ' Here is a country almost exclusively food producing, whose very life depends on the prices she gets for the food she grows, and yet she s told that she is compensated for double taxation by a reduction in the price of the article she has to sell. These are things that drive intelligent Irishmen, Unionists and Nationalists, almost to madness, and if the Irish Unionist Party is shattered and de stroved within the next six months, the Government will have the invincible stupidity of the Times to thank for the disaster.

of family dissensions and feuds, of im-provident fathers, negligent mothers and undutiful children, there would certainly seem to be need of a greater devotion to the Holy Family. Catholic custom consecrates this month of February to that devotion. Why should not every Christian home profit by the opportunity thus given it of modelling itself after that blessed household of Nazareth ! Its own peace and pleasure and happiness, to Rev. George W. Pepper Abhors Anti-In a sermon upon the life and character of Washington in Brecksville M. E. church, Rev. George W. Pepper in speaking of that clause in the constitu-tion which declares that no religious peace and pleasure and happiness, to test shall be asked of any one in the United States, denounced all secret political proscriptive organizations as say nothing of higher motives, ought

IN AN UNEXPLORED FIELD.

Catholic Columbian.

Cardinal Gibbons Appoints Priests for Non-Catholic Mission Work.

to incite it to practice that devotion. --

Black, a distinguished member of the Disciple Church, that five times the Irish aided in saving our liberties. He Cardinal Gibbons has just set apart two of his priests, the Rev. Charles Warren Currier and the Rev. Thomas Dolan, to be missionaries to the non-' As a Methodist and a Protestant of Catholics in the diocese of Baltimore. the Protestants, I cannot permit the One of the most remarkable signs of the times is the enthusiasm and energy with which the non Catholic opportunity to pass without uttering an indignant protest against all attempts to violate the constitution and mission work is being inaugurated in to dishonor the immortal memory of many places throughout the country. The line on which this work is organ-ized is the utilizing of the regular the father of his country by wanton and infernal attempts to impugn the lyalty of our Roman Catholic fellow-citizens. It is only a few years ago that the Methodists were defamed in missionary energy among the secular clergy. For this purpose bands of missionaries are found consisting of like manner ; that their bishops, their the diocesan clergy. The Cardinal has appointed two of his priests for elders, their preachers were declared to be so many wheels to grind the rights this work. A very successful mission to nonof the people; that their episcopacy was said to be anti-American. "Now, it is the Catholics who are

Catholics was given in St. John's Hall, Baltimore, through the invitation of the Rev. George Devine. The audience, large in the beginning, increased every night, and on the last night about one thousand two hundred persons were present, including several inisters. Father Currier writes of the mission :

"We were, at least the last two nights, overwhelmed with questions. These were answered before the lec tures by my companion, the Rev. Thomas Dolan, in his pithy style of humor with occasional flashes The lecture of the last night took the form of a dialogue between the Rev F. Dolan and myself, the Rev. Father assuming the role of an inquiring Protestant, and I solving his difficult-This appeared to give great ies. satisfaction to the audience. During the services there was congregational sniging, in which the whole audience heartily joined. "We have now several engage

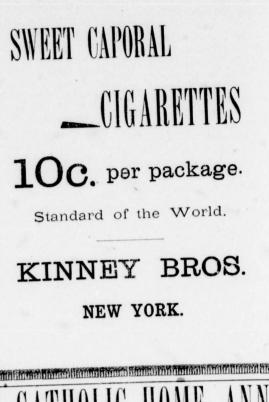
ments on hand for this work, and hope to meet with equal success. Mary olic Irish, Catholic American bleed and die for the land of Washington and freedom? Were they cowards? Were they traitors? Next to Grant the loftiest names were the Catholic Sherman and the Catholic Sheridan. Where is there an American who does land offers a hitherto unexplored field for this missionary activity

A Daily Martyrdom.

The martyrs who gave up their lives at one stroke of the sword, or even at the end of a day's agony, purchased their crown easily. Abundant grace sustained them, their senses were some times numb with hunger and pain, and death was a welcome release.

There are martyrs, though, who day after day, year in and year out, sacrifice themselves, their inclinations, their will and their self-love, who bear their cross, who keep up trust in darkness, who are sure that God is benign in spite of the constant afflictions that He sends them.

Here is a man whose wife has be come a drunkard, or a slattern, or a gossip, or a shrew, despising him, neglecting his children. He has been a good man all his life. Why should he be so unfortunate? He goes on his way, concealing his grief from the



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482 RICHMOND STREET,

LONDON, ONT PROFESSIONAL CARDS. Catholic Skinflints. There are Catholics who hunt the D^R. WAUGH, 537 TALBOT ST., LONDON, ty for a short Mass, where they dash city for a short Mass, where they dash enty for a short mass, where they dash in one door and cut the other, and imagine they have done their duty of the their duty of their duty of the their d house, where travelers are given ten VERY LIBERAL OFFERS minutes for meals. It is a deadly, sin, of course, to remain away from An Opportunity to Possess & Mass on Sundays without good reason, but somehow or other we would have Beautiful Family Bible at better hope for a man who absents a Small Outlay. himself altogether than for the man who tries to escape sin by giving short measure. God is generous to the gen erous, but it is said that the devil himself dislikes the skinflint. - The Moni Containing the entire Canonical Ser tures, according to the decree of the Coun-of Trent, translated from the Latin vulge Dilgently compared with the Henr Greek and other editions in divers lay nages. The Oid Testament, first publish by the English College at Doury, A. D. P The New Testament, third the Henr ed according to the Clementine edition the Scriptures, with amotations by the R Dr. Challener, to which is added the Hist of the Holy Catholic Bible, and Calmet's Instrated and Explanatory Catholic Dieti ary of the Bible, each edited by the R Ignatius F. Horstmann, D.D., Professor Philosophy and Liturgy in the Theology Seminary of St. Charles Borromeo, Ph delphia, and prepared under "the spe-sanction of His Grace the Most Rev. Jas Wood, D.D., Archbishop of Philadelpi With references, an historical and chri-logical index, a table of the Episties Gospels for all the Sundays and Holycy througnout the year and ot the most not Freasis in the Roman calendar, and othei structive and devotional matters. With gant siteel plates and other appropri tor. -OBJECTS OF THE-New York Catholic Agency The object of this Agency is to supply, at the regular dealers' prices, any kind of goods in ported or manufactured in the United States. The advantages and conveniences of that The onject of this Agency is to supply, at the regular dealers' prices, any kind of goods in ported or manufactured in the United States. The advantages and conveniences of thi Agency are many, a few of which are: ist, it is situated in the heart of the whole salegirade of the metropolis, and has complete. such arrangements with the leading manufac-turers and importers as enable it to purchase it any quantity at the lowest wholesale rates, the getting its profits or commissions from the in-porters or manufacturers, and hence-mad. No extra commissions are charged it patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. Ard, Should a patron want several differen articles, embracing as many separate trader or lines of goods, the writing of only one letter to this Agency will insure the prompt and cor rect filling of such orders. Besides, there will use only one express of freight charge. The Olergymen and Religions Institution; and the regular or usual discont. Any biness matters, outside of bying ani-and conscientiously attended to the attention or management of this Agency. will be strictly and conscientiously attended to the attention of the rade buying from this Agency ar-allowed the regular or usual discont. Any biness matters, outside of bying ani-mand conscientiously attended to by your giving me authority to act as your agent. Whoney you want to buy anything send your orders to THOMASS D. EGGAN Feasts in the Roman calendar, and other structive and devotional matters. With gant steel plates and other appropr-engravings. This Bible will prove not only a blessin every Catholic household, but an ornan as well. The size is 12 x 10 x 4 inc weighs 12 pounds, and is beautifully bol-For Seven Dollars (cash to accomp-order) we will send the Bible by expres-any rat of the Dominion, charges for fare or prepaid; and besides will give or for one year's subscription of CHE CATHO RECORD. The Bible and the Record a Year for Seven Dollars. Subscri who live where there is no express office rd for a Year for Seven Dollars. Subscri who live where there is no express offlee have book forwarded to the one nearest residence. Please note that if, on exar ation, anyone is dissatisfied with the chase, the book may be returned at expense, and the money will be refun Bibles similar to these have for years sold by agents for ten dollars each. THOMAS D. EGAN Catholic Agency, 49 Barclay St. New York NEW YORK. PLAIN FACTS FOR FAIR MINDS.

THE CATHOLIC RECORD

MINISTER.

Catholic Prejudice.

anti American, contrary to the teach-ings of Washington. He quoted Ran-dolph's famous sentence, "I have seen a white crow and heard of black

swans, but an Irish opponent of Amer-

ican liberty I never either heard of or

saw." He also quoted from Judge

accused of a divided allegiance. I take my stand upon the records of the

last hundred years of American history. In the war of the revolution

who was it that Washington thanked

for his patriotism? The Catholic Archbishop Carroll. Who was the

most renowned signer of the Declara-

tion of Independence? The Catholic

was the first admiral of the American

The Catholic Jack Barry.

"Was there an ocean or a bay dur-

ing that revolutionary struggle not whitened with Catholic bones and red-

dened with Catholic blood ? They

were true to their allegiance and un-shaken in their fidelity to the Ameri-

an constitution. As time rolled on,

in the war with Mexico, who was it

that bore the brunt of the battle, whose body was riddled with bullets?

The Catholic General Shields. In the

war for the union, on every battle

field, did not Catholic German, Cath-

not love their memories?

brigade which extorted

Irish, Catholic American bleed

"Need I name Thomas Francis Mea-

gher, the pure, gallant, generous, elo-

quent chevalier, the commander of the

Irish Catholic Brigade, which received

the thanks of Congress for their grand

devotion to the country; that Irish

federate general, A. P. Hill, at Freder-

icksburg, the exclamation, "There

those infernal green flags

"Who would have whispered to the

from the con-

Who

Charles Carroll of Carrollton.

navy

olic

comes

again !

closed as follows :

To the two sides of the principal urn

are attached vases of silver and crystal, which permit a view of the clothes, the bands, and the straw of the crib.

A piece of St. Joseph's cloak is enclosed in a reliquary given to the Church by Pope Pius IX. It was detached from the precious and magnificent relic preserved in the Church of St. Anastasia, where the Pontiff form celebrated the Mass of the Dawn on Christmas morning.

Finally, in a splendid reliquary of silver and crystal, kept ordinarily in the Chapel of the Crucifix, are preserved the most precious of the relics of the Nativity-the boards that formed the Infant Saviour's Crib. The Holy Crib no longer exists in its primitiv form. It was a little bed formed of several boards-a cradle which not only received the Infant Jesus at His birth, but served also as His restingplace on the back of the ass during the flight into Egypt. The boards are five number, each about two feet long and six or seven inches wide ; with a sixth and smaller one, which seems to be a mere fragment.

Blanchini, who obtained from Bene diet XIV. permission closely to examine the boards, discovered that they were covered with an ancient gold threaded cloth, on which appeared a Greek inscription. During a session of the Archaeological Academy held at Rome in the month of December, 1893, the learned Father Cozza-Luzi satisfied himself that this inscription had been intended to adoru a painting with figures of gold and serving as a reliquary for the swadling clothes of the Saviour. The silver and crystal reliquary in which the boards are contained is surmounted by a golden statue of the Infant Jesus, life size, reposing upon the straw and in the act of blessing

The Crib of Oar Lord is presented to the veneration of the faithful only once a year. Oa the 24th of December exposed on an altar in the great sacristy. Then the four young-est canons of Saint Mary Major, prerora, they take it back and expose it with marked benefit.

Of what spirit is he who comforts himself with a full meal and a cheer-ing fireside, if his brother be starving and freezing upon his doorstep? How much less defensible is he who thus enriched and happy, has received all those comforts precisely on condi-tion that he should share them with those who have them not ! We seem to forget that all men are called to the same salvation as ourselves, have the same divine right to know the truth, and that the Holy Spirit invites each and every one to enter both the Church Militant, the Church Suffering and the Church Triumphant on an equal footing with ourselves .- The

Missionary.

Much of life's misery is due to in digestion ; for who can be happy with a pain in his stomach? As a correct ceded by all the clergy, carry it in solemn procession to the Sistine ary organs, Ayer's Pills are invalusolemn procession to the Sistine ary organs, Ayer's Fills are invalu-chapel. After the Mass of the Au- able, their use being always attended ject to them. In these day

lared that if knownothingism ever be came rampant here he would emigrate to Russia. History does not say that Behold Catholics are unfit for freedom. Belgium, and exclusively Catholic coun try, electing a Protestant king a few Behold Hungary, electing vears ago! Kossuth, the glorious Protestant, gov-ernor ! Behold Catholic Poland, first emancipating the injured Jew ! Be hold Catholic Ireland, affording shelter to the English Protestants when they fled from the persecutions of Mary !

These defamed Catholics have American hearts. American feelings. and I will never submit to the imputa tion which is refuted in a hundred pages of history and written in char acters of blood.

The Holy Family.

Among the other devotions to which Catholic custom and piety consecrates the month of February is the one which dedicates its days to contempla tion and veneration of the Holy Family the Christ Child and Hi whereof Blessed Mother and Foster Father were the component personages. What better devotion can be coun-

selled to Christian home, or from what one can more edifying, consoling and and strengthening lessonsbe drawn The Christian father can learn from St. Joseph, that model of virtue, how to conform his life so that he may discharge all the duties that devolve upon him as the head of his own household. The Christian mother may learn from the contemplation of the Blessed Virgin's life proper obedience to her husband, loving regard and care for her offspring and the practice of all those virtues which Mary possessed in so eminent a degree and illustrated in her every thought, word and deed. And the children can find in the Christ-Child an exemplarwhose perfection they cannot of course aspire to, but which they can neverthe less imitate-of filial piety, reverence and love ; for the Gospel tells us when His parents went to Nazareth to abide, He accompanied them and was sub

In these days when we hear so much

world, praying for his unworthy spouse, submissive to God's allotmen to him

Here is a woman who is a poor wid ow, who has met with reverses of for une, whe has to drudge amid squalid surroundiags, whose heart is ground by the monotony of menial cares, whose spirit longs for the ease and comfort and joy of nice surroundings, but who represses herself to giorify her sordid life by resignation.

Here are others in gloom of soul, in vexation, in sorrow, in sickness, hame; who stand steadfast in faith and hope; who get up in the morning resolved to the true and trusting for at least one more day; who cannot understand the mystery of woe but who yet are willing to be moulded by it into the likeness of Christ.

Oh, these are martyrs, whose robes must be regal and whose crowns must sparkle and glow with burnished gold and gems beyond price! They shall reach their high thrones by way of the martyrdom of daily life through years of tribulations !- Catholic Columbian.

Why do not the Men go to Church ?

"Why do not more men attend was the question discussed church? by the Fellowship Club of Terre Haute, Ind. The club is composed of college professors and professional men. Their opinion was that men remain away, because from a purely business motive, they do not get the worth of their money.

Others reasons could be easily sug gested. The absence of any obligation to attend church, the utter insuffici ency of Protestant worship to satisfy the reasonable and natural cravings of the human heart, and the perpetua change and constant contradiction in the teaching of doctrines that are even held to be fundamental, disgust the soul, and with what freedom of manly individual judgement, which his religion grants him, he prefers to stay at home and worship God after his own manner-which means not to worship Him at all. Step inside of a Catholi church Sunday morning and behold 118 DUNDAS STREET, North Side the crowds of men.



This has a larger sale than any book of the kind now in the market. It is not a controver-sial work, but simply a statement of Catholic Doctrine. The author is Rev. Geo. M. Searle. The price is exceedingly low, only fifteer cents. Free by mail to any address. The book contains 360 pages. Address Thos, Coffey. CATHOLIC RECORD Office. London. Ont.

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BRUARY 20. 1897.

FEBRUARY 20, 1897

FIVE-MINUTE'S SERMON.

Septuagesima Sunday.

THE FRIENDSHIP GOD.

"I will not now call you servants; for the servant knoweth not what his Lord doth. But I have called you friends; because all things whatsoever I have heard from moy father. I have made known to you." (St. John xv. 16.)

Could our Lord be plainer? The

proof of His friendship is plainly stated; it is the knowledge of

the truth. What we call the faith is the foundation of the divine friend

ship: a clear knowledge of things

livine revealed by the Father of Light through His only Begotten Son,

accepted by us and believed with a

spiritual power of understanding far

above nature's powers. I think, brethren, that you know something of that primary Christian

virtue of Faith, and also of the state of mind it produces. So I want you to consider the meaning of these words, "But I have called your friends."

Friend is a tender name, and friend-ship is a precious title. To be sure we are children of God by the grace of

divine faith. But haven't you noticed

that children sometimes feel awkward

and timid in the presence of their

father? But there is no such estrange

ment between one in the state of grace

and his Heavenly Father. Has he been a deadly foe of God and then

sought reconcilation ? No unpleasant

awkwardness remains ; no bitter re

collections rankle in God's memory

the forgiveness is perfect. The very

need of confession and penance makes

it but the more perfect, for it gives us some shadow of right to the sweet title

of friend. Sinner! if you return to the divine friendship all will be for-

There is no such thing as even a

respectful timidity : the freedom and

familiarity of a friend is added to the

rights and duties of a son. True

friendship produces equality, and

divine grace so raises us above the

state of creatures, by which we are only servants, that we have a sort of equality with God. We are children

of God; we are brethren and co heirs with the Eternal Son of God, making

us worthy, in a really true sense, of God's intimate friendship. Is not this a great wonder? Do you think that

you can ever do enough to show your appreciation of this friendship? Well

might St. Gregory the Great say :

Oh ! how wonderful is the mercy of

our Creator ; we are not even good

mentions an occurence that had much

to do with his conversion : Two young men were members of the court

the imperial favor, the monarch's friendship being the highest ambition.

Happening one day to enter a lonely

cottage together, they saw a little book on the table. It happened to be the the life of St. Anthony of the desert.

They read the book through and were

charmed with it. It showed them how

that wonderful saint had sought the

divine friendship, and with how great

they said to each other. "For the obtaining of whose favor do we dedic-

ate our whole lives? That of an earthly monarch, whose friendship is

ull of danger and rivalries and blood-

shed, and at best must pass with him

self into the grave." So they resolved to quit the court, and in retirement

and prayer to cultivate an intimate and

delightful union with the truest of friends, our Heavenly Father. Breth-

Whose friendship do strive after?'

rvants of His, and now He calls us

Augustine, in his Confessions.

the Roman emperor, seeking

the truth.

gotten.

His friends !

fore.

world.

them a

OUR BOYS AND GIRLS.

Do You Know?

Write a good, legible hand.

Write a good social letter. Write a good business letter.

eak and write good English.

Add a column of figures rapidly.

Make out an ordinary account

Receipt it when paid.

r days, months or years.

bank to get the cash.

current rates.

day.

laybook and the ledger.

quired for your parlor.

or a technical education.

rough ness.

late.

Draw an ordinary bank check.

Take it to the proper place in the

Make neat and correct entries in the

Tell the number of yards of carpet

Measure the pile of lumber in your

Tell the number of bushels of wheat

Tell something about the great

If you can do all this, and more, it is

Success-Helpers.

in everything, find our every eater prise a tangle of broken threads?

Proverbs are always good illustrat

ors. Odfashioned maxims are the

tested wisdom of common life. " Put not too many irons in the fire, "sounds like a bit of advice from laundry or

forge. Its actual meaning is that no

body can do a great number of thing

at once, and do everything well Some of the irons will get cold ; worse

authors and statesmen of the present

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By Marion Ames Taggart amatic ability of this autho By Maurice Francis Egan. er of New York.

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Eminence Cardinal Gibbons . By Joseph Schaefer

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THE CATHOLIC RECORD

Next

help us out. What have you to say for yourself, venerable old friend "Anything worth doing at all is worth doing well." We must be sure that it Boys and girls sometimes think there is worth doing before we begin. And once begun, we must finish. There is nothing so irritating and wasteful as are a great many, too many, things to learn. And then again they think they have learned quite enough for ordinary purposes. A writer in the School Supplement says that you ought these thoughtless beginnings. The time given to them, if concentrated on a single undertaking, would finish it thoroughly. Originally "thorough" not to be satisfied until you are sure and "through " had the same mean-ing. To be thorough we must begin Spell all the words you know how to and end whatever we undertake; we must see it through before we can be satisfied. Thoroughness leads to per-

fection. In great manufactories the best articles are made absolutely flaw These are called firsts. 088. to them come the seconds, which are Deduct 16 1.3 per cent. from the face not thoroughly perfect. After these are rated the thirds, which have many flaws. And then must be classified the work which is so badly done that "there is no goodness in it." It is classed as "rubbish," and goes to the Write an advertisement for the Write a notice or a report of a pubragman, the junk shop or the ash Write an ordinary promissory note Reckon the interest or discount on it

heap. Now the "seconds" are often passed off as "firsts," and the "thirds" as "seconds" by unscrupulous dealers. But in the wear and tear of use the fraud is readily discovered. So it is with our work. If it is not thoroughly done we may be able to pass it off for better until we are found out. And nothing is so prompt as that finding out, for the world is an expert in values. in your largest bin, and its value at

How do you want your work classified ? Shall it be firsts, seconds or rub-bish ? It rests with yourself, with your own cultivation of the four good-work essentials, cautiousness, perseverance, concentration and thoroughness. Catholic Standard and Times.

Exercise in Winter.

likely that you have sufficient educa tion to enable you to make your way in the world. If you have more money and time to spend, all well and good Nothing is more essential to the growing boy or girl's health than vigtake either English literature, science brous exercise. It is when the bracand the various branches of a liberal ng air of winter cuts keenly that the young blood coursing takes control. There is a whole education contained Then it is that comes the charm of the of talk on incidental and timely mat-ringing steel upon the ice, as the ters. in the above. Give it careful atten-

skater, beneath the stars, glides merrily on. Down the steep hill with cheers shoot the sleds, and then, oh ! We have already spoken of two qualithe joy of dragging them up ! up hill ties which it is necessary for young people to cultivate : qualities which and down hill, now have the same glad meaning to youth, with its life all in the present. Gladness is in the are absolutely essential to success, and which are too often disregarded by the and the glory of life is in its air, young aspirant for spiritual perfect health and joys grasped. Our rough ion, for scholastic honors or for prefer northern winter thus becomes a long ment in any walk of life. To thes continued pleasure, invigorating and essential qualities, cautiousness and perseverance, must be added two other spurring into action our every energy. It is no wonder that the children of success helpers. These are concentra-tion and thoroughness. Think of northern climates have ever been healthful, and that when they grow up hese four long words, cau tious ness, to manhood are strong, vigorous men, per-se-ver-ance, con cen-tra-tion, tho the leaders of progress. There must be, too, a more clinging love to such Experience brings these by a long hearts ; they must be more actively earnest for native land in after years and a painful road, and always to Is it not much better to resolve than is the child of the tropics .- The to make the start in life, well

Bouquet. equipped, than to trust that the chances of the highway will befriend CHATS WITH YOUNG MEN as? Is it not wiser to determine to be cautious, persevering and thorough than to rush on heedlessly and failing

What better thing can a man do with his life than to help his fellow-men? He can build ships, he can build foundries, he can build great buildings

but suppose he builds character. Feed the Bird in the Hand. Never neglect the business you are

at till you get something better. Gone, Four things cannot come back-the poken word, the sped arrow, the past

ife, the neglected opportunity. His Motto.

A boy walked into a London merant's office in search of a situation After being put through a series of the merchant, he was questions by asked. "Well, my lad, what is your motto?" "Same as yours, sir ; same He as you have on your door-push." was engaged.

Wash Day able lastin and cleansin properties make SURPRISEmos economical and Best for Every Day all gives way. O, my brother man, their way up through poverty, obscur meaning to live the life of duty, the ity, disaster and countless oppositions life of religion, the world is a mighty of adverse circumstances. In fact,

Getting and Giving.

luded I'd try it on a small scale.

and liberally.

antagonist, subtle as it is strong, more almost everybody, "that is anybody" to be dreaded in its whispers to the has had to fight for his crown, and heart's secret inclinations than in gross when he gets it shouldn't everybody shapes of evil. And let me say to you, rejoice with him? Doubtless there is that it is a great thing in this respect many a rough diamond that is never to overcome the worll. It is a great polished or set, but lies buried in thing, by God's help and your own mountain gulches, covered with mud effort, to keep it in its place, and say many a "mute, inglorious Milton to its eager pressure, "Thus far and sleeps in quiet country church yards no further

The Value of Small Talk.

Small talk is often contemptuously mute. spoken of as the talk of small-minded One thing is certain, the man who is occupied picking to pieces the crown people, whose capacity is limited to superficial comment on trivial matters. lawfully won by a successful neighbor is not likely ever to wear one, for the person is capable, humorous contempt time thus spent is worse than wasted, is not too pronounced an attitude to and the disposition that can find pleatake towards it. sure in employment so ignominious Small talk of the right sort is the and degrading can never find those natural medium of exchange in which aspirations, labors and toils congenial

a good deal of our social intercourse is which bring deserved reputation and carried on. We under rate the value honor and success. of casual or routine contact with each other-the kind of contact which does not admit of continuous or deep going discussion. There is no small civiliz ing power in that touch and go inter course which makes up so considerable a part of our lives, and which affords opportunity for geniality of temper,

friendliness of spirit, and a light play To talk lightly and talk well is much more difficult than to talk gravely and talk well; it involves lightness of touch, quickness of wit, and an open and courteous mind. The elephantine tread of the solemn-minded thinker is always heavy and sometimes oppressive ; it is more significant of lack of intellectual variety and freshness than of presence of intellectual strength. Rich minds make their quality apparent in nothing more than in the peculiar sugges-tiveness and freshness of their lighter talk. It has an element of art in it the art of conveying deep thought without a touch of effort or an ounce of

force

And no art makes one a more charmbut after it was done I went around among the poor people living in the And no attend of the power to re-ing companion than the power to re-lieve the graver moods of the mind with flashes of wit, with intelligent with flashes of wit, with intelligent the grave some more, and the flashes of the power to re-with flashes of wit, with intelligent with flashes of wit, with intelligent the grave some more, and the flashes of the power to re-with flashes of wit, with that with flashes of wit, with that much needed in social intercourse as in a picture, a poem, or a play. truly say that, much as I enjoyed mak ing money, I enjoyed giving it away a great deal better.'

Self-Indulgence or Self-Denial.

Draw a line between the extreme of low self indulgence on the one hand and of noble self-denial on the other, and on which side will you find the men whom the world execrates—on which side the men whom the world which side the men whom the world delights to honor? Here we see Ahab, should be the better for it.

as his rule of life the words,

considerable part of his nights to

cripture study. These are only a

The Penalty of Success.

The very moment a man achieve

access there's somebody at hand to tell

o something, that he has proved him

elf a success, seems to make some

The fact that he has amounted

olling in luxury in his ivory palace at Jezreel, and here Elijah, the great-est prophet of the old dispensation,

boarding by the brook Cherith on bread and flesh brought to him by As the Baptist sect has the larges percentage of ignorant and illiterate persons and the most meagrely edu-cated clergy of any denomination in God's winged waiters. Here is Herod called the Great, strong in some things but incapable of self-denial; and here John the Baptist, living a life of Nazarthe country, it is only natural to exSomething Near to It.

Its

remark

A recent sermon by Rev. George Elliott, D. D., pastor of the Spring Garden Street Methodist Episcopal Church, Philadelphia, treated of the subject, "The Real Presence. Elliott opened with reference to certain Catholic practices that grow out of a firm belief in the Real Presence, such as the baring of the head when passing a church, the always open church door, and the presence of worbut the world is flushing with light from diamonds that are set, ringing shippers at all hours. In Europe, he said, the churches are nearly always with melody from Miltons that are not thronged. Little children abandon for a time their play and entering the

sacred edifices, hoops and other toys in their hands, kneel in adoration for a moment and then return to the streets. Workmen also may be seen there in everyday attire and with their tools in their hands. All this, said Dr. Elliott, is exceedingly interesting and in a

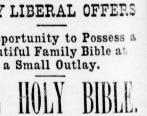
sense touching. "Do you know what draws them, and what is the secret of Catholic de-votion?" he continued. "It is because they believe that there in the sacra-It is too bad that the frugality re ment on the high altar is the body and commended to the young man making blood, soul and divinity of Jesus Christ, and they have called at the his way in the world tends to starve out all generosity. Side by side with church to pay a little visit to the Lord. frugality we ought to advise a culti-We do not accept any such dogma, but vation of the disposition to give wisely if we had something near to it it would be somewhat better for devotion in our At a dinner party in Baltimore,



4P



Best for



ning the entire Canonical aing the entire Canonical Series cording to the decree of the Council translated from the Latin vulgates, but other editions in divers but find other editions in divers but had other editions in divers but had but editions in divers but had but but the English College or A. D. 1582. Revised and correct dung to the Clementine edition of plures, with amotations by the Rev-loner, to which is added the History long the action of the Rev-loy of a tholic Bible, and Calmet's 11-d and Explanatory Catholic Dictions F. Horstmann, D.D., Professor F. Horstmann, D.D., Professor by and Liturgy in the Theological sy of St. Charles Borromeo, Phila-and, prepared under "the specify" ry of St. Charles Borromeo, Fuse and prepared under the special of His Grace the Most Rev. Jas. F D. D., Archbishop of Philadelphia ferences, an historical and chron index, a table of the Epistles and for all the Sundays and Holyday bout the year and of the most notab n the Roman calendar, and other h is and devotional maiters. With ei-

n the Romab calendar, and other share eel plates and other appropriate Bible will prove not only a blessing in Satholic household, but an ornament . The size is 12j x 10j x 4 inches, 12j pounds, and is beautifully bounds . The size is 12 x 10 x 4 10 12 pounds, and is beautifully bo yeen Dollars (cash to accom) we will send the Bible by expre-t of the Dominion, charges for repaid; and besides will give c year's subscription of fHE CATB D. The Bible and the Recorr for Seven Dollars. Subscr where there is no express offic r for Seven Bollars. Subscribers re where there is no express office can book forwarded to the one nearest their ce. Please note that if, on examin-anyone is dissatisfied with the pur-the book may be returned at our re, and the money will be refunded, similar to these have for years been r agents for ten dollars each.

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still, the fire will go out. Some of the enterprises will suffer : worse still, ambition will be extinguished by overwork and failure. Put not too friendship of no mortal being. irons in the fire even the purest and noblest, can ever many burdens on the shoulders ; put satisfy your hearts. God alone can not too many plans into execution at once. In two words, cultivate concenbe such a friend as you need, and i you like, His friendship is yours to tration. Better have one hot iron and have and to retain for ever. the fire burning merrily ready for the next than too many irons growing

cold in the hopeless ashes. Living Our Life to Please God.

There is one proverb seemingly opposed to concentration. "Put no We are called to be saints, but we all thy eggs into one basket." are not called to the altar or the conmeans that should the eggs in one vent. There must be a way, there for us to become holy in the basket be broken, it is well to have another basketful ready for an emerg-It is by the sanctification of But wise old Ben Franklin our daily duties. How can we sanctify ency. corned the double basket idea. all thy eggs into one basket," advised

By performing them from a superpoor Richard, "and then watch that I motive-to please God, to do basket !" Franklin believed in con-His Will.

gold.-Catholic Columbian.

Every morning, therefore, we should Lord Russell, the emicentration. nent Irish Catholic jurist, who visited make the good intention-offer to God this city recently, was asked by the the day, with its works, its monotonous ever-inquisitive reporter the ever-imtoil, its obscure occupations, its compudent question, "To what do you attribute your success in life?" His mon-place drudgery, and promise to live it for His sake.

Where every member of the family Lordship good-humoredly answered, "Whatever I am doing, whether the makes that morning intention (followwork is a matter of international jurising the advise of St. Paul who taught diction or merely the paring of my that whether we eat, or drink, finger nails, I give my whole attention reign in the home, for who, having offered to God his every thought, word and action, could give man the to the the states ago, said to the three labor, or suffer, or sleep, we should do and action, could give way to anger, one thing at a time." We have only and scold, and be rude towards spouse or child, domestic or other employee? The children especially feel the elevating and sanctifying influence two hands each and one head, and we are not jugglers. No matter how

nimble our hands or how weighty our brain, we can successfully accomplis of that supernatural motive. When no more than one thing at a time. they note its operation in the conduct of their parents, when they have been Divided attention is fatal to success There is a memorable couplet in an drilled to adopt it themselves, it checks their native impulsiveness, it quiets old class-room song,

When you are playing, oh, play with a will ! And when you are working be diligent still. their childish thoughtlessness, it shows them how a humdrum existence can If you are thinking of your work in be ennobled, it accustoms them to seek

o make meritorious their pains, their the midst of your play, be sure you will not have much pleasure in recreatasks, their chores, and all their every day acts of obedience. tion.

If your thoughts are in the playground when you should be studying, To please God-that is the philosopher's stone that in the alembic of your study will be a mere pretense. One thing at a time ! Watch that grace transmutes our leaden lives into basket !

Thoroughness is a result of concen-

Elevated by Aspiration.

" Pat

Did you ever hear of a man who had triven all his life faithfully and singly owards an object and in no measure obtained it? If a man constantly as pires is not he elevated ? Did ever a man try heroism, magnanimity, truth incerity and find that there was no advantage in them-that it was a vain endeavor ?

Jewels for the Mind.

Longfellow once said to Mary Ander 'See some good picture - in 011 : nature if possible, or on canvas-hear a page of the best music, or read a giving his days to affairs of state, and You will always great poem daily. find a free half hour for one or the other, and at the end of the year your few of the contrasts of history, mind will shine with such an accumuafter looking at the two sides and the lation of jewels as will astonish even kind of men in each, with which side, vourself.

Success.

There is nothing so abject as the worship of mere success, unless indeed, it be the worship of mere There is nothing lower than wealth. how poor, how obscure, how "no account" he used to be, and to express to admire and flatter a man simply be cause he has got on, because he has wonder and astonishment that he should ever have "amounted to anycarried his point, because he has come to be talked about in the way in which e wished to be talked about, and to think scorn of others whose merits and forts may have been equal to his, or acquaintances feel that they have very likely much greater, but whose been robbed in a manner, and that by nerits and efforts have, from some cause of other, not been so luckly as position or influence, by so much they his in gaining the object at which they are dwarfed.

Manly Men.

aimed

their talents, find it, and with it come A man may chain his appetites, and naturally appreciation, money, in hold his realm of knowledge within the cincture of brain, and yet, in the sadfluence, prosperity. Can their good fortune cause anything but rejoicing dest aspect of all, be overcome by the in a magnanimous and noble mind?

up ''?

ing.

If your children are troubled with worms, give them Mother Graves' Worm Externin-ator : safe, and sure, and effectual. Try it, and mark the improvement in your child,

pect from one of its organs in the itic abstinence, but living so grandly that Jesus said : "A greater hath not arisen than John the Baptist." Here press such a comment as the following which we find in the Commo

" The Pope is opposed to all liberty Liberty is a dangerous intrusion upon is effeminate Sardanapalus, who gave Eat the presumptions of Rome. The ordrink and be merry ; everything else ganization that will not trust the is nothing :" and here Socrates, the noblest of the Grecians, spending the Bible in the hands of the people would not entrust any people with liberty o ast of his life in the prison at Athens any sort

A Deserved Rebuke.

in high discourse on the immortality of This is not only "hard shell," but the brazen, or rather adamantine, effrontery of falsehood. No educated soul, and at evening calmly taking the cup of hemlock from the hand o the unwilling jailor and drinking it Protestant nowadays would attach his name to such statements, as doing s in the midst of his weeping disciples Here is Nero, disgracing the Romans would ruin his reputation for veracity purple by vices which history shud-ders to relate ; and here Marcus Aureeven among non-Catholics. And we are sorry to say that the Common vealth is not alone in this sort of Prolius, striving by the practice of stoic ism to rehabilitate the Roman virtues. testant denominational journalism, Here is Commodus, letting his animal which is sadly out of date in these nature run riot in a seraglio of three times. - Philadelphia Catholic Standhundred women ; and here Theodosius, ard and Times.

Fa'se to Manhood.

The fear of appearing "soft and sentimental" makes prigs and brutes of lots of fellows who are so anxious to young man, would you like to "line appear manly that they forget that the first principle of manhood is being human, and above anything that is

false and savors of cant. There is as much cant in the assumption of cold indifferences in the braggart and in the swagger of the street poser, in the long haired and sweater clad affected outh, as in the unctious, pletist cant f some abnormal youths. Anything hat is false to genuine manhood is ant. It will do young men good this week to let their hearts loose and be ender enough to seek out and help in genuine brotherly love some who are o much as he has risen above them in in the very shadow of poverty-and suffering- to be men with hearts and real souls





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C. M. B A.

Grand President Hackett Delivers an Eloquent Address in Glenora Hall.

Montreal Gazette, Feb. 9. Last night Glenora Hall, Notre Dame street, was filled to overflowing with the members of the C. M. B. A. ot Canada. The occasion of the unusual gatheeing was the official visit of the Grand President of the Association, Hon. M. F. Hackstt, to Branch 12. The Grand President arrived at the hall at 9 o'clock, accompanied by Grand Chan-cellor Finn, Deputy Tansey and other offi-cers of the association, and on his entry was received with tremendous applause. On order being resumed President Brarkey, in a few happy remarks called upon Grand Chancellor Finn to present the greetings of the branch to the Grand President. Brother Finn, on rising was heartily applauded, and briefly but eloquently performed the duty assigned him. The Grand President to see to reply and was Montreal Gazette, Feb. 9.

The Grand President rose to reply and was the recipient of most enthusiastic applause. Hon. Mr. Hackett spoke as follows:—" No one better than I appreciates the hearty ap-plause with which you have just greeted your Grand President, the genuineness of its metal, the trueness of its ring and the warm-ness of the hearts, and the soundness of the heads from which it emanates. It is but a continuation of that rapturous applause which in the early autumn last made the Music Hall and Opera House at Ottawa resound with cheers when I had the honor of the choice of your duly appointed delegates and was elected to the high position which I occupy to day. It is but the continuation of that round of rapturous applause, from the Prov-ince of Qaebec, from the Province of Oatario, and from the Provinces down by the sea and I hope, before my term of office expires, to have an opportunity of visiting them all. I am not egotistical enough to attribute the warmth of this reception to myself as an in-dividual, but to the high office which I hold by your choice i nevertheless, upon looking on all the faces, old and young, before me to pleasure and pride to be at the head of this association. — "I am here to night, not for the purpose of The Grand President rose to reply and was

"I am here to night, not for the purpose of "I am here to night, not for the purpose of addressing you at any length. I am here, in the first place, to know the rank and file of this great army of which I am the bear, to meet the brothers face to face, to shake them warmly by the hand, in order that the rela-tions between the private and the general may be more of a brother than that of a commander. And, I am here, sir, more than concept of the state of the st

tions between the private and the goods in a proper than that of a commander. And, I am here, sir, more than that, for the purpose of giving you encouragement in your noble work, and to aid you, if possible, in the work of bringing in new members to our glorious association." Mr. Hackett continued pointing out that the C. M. B. A. was a band of brothers in the truest sense of the word. They do not ak of any young man wishing to join of what race or political party he is a member ; they require but one thing—that all kneel before the same altar, and that we go hand in hand and heart to heart in union and friendship, and in brotherhood and in reciprocity of affection, and bound together for the mutual protection of the Catholic masses, their elevation, their education, their prosperity and welfare. This is the badge, the aim and moto of the C. M. B. A. It is not simply an ansurance association; for though it is just, fitting and proper that we should provide for our wives and little ones, there is another, and to him, a greater object, to unite from sea to sea and from pole to pole the Catholic sea to sea and from pole to pole the Catholic sea that form no small part of the spane to sea and from dynamic states Supreme Council, and point of the canadian from the United States Supreme Council, and pointed out the advantages which accread from the diving the super sub county. and to form the sound part of the provident of the sound is not a nation. It was pointed with each of the sound is not a nation. It was pointed with each of the sound is not a nation. It was pointed with each of the sound is not a nation. It was pointed with each of the sound is not a nation. It was pointed was it was and the charded out the sound is not a nation. It was pointed was it was and the charded all to be brothers who for the charded all to be brothers who could without teeling it, should older \$100 or \$10

THE CATHOLIC CLUB. The Catholic Club of this city gave their second entertainment in their hall on Friday evening of last week. It consisted of a lee

ture by Dr. Thos. O'Hagan, a frequent

At St. Mary's cathedral on Sunday night Right Rev. Mgr. McEvay addressed the con-gregation on the evil effects of drunkness. He pointed out the many evil results of drink-ing not only from a religious point of view but also from a business standpoint. He exhorted those of his hearers who were at all addicted to this vice to give it up at once. His eloquent address ought to help materially toward stamping out the vice of intemper-ance in the parish.

second entertainment in their hall on Friday evening of last week. It consisted of a lec-ture by Dr. Thos. O'Hagan, a frequent contributor to the columns of the CATHOLIC RECORD: a piano solo by Miss Maud Regan; vocal solos, by Mrs. R. M. Burns, "Mona" and (for an enerce) "L'Estudiantina; "sopramo solos "The Holy City" and "Sweet Bunch of Daisies (encore)" by Miss Mamie Lenihan. Mr. John M. Daly also sang a couple of songs. Miss Regan and the vocalists were heartily ap-plauded, and their efforts to entertain the audience were highly appreciated. We copy the following report of the entertain-ment from the Advertiser of Saturday: "Fortunate, indeed, were those who gained admission to the assembly hall at the new rooms of the Catholic Club last night to bear the lecture on "Canadian Poets" by Dr. Thomas O'Hagan. The room was packed to its utmost capacity, and the doors were early closed against many because of lack of accommodation. The managers of the club, in bringing Dr. O'Hagan to London, have earned the gratitude of the members and their friends. The evening's enjoyment was contributed to in no small measure by the efforts of the local ladies and gentlemen who furnished a short musical prog arme in a highly artistic manner. Mr. T. J. Murphy acted as chairman with his usual grace, open-ing with a few words about the club and its intentions. When introducing Dr. O'Hagan Chairman Murphy said that among meo of letters the lecturer was known from the frigid north to the sunny south, from the Atlantic to the Pacific, and even had ac-Quired fame across the sea. Before coming to the theme of his address, Dr. O'Hagan congratulated the club on its evidence of success, and then referred to the history of the Catholic Church in relation to the arts. From her bosom and inspiration had come forth the masterpieces of music, sculpture and the great epochal poems of Dante, Calderon, Rachine and Chaucer. The Church was a friend of the poet, esteen-ing him next to him who serves at the altar. The poet enriches the countis. classes. ST. PATRICK'S LITERARY SOCIETY. A large crowd of members and their lady friends attended the regular weekly meeting, held in Andrews' hall last evening, the occa-sion being the first of series of lectures to be given fortnightly under the auspices of the St. Patrick's Literary society. President Griffin was in the chair, and introduced the speaker of the evening, Rev. Father O'Reilly, chaplain of the society. The subject was The Life of Tom Moore, in which the speaker showed himself to be very conversant with the works of this great poet. In his remarks the reverend gentleman re-fered to the patriotism of the poet, and always for the land which gave them birth. The lecture was listened to with great interest, and, judging by the applause him were delighted. It was moved and seconded that a vote of xe was eviden

as the speaker took fills seat, all who holds him were delighted. It was moved and seconded that a vote of thanks be tendered to the speaker, which, it is needless to say, was carried unanimously. The following members contributed to the programme: Plano solo, John Boyd (song, T. Hanly; song, E. Breheny; reading, C. Donovan; Harmonica club, W. and J. Melody and Mat. O Brien.

and to points deen inter the syning of the axe was evident in their poetry, but times have changed. "I be an approximate the syning of the bayes of the synthesis of the synthesis of the of the finest of poets mentioned was and the finest of poets who say also a states. The finest of poets who say also a states wan, and had assisted in fashioning Confeder-ation. The mass d'Arcy McGee, who sang like an trish linet in exile and also wrote history well, was another eminent statesman. Mrs. Lawson, Michael Bibaud, Charles Sangaier, the Canadian Wordsworth; Charles Heavyse, a quiet printer in Montreal, giving sweet utter-ance to his sublime meditations; Mrs. Moodle. Louisa Murray and A. McLachian, the Can-alian Burns, who wrote strong democratic linas for strong democratic people. Passing on to speak of the writers of the newer school, he said we were now face to face with new conditions. The standard of poetry which should absolutely and permanently re-present all countries is "The ripened judgment of the centuries." By this standard Canadian poetry should be measured. There was the danger of it becoming too golonial or too pro vincial. In answer to the statement that we cannot have a nation it was pointed out that the Greek literature grey in the colonies. England was three hundred years old before Chaueer appeared; the United States was fifty years a nation and no poet. Dr. O'Hazan referred to an able criticism of O'LEARY-DOYLE. To Tuesday, Feb, 4, the bells of Mt. Carmel pealed forth joyously, it being the occasion of the mininge of Miss Catherine Doyle, dugh-ter of Mr. Michael Doyle (deceased) of Mc. Arthur O'Leary of this vicinity. The bride was charmingly attired in a suit of navy blue broches, with white silk trimmings, and a hat to match. She was assisted by her sister. Miss Nora Doyle, who wore a suit of brown, trimmed with spangles, and a hat to match. The groom was assisted by hers construction of the state of the sole of the sole for the groom was assisted by hers the defined was been by the sole of the traher. A large congregation assisted at the nuptial Mass, both bride and groom being very be McIhargy, of Lucan, who rendered with Mr. Meart. Mt. Mass, both bride and groom being very be McIhargy, of the bride is brother, the Im. Mt. Mass, both bride and show rendered with the residence of the bride's brother, the Im. The main residence of the bride's brother, the Im. The main for a trip East, amid showers of rice and good wishes.

THE CATHOLIC RECORD

Hi

Renunciation

Then I gave my summer over-Crimson robe and purple clover, Snowy daisies golden centered, Lilies that the wild bees entered,

Humming drowsy tunes, till they Wooed the sweetness all away.

Every rea-pronze acon cup, Every pointed sumach cluster, Every leaf of fevered luster, All the tender, softened haze That could mark my autumn days.

What is left for me to yield? Snow is hiding bush and field, All the birds have southward flown; In the Northland I alone Stand, with empty arms, bereft, Having only winter left.

DIOCESE OF HAMILTON.

St. Mary's Hall to the fourth and rms of the Separate school pupils. bject was the growth and developme

SCS. ST. PATRICK'S LITERARY SOCIETY.

WEDDING BELLS.

O'LEARY-DOYLE.

-Kate Field's Washington

Autumn, too, I yielded up-

13th, to St. Peter's cathedral, where Requiem Mass was offered up for the repose of his soul by Rev. Father McKeon. The pall-bearers were : Messrs. J. D. Le-Bel, Frank Cole, Jas. Morrison, J. G. Shuff, Jas. Costello, P. McLaughlin. First I gave my springtime up— Daffodil and buttercup, With the early fragrance clinging To their petals—all the singing That could come from trees new budded. And from meadow's sunshine flooded.

They Entertain Well.

They Entertain Well. Before a crowded house in St. Mary's Parish Hall last night Miss M. Hunt and her class gave an entertainment of a first-class order. Mr. M. J. O'Reilly made an excellent chairman and the following programme was admirably carried out: Selection, orches-tra; recitation. Miss R. Cunningham; "Fairies Visit," Miss M. McKeever, Miss I. Meegan, M. M. De Laughlin Rud others; reci-tation, Miss M. Hunt; cornet solo, Mr. Hammil; recitation, "Little Helpers," G. Battle, I. Meegan and B. Andrews; one act comedy, "Country Cousins," Misses F. Jes-sop, M. Hant, M. Church, R. Cunningham; selection, orchestra; recitation, Miss M. Me-Laughlin; pantomine, "The Inquiry "; reci-tation, Miss P. Delorme; two act comedy, "What the Telephone Did for Society Girls," Miss F. Jessop, Miss R. Cunning-ham, Miss T. Zingsbeim, Miss M. Hunt; recitation, Miss M. McKever; tableaux, "Gaardian Angel" and "Ruth and Naomi." Mrs. Cochran and Miss Jessop were accom-panists.—Hamilton Times, Feb. 11. fessional man. each one of whom was a man ! they could reap character.

A. M. D. G. AN ADDRESS TO STUDENTS.

Golden Words-Tribute to Irish Char acter-Warning to All.

For the CATHOLIC RECORD.

The annual retreat to the students one in the parish. On Monday last Dr. W. T. Griffin lectured of Clongowes Wood College, Ireland, was conducted this year by the Very Rev. Bernard Vaughan, S. J., rector of the church of the Holy Name, Manto ject was the growth and development of the testh and their proper use and care. It as a very interesting lecture, and the lec-rer explained his very difficult subject in a anner to be easily understood by the asset chester, England. The concluding lecture was delivered before the community and pupils of the college and a large number of visitors from Kil-

dare and Dublin. In the course of his instructions gaze, like an artist before the master-Father Vaughan reminded his hearers that the earth was created for man's body, the body for the service of man's soul, and the soul for the service of man's God. It was only by bringing of grace accorded to you, weave into the very fibre of your being the fine traits of character which you will find his soul into subjection to God's will that man could subdue his body int in Him ; the tenderness of His love with the spotlessness of His purity ; subjection to his own will. It was the obedient man who "spoke of victories," and he only was fitted to rul sweetness of His mercy ; the sternness of His principles with the loveliness of himself and others who had learned to obey his God. The preacher, speak ing of the rule of God, went on to say, that there was a universal law press ing upon all creatures bearing the ness of God, if only you will make use burden of life : it was the law of labor. His Church, you will as surely, as From the ants in their nests, or the bees in their hives, right up through all the scale of being to man-in the looms of industry or the assembly of legislators-this law universally ob tained. At first the law was imposed as the penalty of sin-but when Christ took upon Him our manhood, taking labor by the hand and embracing it, He changed labor into a privilege as well as a duty. He, the reputed son of a village workman, plied in the sweat of his brow at the carpenter's bench in order to keep the roof over the head of His sinless Mother. Since the ad vent of Christ in our midst, since the introduction of Christianity, the Christian man, whether peer or peas shirked his ant, who shirked work, Deservedly might he highest duty. Deservedly might he be called a tramp. In this work-a day world of ours, it was generally admitted that they only obtained the prizes of life who earned them by inessant work. So keen was the com petition, so fine the margin of profit the demand for work had become even greater than the supply. Speaking of the learned professions, he might say that such was the glut in the market that one-third went under, one-third

survived, and one third got " into the swim," carrying all before them. At Clongowes they were struggling not for any prize but the first prizes, and ss which had crowned their Helples splendid efforts in the competitive exminations into which they had en tered, went to show beyond dispute that the Clongowes of the future would be found " in the swim," and leading it. He was glad to notice that on the

FEBRUARY 20, 1897

painful days. Mr. Backhus now past his 80th year, but, as he said, "by the aid of Dr. Williams' Pink "by the aid of Dr. Williams' Pink Pills I am as able as those ten years younger. You can readily judge of this when I tell you I laid forty rods instance, what was it that makes the rail fence this year. I am glad to add my testimony in favor of Dr. Williams Pink Pills.

ericketer? Practice. What the gymnast? Practice. What the athlete? Practice And he only who practised knew how to throw a fly Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patien to health and strength. In cases across the rushing river, or to set his horse across the hunting fields. It was practice, then, and practice only, paralysis, spinal troubles, locom that made the efficient sportsman ; and ataxia, sciatica, rheumatism, erysl what he said of a sportsman he might say of he commercial and of the proelas, scrofulous troubles, etc., pills are superior to all other trea ment. They are also a specific for What was wanted troubles which make the lives of was a race of men, of Catholic men, to many women a burden, and speed stand and say to all the world, 'This "Nature migh restore the rich glow of health to and sallow cheeks. Men broken de It was only by sowing acts that they could reap habit; by sowing habits that they could reap by overwork, worry or excess, ind in Pink Pills a certain o conduct ; and by sowing conduct, that Sold by all dealers or sent by postpaid, at 50c. a box, or six 1 for \$2 50, by addressing the Dr. W liams' Medicine Company, Brockvi During the retreat from which they had emerged he had set before them

Ont., or Schenectady, N. Y. Bewa of imitations and substitutes alleged be "just as good."

MARKET REPORTS.

LONDON. LONDON. LONDON. LONDON. So to 450 per bush. So to 450 per bush. Barley, 19 15 to per bushel. Buckwheat 14 15 to 22 25 to 35 35c, per bush. 22 25 to 35 35c, per bush. 23 25 to 35 35c, per bush. Thom 84 to 35 per cwt. by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 7] cents a pound by the carcass. 7 to 8 to 50 per cwt. 7 to 9 cents a pound by the carcass. 7 to 9 cents a pound by the carcass. 7 to 9 cents a pound by the carcass. 7 to 9 cents a pound by the carcass. 7 to 9 cents a pound by the carcass. 7 to 9 cents a pound by the carcass. 7 to 9 cents a pound by the carcass. minded them, "What you wish to be, that you are !" for such is the force of will, joined to the Supreme Will, that whatever we wish to be, seriously, and "You, my boys," Father Vaughan went on to say, "wish to become men, Christian men, Catholic Irishmen. Keep, then, steadily before your vas in fair demand, at is cents a pound. vere easy at 15c a dozen. Potatoes teady, at 35 cents a bag. Parsnips, 40c a we de turnips were in good demand, at fsc, a bag. Onions, 50c a bag. The apple oly was large, and good Spies and Bald sould be bought for 55 and 70 a barrel, and 10c a bag. Hay was plentiful, at 57 to 5 TORONTO. piece which he wishes to transfer to his canvas, the picture of Christ your Model, and according to the measure

TORONTO. Toronto. Feb. 18.-Wheat, white, 80 to wheat, red, 73c,; wheat Toronto, Feb. 18.- Wheat, white, 80 to Sier, wheat, red, 75e.; wheat, goose, 44 to 44jec; barley, 26 to 30e.; oats, 23 to 33jec.; rys, 43jec; barley, 26 to 30e.; oats, 23 to 33jec.; rys, 43jec; by 8to 9e.; ducks, per pair, 40 to 70e.; chickens, per pair, 30 to 40e.; geese, per 1b., 6 to 7c.; butter, in 1b. rolls, 15 to 16e; eggs, new laid 20 to 22e.; potatoes, per bag, 36 to 4.6; apples, per bbl., 40e to 81.60; hay, timothy, 812.00 to 313.75; sitzaw, sheaf, 86 50 to 31.62; apples, per bbl., 40e to 81.60; hay, timothy, 812.00 to 313.75; sitzaw, sheaf, 86 50 to 31.62; apples, per bbl., 40e to 81.60; hay, timothy, 912.00 to 313.75; sitzaw, sheaf, 86 50 to 31.62; dressed hogs, 84.75 to 55 o5. Montreal, Feb. 18.- The grain market was quiet, and No. 1 hard Manitoba was offered lower at 75 to 76e. afloat Fort William; coarse grains moved locally. No. 2 oats selling at 22/c, peas at 47.c. and buckwheat at 34/c. ex store. Flour was dull at 84.45 to 84.75 for Manitoba atroom bakers, 0 at o83 0; and bran at \$10. Baled has was easy at 85.60 to 510 ce 1 to 53 of No. 1. Pro the matchlessness of His power with the His tact ; and last, not least, His love f work, who was in labor from His

of the means furnished you by God in easily, be able to become the saviours your country. Remember that the Church of God, with its doctrines, the sacraments, its devotions, has been set up for us for this very special purpose, to enable us, as I have said, easily and surely to become other Christs, to bring

Flour was dull at \$4.56 to \$4.75 for winter wheat patents, and \$4.25 to \$4.75 for Winter wheat patents, Oatmeal meets with a limited demand at \$5.29 to \$5.30 ; and bran at \$10. Baled hay was easy at \$9.50 to \$10 orar lots of No.1. Provisions were teaturelees and dreased horse unchanged. Cheese was nominal; and butter dull and rather heavy, at 104. For some of the second state of the second stat Him. Life-long never forget this, that as followers and imitators of the Crucitied you are not to measure success or

Vegetables and Fruits.-Potatoes, 15 to 20 Vegetables and Fruits.-Potatoes, 15 to 25c per bush

Vegetables and Filles. - Foraldes, is to reveal of the series of the ser

VOLUME X St. A

Deep on the convent r Are sparkling to the u May my soul follow as The shadows of the co-Slant down the showy still creeping with th That lead me to my Lu Make thou my spirit p As are the frosty skile or this first showdrop That in my bosom lies

As these white robes To yonder shining gro As this pale taper's ea To yonder atgent roun So shows my soul bef My spirit before Thee So in my earthly hou To thai I hope to be. Break up the beavens Thro' all yon starligh Draw me, Tby bride. In raiment white and

In raiment while and He lifts me to the gol The flashes come and All heaven bursts het And strews her light And beers on and a Holl back and far wit For me the Heavenly To make me pure of The Sabbath so f Eve One Sabbath deep an A light upon the shir The Bridegroom with

THE PRESENT LEGE EI

A Notable Lecture Campbell, S. J .-Alone Can Eleva From the Degra and Error.

The following so delivered by the R J., president of Fordham, N. Y., 8 Banquet :

"1 confess to a when I read or 1 millions which are non Catholic edu and compare them resources. I ca that from their fi ably educational down with unconc upon our scholast following, consci advice of Tynda themselves from and sacerdotal po Whose int atrophy as rega and whose brain is virtually the u a child.' Do you with this educati me, which I ca assurance from errs, that my br

undeveloped, and that enlightened social aspiration from me behind t olic colleges that depression ? 'But it is only

call an answer m and noble young was suggesting in a family ber himself up prou straight in the fa of indignation Father, I am a (straight at this g educational, I sa Catholic.' and ca better education influence upon than they with

failure in life by the position which you may or may not earn here, but by the place you will win hereafter ; and it may console you not a little when you have deserved success but have not meet with it, to bear in mind that it was when Christ was hanging on the

Made in the image and like-

of your souls, and the saviours

us nearer, and to make us dearer to

youth

cursed tree that He shot back with His uplifted hand the golden bars of the olden gate ever open since to welcome His true followers ; and forget not it was while the devils of Hell yelled out 'Failure" that the angels of Heaven shouted "Victory," and the Lord of Life cried out with a loud voice have done the work thou gavest me to

abundance of indolence." He would

take the liberty of reminding those

who were preparing to take their part

as Catholic laymen in the future

history of their country, what it was that made the successful man. For

CHRIST THE MODEL

the one true type of true manliness

worthy of their imitation ; that type

was furnished by the human character

of our Divine Lord, Jesus Christ. Do not say it is too exalted for our imita-

tion, for as John Paul Richter had re-

It is finished." A MINISTER'S STORY.

do.

The Painful Experience of Rev. C. H. Backhus,-For Five Months he was live, s3.00 to \$1.00 each. Veal, \$6 to \$7.00 per cwt. Poulty-Chickens, 7 to be per pound; alive 6 to 7e per lb.; turkers. 9 to 11c per pound pigeons, 15c per pair, alive; ducks, 12c per pound; geese, 8c to 10 per pound. Hides and Tallow-Beef hides. No. 1, 5h to 5h per lb.; No. 2, 4h to 5c, per lb. for green; cal skins, No. 1, 8c per lb.; No. 2, 6h to 7c., per lb. shearlings, 15to 20c each; lamb skins, 30 to 6 cents each. Tallow-24 to 5c per lb. 00 to \$4.00 each Pains-Could Neither Rise up Sit Down Without Aid-He tells how He Found a Cure. Tilsonburg Observer The Rev. C. H. Backhus is a resi-dent of Bayham township, Elgin county, Ont., and there is probably no -24 to Sc per lb. Tallow person in the county who is better known or more highly esteemed. He is a minister of the United Brethren Latest Live Stock Markets. Church. He also farms quite extens ively, superintending the work and doing quite a share of it himself, des-

The following resolutions were passed by Branch 173, Belle River, at their last meet ing, Feb. 4, 1897; Moved by Thos. Sharon, seconded by

Nelson Dupee, Whereas Almighty God in His infinite

Menson Dupec.
 Whereas Almighty God in His infinite wisdom has seen fit to afflict our esteemed Brother. Peter Brossoit, and family, by removing from home and earth, his loving wife and their tender mother, be it
 Resolved that we, the members of Branch No. 173, tender our heartfelt sympathy to Bro. Brossoit and family in this their sad bereavement, and trust that an an All-wise Providence may enable him and family to bear this sudden and severe affliction with Christian resignation. Be it further, Resolved that a copy of this resolution be sent to Bro. Brossoit, and also to the CATHOLIC RECORD for publication therein, and recorded on the minutes of our meeting.
 M. L. Menard, President Michael J. Byrne, Rec. Sec.

Man is never stationary : he must either go Man is never stationary: he must either go forward or backward on the measureless road that leads to paradise or to perdition. Between these two poles, these two load-stones ever attracting him, be must move— for movement is his law; but he is free to choose his direction. My judgments are to be feared, not to be searched into; for they are incomprehensible to human understanding. (Rom. xi., 23.)

What Our Subscribers Say.

To Editor CATHOLIC RECORD :

To Editor CATHOLIC RECORD: Dear Sir-Kindly allow me space to say a few words in regard to your paper. Since I can remember I have been reading the CATHOLIC RECORD. My father took it, and when he died I continued to take it. Many times I changed my address, but always managed to have the RECORD sent me. Last week, by some unaccountable accident, it failed to come. It was then I began to feel what an important feature in my life that paper was. Some time ago it was my lot to leave friends, kindred and my native home in Canada, and make my home under the stars and stripes. Never so gladly as then - when placed among strangers-did I welcome the CATHOLIC RECORD. It, with my lotters, was the event of of the week. with my letters, was the event of of the week. Many a time when lonely I would pick up the RECORD, and therein some of its pages would find consolation and encouragement With a family to care for I have little time With a family to care for 1 have fittle time for calling or receiving callers, nevertheless 1 have been kept in close communication with the better world through the columns of the CATHOLIC RECORD I feel now without it there would be a blank in my life almost impossible to fill, except by another good Catholic paper. Success to the RECORD ! Mrs. H. Grozan. he Unander int there would a supervised to fill, except impossible to fill, except Catholic paper. Success to the new Mrs. H. Grogan, 40 Glenwood avenue, Rochester, N. Y.

MR. JOIN CRUICKSHANK, LONDON. On the 9:h instant there died in this city, at the residence of his brother, Mr. John Cruckshank, at the age of fifty three years and seven months. The funeral took place on Thursday morning to St. Peter's cathedral, where Requiem Mass was celebrated by Rev. P. McKeon. The ball bearers were : Messrs. James Wilson, J. D. LeBel, Charlas Cruick-shank, Wm. Read, Samuel Barker, and W. Wolson (Ingersoll). Wolson (Ingersoll). Many will regret to hear of the death of Mr. Cruickshank, as he had a large circle of acquaintances in this city. He leaves a widow, Mrs. Cruickshank, organist of St. Peter's cathedral; one son, and two daugh-ters. May his soul rest in peace !

OBITUARY.

MR. JOHN CRUICKSHANK, LONDON.

MISS SARAH L. DOYLE, CAYUGA.

MISS SARAH L. DOYLE, CAYUGA. Once more the Angel of Death has cast a gloom over St. Stephen's parish, Cayuga, by cutting short the life of a most amiable and highly esteemed young lady, in the per-son of Miss Sarah Lagoin Doyle, daughter of the late Edward Doyle of the above named parish, on January 25th, 1897, in her nime-teenth year. Miss Doyle's illness lasted well nigh a year, it being that most dreadful and fatal malady, consumption, but she was several months before her death well for tified with the sacraments of holy Mother Church, and fully resigned to leave this sinful world. On Jan. 27, her funeral took place from the Fagan, with whom she had lived from her chidhood—on account of the death of her own father in her very young and tender years— and proceeded to St. Stephen's church, where a Requiem Mass was sung by Very Rev. Dean Laussie, and thence to St. Stephen's cemetery, where the remains were interred. Miss Doyle leaves a kind, tender and loving mother, one brother rela-tives, to mourn her loss. The pall bearers were James Doyle, John Doyle, Thomas Doyle, Thor as Fagan, Jas. McGovern and John Toohey, all first cousins of deceased. May her soul rest in peace ! M. C.

M. C.

May her soul rest in peace !

MR. JOHN J. C. TRAHER, LONDON.

MR. JOHN J. C. TRAHER, LONDON. The generation which has grown up in this city will be griteved to hear of the death of Mr. John J. C. Traher, which occurred on the 11th inst. He was a son of Mr. W. J. Traher, formerly a merchant of this city, a brother of the Rev. H. C. Traher, par-ish priest of Mount Carmel, Ont., and of Mrs. Dr. Gaboury, Plantagenet, Ont. We knew the deceased from his boyhood, and it is with a feeling of sadness that we

Dr. Gaboury, Plantagenet, Ont. We knew the deceased from his boyhood, and it is with a feeling of sadness that we now record his death. It calls up many recol-lections, all of which tend to say of him nought but what was good. He possessed a noble heart and a brilliant mind, abundant evidence of which was exhibited as a vocalist, a musician, and an artist; added to these gifts were social qualities of a loveable kind, and he seemed to take a delight in perform-ing kindly services towards friends and ac-quaintances. Many years ago his voice was heard every Sunday in St. Peter's cathedral, and his singing was at all times high-ly esteemed by both clergy and laity. Most important of all, however Mr. Traher was a sincere and devoted Catholic, and he iede as the had lived. To his widow and family we extend our sincere condolence. May the light of eternal glory be the 're-ward of his many good deeds ! The funeral took place on Saturday, the

fair fields of Clongowes there no room for barren fig-trees. Irish men were, perhaps, more favorably equipped mentally than any other nation to enter into open competition with others ; and when they stuck to it, competitors with them were heavily enough handicapped in the race for pite his advanced age. But he was not always able to exert himself as he knowledge. But they must not forget that while thus splendidly endowed by can to day, as a few years ago he nature for work, they had, perhaps, a underwent an illness that many feared keener relish for pleasure, were more would terminate his life. To a reporteasily disposed, more easily tempted to indolence and idleness than some other him the rev. gentleman gave the nations he might mention.

GAMES permission to make the statement Let them, then, beware of the microb public. of idleness, which, like a canker might Backhus is substantially as follows :blight their fairest hopes. But re About three years ago he was taken creation, let them remember, was not ill and the doctor who was called in idleness, but another form of work ; and in their games they would find the very best recreation. On the footpronounced his trouble an attack of a grippe. He did not appear to get any better and a second doctor was ball ground and in the cricket field, not only would they learn quickness of eye, swiftness of foot and agility of called in, but with no more satisfactory results, so far as a renewal of health was concerned. Following the la limb, but, what was even more valu grippe pains of an excruciating nature able for them, they would learn within located themselves in his body. these narrow limits, lessons full of moral worth for the wider sphere for grew weaker and weaker until at last he was perfectly helpless. He could which they were preparing. For example, there they would be taught the strength of union, the love of fair play, not sit down nor rise from a sitting posture without assistance and when with this assistance he gained his feet he considerateness for others, and, what could hobble but a few steps when he was indeed of immense value, they would there learn to turn defeat inte was obliged to be put in a chair again. For five months agonizing pains were fresh stimulus towards victory. If the endured. But at last relief so long Duke of Wellington could surely say delayed came. A friend urged him to try Dr. Williams' Pink Pills. He yielded to the advice and had not been that the battle of Waterloo was won on the playing fields of Eton, he (the preacher) would as truly prophesy that the battle of life was to be fought out taking them long when the longed for for them on the spacious recreation relief was noticed coming. grounds of Clongowes. Let them, then, be always up and doing ; daily at it

it; resting like the er, only to change always at gold beater, only to change time longer and the cure was complete. hands; "Bear in mind," ex-claimed the preacher, "the curse of Sodom was fulness of bread and pled and helpless man of those

Tallow-2% to 3c per lb. Latest Live Stock Markets. TORONTO. TORONTO, Feb. S.-There was a steady enguiry for shipping cattle, and a fair trade was done. Prices ranged from \$3.37% to \$1.28%; and good shippers are wanted. Balls for export are good in demand at from \$9 to 3]c, and for extra choice \$3]c, per lb. Th butchers' cattle trade was fairly for good stuff, and for extra choice \$3]c, per lb. Th butchers' cattle trade was fairly for good stuff, and for extra choice which was not raken up for export. What is called in the lb.; and common to very inferior stuff sold down to 2c, per lb. To a few extra fine 32c, was paid. The supply of milk cows was small, and prices ranged from \$1 to \$33 each. A few choice cows will sell. The supply of milk cows was small, and for choice an eighth more would be paid; good at from \$2.50 to 55 each. What few choice calves came in found a ready sale at from \$5.50 to \$30 each. For very superior veals as high as \$7 can be figured on There were fifteen hundred hogs.-Prices ray be counted steady at from 4 to 40, per lb. The cores, weighed off cars; thick fat hogs are steady at \$5.50 to \$0.00 per 100 lbs. All grades will sell except stores. EAST BUFFALO. EAST BUFFALO.

er who recently had a conversation with particulars of his illness and cure, with

The story as told by Rev. Mr.

are steady at \$3.50 to \$3.50 per 100 105. grades will sell except stores. EAST BUFFALO. East Buffalo. Feb. 18, - Cattle - 15 of through : 4 on sale : market steady ; nat butchers' steers, 8.3 80 to \$3.50 ; good fat C \$3.65 to \$3.75 ; veals, good to cholee, \$5.2 \$5.75 to \$5.80 to \$3.00 ; fat Canada co \$2.65 to common to fair, \$4.50 to \$5. Hogs cars will \$2.75 to \$8.80 ; pigs, \$3.70 to \$3.80 ; million packers, \$3.55 to \$8.70 ; medium, \$3.60 to \$5. totyphs, \$3.10 \$3.20 ; stags, \$2.25 to \$8.75 . sho and annes 11 cars through : 22 on sale; market \$4.90 mind sheet annes, 52 5to \$5.55 ; good \$4.90 mind sheet annes, 52 to \$5.55 ; yearlings, \$4.25 to \$4.50 ; handy withers yearlings, \$4.25 to \$4.50 ; heavy port lamba, \$5.30 to \$5.40. He

HOUSEKEEPER.

WANTED BY MISS E. McBRIDE sister of the late Mrs. Charles Norton St. Catharines, a position as housekeeper for a Catholic Bishop or priest. Salary no object Best of references. Address, Miss E. McBride, 45 Wood St., Toronto.

C. M. B. A.-Branch No. 4, London Meets on the 2nd and 4th Thursday of every sonth, at 8 o'clock, at their hall. Albion Block lichmond Street. G. Barry. President sonth, at 8 o ichmond Street. G. Barry, President J.O'Meara lat Vice-President; P.F Borts scording Secretary.

move more easily, and the stiffness and pains began to leave his joints. He

continued the use of the pills for some time longer and the cure was complete.

He could

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