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## A WOMAN OF FORTUNE

By CHRISTIAN REID.  
Author of "Arming," "Phillip's Restitution," "The Child of Mary," "Heart of Steel," "The Land of the Sun," etc., etc., etc.

### CHAPTER XIII.

"THESE THINGS ARE DONE THROUGH FRIENDS."

It required all of Craven's diplomacy to manage the Comte de Verac, and 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, felt very certain of a favorable issue to the matter. He had been very prudent—in speech. But something in tone or look had betrayed his inward assurance, and prepared the disappointment which he now found it hard to soothe.

"Tell me exactly what you discovered," said the Comte imperiously. "Let me be the judge whether or not there is a hope for me."

"It is impossible for me to tell you exactly what I discovered," answered Craven, who began to regret the intermediary part he had undertaken, "because it was in a measure confidential. I can only assure you that it is impossible for you to think of marriage with Miss Lorimer."

"On account of her fortune?"

"Yes, on account of her fortune," Craven replied, "on account of her want of fortune." Then, conscious of a twinge of conscience, he went hastily on: "She is a strange girl—altogether 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 stily; "but this is a point on 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 Craven, "but that is not saying that there is no question in fact. And, unless I am much mistaken, Miss Lorimer would recognize it."

"Did you betray me to her?" asked the other quickly and haughtily.

"I betrayed nothing," answered Craven, beginning to be irritated in his turn. "Do you think that your sentiments, which have been sufficiently obvious, needed any betrayal? But you may be sure of one thing—that Miss Lorimer is not a woman to make mistakes in such matters, even if you suppose me capable of making them. It was a very delicate business; I did my best for you to spare you awkwardness and pain, and I have my reward in suspicion and fault-finding."

"No," said the young man, looking a little ashamed, "not that. If I am a busy man, you must allow something for my disappointment. I have been foolish 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 is possible."

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 me to ask her any question," replied M. de Verac gloomily. "One cannot go to a lady and say, 'Mademoiselle, I should like to marry you, but I must first know the amount of your fortune.' These things are done through friends."

"Exactly," said Craven; "and if the friends fail to accomplish the impossible, they are not thanked for their effort, but blamed for their failure. It is an old story, but I forgive you for your ingratitude; you are in love and consequently unreasonable."

"I am neither ungrateful nor unreasonable," answered the Comte; "but I am in despair. My hands are tied—I can do nothing; and yet I adore her, my friend—I adore her."

"Why have you not courage enough to go and tell her so, then?" thought Craven, with a sense of wonder. He had an instinct that if this were done—

—it, risking the loss of some ambitions, the young man went to Cecil with genuine passion and true tenderness, 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 marriage deconsecration 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 between 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 worthy of Cecil Lorimer. No man is worthy of her who would not be willing to date or to sacrifice anything to win her."

With these sentiments it is likely that M. de Verac did not find him a very sympathizing listener. At least the interview ended soon after this; and Craven concluded with a sigh of

relief as they parted, "Thank Heaven, that is over!"

His interview with the Vicomtesse was more agreeable. For one thing, she was always agreeable to him; for another, it was a more pleasant task to end her disquietude than to listen to M. de Verac's complaints. Seated in her boudoir—an apartment charmingly and luxuriously fitted up for her specially—they discussed the matter much as they discussed Cecil's coming, on that bygone spring day in Paris.

"And you are certain, then," observed the Vicomtesse, after listening to a report in which only the fact of Cecil's fortune was suppressed, "that Armand has no intention of offering himself to her?"

"I am as certain as one can be of anything that depends on the purpose of another," Craven replied. "He declares that he adores her and that he is in despair."

"That of course!" said the lady, with a gesture of her fan which meant that it signified nothing.

"But that he has not the least intention of asking her to marry him," Craven went on. "He seems as thoroughly reasonable on the subject, as little disposed to romantic disinterestedness, as you could desire."

If there was a faint inflection of sarcasm in the last words, Madame de Verac did not hear it. Delicate and refined as she was, on this subject the world had rendered her thoroughly obtuse. Romantic disinterestedness in such a case was for her only another name for criminal folly.

"It is a great relief to my mind to hear it," she said. "I confess that I have been very uneasy. I know Armand well, and the things that he must weigh with him. But a man in 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 bitterly repent as soon as he is sane. Wise women, knowing this, do not accept such sacrifices; but many women have to learn their wisdom at a bitter cost. It would have been too much to expect Cecil to be wise if so brilliant an opportunity had been placed before her. I am more than glad, therefore, that my fears were unfounded, and that she is to be spared the temptation."

It required an effort of self-control at this point for Craven to repress a smile. He thought of Cecil's words—"a temptation which I must put behind me"—and wondered to himself what the sensations of the Vicomtesse would be if the truth were revealed to her. To reveal it being out of the question, he decided to make Miss Lorimer's way as smooth for her as possible.

"Yes," he observed, "things seem for the present to have reached a very satisfactory point; but you must let me say that I do not think it would be well to put De Verac's resolution to a prolonged test. He is very much in love, and, as you remarked a moment ago, a man in love is capable of inconceivable folly. The less he sees of Miss Lorimer for some time to come, the better."

"You are right," said the Vicomtesse. "I have been thinking of that myself. I should like to take her away at once, but how can I? By Armand's request I am here as hostess; and with this party of people on my hands, it is impossible for me to leave." She was silent for a moment, reflecting deeply, her fair brow knitted into unusual lines; then she looked at him and said: "Why do you not follow our instincts? Or, rather, why do we follow our impulses? You remember our conversation about Cecil before she came—how I told you that I regretted having asked her to come, and dreaded the result? My dread is justified at last. I like her—no one could help liking her—but if Armand throws away the chances of his life by marrying her, it will break my heart."

"Have no fear of it," answered Craven. "M. de Verac has no intention 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 I 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 England, 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 extent," said Craven, with a smile.

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

Miss Marriot's letter came, full of rapturous assent to her request and delight at the idea of her companionship. "I did not venture to suggest that you should come," she wrote, "because you seemed to be enjoying your life in France so much, and it is far more brilliant than anything you will find with us; but I have been 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,

"I believe my good fortune as I read it, so seldom in life do we obtain what we want so quickly and so completely. Come, then, immediately. Our departure into the Tyrol will be delayed until you join us. Shall John meet you anywhere? He will be delighted to do so. Write at once and let us know."

It was pleasant to be welcomed so warmly, and with this letter in her hand Cecil went to seek Madame de Verac. She found her in her boudoir with her own letters—for after the post came in there was a general separation of the guests with their correspondence.

"Do I disturb you?" Miss Lorimer asked. "I have something here that I would like to speak to you about; but if you are occupied I can wait."

"Oh, no!" replied the Vicomtesse, dropping carelessly a note that she was reading. "These things amount to nothing. What have you there?" she continued, with a somewhat apprehensive glance toward the missive which Cecil held.

"A letter from my friend Grace Marriot, 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 advantage 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 changed, her eyes brightened, she smiled radiantly. "I could not be 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 spare you to your friends if you wish to go. But you will return to me again?"

"Oh, yes! I certainly hope to see you again before I leave Europe," Cecil answered. "My visit to you has been altogether charming, and I shall never forget your kindness."

"If you have enjoyed the time you have spent with me I am charmed," said the Vicomtesse; "for your companionship has been delightful to me. I am sorry that it is necessary for us to part. But you do not think of going before our visit to Villenur is ended?"

"Yes," answered Cecil, who understood the solicitude beneath this question. "If I am to join the Marriots before their journey into the Tyrol, it is necessary that I should start at once. I should not like to delay them. Do not think me abrupt in departure if I say that I must go to-morrow."

TO BE CONTINUED.

### Cardinal Logue on the Rosary.

I have on more than one occasion joined in the Rosary with the Pope in his court at the Vatican; I have joined in the Rosary in the cottage of the peasant; I have seen the beads slip through the fingers of the most learned men I ever met; I have seen them in the hands of the ignorant—and have seen in all the same earnest, unquestioned reverence. Now, it appears to me impossible that this or any other form of devotion could be so widespread, or indeed so deeply appreciated by men in every walk of life, if those that practiced it did not know from their own experience, from the experience of others, that it was a fruitful source of spiritual favors."

The history of Irish Catholicity is 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 blessed by their teaching. In dark and evil days it has been the solace and support of our fathers, drawing together more closely those 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 altars 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 descendants have taken a leading part.

### 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 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 church has power to take another with him. This 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.

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## THE CONFESSIONAL EXPOSED.

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 the St. Mary's Branch, Toronto, of the Catholic Truth Society.

There is in the Catholic Church no other object which arouses in the Protestant mind more curiosity, more suspicion, more mingled pity and contempt, than does the Catholic confessional; and there is no other Catholic institution which has been so bitterly attacked and so grossly misrepresented.

Once again, then, we crave the fair play and attention of our Protestant friends 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 unfounded, 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 speak of your objections which have frequently appeared in print, under such headings as "The Confessional Exposed," "The Horrors of the Confessional," 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 question by saying that no man can forgive 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 power to delegate human ministers for this purpose, but from Sacred Scripture we learn that He actually did so.

For we read, (John xx. 22-23.) "When He had said this He breathed on them, and He said to them: Receive 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 sins of another, unless one were worthy while the other was unworthy? And how could the apostles, know this unless they knew the spiritual condition of each? And how could they know this, again, except through confession? Therefore, confession necessarily 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 at 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 was to 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 there 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," etc. He did not say that others should 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 baptism. 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 to use it. Consequently, the Catholic 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 his penitent is truly sorry for his sins purely for God's sake, they are forgiven without confession; but just as our Saviour was baptized that He might give an example of obedience, so all Catholics, even if they have good reasons for believing that they are

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 sacrilege.

With this explanation in mind, then, our Protestant friends will see that the old charge of buying forgiveness 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 recommence a similar list. Both charges are so absurd 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 confessional, otherwise they would most probably have exempted themselves from undergoing this humiliation in common 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 foundation for this charge is that, as all kinds of sins must be confessed, those relating to impurity cannot be excepted, and consequently what are called 'obscene' questions must be asked. But that such questions must be asked 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 ask or speak impudently or obscenely in doing so. What, then, but a malignant hatred of the Church can make any one say that a respectable physician can be trusted, but that a priest cannot; that a physician who often makes no pretence to be specially conscientious 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 that, as a rule, almost without exception, 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 satisfactory.

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 particular, 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 conclusion, 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 confessional 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 dangerous 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 confessor 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 from it. And, besides this, even from a natural standpoint, it is beneficial to both confessor and penitent: To the confessor, because, seeing the weak-

ness of human nature to which it can exclaim, "Thou art dust and ashes," "The grace of God!" "Be distrustful of thyself, and learn in humility on God alone: to be received here in need of, and consideration. A place a great value but after all, humans strike the individual? In individual case before the confessor, as Cardinal Guisani: "From the pulpit random; but but sure and definite this is the secret power for good of the soul, and does not pass to treatise on discipline gives him instruction suit his particular priest not only general from the confessional and individual sorrow. For surely sorrows, surely aspirations. A sympathy. In be a dreary world The strongest of The weak espies and receive sympathy. But often they pathy; not be it, but because their weakness man. Thus noblest impulses man. But it was established to be enabled free scope to And nowhere I speak exhibited than in the confessional, as nature of our sorrows and fear of public whisper the heart into the though they are sealed to a And now we Catholic exposed given in all the hope that we see, seriously, and all accomplished

FLOWER

For some distinct signs of the use of the bottom of friends and ent at funerals reads, "On the de fleurs." asked not to occasion, when never met with there is an eye we now observe commonly flowers here. The effort to death and to ception upon in regard to pagans. Wh as France—simplicity at—two or three needed to care wreaths and have been past. Moreover, a known to the a social position of non may, unless to prevent cemetery will be needed. flowers den tendency no est possible funerals lastings the cars of G would have Church in of the abuse of life with death was recent on this subject at funerals become demonstration that these ally because way of all owe some agine that with a w place of c ings. F dead in that would such as the institution one ends Now a 'b their ton enough. encourage place. upon a that will flowers t ity and feelings we affect —Liver



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Published Weekly at 49 and 475 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

Editors: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Theology."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COPPEY, Messrs. L. K. KING, JOHN NICH, P. J. MEYER and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

Rates of Advertising—Ten cents per line each insertion, square measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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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 contradictions 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 literature from mistakes, is nevertheless full 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 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 sufficed 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 during the course of the ages which have elapsed since its institution. He said:

"The parallel between Romanism and Judaism is very marked. 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 Catholics, but there are degrees among others 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 Protestants.

We know whereof we speak, and we say 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 good religious knowledge, and no one is justified in making a general assertion to the effect that Catholics are ignorant of their religion. It is because they are better instructed in the duties of their religion that they are not deceived into following such im-

postures as Mormonism, Spirituality, or accepting the vagaries of a Schweinfurth or a Prince Michael, whose devotees are recruited entirely from the ranks of Protestantism.

Catholics generally know to some extent the origin of their ceremonial. They know that the substance of the Mass, and of the sacraments, is of Christ's institution, and that the superadded prayers were ordered by the Church for the preservation of due respect in their administration. However, though some portions of these added prayers are of more recent date than others, they are almost entirely of a very early period, and there is nothing incongruous in the belief that some of them have really come from St. Peter. There is historical evidence to the effect that much of the Catholic ceremonial has been really handed down from the days of the Apostles, but we need not now specify what ceremonies in particular are traceable to one Apostle rather than 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 phase of the Manitoba school question 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. Confirmation of the report has not yet come to hand. It must still be given a place in the column of "Rumors," and we deal with it as such. The report is to the effect that Messrs. Greenway 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 accept any concessions which Mr. Greenway might be induced to offer, but we presume it has now been discovered that concessions on such a basis must be rejected.

Mr. Greenway's school legislation of 1890 did not kill off the Catholic schools of Manitoba, though it was undoubtedly the intention that this should be its effect. It is true that a number of Catholic schools through the Province had to be closed in consequence of this legislation, because they were deprived thereby of the means of maintenance, as the Catholics 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 circumstances was, however, still considerable, and even of those which were closed for a time, a number have been reopened, 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 Ontario, 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 single voice, exposed the duplicity which was attempted to be imposed upon their fellow Catholics in the West.

We are determined to insist that the ante-Confederation and post-Confederation promises made by the Canadian

Government to the people of Manitoba shall be kept, and though we do not constitute a majority of the population of the Dominion, we have sufficient confidence in our Protestant fellow-citizens to believe that there will be enough of them willing to do justice, to ensure victory in the end. At all events, even by ourselves, we comprise 42 per cent. of the population, and the Dominion cannot afford to deal unjustly with so large a fraction of the people.

The story which is now told is to the effect that Mr. Prendergast will be taken into Mr. Greenway's Cabinet. He was a member of it until Mr. Greenway determined on the passage of the iniquitous school acts of 1890, whereupon he resigned his position as a member of the Government. If it be true that Mr. Prendergast is now willing to re-enter the Government, we are convinced that it is only on condition that a satisfactory school law will be introduced, restoring to Catholics the rights of which they were deprived in 1890. Mr. Prendergast, we believe, is too honest and upright to accept a seat in the Cabinet on any other terms. He has been one of the most earnest defenders of the Catholic cause during the protracted debates which have taken place in regard to the condition of affairs in Manitoba.

Several of our contemporaries have quoted with great glee the opinion of the *Pall Mall Gazette*, of London, England, to the effect that the refusal of Catholics, and especially of the Catholic hierarchy, to accept the settlement proposed by Messrs. Laurier and Greenway, is an act of foolishness. The *Gazette* says that the hierarchy are "riding for a fall."

This language is particularly pleasing to several of the Protestant denominational 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 our rights.

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 accordance with their religious convictions. This is a right which belongs to them by the law of nature, and only fanatics and intermeddlers would oppose its exercise.

We have been obliged before now to fight the battle against fanaticism, and we are prepared to fight it again, until the victory be achieved. If, however, it be true that Mr. Greenway has promised Mr. Prendergast to introduce a school law which will restore the rights of Catholics, as they existed before Confederation, and since Confederation, until 1890, we shall be pleased to feel that the school trouble, which has caused so much disturbance and ill-feeling, is withdrawn from the arena of Dominion politics; but in Dominion politics it must remain till justice be satisfied.

INNOVATIONS IN EVANGELIZATION.

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 whatever form tobacco is used the user gets the full benefit of the nicotine, which the physician declared to be a more destructive poison than cyanide of potassium.

An attendant held the cats while the nicotine was administered 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 congregation that they certainly shorten their lives by the use of tobacco. Thousands of men and boys by the use of tobacco destroy their health and intellect, and frequently hasten their day of death by its use. He attributed the practical diminution of the population of France to the use of

tobacco, and the present demoralized condition of Turkey to the same cause. There is no doubt that the tobacco habit is a great source of deterioration of the constitution of those addicted to it, 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 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. The church was unusually crowded by throngs anxious to witness the extraordinary exhibition, as it was announced a week beforehand, and it has been further announced that there will be soon another object lesson of similarly startling character to illustrate the effects of alcohol on the human system.

KING CHARLES, MARTYR.

A despatch from Philadelphia announces 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 impressive.

Letters of regret were received from other Bishops and clergy, who, though unable to be present, expressed themselves in hearty sympathy with the occasion. It was nevertheless attended by a large body of clergy.

It was the first occasion of the enshrinement of a picture of King Charles in any church in America.

The prayer recited by Bishop Coleman expressed the petition that "all who visit this temple may be moved by the sight thereof to a faithful copying 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 principles which guided Charles during his reign.

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

Of late years Protestants very generally have discovered the truth which they have hitherto ignored or repudiated, that it was and is Christ's intention 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 and Anglicanism there is no hope that there will ever be a reunion. They are bodies as distinct as Mormonism and Shintoism, and because there is no common authority which is a bond of union, they are already differing 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. It is evident then that the effort to 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 public office of the Church appointed to be read in his memory and honor, really died for his politics, and not for his religion.

It was against the imposing of taxes upon the people, against their will, that the great Revolution took place

which culminated in the beheading of King Charles I.

We by no means sympathize with the cause which was represented by Oliver Cromwell, who, under the influence of two fanaticisms, one political, the other which perhaps may be called religious, was the chief perpetrator of the crime against his royal victim, who was denounced on the scaffold as a "traitor" to his country.

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 degradation.

King Charles certainly did unjustifiable acts in his arbitrary rule, especially if we view them in the light of modern ideas. His breaches of faith in dealing with the Scots, his abandonment of his devoted councillor, Strafford, his arbitrary taxations, are blots upon his character and rule which cannot be removed from the page of history, though they by no means justified his barbarous treatment to which he was subjected. But all these matters show that he was a political rather than a religious martyr, and as such it tells badly for the sanctity of Anglicanism as a Church, that he stands forth as the only individual whom that Church has produced who is deemed worthy of official recognition as a Saint and martyr. It is rather incongruous that he should be placed "among the Gods" in free and democratic America above all places on earth, and we are not surprised that hitherto there has been no apotheosis of him on this continent. Our only surprise is that the traditions of the past should be now departed from so enthusiastically.

Lastly: it is not a new thing that there should be portraits, pictures, and statues in Anglican churches. Westminster Abbey is crowded with them, but we must admit that those which have a religious significance are comparatively few in number there. The statues, especially, are rather those of soldiers and heathen goddesses than of Saints, and often they are not of persons whose lives Christians could safely imitate. It is refreshing to find that the Church can recommend the imitation of one character whose portrait is placed in churches as that of a hero whose example may be safely followed by the good Christian. But we may ask, is it not rank "Popery" to place the image of a saint in a church for such a purpose?

What is to become of all the pious indignation which has been vented against Catholics for three hundred years on the charge of image-worship if it is now to be a part of Protestantism to admit into churches the images of saints to recall their example forcibly to our minds? It is for the very same purpose for which Bishops Coleman and Perry say King Charles image has been set up, that Catholics use images and sacred pictures in their churches and oratories. But we venture to say the Catholic originals are less dubious as saints than was "King Charles, Martyr."

We commend Rev. Dr. Langtry's attention to this violation of the special commandment on which Protestant polemists rely for their strong condemnation of the Catholic use of images. We are glad to see Protestantism returning by degrees to Catholic truth, but we cannot say we admire its consistency.

A CONTROVERSY ON SPIRITUALISM.

A curious controversy, arising out of the prevalent superstition of Spiritualism, has arisen between Detroit and Windsor theologians.

The pastor of St. Andrew's Presbyterian church of Windsor took occasion on a recent Sunday to preach against Spiritualism. He found it necessary to do this as some of his parishioners are said to be attendants of the Spiritualistic places of worship in Detroit, and it was necessary to instruct them in the criminality and folly of the Spiritualistic imposture.

The minister declared from his pulpit that the Spiritualists renew the deceptions practiced by the sorcerers of old, and took occasion to denounce as a fraud the witch of Endor whom King Saul of Jerusalem consulted, just as the future, for the unknown past are enquired into through "Spiritualistic mediums."

The clergymen said: "It is ridiculous to suppose that the

spirits of the dead would bob up in the back alleys of Detroit or the side streets of Windsor."

One of his antagonists retorts in the *Detroit News*:

"It was precisely this narrow reason, or the lack of it, that condemned the Christian religion at its inception by the cultured and cultivated classes. It had its visible beginning in the back streets of Jerusalem, 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 an unfortunate comparison which the champion of Spiritualism makes when he compares it with the preaching of the Gospel by Christ to the poor. Spiritualism is essentially a gospel preached chiefly to rich dupes like Lawyer Marsh of New York, who was cheated out of all his property by his Spiritualistic teachers. The fact was none the less a fraud because Mr. Marsh was a willing dupe.

Spiritualism offers an immediate intercourse with the other world, to supply the place of the infallible Church authority which modern Protestantism rejects, although it is certain that Christ left such an authority on earth. It is not in Spiritualism, however, that this authority is to be found, but in the one true Church built upon the rock, against which, according to Christ's promise, the gates of hell shall not prevail.

Spiritualism probably has a certain amount of diabolism in it, for the powers of darkness delight in giving countenance to any system which may lessen the influence of divine religion, but there is no doubt that it is chiefly made up of imposture and prestidigitation, in which the operating mediums are always adepts.

REVELATIONS REGARDING THE ALLEGED DYNAMITE PLOT.

A letter appeared in a recent number of the New York Journal, from John F. McIntyre, formerly assistant District Attorney of New York, giving particulars of the manner in which the acquittal of Edward J. Ivory, accused of planning a dynamite plot against the queen, was brought about.

For some unexplained reason, Ivory's counsel in London had advised him to plead guilty, but when Mr. McIntyre had seen Ivory and heard from him the particulars of the charge against him he advised him by no means to enter such a plea, for he was convinced that there was no evidence whatsoever to connect him with any plot. It is Mr. McIntyre's opinion that the real secret of the effort of the Scotland Yard detectives to connect Ivory with Tynan, Haines and Kearney was the desire to keep up their reputation as a vigorous and effective force. In addition, it is well known 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 party were likely to take any effective steps to bring the case of Ireland before Parliament.

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. 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 instance said to be most conclusive as to the existence of a plot.

Mr. McIntyre was fully acquainted with the proceedings of Jones, and his manner of getting up a plot of some magnitude. Jones had been in the pay of the British Government since 1890, in which year he came to New York to make out a conspiracy of Irish societies in that city to destroy British Government property, and to injure the British Government in every possible way.

It has already been known that Jones was the writer of inflammatory articles against England, which he failed in having published in the New York organ of the Irish-American

Alliance, but McIntyre threw new light upon the detector, by showing that he had introduced Irish American assassinations of the blowing up of himself, with the also been found offered to put the execution. Of to get the Alliance giving countenance the plotters were tangible to disclosure from New York. It had endeavored Irish Nationalist violence of the vic-tory that "the people of Ir- liberty and desti- land."

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Alliance, but Mr. McIntyre throws new light upon the plans of this plot detector, by showing that he (Jones) had introduced a resolution in the Irish American Alliance for the assassination of British officials, and the blowing up of the British Embassy at Washington with dynamite. Jones himself, with two others, who have also been found out to have been spies, offered to put this diabolical plan into execution. Of course, the purpose was to get the Alliance compromised into giving countenance to the plot, so that the plotters would have something tangible to disclose. Jones also went from New York to Dublin, and in Dublin had endeavored to induce certain Irish Nationalists to blow up the residence of the viceroy, on the representation that "the time was come when the people of Ireland should strike for liberty and destroy the power of England."

It was when it became known that Mr. McIntyre was prepared to adduce irrefragable evidence of these facts that Jones quietly got out of sight with the connivance of the Scotland Yard detectives, and that the whole case against Ivory was thrown up by the Crown prosecutor.

Mr. McIntyre says that the knowledge that he would fully establish the character of Jones was the reason why the case against Ivory was dropped, the prosecutors realizing that Mr. McIntyre represented the large majority of the American people, who would support him in securing a fair trial for the accused.

The Dublin Evening Telegraph, which is quite anti-Irish in sentiment, has been one of the journals which declared in plain language its disgust at the whole farcical trial. It calls upon the Government to punish Jones for having incited several persons to commit dynamite outrages. It adds:

"We have strong reason for supposing that Government agents have actually committed outrages themselves. There cannot be a doubt that a large number of those who have attended dynamite meetings in America were really spies who tried to organize outrage on both sides of the Atlantic for the purpose of reaping monetary rewards. The mind of every honest man will be aroused to indignation by the existence of a system under which foolish men, even if they are egged into outrage, are more sinned against than sinning. The cry of all decent people will, we think, be with us in demanding that the paid seducer shall be put into the dock to answer for his crimes."

CATHOLIC TRUTH SOCIETY, OTTAWA.

It is gratifying to be able to announce the success that is attending the efforts of the gentlemen who constitute the Catholic Truth Society, of Ottawa, in their work of spreading Catholic literature. The appended report will be read with interest:

In presenting their Fifth Annual Report, 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 various spheres of operations.

New societies have been established in the city of St. Thomas, the towns of Kemptonville and Seaford, 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 2,055 publications last year, consisting of 94 bound volumes, 200 Prayer books, 208 Vesper books, 690 pamphlets, 400 copies of Father Scahill's "Plain Facts for Fair Minds" (everyone of which was disposed of) and 47 leaflets. We put into circulation during the year 3,803 publications, which has reduced the stock on hand to 3,377 publications. The grand aggregate of our circulation, since the formation of the society, five years ago, amounts to 37,410 publications.

The Society's Desires are 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 satisfactory. In our last report this box was referred to as a "venture," it has now developed into a "ministry." Sales have also been carried on during certain seasons at St. Patrick's church.

We have had occasion to appeal but twice during the year, to the press, for the purpose of guarding against false impressions. Not only the society, but the whole community is to be congratulated upon its complete immunity from the scourge of anti-Catholic lectures.

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 press.

Death visited our ranks twice during the year, and removed two of the original members of our society—Miss Catherine Macdonnell and Mr. Patrick Stroniger. May they rest in peace!

St. Joseph.

The Sisters of St. Joseph of the Diocese of Detroit, have the pious custom of offering up all their prayers and good works during the entire month of March for all who seek their aid in this way.

Such as desire their prayers, will write their requests, and sign the same, and forward them to the Superiors of the Sisters of St. Joseph, LeVeve, c/o St. Ann's, Michigan, on or before the 1st of March. During the year the Sisters are in receipt of many letters, expressing 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, extraordinary vocations have been obtained, unhappy marriages were blessed, sin was overcome and virtue acquired.

EDITORIAL NOTES.

A despatch from Picton, dated the 15th, informs us that the Supreme Council of the Canadian Protective Association had met there. The gathering, it is said, was large and representative; and we are also informed that the members congratulated themselves that the association "was the chief factor in preventing the coercion of Manitoba." As the combination still shows some little life we have a proof that all the fools are not dead. The rank and file may justly be set down in this class, and the prime movers in the concern as knaves. It is well known that nearly all the leading spirits in the society some years ago left it under a cloud, it having been found that their connection formed a source of danger to the treasury. The despatch concludes by stating that the names of the newly elected officers, and the place of their next meeting, could not be ascertained. We are not at all surprised at this. Those who are engaged in work that will not bear the light of day—work at the sight of which honest men revolt—always conceal their identity.

If there is any prospect of the association dragging out an existence a little while longer, and if there is any considerable amount of money in the treasury, we would advise the members to follow the example of Brother Gardner of the Lime Kiln Club, of Detroit: chain a bull dog to the safe.

TURKEY has a new trouble on the Island of Crete, where the Christians, having been subjected to many horrible atrocities from time to time, have been for several months in open insurrection against Ottoman rule. The insurgents wish to have the Island annexed to Greece, or to become independent. The Greeks are anxious to annex the Island to their kingdom, and have sent a fleet to Candia to aid the insurgents and furnish them with arms, ammunition, and soldiers. It is feared that the rebellion may precipitate a conflict between the European powers. The French and Russian press, probably without real foundation, maintain that England is at the bottom of the whole Cretan trouble. Whoever may be the occasion of the Cretan rising we unhesitatingly sympathize with the suffering Christians who desire to shake off the barbarous yoke of Turkey. We would gladly see both Cretans and Armenians delivered from Moslem tyranny.

The prevalence of the custom of carrying fire-arms about the person in many States of the South and West has created alarm among the peace-loving portion of the people, as it has been the occasion for innumerable murders so that there is no safety for life. An effort is being now made in the Legislature of Texas to pass a law prohibiting the manufacture or sale of pistols in the State under a penalty varying from \$100 to \$1,000, a bill having been introduced into the Legislature to this effect. The prohibitory 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 fire-arms 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 denominations which have been demanding that the voluntary schools of England shall be placed upon a more satisfactory 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 efficiency, and as the great majority of the children of the kingdom attend the voluntary schools, notwithstanding the advantages which the Board Schools have hitherto enjoyed in the form of Government aid, the bill will undoubtedly be a great boon to the country. The Liberals oppose the new law very vigorously, it being their policy to secularize education; however, the people of England are not in general in favor of secularized education, as is evident from the fact that fully two-thirds of their children are sent to denominational schools. Catholic children attend Catholic schools, as a matter of course, but the education question in England is not a Catholic question, as the Anglican religious schools are much more numerous than those of the Catholics, and the question is therefore of greater im-

portance to Anglicans than to Catholics, if its material magnitude be alone considered.

The Rev. Lyman Abbot of Brooklyn, Henry Ward Beecher's successor, recently gave in his pulpit an absurd paraphrase of the Book of Jonah which made his congregation laugh boisterously. When he noticed this he affected to be much surprised and said that he would be very sorry to say anything to make the Word of God appear ridiculous. It is no wonder that the proportion of Christians to the whole population in the United States is growing smaller, when even in the churches, where it is expected that the Gospel should be preached, a travesty on the Word of God should be substituted. No doubt the object is to make the churches attractive that such scenes are enacted, but if people are brought to the church by methods which make them go merely to see a show, the natural consequence will be a contempt for religion, and the destruction of all faith in Christianity.

REVERENT visitors to the Senate House at Washington are much shocked at the manifest disrespect shown by senators while the chaplain recites the opening prayer. The chaplain, the Rev. W. H. Milburn, is blind, and he thus probably escapes much of the mortification he would certainly feel if he could witness the unbecoming attitudes of the few Senators who are present while the prayer is offered up. There is frequently but one Senator in the House, the Vice-President, who conducts the Chaplain to his place on the rostrum, but when there are half a dozen present, and there are seldom more, only one or two assume a position which is at all respectful. Of the others, some are perhaps in the attitude of writing, though they generally cease actually to move their pens while the prayer is being said. Others are engaged in reading letters surreptitiously, or manifesting their impatience. The chaplain formerly made allusions in his prayer to current legislation, but he does not do so now, as he was rebuffed for it in the House. It would be more reverent to leave the prayers aside than to continue the practice under existing circumstances.

The Glasgow Herald asserts that there is a strong movement within the Established Church of Scotland for a union with the Church of England. The Scottish Church Society comprises many of the most prominent clergy and laity of the Church of Scotland, and its chief object is to effect this union. The Scotch Episcopalians are also greatly in favor of the movement, as it would bring them to become part of the strongest religious community in Scotland. It is conceded that the Free and United Presbyterians could not be induced to enter into such a union as is proposed, as they have almost entirely abandoned the doctrine of a visible living Church, but Anglicans believe that the Church of Scotland has a disposition to accept Prelacy, and the doctrines of the Book of Common Prayer. At all events the Church of England doctrine is elastic enough to admit of any diversities of belief which may be entertained by Presbyterians, so there will be no great difficulty on this score, if the latter will only accept the outward form of Anglicanism by adopting Church Government by a hierarchy. The matter has gone so far that it is said the proposition will be discussed by the Lambeth conference which is to be held in the coming summer.

The freaks of Mrs. Ann Odella, alias Vera Dis-de-Bar, ex-Spiritualistic medium, no-Popery lecturer, and general fraud, will be remembered by our readers. When last heard of by the public, it was in an endeavor to make it appear that she had been robbed of a satchel of jewels and money by the Jesuit Fathers of Chicago. The fraud failed, and the lady (?) disappeared from view. Her career is now brought back to mind by the fact that her husband, Wm. J. McGowan, is dying in the rear of a deserted saloon. The earnings of his spiritualistic career, which are said to have amounted to a large fortune, have been dissipated, and he is in a distressed condition. It is reported that his wife cannot be found to attend him in his sad state, though it is probable she is aware of his distress. It is not to be expected that the ties of affection will be strong where there is no respect for the precepts of the decalogus.

If thou wilt suffer no opposition, how wilt thou be a friend of Christ?—The limitation.

CATHOLIC PRESS.

"I hope I die a good Catholic," was the last sentence of the famous tenor, Campanari, to his wife and to the attendants at his bedside, and, repeating the Ave Maria, he passed away as if to sleep. He was the best singer in his day, and his heart was tender as his song was sweet.—Sacred Heart Review.

Miss Mary Windsor, (Mrs. Harry White) who posed as an escaped nun in Annapolis, Md., became ill with pneumonia a short time ago and sent for a priest and a notary public, and dictated and signed a recantation of all her utterances with reference to the nuns before she died.—Sacred Heart Review.

The late Brother Noah, of Manhattan College, was a well-known author of text-books as well as an efficient educator. Entering the Institute at the early age of fifteen, he devoted himself heart and soul to the cause of primary education. The life of the humble, retiring Christian Brother seldom attracts general notice, but the literary and educational work of Brother Noah made his name very familiar to many who will never see his memory. May he rest in peace!—Ave Maria.

A Unitarian preacher in New York by the name of Wright recently preached a sermon justifying the crime of suicide. If the attempt to commit that crime is punishable by law, as it is in this State, is not he who incites to it indictable? The preacher's theory is that the right to live implies the right to cease to live. And yet the Bible, which he presumably had on the desk before him, says: "Thou shalt not kill" (Exodus, 20:13). How does he explain that? Perhaps, like Dr. Abbot with Jonah, he considers it a fiction, and Exodus another fit addition to the "Pickwick Papers." New York city is the paradise of sensational preachers and skirt dancers and comic opera.—N. Y. Freeman's Journal.

There is a man in Boston who, although unseen by and unknown to any one but the postmaster, goes by the name of Sandy Claus. He does not distribute gifts to orphan asylums, however, or figure as the stereotyped driver of the reindeer at Christmas festivals: he merely says to the postmaster of Boston: "If any Christmas packages have insufficient postage, do not send them to the Dead Letter Office. I will make up the deficiency." This the good man has done for several years. This year the bill sent to him was between seventy and eighty dollars and was paid promptly and cheerfully as usual. There are many ostentatious ways of giving which afford less happiness than this yearly gift to strangers, whom their benefactor will never know even by name.—Ave Maria.

Chauncey Dewey, against whom no one would think of charging a Paganical spirit, speaks as follows on the temperance question: "Twenty-five years ago I knew every man, woman and child in Peckskill. And it has been a study with me to mark boys who started in every grade of life with myself, and to see what became of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those who drank is dead; not one living of my age. Barring a few who were taken by sickness, every one who were taken a wreck and wrecked his family died a drunkard."—Sacred Heart Review.

In almost every home where there are children, brothers and sisters frequently quarrel with one another, and parents often say: "You spat when ever you are together: the time will come when you will be far apart." Now this mutual antipathy is natural, a wise law of Providence designed to distribute affection. But it may be allowed too much exercise. There is a just mean between dislike and inordinate love. Children should be trained to be polite to one another, just as considerate as to strangers, and all violence and rudeness should be stopped. The elder should not be permitted to domineer over the younger, nor the younger be indulged in impositions on the elder. Where the parents practice courtesy, the young folks are apt to be gentle. But where the mother and father are loud, irascible and quick to slap, the children will be most likely to follow their example. Blessed is the home wherein the Prince of Peace reigns, and where for 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 contemplation and veneration of the Holy Family whereof the Christ Child and His Blessed Mother and Foster Father were the component personages. What better devotion can be counselled to Christian home, or from what one can more edifying, consoling and strengthening lessons be 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 pos-

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 exemplar—whose perfection they cannot of course aspire to but which they can nevertheless 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 a "relic." Bishop Potter and the trustees of the church met in the See house a few days ago to receive it from Mr. John W. Wood, General Secretary of the Brotherhood of St. Andrew, and Mr. Silas McBee. It is a bit of stone, a chip from the "relic" 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 1776, 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 1822, 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 cause of Church unity at heart, and his words to the various Protestant and Oriental bodies have certainly been statesmanlike. This much-written-about divine was at one time accused by fellow Presbyterians of a strong leaning towards 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 ancient apostolic communion.—Catholic Universe.

There are many signs among non-Catholics of a return to the old time devotion to the Mother of our Redeemer. When the English Prayer Book was revised for the use of members of the Church of England in this country after the Revolution, the "Magnificat" was excluded, as savoring of Popery. This retrograde step was retrieved, however, by the General Convention; and now Our Lady's canticle always has place in what is called Evensong. A correspondent in a neighboring State has sent us a clipping from an Anglican paper which refers to the "Magnificat" as a daily memorial of the mystery of the Incarnation; and goes on to say that "it 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 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 savour pleasing to God, is our worship acceptable to Him."—Ave Maria.

The Irish Factions.

Strenuous and hopeful effort is being made by Timothy Harrington, the most influential member of John Redmond's Parliamentary following, and Archbishop Walsh, to reunite the war brands in different parts of Ireland which Harrington's stipulations have been accepted by the Dublin 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 itself is competent to decide. Mr. Harrington said in the lobby of the House of Commons last night: "I am most hopeful of success. Every decent 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 attacked me and my proposal, has significantly moderated its tone within the last few days, finding its irreconcilable attitude has elicited no support from the Parnellite leaders or rank and file. Mr. Dillon and his friends have been most sympathetic and conciliatory in opposition. I am convinced that Mr. John Redmond, when he lands from the Britannic, will be found equally reasonable, and that the discussions among the Irish Nationalists will soon be at an end. A reunited party will rekindle the old enthusiasm throughout Ireland and America, and by following a policy of absolute independence of both the English parties, Home Rule can be again quickly forced to the forefront of British politics. All now depends on Mr. John Redmond, who has been on the ocean since this new movement received its impulse. He must have been deeply impressed by the counsels in favor of unity addressed to him by every friend of Ireland he met in the United States and Canada, and I look for a beneficent

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. Harrington 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 discussions would be banished from public life.

ZOLA'S HEROINE CURED.

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

"She was a tall girl and she had passed her thirtieth year. A curious-looking person she was, with her round and diseased worn face, and yet, owing to her curly hair and her brilliant eyes she looked almost beautiful."

In these words Emile Zola, in "Lourdes," 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 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, presented 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 to Lourdes, was to collect aims 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 she is altogether different from the girl at Lourdes, in whose thoughts death 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 another 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 have not read 'Lourdes,' but I know what he has written about 'Grivotte.' I would not read the work, for I think that he is doing amiable 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 height are just the same as 'Grivotte's.' Moreover, M. Zola followed me continually during the three months that the pilgrimage lasted. And Dr. Bossarie knows well that I am the little 'Grivotte.' Ah! I remember how down hearted I felt when I 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. Now, however, I can work the whole day without feeling the least fatigued."

Marie's restoration to health is considered 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 difficult 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 harmony of the work. Moreover, no one knows yet whether he is prepared to admit that Grivotte and Marie Lebranchu are one and the same person.

The story of Marie's cure, however, has spread far and wide, and, as a result, she is proving a great success as a collector of aims for the poor. The church of St. Ambrose is in one of the poorest quarters of Paris, and yet a large sum of money was collected on the day when she personally appealed to the congregation. One person even contributed a bank note of 100F, which made an old lady exclaim in enthusiasm:—

"This girl has been cured by a miracle and the miracle is following her everywhere." And Abbe Montet said gladly:—"The hospital at Lourdes will be blessed through her."

RELICS OF THE HOLY INFANCY.

Given the natural desire, common to all peoples in all ages, to preserve mementoes or souvenirs of departed friends and benefactors, the veneration accorded by Catholics to sacred relics calls for no special explanation or justification.

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 manifested in the care and the cult of the various treasures associated with our 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 present article is an appropriate season 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 but according to a custom that still prevails in Oriental countries, and is found even in Italy and other portions of Europe.

Besides these rocks, Saint Mary Major possesses the Crib of Our Lord, the Sacra Culla of the Italians (Incradun in Latin), in which the Blessed Virgin placed the Infant Jesus after having wrapped Him in swaddling 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 Our 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 Mary's begged him to preserve intact the old chapel which had been for so many centuries the object of the veneration of the faithful.

In the urn of prophesy which serves as the table of the main altar, two smaller marble urns, holding pieces of the boards of the crib, with portions of the straw, the linen clothes, and the mantle of the Saviour.

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 formerly celebrated the Mass at 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 Crib of Our Lord is presented to the veneration of the faithful only once a year. On the 24th of December it is first exposed on an altar in the great sacristy.

of the tabernacle of the main altar. At 3 o'clock in the afternoon, at the close of the second solemn Vespers, the Cardinal Protector of the basilica, followed by a concourse of the clergy, venerates once more the holy relic; a process verbal is drawn up attesting the identity of the Crib and the details of the ceremony; after which it is again enclosed, to be disurbed no more until the following year on Christmas Eve.

The principal portion of these treasures are preserved at the Altar of the Crib.—Ave Maria.

AN ENGLISH FRIEND OF IRELAND.

Denouncing the Times on the Financial Relations Question.

In an able article on the Financial Relations Question, the London Saturday Review writes thus honestly: "As 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 Parliament in official State papers is a matter about which there may legitimately 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 Ireland 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 appear in the blue book—Mr. H. H. Murray, chairman of the Board of Customs; Mr. J. Pittar, principal of the Statistical Office of the Board of Customs; Sir Alfred Milner, chairman of the Board of Inland Revenue, and Sir Edward Hamilton, Assistant Secretary to the Treasury.

We have also the Irish Registrar General, the Irish Commissioner of Valuation and the chairman of the Irish Public Works Department, but 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 memorandum, which appears in the form of an appendix to Vol. I of the evidence, contains the result of the whole research on the subject, and every person—Times leader writer or other—should be compelled to read that memorandum carefully before he presumes to express an opinion on the question.

Having described the financial relations between the two countries during the first half of the present century, the Saturday Review continues: "And so we come down to 1853, the real crucial year of the whole financial connection between the two countries. Ireland was paralyzed by the famine and by the rush of free agricultural imports, which effectually prevented the farmers from getting on their feet again.

Here, everyone will say, was the time for the application of those particular exemptions or abatements to which Ireland was entitled by reiterated pledges. Yet this was just the period Mr. Gladstone chose for laying on successive duties in pursuance of the great scheme of 'financial reorganization' carried out by himself and his successors, until Ireland, instead of getting abatements or relief, had her general revenue raised to £7,700,000, an increase of 58 per cent, the portion devoted to Imperial purposes being raised from £2,613,000 to £5,996,000 an increase of 106 per cent.!"

Who would have whispered to the soldiers of the Potomac that my old friend Meagher and his soldiers were traitors to the union? New York, the Empire State, did not think so when the crowds surged up like a human sea to bid them welcome upon their return.

DEFENDED BY A PROTESTANT MINISTER.

Rev. George W. Pepper Abhors Anti-Catholic Prejudice.

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 constitution which declares that no religious test shall be asked of any one in the United States, denounced all secret political proscription organizations as anti American, contrary to the teachings of Washington.

"As a Methodist and a Protestant of the Protestants, I cannot permit the opportunity to pass without uttering an indignant protest against all attempts to violate the constitution and to dishonor the immortal memory of the father of his country by wanton and infernal attempts to impugn the loyalty of our Roman Catholic fellow-citizens. It is only a few years ago that the Methodists were defamed in like manner; that their bishops, their elders, their preachers were declared to be so many wheels to grind the rights of the people; that their episcopacy was said to be anti-American."

"Now, it is the Catholics who are 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 Declaration of Independence? The Catholic Charles Carroll of Carrollton. Who was the first admiral of the American navy? The Catholic John Barry."

"Was there an ocean or a bay during that revolutionary struggle not whitened with Catholic bones and reddened with Catholic blood? They were true to their allegiance and unshaken in their fidelity to the American 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 battlefield, did not Catholic German, Catholic 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 not love their memories?"

"Need I name Thomas Francis Meagher, the pure, gallant, generous, eloquent cavalier, the commander of the Irish Catholic Brigade, which received the thanks of Congress for their grand devotion to the country; that Irish brigade which exerted from the confederate general, A. P. Hill, at Fredericksburg, the exclamation, "There comes those infernal green flags again!"

"Who would have whispered to the soldiers of the Potomac that my old friend Meagher and his soldiers were traitors to the union? New York, the Empire State, did not think so when the crowds surged up like a human sea to bid them welcome upon their return. Lincoln did not think so—that Catholics were disloyal—when, according to Col. Hay's admirable history, he declared that if know-nothingism ever became rampant here he would emigrate to Russia. History does not say that Catholics are unfit for freedom. Behold Belgium, and exclusively Catholic country, electing a Protestant king a few years ago! Behold Hungary, electing Kossuth, the glorious Protestant, governor! Behold Catholic Poland, first emancipating the injured Jew! Behold 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 imputation which is refuted in a hundred pages of history and written in characters 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 contemplation and veneration of the Holy Family whereof the Christ Child and His Blessed Mother and Foster Father were the component personages.

What better devotion can be counselled to Christian home, or from what one can more edifying, consoling and strengthening lessons be 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 exemplar—whose perfection they cannot of course aspire to, but which they can nevertheless 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.

of family dissensions and feuds, of improvident 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 say nothing of higher motives, ought to incite it to practice that devotion.—Catholic Columbian.

IN AN UNEXPLORED FIELD.

Cardinal Gibbons Appoints Priests for Non-Catholic Mission Work.

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-Catholics in the diocese of Baltimore. One of the most remarkable signs of the times is the enthusiasm and energy with which the non-Catholic mission work is being inaugurated in many places throughout the country.

The line on which this work is organized is the utilizing of the regular missionary energy among the secular clergy. For this purpose bands of missionaries are found consisting of the diocesan clergy. The Cardinal has appointed two of his priests for this work.

A very successful mission to non-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 ministers. Father Currier writes of the mission: "We were, at least the last two nights, overwhelmed with questions. These were answered before the lectures by my companion, the Rev. Thomas Dolan, in his pithy style, with occasional flashes of humor. 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 difficulties. This appeared to give great satisfaction to the audience. During the services there was congregational singing, in which the whole audience heartily joined."

"We have now several engagements on hand for this work, and hope to meet with equal success. Maryland 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 sometimes 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 become 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 world, praying for his unworthy spouse, submissive to God's allotment to him.

Here is a woman who is a poor widow, who has met with reverses of fortune, who has to drudge amid squalid surroundings, 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 glorify her sordid life by resignation.

Here are others in gloom of soul, in vexation, in sorrow, in sickness, in shame; 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 church?" was the question discussed 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 suggested. The absence of any obligation to attend church, the utter insufficiency of Protestant worship to satisfy the reasonable and natural cravings of the human heart, and the perpetual change and constant contradiction in the teaching of doctrines that are even held to be fundamental, disgust the manly soul, and with what freedom of 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 Catholic church Sunday morning and behold the crowds of men.

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FIVE-M Sept THE I will not n proof of h have called y whatever I have made kno Could our staid: i the truth: is the found ship; a cle divine reve Light thro accepted by spiritual po above natu I think, something o virtue of Fa mind it prod consider the "But I ha Friend is a ship is a pre are children divine faith that child and tim father? B ment betwe and his h been a dea sought re awkward c collections the forgive need of con it but of m some shado of friend. the divine f gotten. There is respectul familiarity rights and friendship divine gra state of c only servan equality w of God: we with the E us worthy, God's intin a great w you can appreciate might St. "O! how our Creat servants o His friend. St. Aug mentions i to do with men wen of the imp friendship Happenin cottage to on the tab the life of They reac charmed that wou divine fri success. "Whos they said obtaining ate our earthly n full of dash and shed into to quit and pray delight friends, ren, the even the satisfy y be such a you like have and Living We ar are not vent. T fore, fo world, o our dai them i By p natural His wil Every make th the day, toil, its mon-pla live it f When makes t ing the that w labor, o all to th reign it offered and acti and sco or child The elevati of that they no of their drilled their et them h be enu to mak tasks, day can To p pher's grace gold.— If you give th ator: sa and ma

FIVE-MINUTE'S SERMON.

Septuagesima Sunday. THE FRIENDSHIP GOD.

I will not now call you servants; for the servant knoweth not what his Lord doeth. But I have called you friends; because all things whatsoever I have heard from my father, I have made known to you. (St. John xv. 15.)

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 friendship; a clear knowledge of things divine 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 you friends."

Friend is a tender name, and friendship 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 estrangement between one in the state of grace and his Heavenly Father. Has he been a deadly foe of God and then sought reconciliation? No unpleasant awkwardness remains; no bitter recollections 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 forgotten.

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 servants of His, and now He calls us His friends!"

St. Augustine, in his Confessions, mentions an occurrence that had much to do with his conversion: Two young men were members of the court of the Roman emperor, seeking 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 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 success.

"Whose friendship do you strive after?" they said to each other. "For the obtaining of whose favor do we dedicate our whole lives? That of an earthly monarch, whose friendship is full of danger and rivalries and bloodshed, and at best must pass with himself 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. Brethren, the friendship of no mortal being, even the purest and noblest, can ever satisfy your hearts. God alone can be such a friend as you need, and if you like, His friendship is yours to have and to retain for ever.

Living Our Life to Please God. We are called to be saints, but we are not called to the altar or the convent. There must be a way, therefore, for us to become holy in the world. It is by the sanctification of our daily duties. How can we sanctify them?

OUR BOYS AND GIRLS.

Do You Know? Boys and girls sometimes think there 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 not to be satisfied until you are sure you can— Write a good, legible hand. Spell all the words you know how to use. Speak and write good English. Write a good social letter. Write a good business letter. Add a column of figures rapidly. Make out an ordinary account. Deduct 10 1/2 per cent. from the face of it.

Receipt it when paid. Write an advertisement for the paper. Write a notice or a report of a public meeting. Write an ordinary promissory note. Reckon the interest or discount on it for days, months or years. Draw an ordinary bank check. Take it to the proper place in the bank to get the cash. Make neat and correct entries in the daybook and the ledger. Tell the number of yards of carpet required for your parlor. Measure the pile of lumber in your shed.

Tell the number of bushels of wheat in your largest bin, and its value at current rates. Tell something about the great authors and statesmen of the present day. If you can do all this, and more, it is likely that you have sufficient education to enable you to make your way in the world. If you have more money and time to spend, all well and good; take either English literature, science and the various branches of a liberal or a technical education.

There is a whole education contained in the above. Give it careful attention. Success-Helpers. We have already spoken of two qualities which it is necessary for young people to cultivate: qualities which are absolutely essential to success, and which are too often disregarded by the young aspirant for spiritual perfection, for scholastic honors or for preferment in any walk of life. To these essential qualities, cautiousness and perseverance, must be added two other success helpers. These are concentration and thoroughness. Think of these four long words, cautiousness, perseverance, concentration, thoroughness.

Experience brings these by a long and a painful road, and always too late. Is it not much better to resolve to make the start in life, well equipped, than to trust that the chances of the highway will befriend you? Is it not wiser to determine to be cautious, persevering and thorough from the start, than to rush on heedlessly and failing in everything, and our every enterprise a tangle of broken threads?

Proverbs are always good illustrators. Old fashioned 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 things at once and do everything well. Some of the irons will get cold; worse still, the fire will go out. Some of our enterprises will suffer; worse still, ambition will be extinguished by overwork and failure. Put not too many burdens on the shoulders; put not too many plans into execution at once. In two words, cultivate concentration. Better have one hot iron and the fire burning merrily ready for the next than too many irons growing cold in the hopeless ashes.

There is one proverb seemingly opposed to concentration. "Put not all thy eggs into one basket." It means that should the eggs in one basket be broken, it is well to have another basket ready for an emergency. But wise old Ben Franklin scorned the double basket idea. "Put all thy eggs into one basket," advised poor Richard, "and then when that basket is broken, Franklin believed in concentration. Lord Russell, the eminent Irish Catholic jurist, who visited this city recently, was asked by the ever-inquisitive reporter the ever-impudent question, "To what do you attribute your success in life?" His Lordship good-humoredly answered, "Whatever I am doing, whether the work is a matter of international jurisdiction or merely the paring of my finger-nails, I give my whole attention to it."

Another British statesman, Lord Brough, who flourished three hundred years ago, said, "The shortest way to do many things is to do only one thing at a time." We have only 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 accomplish no more than one thing at a time. Divided attention is fatal to success. There is a memorable couplet in an old class-room song.

When you are playing, oh, play with a will! And when you are working be diligent still. If you are thinking of your work in the midst of your play, be sure you will not have much pleasure in recreation. If your thoughts are in the playground when you should be studying, your study will be a mere pretense. One thing at a time! Watch that basket! Thoroughness is a result of concentration. When undivided attention is given to any work it will be well done. Here is another ancient proverb to

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 is worth doing before we begin. And once begun, we must finish. There is nothing so irritating and wasteful as these thoughtless beginnings. The time given to them, if concentrated on a single undertaking, would finish it thoroughly. Originally "through" and "through" had the same meaning. To be thorough we must begin and end whatever we undertake; we must see it through before we can be satisfied. Thoroughness leads to perfection. In great manufactures the best articles are made absolutely flawless. These are called firsts. Next to them come the seconds, which are 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 ragman, the junk shop or the ash 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. How do you want your work classified? Shall it be firsts, seconds or rubbish? It rests with yourself, with your own cultivation of the four good-works essentials, cautiousness, perseverance, concentration and thoroughness. — Catholic Standard and Times.

Exercise in Winter. Nothing is more essential to the growing boy or girl's health than vigorous exercise. It is when the bracing air of winter comes keenly that the young blood coursing takes control. Then it is that comes the charm of the ringing steel upon the ice, as the skater, beneath the stars, glides merrily on. Down the steep hill with cheers shoot the sleds, and then, oh! the joy of dragging them up! uphill and down hill, now have the same glad meaning to youth, with its life all in the present. Gladness is in the air, and the glory of life is in its health and joys grasped. Our rough northern winter thus becomes a long continued pleasure, invigorating and spurring into action our every energy. It is no wonder that the children of northern climates have ever been healthful, and that when they grow up to manhood are strong, vigorous men, the leaders of progress. There must be, too, a more clinging love to such hearts: they must be more actively earnest for native land in after years than is the child of the tropics. — The Bouquet.

CHATTS WITH YOUNG MEN

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.

Go on. Four things cannot come back—the spoken word, the sped arrow, the past life, the neglected opportunity.

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

Elevated by Aspiration. Did you ever hear of a man who had striven all his life faithfully and singly towards an object and in no measure obtained it? If a man constantly aspires is not he elevated? Did ever a man truly heroic, magnanimous, truth, sincerity and find that there was no advantage in them—that it was a vain endeavor?

Jewels for the Mind. Longfellow once said to Mary Anderson: "See some good picture—in nature if possible, on a canvas—hear a page of the best music, or read a good poem daily. You will always find a free half hour for one or the other, and at the end of the year your mind will shine with such an accumulation of jewels as will astonish even yourself."

Success. There is nothing so subject as the worship of mere success, unless indeed, it be the worship of mere wealth. There is nothing lower than to admire and flatter a man simply because he has got on, because he has carried his point, because he has come to be talked about in the way in which he wished to be talked about, and to think scorn of others whose merits and efforts may have been equal to his, or very likely much greater, but whose merits and efforts have, from some cause or other, not been so luckily as his in gaining the object at which they aimed.

Mainly Men. A man may chain his appetites, and hold his realm of knowledge within the cincture of brain, and yet, in the saddest aspect of all, be overcome by the world; and again I say, how startling is the fact that one may hold on steadily up to a particular point, and there

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all gives way. O, my brother man, meaning to live the life of duty, the life of religion, the world is a mighty antagonist, subtle as it is strong, more to be dreaded in its whispers than in heart's secret inclinations than in gross shapes of evil. And let me say to you, that it is a great thing in this respect to overcome the world. It is a great thing, by God's help and your own effort, to keep it in its place, and say to its eager pressure, "Thus far and no further."

The Value of Small Talk. Small talk is often contemptuously spoken of as the talk of small minded people, whose capacity is limited to superficial comment on trivial matters. If small talk is the only talk of which a person is capable, humorous contempt is not too pronounced an attitude to take towards it. Small talk of the right sort is the natural medium of exchange in which a good deal of our social intercourse is carried on. We under-rate the value 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 civilized power in that touch-and-go intercourse 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 of talk on incidental and timely matters.

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 suggestiveness 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 charming companion than the power to relieve the graver moods of the mind with flashes of wit, with intelligent glances at common things, with that charm of light and shade which is as much needed in social intercourse as in a picture, a poem, or a play.

Self-Indulgence or Self-Denial. Draw a line between the extremes 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 exalts—on which side the men whom the world delights in luxury in his ivory palace at Jezebel, and here Eijah, the great prophet of the old dispensation, boarding by the brook Cherith on bread and flesh brought to him by God's winged waters. Here is Herod called the Great, strong in some things but incapable of self-denial; and here John the Baptist, living a life of Nazareth abstinence, but living so grandly that Jesus said: "A greater hath not arisen than John the Baptist." Here is effeminate Sardanapalus, who gave as his rule of life the words, "Eat, drink and be merry; everything else is nothing"; and here Spartacus, the noblest of the Grecians, spending the last of his life in the prison, and in high discourse on the immortality of the soul, and at evening calmly taking the cup of hemlock from the hand of the unwilling jailor and drinking it in the midst of his weeping disciples. Here is Nero, disgracing the Romans purple by vices which history shudders to relate; and here Marcus Aurelius, striving by the practice of stoicism to rehabilitate the Roman virtues. Here is Commodus, letting his animal nature run riot in a seraglio of three hundred women; and here Theodosius, giving his days to affairs of state, and a considerable part of his nights to Scripture study. These are only a few of the contrasts of history, and after looking at the two sides and the kind of men in each, with which side, young man, would you like to "line up"?

The Penalty of Success. The very moment a man achieves success there's somebody at hand to tell how poor, how obscure, how "no account" he used to be, and to express wonder and astonishment that he should ever have "amounted to anything." The fact that he has amounted to something, that he has proved himself a success, seems to make some acquaintances feel that they have been robbed in a manner, and that by so much as he has risen above them in position or influence, by so much they are dwarfed.

Men who have groped blindly to find a fitting place for the exercise of their talents, find it, and with it come naturally appreciation, money, influence, prosperity. Can their good fortune cause anything but rejoicing in a magnanimous and noble mind? There are very few men of note before the public who have not fought

their way up through poverty, obscurity, disaster and countless oppositions of adverse circumstances. In fact, almost everybody, "that is anybody" has had to fight for his crown, and when he gets it shouldn't everybody rejoice with him? Doubtless there is many a rough diamond that is never polished or set, but lies buried in mountain gulches, covered with mud; many a "mute, inglorious Milton" sleeps in quiet country church yards; but the world is flushing with light from diamonds that are set, ringing with melody from Miltons that are not mute.

One thing is certain, the man who is occupied picking up pieces the crown lawfully won by a successful neighbor is not likely ever to wear one, for the time thus spent is worse than wasted, and the disposition that can find pleasure in employment so ignominious and degrading can never find those aspirations, labors and toils congenial which bring deserved reputation and honor and success.

Getting and Giving. It is too bad that the frugality recommended to the young man making his way in the world tends to starve out all generosity. Side by side with frugality we ought to advise a cultivation of the disposition to give wisely and liberally.

At a dinner party in Baltimore, many years ago, at which George Peabody was one of the guests, some one inquired: "Which did you enjoy most, Mr. Peabody, making your money or giving it away?" "Well," answered Mr. Peabody, slowly—and John Hopkins, who afterwards founded a great university, was observed to be deeply interested in the answer—"I enjoyed making money. I think it is a great pleasure to make money. And when the idea was first suggested to me that I should give money away, it did not please me at all. In fact, it distressed me. But I thought the matter over, and concluded I'd try it on a small scale. So I built the first of the model tenements, in London. It was a hard pull, but after it was done I went around among the poor people living in the rooms, so clean and comfortable, and had quite a new feeling. I enjoyed it very much. So I gave some more, and the feeling increased. And now I can truly say that, much as I enjoyed making money, I enjoyed giving it away a great deal better."

If it could be brought home to all of us that in shirking obligations we are injuring our own character and depriving ourselves of a noble gratification, and that the disposition to give to good cause generously is as creditable to a man as the ability to get largely, we should be the better for it.

A Deserved Rebuke.

As the Baptist sect has the largest percentage of ignorant and illiterate persons and the most meagrely educated clergy of any denomination in the country, it is only natural to expect from one of its organs in the press such a comment as the following, which we find in the Commonwealth: "The Pope is opposed to all liberty. Liberty is a dangerous intrusion upon the presumptions of Rome. The organization that will not trust the Bible in the hands of the people would not entrust any people with liberty of any sort." This is not only "hard-shell," but the brazen, or rather adamant, false and savors of cant. No educated Protestant nowadays would attach his name to such statements, as doing so would ruin his reputation for veracity even among non-Catholics. And we are sorry to say that the Commonwealth is not alone in this sort of Protestant denominational journalism, which is sadly out of date in these times. — Philadelphia Catholic Standard and Times.

False to Manhood.

The fear of appearing "soft and sentimental" makes prigs and brutes of lots of fellows who are so anxious to 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 indifference in the braggart and in the swagger of the street poser, in the long haired and sweater clad affected youth, as in the unctuous, pietist cant of some abnormal youths. Anything that is false to genuine manhood is cant. It will do young men good this week to let their hearts loose and be tender enough to seek out and help in genuine brotherly love some who are in the very shadow of poverty—and suffering—to be men with hearts and real souls.

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Something Near to It. 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." Dr. Elliott opened with reference to certain Catholic practices that grow out of a firm belief in the Real Presence, such as the barring of the head when passing a church, the always open church door, and the presence of worshippers at all hours. In Europe, he said, the churches are nearly always thronged. Little children abandon for a time their play and entering the sacred edifice, 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 devotion?" he continued. "It is because they believe that there in the sacrament on the high altar is the body and blood, soul and divinity of Jesus Christ, and they have called at the church to pay a little visit to the Lord. We do not accept any such dogma, but if we had something near to it would be somewhat better for devotion in our churches."

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TES... age... world... COS... ANNUAL... and Facts... are Merit... and Instructed... ection... IONS: By Marion Ames Taggart... By Marjorie Francis Egan... By Clara Mulholland... By Joseph Schaefer... Mrs. A. R. Bennett-Gladstone... By Marion J. Brunowa... OF... P. P. OF JESUS OF PRAGUE... HOLY BIBLE... LIBERAL OFFERS... Opportunity to Possess a Beautiful Family Bible at a Small Outlay. HOLY BIBLE (A SMALLER EDITION) Always better to send remittances by order, but when cash is sent the letter is in every case registered. Address—THOMAS COFFEY, Record Office, LONDON, ENGLAND.

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, GAVELS, BALLET BOXES, CUSHIONS, MANUELS, CATHOLIC SOCIETY REGALIA OF ALL KINDS, PINS AND BADGES, C.M.B.A. REVERSIBLE BADGES, FOR EASTER COMMUNIONS A SPECIALTY.

C. M. B. A. Grand President Hackett Delivers an Eloquent Address in Glenora Hall.

Montreal Gazette, Feb. 9. Last night's Glenora Hall, Notre Dame street, was filled to overflowing with the members of the C. M. B. A. of Canada.

The occasion of the annual gathering was the official visit of the Grand President of the C. M. B. A., Mr. F. Hackett, to Branch Association, No. 1, Glenora Hall, at 9 o'clock, accompanied by Grand Chancellor Finn, Deputy Tansey and other officers of the association.

The Grand President rose to reply and was the recipient of most enthusiastic applause. He said as follows: "No one better than I appreciate justly the honor of your presence here."

Mr. Hackett continued his address by referring to the C. M. B. A. as a brotherhood of men, and he said that the relation between the private and the general was more of a brother than that of a commander.

Mr. Hackett, in concluding his address, said that he was a member of the C. M. B. A. and he said that the C. M. B. A. was a brotherhood of men.

Resolution of Condolence. The following resolutions were passed by Branch No. 1, River, at their last meeting, Feb. 4, 1917.

Resolved that we, the members of Branch No. 173, tender our heartfelt sympathy to Bro. Brossot and family in their sad bereavement.

Resolved that a copy of this resolution be sent to Bro. Brossot, and also to the CATHOLIC RECORD for publication therein, and recorded on the minutes of our meeting.

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 lecture by Dr. Thos. O'Hagan, a frequent contributor to the columns of the CATHOLIC RECORD.

Dr. O'Hagan's lecture was a most interesting one, and he dealt with 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 epical poems of Dante, Calderon, Racine and Chaucer.

Dr. O'Hagan also sang a couple of songs. Miss Daly and the vocalists were heartily applauded, and their efforts to entertain the audience were highly appreciated.

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Renunciation.

First I gave my springtime up— Dafodil and buttercup. With the melody fragrance clinging To their petals—all the singing That could come from trees now budded. And from meadows sunshines flooded.

Then I gave my summer over— Crimson robe and purple clover. Snowy daisies golden centered. Lilies that the angels enter, Humming drowsy tunes, till they Wooded the sweetness all away.

Autumn, too, I yielded up— Every red-bronze acorn cup. Every pointed sunnyc cluster. Every leaf of fevered lush. All the tender, softest blossom That could mark my autumn days.

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

—Kate Field's Washington.

DIOCESE OF HAMILTON.

At St. Mary's cathedral on Sunday night Right Rev. Mgr. McEvay addressed the congregation on the evil effects of drunkenness. He pointed out the many evils of drinking and also from a business standpoint.

On Monday last Dr. W. T. Griffin lectured on St. Mary's feast, the fourth and fifth years of the separate school pupils. His subject was the growth and development of the teeth and their proper use and care.

On Tuesday, Feb. 4, the bells of St. Carmel's rang in honor of the occasion of the marriage of Miss Catherine Doyle, daughter of Mr. Michael Doyle (deceased), of this city, to Mr. George O'Leary, son of Mr. Arthur O'Leary of this vicinity.

On the 9th instant there died in this city, at the residence of his brother, Mr. John Cruckshank, at the age of fifty-three years.

On the 10th instant there died in this city, at the residence of his brother, Mr. John Cruckshank, at the age of fifty-three years.

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.

At the close of the entertainment Mr. M. J. O'Reilly made a most interesting and helpful address on the subject of temperance. He pointed out the many evils of drinking and also from a business standpoint.

AN ADDRESS TO STUDENTS.

The annual retreat to the students 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, Manchester, England.

In the course of his instructions, Father Vaughan reminded his hearers that the earth was created for man's soul, and the soul for the service of man's God. It was only by bringing his soul into subjection to God's will that man could subdue his body into subjection to his own will.

WEDDING BELLS.

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OBITUARY.

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A MINISTER'S STORY.

The Rev. C. H. Backus is a resident of Bayham township, Elgin county, Ont., and there is probably no person in the county who is better known or more highly esteemed.

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.

During the retreat from which they had emerged he had set before them the one true type of true manliness worthy of the imitation: that type was furnished by the human character of our Divine Lord, Jesus Christ.

MARKET REPORTS.

LONDON. Wheat, 70c per bushel. Oats, 15-20c per bushel. Pork, 20c per lb. Butter, 20c per lb. Eggs, 20c per doz. Hides, 1.50 per lb. Sheepskins, 2.00 per lb.

HOUSEKEEPER.

WANTED BY MISS E. MORRIS, a position as housekeeper for a Catholic Bishop or priest. Salary no objection. Address, Miss E. Morris, 55 St. Wood St., Toronto.

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THE PRESENT LEGE ME.

A Notable Lecture. Campbell, S. J., Altona C. M. B. A., from the Degree and Honor.

The following sermon delivered by the Rev. S. J., president of the Fordham N. Y., Banquet.

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VOLUME X.

ST. AG... Deep on the ocean. The sparkling to the... My breath to heaven... May my soul follow... Still creeping with the... That led me to my lo... Make you my spirit bo... Break up the heaven... Or this first snowdr... That in my bosoms...

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