THEUL. TOTAL.

\$ 362 85

34 72

314 00

81 50

242 00

208 75

100 00

\$2,732 62 \$3.664 62

ariey, 45 to 50c in store, iside brands of strong at \$4.50 to \$4.75; and at \$6.10. Winter wheat; straight rollers, \$4.30 to \$2.16; best Manitoba; second do, \$4.50; and imparian patents, \$5.30, \$3.45 per bbl., and \$1.67; meal, \$3.25 per bbl., and 9uote Ontario bran, \$10.50 to \$12.00 per ton, bulk; is included, at \$11.50, and on. We quote No. 1 hay at \$8.00 to \$8.50 per ton, in old at \$1 to 5c; chickens, at \$15.00 creates a \$1.50 creates a \$1.5

14 to 16 per pound; eggs, 18 lard, 6 to 7 cents per pound; per pound; cheese, 10 to 11

Hay,\$5.50 to \$6.50 per ton, fon

rruits.—Potatoes, 30 to 35 curints, 20 to 25 cents per en. \$2.50 to \$3.50 per bbi,; er pound.

Beef, Michigan, \$5.00 to weight, \$3.00 to [83.75 per to \$3.00 to [83.75 per to \$4.25; choice, \$4.25 to \$6.84.00; live weight, \$2.75 to

8 \$6.50 per cwt.
pper cwt.
90 per cwt.
90 per cwt.
90 per cwt.
100 per cwt.
101 per cwt.
102 per pound; fowls,
103 per pound; turkeys,
103 per pound; turkeys,
104 per pound;
105 per cwt.
105 per c

TORONTO.

There was no export trade and prices are purely nominal with 4½c for any choice selec-

ntchers cattle rranged from prices livere steady. Com-low as 22 to 24c, were hete from Buffalo, and d for light stockers at from

re required for the distilleries, to 3je per lb.
Iy at from \$4 to \$4.80 per 100 mbs are wanted.
od calves will command a 1 \$4.50 to \$7, or occasionally

REPORTS.

212 85

204 00

66 50

182 00

VOLUME XX.

THE ENCYCLICAL.

AN EPISCOPAL PASTORAL.

Toronto Globe, Jan. 17, 1898.

The Encyclical of the Pope on the The Encyclical of the Pope on the Manitoba school question was read in all the Roman Catholic churches throughout the Province of Ontario throughout throughout throughout the Province of Ontario throughout thro yesterday. The translation used is practically the same as was published in the Globe of Monday last. The Eucyclical was accompanied by a pastoral that of the Divine commission must embrace the direction and control of every letter, which was also read, signed by system of education designed for the the Archbishop of Toronto, the Bishop children of the Church, lest in any parof Hamilton and the Bishop of London.
Beyond the reading of the pastoral
there was no comment made in any of
the city churches on the Encyclical.
The following is the pastoral read:
The following is the pastoral read:

The following is the pastoral read:

The following is the pastoral read:

The following is the pastoral read: of Hamilton and the Bishop of London.

letter which our Holy Father, Leo oppose the propagation of every error fair-minded citizens to right the opposed to God's revalation. This canadian hierarchy. This memorable right of inspection and control of Cathering and any ionside the propagation of every error fair-minded citizens to right the opposed to God's revalation. This wrong that has been thus inflicted, and in this way to restore the reign of god will amongst us. If it Canadian hierarchy. This memorable pronouncement, so long and anxiously expected, will mark an epoch in the religious history of Canada. Its luminous teachings on the various topics of which it treats are worthy of the great Pope who, in these perilous times, steers the bark of Peter: and, coming as they do from the Vicar of Christ, and with all the authority of his office, and with all the authority of his office, (Acts xx., 28.) The Church, then, canwill serve as beacon lights to guide us on the path of duty amid the doubts and perplexities that too often beset it. This important Encyclical claims our serious attention in all its parts, and should be weighed and studied in its entirety. There is not a paragraph or a sentence in it that has not for us a definite meaning, and that does not deserve due consideration. Like the nicely balanced works of a clock, no part of it can be neglected or ignored without detriment to the meaning and understanding of it as a whole. We, understanding of it as a whole. We, the stress of necessity. This is in brief the Catholic position on this important question of education.

ERRORS ON EDUCATION. will serve as beacon lights to guide us therefore, bespeak for it a careful study

and consideration. Father, on behalf of ourselves and and they are to the effect that Public clergy and laity, that we give our unreserved and hearty adhesion to all its professional men, etc., are not bound reserved and hearty adhesion to all its teachings and directions. Here we would willingly stop and allow the Holy Father to speak to us from the pages of his Encyclical, were it not our duty to advert to and to condemn certain pernicious errors which, in contain pernicious errors which in their public or professional character by the law of God and of contain pernicious errors which in their public or professional character by the law of God and of contain pernicious errors which in their public or professional character by the law of God and of contain pernicious errors which in contain pernicious nection with the discussions on the sacred office, the pastors of souls should Manitoba school question, obtained a pronounce on the lawfulness of their wide circulation, even amongst Catho acts in their moral aspects, or should lics, and which aimed at, attacked and venture to correct or

tion of her children. Hence Canadian sphere of their public conduct and Bishops were fiercely attacked, abused action. and denounced for presuming to in These are dangerous errors and struct their people on the rights and duties of Christian education. They were accused of undue interference teachings of the Catholic Church. Leo with the political and civil rights of XIII. has declared in his Encyclical their flocks, and of depriving them of Immortale Dei: "The true mistress of their just liberties. Education, it was virtue and guardian of morals is the contended, was the duty and function Church of Christ: to exclude her influof the State. The children of the coun- ence from the business of life, from try, no matter of what religion, should legislation, from the teaching of youth, the 8th of December, 1864. This Syllabus sets down the following pro-This positions for rejection and condemna-

"The whole government of the Public schools, in which the youth of any Christian State are brought up, can and ought to be assigned to the civil authority, and so assigned that no right be acknowledged on the part of any other authority whatsoever of in-terfering in the discipline of the in the regulation of the of the masters." (No. 45.)

of education of youth which is dis encourages me against fear, to which is dis joined from the Catholic faith and the I shall ever come round, when I hear is all ever come against fear, to which is displayed in the practicable and experience of the practicable and expower of the Church, and which con cerns itself exclusively, or at least primarily, with the knowledge of primarily, with the knowledge material things and the of earthly social life." (No. 48)

Christ from the school house and oust dred years has lived in the world; he the Church from her divine rights over stantially the same as those which, in connection with the discussion on the there was a power on earth who had the education of her children, are sub-Manitoba school question, found expression on platform and in the press and formed the pith and substance of the charge of the c the charges of undue interference, of words spiritual intimidation and intolerable whose commands prophecies, such tyranny launched as from catapults against the Canadian episcopate. Now, over against these grievous errors lies the teaching of the Church, which may the deston of His Church be summarized as follows:

The Catholic Church has the right to order, that, and much more, has Peter RIGHTS OF THE CHURCH. provide for, to direct and control the in the spiritual. Peter has spoken by education of its children: and this Pius (by L30 now), and when wa right is derived from the Divine commission committed to her in the words

When has he not risen with the crisis? of Christ, "Go ye therefore teach all What dangers have ever daunted him nations, teaching them to observe all What sophistry foiled him? What unthings whatsoever I have commanded certainties misled him? things whatsoever I have commanded certainties missed that the commanded certainties missed that the common state of the commo

teaching all the doctrines of faith and all the principles of morality. Whatever regards the nature and attributes him solitary and not find him too many and moral government of God, as well as whatever concerns the conscience of man in his individual capacity as well

not abdicate her rights or abandon her

ERRORS ON EDUCATION.

Errors cognate to those on education We need hardly assure our Holy have been very much in vogue of late, the divine rights and if necessary, as in conflict with Chrisauthority of Bishops and of the Church. tian duty or the rights of religion THE BISHOPS WERE ATTACKED.

Some of these errors denied the rights of the Church over the educations of the church over the education of control in the

In heartily accepting the teachings and obeying the directions contained in this noble Encyclical we are not only cting as becometh good and loyal Catholics, but we are trusting to a heaven-directed guidance that has never yet failed the children of the Church amidst the greatest doubts and perplexities and in the darkest times Cardinal Newman has made use of words that have a pertinent and in structive application here:

" I have one resting point, just one: studies, in the choice and approbation one plea which serves me in the stead of all direct argument whatever, which "Catholics may approve that mode hardens me against censure, which encourages me against fear, to which the question of the practicable and expedient brought into discussion. After all Peter has spoken. Peter is ends no recluse, no abstracted student, no dreamer about the past, no doctor upon These dangerous and destructive the dead and gone, no projector of the errors, which banish God and His visionary. Peter for eighteen hunhas seen all fortunes ; he has encountered all adversaries; he has shaped

the doctor of His Church. What Augustus had in the material

These are not the words of for them? rhetoric but of history. All who take

side. The apostle says, not in order to unsay, for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden; and according to the need of the day, and the inspirations of his Lord, he has set himself now to one thing, now to an other, but to all in reason, and to noth-

A MESSAGE OF PEAGE.

This masterful encyclical has been justly described as "message of peace to Canada." It is an appeal to the sense of justice of our people to restore The following is the pastoral read:

We have great pleasure in communicating to you officially an authorized English translation of the Encyclical or right to prevent the teaching and the educational rights of which they have been despoided; it is a call on all the read of the educational rights of which they have been despoided; it is a call on all the read of the educational rights of which they have been despoided; it is a call on all the right the educational rights of which they have been despoided; it is a call on all the right the education of the educat and in this way to restore the reign of peace and good will amongst us. If it injustice or wrong, the whole body must be pained and disturbed; irritation, diswhere security, peace and good will should hold sway. As good citizens anxious for the peace and happiness of sons laboring together in peace and and pray that this message of peace, this plea for justice and right, coming to Canada from the great head of Christendom, will find a generous and noble response in all hearts and will result in securing substantial justice to the aggrieved Catholics of Manitoba.

ARCHISHOP BEGIN'S REMARKS In this connection we unreservedly endorse the following words of the pastoral letter of archolshop Begin McAllister. — The Canon expressly read on Sunday last in the mother that we are in entire accord with that whole pronouncement:

"We wish it to be clearly under-

their thoughts and feelings, are above all political parties, and do not wish to ally ourselves with any one of them; what we want is not the success of a the impression of limitation. Had political party, but the triumph of a holy cause. May we not hope that all after the Council of Nice, understood who love their fellow men, all who love the Canon as limiting the authority of justice and liberty will help us to win it? Shall it be said that in this splendid would not have deemed it necessary to Dominion of Canada the poor minority of a sister Province shall still remain long deprived of rights of which the assured and tranquil enjoyment was guaranteed by every title and which have been snatched away by force? The minority is weak; is that a reason non-religious knowledge, and the teaching of religion, banished from the school house, should be relegated to the home or the Sunday school. These poisonous errors are substantially the same as those condemned in the Syllabus subjoined to the Papal Encyclical "Quanta Cura," issued on the Syl and the Syl of December, 1864.

This true and treedom, he affirms, is exercised in the pursuit of to the difference? No, affirms, is exercised in the pursuit of to the difference? No, affirms, is exercised in the pursuit of the Bishop of Constantinople over the Bishop of Alexandria and Autioch, on; every man engaged in politics has a serious responsibility in this matter, by some set on a the Province of Rome is not to limit the authority of the President has in the District. In the Bishop of Constantinople over the Bishop of Alexandria and Autioch, by the laws of morality, is not liberty by gones be bygones; what we look for is the hour of full and complete atonethed what is true and just; absolute freedom to the Bishop of Alexandria and Autioch, like manner, to say that the Bishop of Alexandria had the same authority of the Province of Egypt that the Province of Rome is not to limit the authority of the Bishop of Alexandria and Autioch, like manner, to say that the Bishop of Alexandria had the same authority of the Province of Rome is not to limit the authority of the Bishop of Alexandria and Autioch, like manner, to say that the Bishop of Alexandria had the same authority of the Province of Rome is not to limit the authority of the Bishop of Alexandria and Autioch, like manner, to say that the Bishop of Alexandria had the same authority of the Province of Rome is not to limit the authority of the Bishop of Alexandria had the same authority of the Province of Rome is not to limit the authority of the Bishop of Rome as the norm or the Bishop of Alexandria had the same authority of the Province of Rome is not to limit the authority of the Bishop of Alexandria had the same authority of the Province of Rome is not to limit th why its members must be left to suffer nearer by the generous and sympath etic and united efforts of all whose hearts beat warmly for a noble cause Let our public men, therefore, assemble together and in their wisdom and pat riotism employ the means likely to put an end to the tension and suffering in which we are they know what means are authorized by the constitution. Whether the remedy comes to us from the Winnipeg Government, by the re-paration of the injustice that has been ommitted, or from the Government of he Domi ion, by an effective and pertinent law, such as we had before asked for, or even, if it were possible, from the Imperial Government, our hearts will be gladdened, and the heart of the Sovereign Pontiff,

now, will be comforted." In this way a solid and enduring peace will be secured to our country, a peace resting on the eternal principles of justice, right and truth, and which, like the sun, will shine with blessed impartiality on all classes of our fellow citizens. In this hope and assur-ance we publish and promulgate the Holy Father's encyclical letter, and we are confident that its teachings and directions will be received with the filial respect, docile obedience and hearty loyalty of our faithful people.

This pastoral letter, together with the Papal Encyclical, shall be read in all the churches of the Archdiocese of Toronto and the dioceses of Hamilton and London as soon after its reception as it will be convenient for the clergy

May the peace and blessing of Al mighty God descend upon you and bide with you always. †John Walsh,

Archbishop of Toronto. †Thomas Joseph Dowling, Bishop of Hamilton.

†Denis O'Connor, Bishop of London.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal. Referring to the Sixth Canon of

Greek of the Canon.

Freeman. -- Then why did Rufinus add to the Canon something that was not in it? take such liberties?

of the extent of the authority of the Bishop of Rome. And the words added would confine that authority to within which to determine degrees of prewould confine that authority to within the comparatively restricted suburban rogative. Constantinople was to be

Freeman.-That is to say he added to the Canon what it did not say -committed a forgery on it -in order to give his own idea of the authority of the Bishop of Rome! He was not the last to commit this disreputable offense to give their ideas of the Bishop of Rome. He was free to give his idea, but he was not free to palm it off as the doccontent and heart burnings will exist trine of the Council by injecting it into a Canon he was translating. had been excommunicated by Pope Auastasius and possibly resorted to a fraud to get even with the Bishop of our country, eager to promote its welfare and greatness, and to see all its Rome. He has had many imitators since the time of Luther. St. Jerome, good will to build up a prosperous and successful State, we earnestly hope him: "He teaches what he knows not; he writes of what he is ignorant.' And again, addressing him, Jerome Thou hast so much knowledge said: of the Greek and Latin languages that the Greeks take thee for a Latin, and the Latins for a Greek."

It is not surprising that the doctor introduces Rufinus only to admit that he added to the Canon, and then to disMcAllister. — The argument is con-McAllister. — The Canon expressly states that the same authority exercised church of Canada, and we may add by the Bishop of Rome was to be exercised by the Bishop of Alexandria.

Freeman. — The Canon expressly states nothing of the kind. It refers stood that in this school question, as well as in all questions which concern religion and conscience, we and all our venerable colleagues, for we know the authority of the former. Ruting of the kind. It refers to the custom of the Bishop of Rome as a rule for the Bishop of Alexandria, but it in no way limits the religious of the former. Ruting the authority of the former. idea into the Canon in order to give the Pope to the Roman province he falsify it by additions of his own. The Canon did not say what Rufinus wanted it to say, and what Dr. McAllister wants it to say, and he made it say what he wanted it to say by adding to it words of his own.

To say that the governor of a State has the same authority in a State that diction of the President goes without saying, as did also that of the Pope in the Nicene age, and before and after it. In proof of this we referred last week to the case of the Patriarch of Alexandria and his schismatic opponents and the Emperor of Byzantium appeal ing to the Pope, just as litigants in the several States appeal to the Supreme that they recognized the supreme jurisdiction of the Roman Pontiff, proof that they knew that Canon 6 in no way touched or referred to that

supreme authority.

McAllister. — The third general Council, held at Constantinople in 381, recognizes that city as the centre of another patriarchate, which, in respect to "prerogative of honor," was to be authority and jurisdiction as something ranked next to the patriarchate of Rome, for the reason that Constantiretain. The Pope would not have nople in becoming the capital of the empire instead of Rome, was now in consequence a new Rome. I add a littranslation of this part of the cal synod. third Canon of this general and "infallible " council: "The Bishop of Constantinople has prerogatives of honor after the Bishop of Rome, because it (Constantinople) is the new Rome.

Freeman-Dr. McAllister errs in calling this the third general Council. It is the second. We prefer the more intelligible translation of the above Canon made by Hefele in his history of the Councils. It runs thus: "The Bishop of Constantinople shall hold the first rank after the Bishop of Rome, because Constantinople is New Rome. Or that of Dr. Parsons in his Studies in Church History: "Let the Bishop of Constantinople have the primacy of nonor after the Roman Bishop, because that city is the younger Rome.

There is no essential difference be-

Dr. McAllister there is an essential leaving the Church of England and difference. The doctor's translation is joining the Catholic Church. declarative, while the two given above are legislative. His declares a fact or Nice, the meaning of which we explained in last week's article, the document. The other two decree an ecclesiastical law which gives a rank McAllister.—In his ecclesiastical his or a prerogative which did not tory (book x, sec. 6) Rufinus gives a Latin version of the above Canon in tween the translations, as will be which the churches outside of Rome, seen by a careful comparison of them, over which the Roman Bishop is said is the difference between "he has" to have authority, are described by the words "Suburbicarianum ecclesia" have." According to the doctor's ford's features are to well known to rum." There is nothing correspond-translation the Council recognized an ing to these words in the original existent prerogative. According to that of Hefele and Parsons the Council and exceedingly pleasing manner, his conceded by legislation a rank of prerogative that had no existence before. Why should a translator | The history of this Canon and the discussion concerning it show that its McAllister. — They were evidently purpose was to transfer the priority his audience, and they left the hall not added by the translator to give his idea after Rome from Alexandria to Constantinople. And here, as at Nice, first in rank-after Rome, then Alexandria comes second - after Rome,

Antioch third-after Rome.

McAllister. — It is significant that many high authorities of ancient times have contended that the Greek preposi-tion "meta," meaning "after," in the clause "after the Bishop of Rome," refers only to succession in the order of

the Greek Commentator Zonares, preferring the truth, has combatted this history of Pope Leo XIII., who, beopinion, and added that the Emperor Justinian, in his imperial constitutions acknowledged a subjection of the See of Constantinople to that of Rome. (Bevereg Synodicon tom 1, page 90) McAllister . - But this point need not

be urged. Freeman. -This point you bring in only to dismiss it as you did Rufinus. Probably you thought that both would leave at least the shadow of an impres sion. They cost nothing to introduce them, and their introduction involves

clusive, apart from this representation, that this Canon conceded to the Bishop of Rome at most only a precedence of

honor, and not a primacy of authority.

Freeman. — What argument is conclusive? We have read every line of most liberal construction can be called an argument. If you had an argu ment in your head after quoting the Canon, you must have forgotton to

cedence of honor, not a primacy of ture. authority.

nothing to the Bishop of Rome. His in the private printing house of the primacy of honor or of authority was not before the Council, was not the subject of legislation. The rank or status of the Bishop of Constantinople was the question in hand, and on that only did they legislate in Canon 3, which you have quoted in a bad trans-

McAllister. - This Canon conceded at

begins with the sun to reckon the relative positions of the planets. He does not count it. He speaks of the first planet next to or after it, the second, and so on. He does not count it be cause it is the centre-the centre of unity, that which constitutes the solar system one. Thus Canon 3 of Con-Court. This is practical evidence of their interpretation of Canon 6, proof of Rome. It counts the first after stantinople does not count the Bishop him, and makes the Bishop of Constantinople that first. The Fathers of Constantinople knew that the supremacy of the Bishop of Rome did not depend on their legislation, that his status was not dependent on them, but that their status as a general Council depended on him. They therefore did not attempt to concede to him authority and jurisdiction as something retain. The Pope would not have accepted such concession. He would condemned the Council that have legislated on that principle as a hereti-

You speak of "infallible" Canons contradicting "infallible" Canons. contradicting "infallible" Canons. You ought to know by this time the scope or extension of infallibility, and that it is concerned only with dogmatic decrees of Popes and Councils, and not with ecclesiastical legislation that changes as circumstances change in the course of human events. Thus far you have confined yourself to legisla-tive Canons with which the infallibility of Pope or Council is not concerned Just how or why you hope to disprove infallibility by citing legislation with which infallibility has nothing to do is beyond the comprehension of the aver-

Conversion of alProtestant Nun.

The Liverpool Catholic Times an-nounces that Sister Monica, the head nurse of the Warwick Nursing Associ-ation, has announced her intention of

MR. MARION CRAWFORD.

Interesting Lecture on the Pope and the Vatican.

Mr. Marion Crawford, the novelist, last night lectured to a very large and cultured audience in Association Hall upon the subject, "Leo. XIII. and His Life in the Vatican." Mr. Crawphysique, erect and graceful figure clear, refined voice, the marvellous beauty of his language, the interest of his subject and his masterly handling of it, made a profound impression on with the unpleasant feeling of disillusion, which is so often experienced on hearing a favorite author lecture, but with as warm an admiration for the man as for the author. The chair was occupied by Sir Oliver Mowat, Lieutenant Governor of Oatario, and with him on the platform were Sir Frank Smith, Mayor Shaw, Rev. Father Teefy and Commander Law. Sir Oliver Mowat in introducing Mr. Crawford congratulated the audience and himself on the opportunity they were to have of hearing so distin-

ime.
Freeman.—Some Greeks did so, but he Greek Commentator Zonares, presides intellectual gifts of a high order had other qualities which had won for him the respect of those not of his own faith, was the head of the Roman Catholic Church throughout the world. and a person to whom millions of people bowed with reverence and in spiritual things rendered obedience.

Mr. Crawford first spoke of the conditions preceding the Pope's elevation conditions which left forces against which he had to fight all his life. He would be referred to hereafter as a statesman rather than as a theologian, as one of those in Europe who had taken a foremost part in fighting to keep the peace, and in fighting against that great advancing wave of an-archy which threatened to cross the Atlantic. He then gave a picture of the man as he is and then the yours since you quoted the Canon and main political events of his reign.
we have found nothing that by the His account of the conditions which prevailed at the time of his Holiness' election was brief but in-teresting. The description of the Pope himself and the anecdotes by which he illustrated his character and mode of McAllister.—This Canon conceded to life were to the majority of the audithe Bishop of Rome at most only a preence the most pleasing part of the lec-ture. Of ercyclicals, Mr. Crawford suithority.
Freeman. — The Canon concedes his own hand. They were then printed Vatican, first appearing in the daily paper of the Vatican, being then translated into other languages and sent abroad. After speaking of the Pope's position

in regard to temporal power Mr. Craw-

ford said that the idea that the Pope'

political utterances were to be held indisputable, to be considered as exarbitrations he had conducted, but to bind oneself to follow the Popes would be to create a dangerous precedent, because the next Pope might be politically as incapable as Pius IX. Supposing an other Rodrigo Borgia should be elected, then American Catholics would be bound to follow his advice in choosing a President of the republic just as they would Leo, because such powers would be invested in the Papacy and could not become the property of one man, even if he had great opinions and was good, wise and conscientious. Some had interpreted the Pope's words to mean that every Catholic voter was bound to vote in accordance with the words of the Church and of his Bishop in particular, but this was certainly not true. (Applause.) A state of society in which society should be kept up in such political opinions as any one man, human and limited, could evolve from his own conscience, pure and upright though it may be, was neither logical nor desirable. were points in the universal struggle for life which every man has a right to decide for himself, because they did not depend on questions of moral right and wrong. In closing his remarks upon Leo, the lecturer, speaking of his long fight against the oncoming wave of anarchy, said that although his Holiness would not be there to see the final battle he would still have a great weapon for those who came after him, for he had done more to strengthen and simplify the position of the Church than any other man. "When the time comes, though they themselves be gone, the spirit they ca'led up still lives to lead, the sword they forged lies ready for other hands, the roads they planned are broad and straight for the march of other feet, and they themselves in their graves have a share in the victory of those to come after them."

rere active, and prices remain nged at 5c per lb. for "sing thick fat and light. Sows 2 and 2/c per lb. for "sing thick fat and light. Sows 2 and 2/c per lb. So

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LORD EDWARD FITZGERALD

An Historical Romance.

BY M. M'D. BODKIN, Q. C.

CHAPTER XI, COSTINUED.

Lord Edward was scarcely less excited han his friend. In the handsome face of it Miles the young man's eye and memory were quick to trace a resemblance to the grave, gaupt hermit of the woods, whose words had helped to mould his own life. Trait after trait came out of own life. Trait after trait came out of feature and expression as he looked. The voice, too, though modulated to gentlest bourtesy, had at times a touch of that

well.

Resemblance carried his soul away It brings prompt results in all cases of wasting, or loss in weight.

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from this reverie. ilm from this reverie.

"Lord Edward Fitzgerald is my auth-rity," cried a titled young Republican— Viscount Neterville. "Those Americans were neither cowards nor boors. Hesays bey were as brave in battle and as gen-rous in victory as the best of our fel-wa."

"Lord Edward is no judge of boorish-ness or cowardice," retorted Mark Blake, for it was he who had entered upon this new controversy. "He shared his own

for it was he who had entered upon this new controversy. "He shared his own good qualities with the enemy."

He spoke softly and smoothly, but there was a touch of irony in his tone that nettled Lord Edward. The whole company looked to him for an answer.

"I ask no one to accept my opinion," he said very quietly, "but I hope no one will dispute my word." Then very briefly and modestly (naming no names) he told the story of his first and second encounter with Maurice Blake—his defeat, his rescue, his careful tending, and his unconditional release. s unconditional release.

A murmur of applause ran around the table, in which all joined except Maurice Blake, who inwardly chafed at his own praise, and Mark Blake, who was coolly increalings. Mark's look ruffled Lord Edward.

"The man that finds meanness or cowardice in the American ranks," he said, quickly, "must bring with him what he finds." The other flushed at the words, but re-

The other flushed at the words, but replied more gently than before:

"I accept your statement, of course, my lord," he said "but you will be kind enough to allow me my liberty of judgment. You have not shaken my belief that these rebels are little better than white Indiana as crual as compally but white Indians, as cruel, as cowardly, bu more cunning. The fellow you steak o and doubtless some end of his own in

lew when he spared your lordship

You forget, sir," retorted Lord Ed-"You lorget, sit," retorted Lori bu-ward, angrily, "that he conquered before he spared me. I do not love boasting, but if Mark Blake thinks this an easy task for a coward he is at liberty to try. The man of whom I spoke," he went on, still more hotly, "is my friend, whose honor is as dear to me as my own, and" he had caught sight of a malicious mile on Lord Dulwich's face—"I a east number no cowards amongst my

There was a low buzz of applause as he There was a low buzz of applause as he spoke. It was felt the retort was deserved. Lord Dulwich turned pale, and was silent, and Mark Blake flushed angrily, and for a moment seemed struggling with some angry retort. It was but for one moment. To do him justice, he at least was no coward; but he was no fool. He felt the social verdict was against him, and hastened to get right.

was no fool. He felt the social verdict was against him, and hastened to get right.

"Forgive me, Lord Edward," he said:
"I spoke hastily and without thought. I will confess that your friend and conqueror "—there was the faint suspicion of a sneer in his smooth rich voice—"was a hero of ancient chivalry, the pereless knight of the tomahawk and scalping knife. Your praise shall be his passport to my most respectful admiration. But you will permit me to wonder how such a paragon found place amongst this rabble rout of rebels and assassins."

This time it was Maurice Blake that this time it was Maurice Blake that the fool of the same and the sound in the fool of the fool of the tomahawk and scalping the feely, and the young men, seeing him sad and silent, whispered slightingly of his courage; while the elder, glancing now and again at that calm, stern face, augured ill for Mark Blake.

Meantime the two seconds were set—

This time it was Maurice Blake that spoke, very slowly, very quietly:
"The man of whom you speak, sir, though his good fortune gained him the friendship of Lord Edward Fitzgerald, was least a propose. was least amongst the brave American citizen soldiers whom you are pleased to calumniate.

calumniate."

A pistol shot fired at the table would not have startled the company more than those few words, so coldly spoken. They meant a duel, and a duel to the death.

Mark Blake was not the man to twice Mark Blake was not the man to twice withdraw his words the same evening. Ie was a noted pistol shot—cool and ruel on the ground. He had been out hrice, two of his antagonists had been isabled, and the third—a handsome roung Trinity student—shot through the leart. There were ugly stories afloat of sister's name spoken slightingly and

THE DEAF HEAR.

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back her hearing. PRICE 25 CENTS A BOX.

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"Lord Edward," said Maurice, "may I trespass on your kindness?"
Lord Dulwich had already risen from his place, and was moving towards the door, cold as an icicle. Finshed and excited, Lord Edward leaped up, flinging his chair back with a crash on the floor. He caught his friend's hand and pressed it for a moment, then hurried after Lord Dulwich, who paused at the door and held it open for him to pass.

With a nod, so short that it was more an insult than a salute, Lord Edward acknowledged his courtesy, and the two enemies walked side by side, but silently, down the marble stairs, on their mission to settle when and where and how their respective friends might most conveniently kill each other.

In the dining-room there was a thrill of excitement as they left, an excitement not altogether painful. A duel was one of the institutions of the time, jealous of its institutions. There was acarcely one

excitement as they left, an excitement not altogether painful. A duel was one of the institutions of the time, jealous of of the institutions of the time, jealous of its institutions. There was scarcely one at the table who had not been on the ground. The older men were connois-seurs in affairs of honor, and were critically satisfied with the seers in an are of honor, and were critically satisfied with the progress of the quarrel. So far the game had been played accord-ing to the rules. The prologue had been fairly spoken, the exciting drama was

ally spoken, the exciting drama was about to begin, to the accompaniment of sword clash or pistol shot. But no trace of the subdued excitement that prevailed was visible. Fashion for-bade. Wine and wit flowed freely as ever. Laughter was louder than before, while death made ready to join their company.

tling the fatal formalities in the library. Lord Dulwich had dropped into a great chair, cushioned in crimson velvet, and stretched his thin, white hands to the blaze of the fire, which shone through with a pink tinge. Lord Edward paced

the room with hasty steps. In a moment or two he came up to where the other was seated listless and silent. "Well," he said abruptly, "when?"
"The sooner the better," drawled Lord

The sconer the better, drawled Lord Dulwich, who had a keen relish for the work in which he was engaged. "To-morrow morning, then," said Lord Edward. "Will 8 in the Park suit?" With a touch of malice he fixed the same hour and place as their own meeting.

But Lord Dulwich gave not the faintest gn that he remembered they had ever

sign that he remembered they had ever met, except as casual acquaintances. "Impossible," he said coolly, "Mark Blake starts with his father for Cloonlara an hour earlier in the morning. He bade me insist that they should fight to

ght."
"Be it as you will," returned Lord Edward, "my friend asks no truce."
"The weapons pistols," said Lord Dulwich. "We claim the right to choose."

rich. "We claim the right to choose." Lord Edward, knowing his friend's qual and consummate skill with both reapons, nodded assent. "And the dis-

tance?" he said."
"I should please my principal best, if I said the span of pocket handkerchief," responded Lord Dulwich. "But it is a duel we arrange, not a murder. You know his skill. For humanity's sake I am anxious the distance should be a long

to admire the constitutional antipathy to bloodshed, which does him such infinite

The shot told this time. Lord Dulwich flushed a little and bit his lip hard, but there was no change in his voice.

Twenty paces, then? "Twenty-five, if you will—"
The ready acquiescence startled Lord

brother's cane broken across the face of Dulwish a little. He assented with a took part with the whisperers against his

brother's cane broken across the face of her traducer but they never took definite shape, and the public heard only of a falling out at cards.

When Mark Blake returned from the short trip abroad, which was the formal atonement the outraged law demanded, there was no more trace of violence than of remorse on that handsome, smiling, evil face of his.

He was smiling now, as amid the sudden silence that had fallen on the company he spoke with easy and almost careless politeness across the table to Maurice Blake.

"By whom," he said, "if I may venture to inquire, have I the honor to be called a calcumniator."

"By the friend and brother-in-arms of the problem of the face only see his own pistol sight and the target. If the public barrel is pointed straight, the bullet will find its way home in the dark."

He spoke so callously — touching his

ture to inquire, have I the honor to be called a calumniator."

"By the friend and brother-in-arms of the brave men you have calumniated," retorted Maurice Blake, sternly.

There was a cold light in the other's eyes, but the smile was still on his lips.

"I have much pleasure," he said, "in repeating my opinion, but I beg to withdraw the exception which only respect for Lord Edward induced me to make. If I have failed to make myself quite clear, my friend, Lord Dulwich will explain my meaning." He turned as he spoke, and whispered a word or two in his lordship's ear.

"Lord Edward," said Maurice, "may I trespass on your kindness?"

Lord Dulwich had already risen from bis slores and myself quite to the door.

The novelty of the fight gave it a keener enjoyment for the general company. Haif a dozen sliver candlesticks were caught up from the dining-table, and the bear ers, their gay silks and bright jewels gleaming in the light, headed the brilliant mob that streamed in procession.

The longer gave precedence.

Lord Dulwich drew.

Lord Edward with a sinking heart

found the shorter slip remaining in his hand

His friend must stand the helpless tar-His friend must stand the helpless target of the deadly aim of a man who knew neither fear nor pity. Lord Dulwich smiled, delighted as he noted how pale his former opponent was, and how his hand shook and split the powder as he loaded the pistol for his friend.

Then the ground was placed and the men set.

Then the ground was placed and the men set.
Each held in his left hand, level with his face, a massive silver candlestick, with a wax light in it. His right hand grasped the pistol butt. Their seconds stood close by, but out of the range of fire. All other lights were extinguished, and out of the darkness the mob of gentlemen, quivering with excitement, watched the strange game played for lives.

the weapon stiffened itself like steel. Then there was an awful 'pause—the silence of death. All eyes were fixed on the levelled weapon held so steadily, and the calm pale face of the man who looked death straight in the face. The waiting was agony. It seemed as if the shot would never come.

air. Maurice Blake heard the sharp hiss of

the bullet as it cut through the thick curls close to his ear.

He was on his feet still — he was safe. His heart, which had stopped beating for a moment, with one great throb sent the

a moment, with one great throb sent the blood rushing through his veins.

His energy had done his deadly best and failed. It was his turn now.

"Ready!" cried the seconds.

There was no pausing for aim. In an instant the pistol was raised, levelled and lischarged.

But just at that instant the taper that Mark Blake held went out.

But just at that instant the taper that Mark Blake held went out.

There was a smothered cry from the onlookers, for it was thought he was hit and down. The seconds, hastening to the spot, through the dim light could see him standing available.

im standing steadily with the quenched candle fast in his hand. A second cry, this time of surprise, from Lord Edward, brought the spectators around them.

around them.

The quickest-witted amongst the company relit the wax candles they had brought from the drawing-room, and half-a-dozen points of light now danced about

Lord Edward guessed what was in his mind. He knew by repute Mark Blake's skill as a pistol shot. Lord Dulwich, knowing nothing of Maurice Blake's, hoped to give his friend a long, safe pot shot at his opponent.

"I fully appreciate Lord Dulwich's humanity," said Lord Edward, with a scornful smile twitching the corners of his mouth. "Thave already had some reason to admire the constitutional antipathy to

Mark Blake said not one word to explain. He stood silent and stock still, like one dazed. His manifest confusion increased suspicion. The thoughts in the men's minds began to shape themselves on their lips in whispers. They fell away from Blake as timid people from a fever patient, with elaborate show of carelessness. Lord Dulwich made no attempt at defence. He believed Mark capable of

friend.

At this moment Manrice Blake approached with the pistol still smoking in his hand. He, too, heard the whisper, "How came the candle quenched?" and

divined its meaning.
It was Lord Dulwich spoke the ominous under his breath. Maurice Blake tapped him on the arm

sharply with the pistol stock.

"Look at the candle," he said in a ice that was heard by every one on the ound, "Look at the candle itself, and

Lord Edward Fitzgerald was the first that caught his meaning. He snatched the quenched candle from Mark Blake's hand, and lowered the top to the lights which half-a-dozen eager hands held to

The bullet had cut a furrow through the wax and chipped the top of the wick off like a knife.

There was a low murmur of applause at

Then Mark Biake spoke out impetuous-y. "I have to thank you for life and lonor," he said, "and to ask pardon for ords that cast a slight on courage like

He flung down his pistol as he spoke, ed caught his late foe's hand in his an wrung it heartily.
At the same moment Sir Miles Blake

proached, his handsome old face all low with pleasure at his son's safety seyes kindled with affectionate pride

But Lord Mountjoy's mellow voice cut short all interchange of compliments. "Your pardon, Miles," he said, clap-ping his old friend affectionately on the shoulder. "We will drown old angers and christen new friendships in a bowl of nanch."

"Gentlemen," he cried to his guests, The fireworks are over. Let us return

His words sent the company trooping gaily back to the dining-room, where a huge silver bowl, with eibowed handles, smoked like a furnace, filling the room

with rich vapor.

It was liquor richly and curiously compounded, of which the receipt is lost as completely as the ambrosia which the jolly gods drank on Olympus. A rich amber it shone against the white metal of the boxl, which was smothered and

anectionate respect due to the father he had never seen.

It was hard to resist a cordial invitation from Sir Miles that he should join them next morning in their journey to Cloonlara. He longed to visit the old was agony. It seemed as if the shot would never come.

Out sprang the flash through the darkness, out rang the report through the still air.

home of his race. He did resist, now ever, until he had consulted with Lord Edward, and assured himself that the good work they had in hand could nowhere be better helped, and nowhere needed help more, than amongst the poor and oppressed peasants of Connaught.
So he closed hands with Sir Miles on

is kindly invitation.

Mark Blake, indeed, professed himself delighted at the news, but his delight seemed a little affected and overdone. His friendship for Maurice appeared to have evaporated in the first frank out-

burst of gratitude.

A whisper from Lord Dulwich knitted his for-head in a quick frown, but his face cleared in a moment, and, clinking glasses with Maurice Blake, he drank his safe arrival and long stay in Cloonlara.

With a strange, bitter feeling Mark Blake remembered that toast in later days. urst of gratitude. days.

TO BE CONTINUED.

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How to Cure Headache.—Some people

suffer untold misery day after day with Head ache. There is rest neither day or night until the nerves are all unstrung. The cause is generally a disordered stomach, and

ache. There is rest neither day or night now danced about restlessly in the darkness.

Mark Blake was unburt. So much he confessed, a little sullenly, in reply to eager questioning.

Then there was an awkward pause, and a strange look on all faces. The question was in every mind, how came the light quenched, with not a breath of wind stirring? How came it quenched just as the shot was fired?

Mark Blake said not one word to explain. He stood silent and stock still, like one dazed. His manifest confusion increased suspicion. The thoughts in the men's minds began to shape themselves on their lips in whispers. They fell away from Blake as timid people from a fever patient, with elaborate show of carelessoness. Lord Dulwich made no attempt at defence. He believed Mark capable of the cowardice of which he knew himself capable. So he fell off with the rest, and

"THE STORY RUNNETH THUS."

It is the hour of Benediction, and the

venerable, gray haired priest is slowly ascending the steps of the altar. As he opens the door of the tabernacie, a stillness most profound falls on the vast multitude assembled in that grand old cathedral, whose richly frescoed walls and quaintly-carved pillars had looked down for centuries on many a bridal pageant, royal coronation and illustrious funeral cortege. In the front seat of the centre aisle

knelt a young man, who seemed absorbed in the earnestness of his devotion. His features were exquisitely moulded, and showed in their every lineament, culture and refinement. His complexion, naturally pale, took on a more ghastly hue as he knelt under the dim, flickering flame of the gas jet in silent adoration. Great drops of perspiration stood out on his broad, high forehead and showed what a ierce struggle was raging in his breast. That day he had decided to evote his life to the service of God. Yet he wavered. He had everything one could hope for; he was the pet of society, his father's only son, the heir to the earldom of Buyon; all the knowshook it heartily.

"Lord Edward Fitzgerald tells me you, too, are a Blake," he said, "I was always proud of the old name, but never prouder than now."

Maurice murmured something in return, for he was deeply touched by his old kinaman's kindness.

But Lord Mountjoy's mellow short all it. ing dowagers considered him a "fine returned to England he would study up the history of the Catholic faith. He had done so, and suddenly, to the surprise of his friends, had embraced that religion. Now, when he was in an agony of doubt, he thought of the service that had in the greatest degree influenced him to make the change. So he wended his way to the cathedral to pray for strength and perseverance to follow out his vocation. As he knelt there, in the awful presence of his Saviour, his doubts and fears returned and his mind seemed more clouded than before, when a man's voice singing the "O Salutaris" broke the oppressive silence. The tones were rich, deep and resonant; strong, yet full of ineffable tenderness.

bade. Wine and wit dowed freely as ever. Langifur was bouled than before, while death made ready to join their company, while death made ready to join their company. Bake here any trace af affectation in his gaiety. His manner was too easy for acting, as he leant over a little to half whisper a good story in the action in his gaiety. His manner was too easy for acting, as he leant over a little to half whisper a good story in the company, and the state of thought he raised the limp form in his arms and bore it quickly to the library. He laid it tenderly on a couch and then forced a glass of cordial through the man's lips.

As the warm, invigorating fluid trickled down the stranger's parched throat, it infused new life into him, and he opened his eyes with a gasp. He was an awful object to look upon The ragged garments, which covered his emaciated frame were soaked with rain. His hair and beard were long and unkempt, and his eyes shone with a glassy, vacant stare. Yet, in spite of all this, there was something of bygone refinement and beauty in that bloated face which years of dissipation and debauchery had failed to totally eradicate.

"A priest! a priest!" he hoarsely gasped. "In the name of God get me a priest."
"I am a priest, my good man. Can

I do anything for you?"

As he heard these words a look of joy verspread the wan features.

"Thank God for that; I prayed that wouldn't die before I saw a priest, but still I guess it is too late to mend

With tears in his kindly eyes the priest told him the old, old story of God's love for sinners. He talked of the penitent thief and how Carist had forgiven him even in the throes of The dying outcast drauk in death. every word, and when the priest had finished, two large tears rolled slowly down his wrinkled cheeks and los themselves in the tangled masses of his beard. He tried to speak, but a dark red stream welled up in his throat and choked his utterance. After the spasm of pain had passed, he spoke slowly and

with pauses. "Years ago, I used to sing in the cathedral of Marden, but I was discathedral of Marden, but I was discathed charged for drunkenness. I went from bad to worse—singing in bar-rooms and low concert halls for a few paltry drinks. At last my voice failed me, and to-night, when I could get

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neither food nor drink, I was going to suicide, as it were, to a thousand joys the happiness of his fellow beings. heard of it. As to question, the end all by throwing myself into the river out yonder. I stood on the bridge, and as I looked down into the cruel, black depths of the waters, I couldn't do, the act then, and I stag-gered to your step and rang the bell."

With these words he sank back breathless on the couch. As the priest, in a voice almost choked with His voice rang out with amazing sweetness and power, and finally, with one grand burst of song, the soul fled from its earthly temple and nestled lovingly in the bosom of Him who had shed His life's blood for its redemption .- James W. Fitz Patrick, in Holy Cross Purple.

THE "CUI HONO?" OF INFIDEL. ITY.

Apart from the triumphant victories which Holy Church achieves in its contests against the beliefs-or rather unbeliefs and chronic doubts of the ag nostic, or the free thinker, or infidel, by whatsoever name they who deny the existence of God or immortality choose to call themselves; and even separate from theology, infidelity as a possible debatable question may be successfully combated by addressing to any Ingersollite the old Roman question Cui bono? which is collequially surviving in the English language in the con stant question regarding any proposi-tion of every day life, "What's the good of it?" When Ingersoll shall have perilled a soul by endeavoring to win its possessor in mortal life to his peculiar views-or, as he prefers to phrase it, "my doubts"—let that pos-sessor ask the doughty colonel, who has lately announced his adoption of assaults upon the church as his profes sion, vice jurispludence resigned, two questions, Cui bono? and also, "After you may have undermined faith, what do you propose to put in its place?

Even, ex gratia argumenti, admitting that the churchman's belief in God and immortality is a delusion, behold, Colonel Ingersoll, what a sweet and soothing faith it is, even if every man should consider himself solely in the capacity of a worldling! Colonel Ingersoll is a litterateur, and may be appropriately asked, "Suppose the Prophets and the Apostles to have been charlatans, where in the realm of letters can there be found profounder philosophy, sublimer poetry, or even wonder tales more dramatic than those alleged charlatans have bequeathed in writing to generation after generation of the sons of men? Where even in profane fiction can be found, for in tance, a sweeter horoine than the Madonna, or a tragic hero like her Son? Where in the world of belles lettres will Colonel Ingersoll find more winning biography than appears in the published lives of the saints, and where, for another instance, grander romance than is Cardinal Wiseman's Fabiola?" The sacrifices which the agnostic is compelled to make in matters of music and art, as he passes his life here below, are of themselves painful. What to the agnostic, compared with the churchman, is the delight of listening to the strains of Gounod's "Ave Maria or of Handel's sublime composition at tached to the words "I know that my Redeemer liveth"? To the agnostic such music is as the warble of the can ary bird, without signification, and merely alluring to the sense of hearing, but to the churchman doubly defined by the formulation of conscience is, and what a lightful through his beliefs. What to the agnostic are the statues of the Apostles? Nothing more than those of Mars or Apollo; while to the church man their sight inspires a delicious flood of heartfelt delight, historic and holy memories, and ineffable comfort. Cardinal Newman is known to have been an admirer of the fiction of Charles Dickens, as Colonel Ingersoil professes that he also is: but to the former must have come deeper pleasure in reading about the death of Paul Dombey's mother or of little Nell than could possibly come to the latter, who believed that both of those characters were merely annihilated.

All the beauties of that Nature which in his pagan moments Colonel Ingersoll mysteriously and darkly substitutes for a Creator of the universe are to the churchman doubly endeared because he says, with an English poet, when surveying ocean or mountain or land scape and the shining stars of night, 'the hand that made us was divine. Toward whatsoever point of the varied business of mortal existence any one may direct his attention, the believer in the doctrines of Holy Church will have greater - even selfish - delight than an agnostic. What to the latter is the sight of the cross at the apex of a cathedral spire, or what the spire itself, which to the faithful-in the words of Alexander Smith, an English poet -" rears its head toward heaven as if to plead for sinful hamlets at its base? what to him his meeting on a promenade of a Sister of Charity on her way to the bedside of some penitent sufferer? On every side Christian belief exalts sentiment and deepens can fill. emotions, while infidelity debases both.

seemed to see in them the benediction service reflected. I could see the gleaming candles, the clouds of incense, and the old gray haired priest. I could almost hear my own voice singing my favorite 'O Salutaris.' I a natural impulse? The babe of tendently in the set them and I see the seeme when the set them are the seeme when the se derest years, who has apparently learned to recognize father or mother -and long before it appreciates relationship - makes its earliest movement in the stretching out of its tiny hands, sobs, pronounced the last sacred words of absolution, the dying penitent, raising himself, sang the "O Saluture born of its nature. If the child be of Catholic parents, and early learns about God the Father and the Mother of God the Sin, that natural impulse for its earthly father or mother to take it to their arms and to their protection, becomes exalted into the desire to also stretch out its arms and make petition to its heavenly Father and Mother, and seek rest for he soul. When we are suddenly placed in pain or in mortal peril our decree that the Bishop of Rome was on first thought is for help; and in effect an equality with the Bishop of Alexwe instantly pray for it.

In providing for religious prayer the The sixth canon of the Council of Church is, therefore, merely following Nice insists in the case of the schisthe precedent of a natural impulse, matic Miletius, of whom the Patriarch but piously cultivating and improving of Alexandria complained, that the that impulse. In trial and tribulation latter may have full power over all of an earthly character we at once these places, as this is customary also appeal—or practically pray—to friends with the Bishop of Rome. It was a relief, combined with hope for it.
Colonel Ingersoil, at his brother's grave, simply and involuntarily responded to and obeyed a natural momentary hope and an instinctive imwho is Patriarch of Rome as well as pulse. He was in mental agony, and, head of the universal Church. forgetting his theories and prejudices, the hope and impulse conquered mand an Eastern Bishop for assuming Doubtless obedience to the impulse the title of Universal Patriarch? Cheered and comforted him in his grief. From this it follows that the primacy In the heart of the faithful member of af the Pope is an invention much later Holy Church the natural impulse has than Apostolic times. become desire; so that before his priedicu, or at the church altar, he cheers the premises. He might have been his soul and finds his life blessed by his reprimanded for vanity, as the Popes adoration and prayer. Of this cheer have humbly called themselves "servand blessing Colonel Ingersoll seeks to ants of the servants of God." If s deprive mankind. Agnosticism is, therefore, not only an unserviceable restraint upon natural feeling, as upon educated soul desire, but it also fetters

human satisfaction. which Ingersoll declares it to be, the crassest agnostic cannot deny that it is to millions not only a delightful but a comforting delusion. Even in the iciest atmosphere which a mere world ing breathes he must admit that if prayer comforts-delusion though it might be-it should not be frowned upon, when it can impart delight and

comfort to one who prays. Recuragaintoinfancy for illustration, and we can recall the look of many a child, or its words addressed to its nurse, when it was in pain or in want of food; looks or words plainly inter-ceding that attendant to further inter cede with its father or mother, possibly in an adjoining apartment, to come to its relief. That also on the infant's part is natural impulse aided by dawning reason. Nurse heeds the interces sion and brings father and mother to the rescue. That child, when later the rescue. That child, when later received into Church fold, calls upon ne of the saints to intercede with the Father God, or Mother Mary, or for the direct intercession of herself with the Divine Father or Son, much as when an infant the child looked upon its favorite nurse for an earthly interces-

sion. The same child, oppressed in con science or doubtful as to the propriety he confessional privileges of Holy Church applied to the sting. Yet agnosticism would destroy every such comfort and satisfaction. again, Cui bono? Thus, turn which ever way we may towards the tenets of agnosticism—if it has any tenets at all -- and test these in the crucible of Cui bono? we shall find nothing but dross; for the true metal appertains to the disciple of the Church. In every test applied to infidelity, as touched by the alchemy of Cui bono? its poison to the joys of life is readily detected. bono? in the mortar wherein chemist

Ingersoll compounds with pestiferous pestle his rhetorical mixture, and therein leaves not one drachm of either Hope or Faith, or even Charity, for the Christian, the unpleasant and useless ingredients of his mortar are only to be measured by avoirdupois scruples.

Ingersoll at his brother's grave mused over a senseless clod, according to his own views. Now, in another part of the same cemetery, at the same time, there might have been a mother burying her child; kneeling beside the sod, how the hope of some day meeting the child in a blissful hereafter assuaged her grief as she fancied it already under the care of angels! Agnosticism would have destroyed that Cui bono?

Even the most unregenerate scoffer

emotions, while infidelity debases both. When, therefore, Colonel Ingersoll What can the latter realize of the "Pleasures of Hope" or the delights of faith? Whence comes his aspiration toward duties? Therefore, on every side must be found a negative to the question Cui bono? as universally applied to agnosticism. Not only is there no good in it per se, but it compels and Immortality can accomplish for When, therefore, Colonel Ingersoll

"QUESTION BOX"

Father O'Connor in Philadelphia Catholic Standard and Times.

Many and interesting are the queries that our "separated brethren" continue to desposit in Rev. Joseph V. O'Connor's question box at St. Teresa's and it seems at times, from the irequent use of the phrase "our minister says," as though the leaders of the sheep not of this fold " were back of some of the questions intended as posers. Whether the question is one propounded by an earnest searcher for the truth or by one disposed to contro- number? versy, the reverend lecturer takes the same pains to answer courteously and clearly.
M. A. R. asked four questions, as

follows:
(1) Did not the first Council of Nice

decree that the Bishop of Rome was on The sixth canon of the Council of

or relatives or superiors for succor and decision of the council against Miletius

(2) Did not one of the Popes repri-

Pope reprimanded a Patriarch, then two things are established which Cathlies contend for, first that there was a Pope, and, second, that his act of reprimanding a Patriarch would indi Were prayer the mistaken delusion cate that he was above a patriarch and alone had universal jurisdiction.

> (3) St. Paul discountenances the use of strange tongues in divine worship. Why, then, does your Church use Latin instead of the language of the people?

The reference is no doubt to I. Cor. xiv., which upon close examination will be found to refer to the miraculous gift of tongues and not to their use in the liturgy. The teaching in the Catholic Church is in the vernacular, and he liturgy in Latin which is not a strange tongue, but is, perhaps, the best known language in the world. The Catholic who has his prayer book r who is familar with the Mass and espers can go to any land and attend divine worship understandingly because it is in Latin everywhere but the Protestant has no such opportunity. Catholics in this city speaking nothing but English can attend Mass at the Italian, the German or hospits the Polish Church and understand all paper. that is taking place, and with his prayer-book follow the entire service. They tell a story of Proctor Knott, of "Duluth" speech fame, who visited a colored Catholic church and when he came home asked his servant why the

The answer is the same almost. Catholics can obtain prayer books, and in most cases do possess them, which give the significance of all the ceremonies ; in fact, they are taught them at Sunday and at parochial day schools.

Laura J. K (1) Was our Lord born in a stable? The Bible only mentions the manger. Tradition mentions a cave. Such

places were used in that country as (2). Who was Casar Augustus and did he know of our Lord's birth?

He was a nephew of Julia Casar. The ninth eclogue of Virgil, who was Cæsar's poet laureate, mentions the birth of a divine Child, and Tacitus' Roman History says that there was an pinion universally prevalent that a King who would rule the world would

be born in the East at that time. (3) Is there any tradition as to what became of the three Wise Men?

Yes. Their remains rest in the Cologne Cathedral, in Germany. (4) Gave her minister's reasons for the Reformation superstitution, wor-ship of the Virgin Mary and the saints, and he says the poor and even the educated people never heard about mother's hope and faith. But again, the Bible or knew that there was such book. The same charges are made against the Church to day. How basemust see that the infidel is a useless less they are any intelligent non Cathiconoclast. Helpulls down and cannot olics can find who will investigate for build up. He scoffs and contrives a himself or herself. The Bible was vacuum, which none of his ingenuities printed and published by Catholics be-

fore Luther was born.
J. M. said it is a general saying

As a mark of devotion to the Real Presence of our Lord in the Blessed Sacrament on the altar. (2) What is Vespers?

A collection of Psalms, hymns and prayers which are sung in the after-

noon or evening.
(3) Why do Cathelics bend so low and strike the breast when the bell rings?

As an act of adoration to God at the most solemn parts of the service. Also an act of humiliation and a begging of mercy in the manner of the publi-can mentioned in the Scriptures.

(4) What are those beads Catholics have and why do they say a certain

The beads are what is called the Rosary, one hundred and fifty beads, representing the one hundred and fifty Psalms, are called the layman's breviary or Psalter. They are divided by the fifteen mysteries of our Saviour's history. See article in Catholic Standard and Times on Mariolatry

ome weeks back.
H. C. J. is in love with a Catholic lady, who it appears, loves him, but will not marry a non Catholic. He is

He should study the doctrines of the Church, pray earnestly to God for enlightenment and he may be vouchsafed the grace of conversion, when the obstacle would be removed. He should, lowever, not enter the Church because of love for the lady alone.
C. J. M. asks (1) where was St.

Patrick born? Cardinal Moran says at Boulogne sur

Mer, France. Alban Cutler's "Life of St. Patrick" says in Scotland. "Faith complained that the Church

makes the way of salvation hard and uncertain, and concluded by saying: "Give me the blessed Bible and sal vation by faith, without merits or huan works."

'Faith" was reminded that Christ Him self said that "narrow is the way and crooked is the path," and St. Paul (1. or, xiii., 2) states that faith that will nove mountains is nothing without charity, and that St. James says that "faith without works is dead," and and all this testimony is from the Holy

"A Trained Nurse" asked if it is grong for her, an Episcopalian, to old the blessed candle while the priest visits a sick person in the hospital or o kneel down when he gives the sacrament or to read Catholic prayers to

She was told that if she does it the sight of Heaven.

J. R. J., with all the decision of au infallible authority, asserts that pros-perity is a sign of God's blessing, and the end of that time was enjoying the says the Protestant Church is very pros perous. The English Church is spread all over the world. There are more poor, ignorant people in the Roman Church than any other. This strain continues throughout the letter of one who evidently missed reading the article on Presbyterian vs. Catholic hospitals in a recent issue of this

This line of argument is not new. According to it, Dives was a good Protestant and Lazarus a good Catholic. We are told that it will be easier for s camel to pass through the eye of peedle than for a rich man to enter are lost because the vernacular is not expect any better treatment from the modern Pharisees.

Cardinal Manning and Henry George.

On one of his visits to London Henry George interviewed Cardinal Man-ning. "It was a Sunday afternoon," says a writer, describing the meeting. "I have a vision of the two profiles facing each other in the dim light of the growing dusk, and I recall the emotion of tone in which each man made frankly to the other a sort of profession of faith. They had travelled to the same goal from opposite directions. 'I love the people, said Henry George, 'and love brought me to Christ as their best Friend and Teacher.' 'And I,' said the Cardinal, 'loved Christ, and so learned to love the people for whom He died." "

Weak Lungs,

Weak Lungs,
Emaciation, weakness, and that fatal disposition to take cold easily, thus adding little by little to the strain upon the stready overburdened body. How many afflicted are trusting to cough mixtures, mustard and poultices for safety? Fatal error. Not by these, but by adding to the nutritive power of the body and the increased strength and vitality which increased nutrition affords, can you hope to obtain relief. Maltine with Cod Liver Oil combines the excellencies of a medicine, a food, and a digestive agency of a unexampled power. The full remedial value of the cod liver oil, rendered palatable and of easy digestion, is combined with the nutritive values of wheat, cats and barley. This in itself would render Maltine and Cod Liver Oil of greater value than any emulsion. But it possesses a further quality of inestimable ser would remore Martine and Cod Liver Oil
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There are few if any people in Murray township, Northumberland county, to whom the name of Chase is not Mr. Jacob Chase, who has familiar. followed the occupation of farmer and fisherman and fishdealer, is especially well known. He has been a great surferer from rheumatism, as an his neighbors know, but has fortunately succeeded in getting rid of the disease. To a reporter he gave the following particulars. I had been a sufferer portion of that time was confined to my bed, and perfectly helpless. I had the penefit of excellent medical treatment, but it was of no avail. I believe, too. that I have tried every medicine advertised for the cure of rheumatism, and I am sure I expended at least \$200. 00 and got nothing more at any time han the merest temporary relief last I was induced to give Dr. Williams' Pink Pills a trial, and from that time I date my good fortune in getting rid of the disease. I continued using them for several months and daily found that the trouble that had made my life miserable for so many years was disappearing, and at last all traces of pain had left me and I was cured. I say cured, for I have not since had a recurrence of the trouble.

As proving the diversity of troubles for which Dr. Williams's Pink Pills are a cure it may also be mentioned that they restored Mrs. Frank Chase, a daughter in law of the gentieman above referred to, to health and strength after all other means had apparently failed. Mrs. Chase says :-· I can scarcely tell what my trouble was, for even doctors could not agree as to the nature of it. One said it was consumption of the stomach, while an other was equally emphatic in declar-ing that it was liver trouble. One thing I do know, and that is for years I was a sick woman. I know that I was afflicted with neuralgia, my blood was poor, and I was subject to depressing headaches. My appetite was not good at any time, and the least exertion left me weak and despondent. A lady friend who had been benefited by the use of Dr. Williams' Pink Pills adthrough mere courtesy, it is right from a worldly view; if she does it through ove of God, it is an act meritorious in law, bad also cured my father in law, and as they bad also cured my father in law, and also cured my father in law, and also cured for rejeicies at law much cause for rejeicies at law much cause for rejeicies at law and I have much cause for rejoicing that I did, for you can easily see that they have made a well woman of me. I took the pills steadily for a couple of months, and at

> blessing of good health. It gives me much pleasure to be able to bear public testimony to the value of this wonder ful medicine." Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imita tions by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Wil-

> There can be a difference of opinion on most subjects, but there is only one opinion at to the reliability of Mother Graves' Worm Exterminator. It is safe, sure and effectual.

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can be stopped.

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

London, Saturday, January 22, 1898

WE NOTE with regret that Rev. Fr. Doyle, the learned Paulist, has been forced, through failing health, to re sign his position as editor of that excellent monthly, the Rosary Magazine. We trust he will ere long be enabled to take up the pen once more. Catho lic literary life can ill afford to be de prived of the services of Father Doyle.

ZOLA ADVERTISING HIMSELF

Emile Zola, the prurient and irre ligious French novelist, has recently been seeking notoriety in a new way, no doubt for the purpose of advertising his tooks, which have become a drug on the market. He is now publicly attacking the Government, and several military men in high position, taking occasion from the Courts martial held in the Dreyfus and Esterhazy cases. He has written an open letter to President Faure in which he accuses General Billot, the Minister of War, General Mercier, Major Ravary, the investigating officer in the Esterhazy case, and Major Patydeclam, of perjury. He dares the Government to prosecute him.

QUEBEC EDUCATION BILL.

The Quebec Legislative Council, by a vote of 13 to 9, threw out the Govern ment's Education bill on the 10th inst., after it had passed the three readings in the Assembly. The main feature of the bill was to place the Education Department under charge of a Minister of Education as in Ontario, instead of a superintendent of Education. Principal Adams of Lennoxville, and several Protestant clergymen, including the Rev. Mr. Love, of St. Andrew's Presbyterian church, made strenuous efforts to bring about the defeat of the bill, as they considered it would affect injuriously Protestant educational interests. They were present taking great interest in the debate upon the measure It is not clear that Protestant interest would have been specially affected by the provisions of the bill, but there is no doubt that the opposition shown by Protestant educationists had much to do with its defeat in the Council.

PROFANITY.

Marcus Alonzo Hanna, who was the chief organizer of the Republican forces in securing the election of President McKinley in 1896, has been reelected senator for Ohio. There was strong opposition to him even in the Republican ranks, but after several ballots he at last obtained a majority, whereupon he telegraphed as follows to the President:

Columbus, Jan. 12. —To Hon. William Mc Kinley, President, Washington; God reigns and the Republican party still lives. M. A. Hanna.

We are rejoiced to have it to say that our Canadian politicians have not, as yet, gone so far in profanity as thus to suggest that their election to any office is necessary in order to vindicate the wisdom of Divine Providence, or to prove that God reigns. Senator Hanna is certainly not over-stocked with modesty. The language is the more shocking as there is little doubt that the election was secured by brib-

"THE MONITOR."

The first number of "The Monitor," a monthly published in the interests of our Separate schools, has made its appearance in Ottawa. Judging from the initial number, we have hopes that this publication will be made to do good service in the cause of Catholic education. The editor is Mr. Thos. special reference to the school-room ; and Mr. W. J. Lee is business manager. The new paper has made its the helm.

of thought where there is a community of interest.

We therefore wish "The Monitor" abundant success. Its prosperity will mean still more efficient work in our Catholic schools throughout the Dominion.

THE ANTI IRISH NATIVES OF IRELAND.

The Orangemen of the North of Ireand are busily employed at present passing resolutions asking the Imperial government to take steps to prevent the couple of thousand Irish Americans who intend to cross the ocean this year to celebrate the centenary of the rebellion of '98, from capturing the United Kingdom and giving Irsland her freedom. The Grand Masters claim that the Orange hosts number hundreds of thousands. If such be the case is it not somewhat peculiar that they should get into such a perturbed state because of this prospective little excursion? Is it a case of cowardice, or one of bad conscience? Men who possess ill gotten goods are always fearful of enforced restitution. The Orange brethren of Ireland need have no fear that anything dreadful will happen when the Irish Yankees land on the shores from which their fathers had been driven into exile. They are men who know well how to behave themselves. Would we could speak likewise of the followers of William!

AN ITALIAN REPUBLIC.

A strange story has been cabled from London, which comes from the Rome correspondent of the Daily Chronicle, to the effect that the Civilta Cattolica publishes a statement which has been inspired by the Vatican and the Pope, advocating the solution of the trouble between the Government and the Papacy by the establishment of an Italian Republic. The article is said to state that the existing Government has produced only weakness, misery and starvation, which is very true: nevertheless the story as a whole has all the appearance of being a fabrication. In fact the correspondent hi nself who sent it to the Chronicle, after giving the sensational item, modified his first story considerably by adding : "Probably there would be no truth in the supposition that either Cardinal Rampolla or the Pope has any idea of even a temporary alliance with the Republican party, but yet they believe that while peace with the king is impossible it might be possible with a Re public. The reason for the appear ance of this astounding pronouncement at the present moment is the belief that not only the Ministry, but the dynasty itself, is menaced more seriously than usual."

IS THERE DISCRIMINATION

There is complaint that in the workshops of the Canadian Pacific Railway, at Carleton Place, it is very difficult for a Catholic to obtain employment. It is said that, out of a force of two hundred men employed, only three were Catholics. The vice president of the company, Mr. Shaughnessy, was lately visited by a representative of the True Witness, who asked for an explanation. Mr. Shaughnessy said that the history of the company will show conclusively that Catholics are not discriminated against. He also stated that one case in particular had been investigated, and that after a search. ing enquiry it was found that a discharged employee, who happened to be a Catholic, was not dismissed because he was a Catholic. We believe that the presidents and superintendents of both of our great systems of railways would not for a moment tolerate an injustice of this sort, were they convinced that such injustice existed. Nevertheless we believe that Catholics often suffer from unfair treatment at the hands of minor officials. If there are only three Catholics in a force of two hundred men at Carleton Place, there is reasonable ground for suspicion that some one in authority connected with the works entertains anything but friendly feelings towards Catholics. It is a difficult task, however, to bring the charge home to persons belonging ported the Conservative Government to oath-bound, secret societies Swift, while Mr. James T. Noonan has which exist in all localities charge of the editorial matter having and which have verily honey combed our social and industrial life. John Smith, a Protestant, is a strong society man. He is an applicant for a position bow with a trio of very capable men at in a workshop. John Brown, the foreman, is also a member of the same It is most important that those who lodge. John Murphy, a Catholic, aphave intimate connection with Catholic | plies for the vacant job, but finds, someeducation should from time to time how, that Mr. Smith was easily first in make public their thoughts as to the the race and secures the prize. Mr.

be brought about. It is also of advan- were in every regard equal to those of tage that there should be a community Mr. Smith, wonders why he was not employed. The society grip or the society wink sent poor Murphy home again to his needy little ones. It is, as we have already stated, a difficult matter to bring home charges of this kind to those who have the employment of labor, but that Catholics are oftentimes discriminated against we have not the least doubt. It may be the case that they are not ostracised from any unfriendly feelings entertained toward them because they are Catholics ; but the other fellows belong to the lodge, and so long as there are lodge men to be taken on the Catholics are told to stand aside.

CHURCH MEMBERSHIP.

A problem in Church membership has been solved by the Outlook, a prominent religious paper, in a strange way. The question is: "May a minister or a layman belong to more than one Church?" The Outlook answers: "Why not? Are our Church denominations competitive? If so, there is no belonging to more than one. But if they are co-operative, why not belong to more than one ; indeed why belong to one rather than another? The denomination is simply a means to an end. So viewing it, why be restricted to a single means?"

This is certainly a very peculiar view of the nature of Christianity. It was never supposed until people became totally indifferent to Christian doctrine, that men are free in the sight of God to make sects or denominations at will, as is evidently the Outlook's view of the case. Luther and Calvin alike believed that those who causelessly created schisms sinned against God, and it is this conviction that has led of late years to efforts at Christian reunion. The Outlook takes a multitude of sects to be a means to an end, whereby it evidently implies a means of salvation, but Luther hurled his anathemas against these who, having followed him out of the Catholic Church, afterward set up denominations of their

IRISH CATHOLIC REPRESEN. TATION IN THE CABINET.

In a recent issue of the CATH-OLIC RECORD we asserted that the Catholics of Ontario were virtually without representation in the Fed eral Cabinet, and stated our in tention of dealing with the matter in a separate article. The subject is so repugnant that it is only from an imperative sense of duty to the Irish Catholics of the Dominion whom it affects so vitally that we feel constrained to speak unequivocally.

The position that for years the Cath olics have been placed in through merely nominal representation has been by them universally lamented. Complaints had become chronic; yet no change took place, but we are not without hope that this deplorable condition of affairs may soon terminate. It will certainly not be our fault if a transformation is not effected.

A subscriber in Hamilton has put the position there clearly, and we give his views as representing the situation generally throughout Ontario. He

"The independent tone of the CATH OLIC RECORD meets with the approval of the Catholics here and has had a whole some effect, as it has created an incentive to pay greater attention to their own interests. There has been in this city an almost complete barring out of Catholics in the distribution of Government patronage. During the exist of the last Conservative ad ministration, although we had a representative therein from Ontario whose influence, if exercised, was supposed to count for much, it was of no avail as regards those he was supposed to represent. Not so with Clark Wallace and Alex. McKay, M. P., who were ever watchful and on the alert to strengthen and extend their influence, and as a consequence the Customs House and every other branch of the service were almost wholly recruited from the Orange Order, who, like the daughters of the horse leech, were ever

crying 'more, more. 'The Orange leader grew bolder as he increased in strength and ignored the very existence of the Catholic representative in the Cabinet in the be stowal of the patronage; it is therefore not surprising under the circum-stances that the Catholics who sup in the Dominion were not recognized when the rewards were being distributed. There being no vacancy with a salary suitable to the great abilities of Alex. McKay on his retire ment from Parliamentary duties a Orange M. P. for Hamilton, a paternal Government must be thanked for creating an office for him at the expense of the already overburdened taxpaper. Has there ever been by any Government a position created for

an Irish Catholic? "You published a letter from the manner in which improvements might Murphy, feeling that his qualifications against the retention of the Right Hon. votedness to religion. Mr. Crawford's weapons on their persons, and it is

Henry Matthews (now Lord Llandoff) in the Salisbury Government, and the reply of Lord Randolph Churchill - one of the most effective slaps in the face ever administered to

No Popery 'shouters. "These howling Pnarisees were taught a lesson in liberality and Christian toleration by the Queen herself. It. however, requires no Alliance letters to remind the Governments not to appoint Catholics to office in this city. They are forgotten when there is anything to give. when votes are in demand that a thought is given to them. Then a smile radiates the otherwise grim and war-like visage of Mr. Gibson as he extends the 'Glad Hand' to the Cath olic voter, which is all he receives except the 'cold shoulder' political favors are distributed.

"At the municipal election the Cath olics resented with effect Mr. D. Nelli gan's dismissal by the present Govern ment from the landing waitership in the Customs. His election as alderman was a protest against the treatment he received and means something during the next Provincial contest. The secret of John Bright's influence

with the non conformists was because, as he himself said: "I live in the tents with my own people." If the Catholic representatives did likewise they would not be so devoid of influence as they now are. They have had nothing in common with their own people and are therefore absolutely without the slightest influence over them, as was abundantly demonstrated during the last political campaign. The Catholics are not exacting, but they much prefer being without a representative in the Cabinet than having one there who is without influence in the councils of the party. We only knew Sir Francis Hincks from his record, which was as being the best representative and the truest friend the Irish Catholics of Canada ever had, although an Irish Protestant and a son of an Episcopal clerzyman. He was deterred by no objections of the fanatic and the intolerant, or moved by any considerations of expediency from doing ample and complete justice to the Catholics in bestowing the bounty of the Crown. And in addition, he, after his political career had ended, was their spokesman and defender against the assaults of the Orangemen, for whose existence in Canada he proved there was no justification, and whom he showed were disturbers of the peace both here and in Ireland. It were better for the Irish Catholics of Ontario if they had one fearless, outspoken Protestant like Sir Francis Hincks, who had the courage of his convictions, than any so called Catholic representative who takes no interest in the aspirations of our people.

We care not who the man is or by what party shibboleth he may be known, the RECORD will urgeits Catholic friends to oppose any one who disre gards their claims to be treated with fairness. Why should the large Cath. olic minority in Kent for instance be debarred by the action of the representatives in that constituency from all participation in the offices and administration of the county's affairs? The member of the local or Federal to resent it on the spot." House who is guilty of disregarding the claims of a considerable number of his supporters is not an honest man, and Catholics by resenting such treatment will soon produce a reforma

tion. When the time comes for a change in our representative in the Federal Cabinet (and it cannot come too soon) we will advocate the selection of some one who will have such influence amongst the Catholics of Ontario that he, can really be regarded as their

MR. MARION CRAWFORD ON THE POPE AND THE VATICAN.

In another column will be found synopsis of a lecture delivered by Mr. Marion Crawford, in Association Hall, Toronto, on the 12th instant. We copy from the Globe of the 13th inst.

Mr. Crawford has by his popular and interesting novels proved himself to be a careful and accurate observer, and well able to treat the subject he chose for his address, namely, "The Pope and the Vatican," especially as he speaks from personal observation.

Unlike Emile Zola, who wrote on Rome and the Pope, without having been admitted either to an audience with the Holy Father, or to intimacy with the Cardinals, or even members of the Pope's household, Mr. Crawford, who is a good Catholic, was a frequent visitor to the Vatican during his stay in Rome, and was on terms of close friendship with dignitaries of the Church, who admired his learning, and appreciated duly his excellent character and his modest and earnest de-

teresting and valuable. He states correctly the position of

Catholics in regard to politics. We take our religion from the Pope and the Church, but in the arena of politics the Church does not claim to hold control. The opinious of the Holy Father, the hierarchy, and the clergy have, of course, a value as the judgments of learned and discreet men, but the subject of politics and the policy of Governments is not within the sphere of the control of the Church, except to the extent that politicians equally with private individuals are bound to keep within the limits of God's law, so as not to transgress it; and of this law the Church is the only authorized judge and arbiter. The Pope's temporal power, to which Mr. Crawford made reference, is not an article of faith, but its necessity arises from the right of the Holy See to rule the Church independently of all earthly sovereigns; and, further, the right of the Pope over what was formerly the "States of the Church," was founded upon an undeniable claim of just acquisition, the consent of the people, and a prescription which dates back for centuries beyond that of any of the dynasties of Europe. Certainly, the open robbery completed by the king of Italy in 1870, against which the Holy Father has constantly protested, does not constitute a just claim extinguishing the Papal right, and though the present prospect of restoration of the temporal power is not bright from a merely human point of view, we are convinced that the Providence of God, under which that power was established, will bring about its restoration in the not very remote minority by the school legislation of

future. Mr. Crawford's appreciation of the character of Pope Leo XIII., whom he describes as "one of the greatest men, and possibly the greatest man of the century," is in accord with the opinion distinguished visitors to Rome who have had the opportunity to know the Pope intimately.

HOMICIDE AND DUELLING.

The press and some prominent people of South Carolina have been recently discussing the subject of the frequency of the crime of homicide in that State. One paper, the Columbia State, has given a reason for this which will be regarded by more civilized communicalls the prohibition of duelling by the law of 1880 "one of the blunders of fashion," saying also that before that year men could not insult each other without being challenged to fight a duel. It adds: "The passage of that law and the adoption of the anti-duelling oath broke down these wholesome restraints. The much - abused code duello saved a hundred times as many lives as it cost. For men who had been trained to resent insult, and whom pub lic opinion forbade to receive insult, felt

Is the country relapsing into barbarism and that state of paganism which overspread the world at the time of the establishment of Christianity, that such an apology for the two crimes of homicide and duelling should be seriously set forth by a paper which is supposed to be of the Christian faith, and in the midst of a reputed Christian com-

It the Columbia State represents ac curately the state of feeling which exists in South Carolina-and probably it does so to a considerable extent-the ideas prevalent in that State, and in a large portion of the South, Christianity must be in a very feeble condition there. Certainly a true Christian, and even what is understood as a gentleman, will not deem it necessary to kill the man who is so far beneath him as to act towards him in an unbecoming or an ungentlemanly manuer.

It was, indeed, at one time a very general sentiment that an insult should be wiped out with blood, but most of the civilized world, under the influence of Christian morality, has gradually freed itself from the incubus of this parbarous notion, and it is now generally recognized that the power of life and death is not to be placed in the hands of individuals, and belongs to society only because it is needed as a terror to evil-doers, and a protection to the lives and property of the public. A return to the custom of duelling is not the correct remedy for the spread of homicide, but the inculcation of Christian principles, which, has practically ceased in the afflicted localities. It is a good law which prohibited citi-

opinions are on this account both in further requisite that men should cease to imagine that every insulting remark must be resented on the spot by murdering the offender, and if there were some teaching of the Christian religion in the schools it is probable that better sentiments would prevail, and there would be fewer homicides.

THE POPE'S ENCYCLICAL.

The Toronto Globe and other papers which support Mr. Laurier's Government persist in asserting that as far as Federal intervention is concerned. the settlement of the Manitoba school question which was made between Messrs. Laurier's and Greenway's Governments is final. Some Conserva. tive journals take a similar view of the situation. Thus the Ottawa Free Press, referring to it a few days ago, said :

"It is clear that the Vatican has seen the question through clearer glasses than some in Canada. The efforts of Sir Wilfred Laurier in Canada. The efforts of Sir Wilfred Laurier to bring to a happy end this vexed and dangerous question left the troubled waters wellnigh subdued. The oil the Pope has poured on them cannot but produce a calm, and so the Manitoba school question passes from the field of public and angry controversy into a domain in which the efforts of mutual Christian love and charity will bring about results satisfactory to all, and to those most directly concerned."

It is quite true that the Papal Encyclical is a "message of peace," as has been asserted by the London Times. But the Catholic body of the Dominion have not at any time dealt with the question under consideration in any but a peaceful manner. In the first instance peaceful representations were made by representative Catholics, including the late Most Rev. Archbishop Tache, to the Greenway Government, showing the great injustice which would be inflicted upon the Catholic 1891, but to no effect. There was not even any agitation

on the part of the Protestants of Manitoba to change the satisfactory basis of equal rights to Catholics and Protestants established by the Maniwhich has been expressed by many toba Act of the Dominion Parliament, and the Provincial Educational Act which was passed unanimously by the Manitoba Legislature in 1870. But a public disturber of the harmonious relations existing between the population of Canada of all creeds was imported into the new province with the object of creating ill-feeling and dissension, and the Greenway Government made use of this circumstance for the purpose of retaining power through raising an anti Catholic agitatation, under cover of which the existties as exceedingly remarkable. It ing Catholic school system was swept away without any regard to the vested rights of Catholics as guaranteed by the constitution of the Dominion and by the Local Legislature itself.

The subsequent steps taken by Mgr. Tache on behalf of the Catholic minority cannot be regarded in any other light than as pacific measures. Remonstrances were made to the Government with requests for redress, butino attention was paid to them, and the matter was in due course referred to the Courts-first to the supreme Court of that, being denied the redress of the the Dominion, and then to the code of honor, they must go prepared Privy Council; the final decision being that the Catholic minority was aggrieved, and had the right of appeal the Parliament of Canada.

It is a misrepresentation of the case to assert that Catholics in making this appeal were animated with any desire to create dissension. It was the course indicated by the Constitution, whereby they should look for redress, and they had every right to have recourse to it.

Redress has not been obtained. In arriving at the so called settlement Messrs. Laurier and Greenway appear to have supposed that the Catholic grievance was only a sentimental one, which could be wiped out by a mere show and pretence of concession on the part of the Manitoba Government and Legislature.

The encyclical of the Holy] Father shows that it is a fixed principle with Catholics to give their children an education in which religion is properly attended to. This is not secured by the Laurier - Greenway ; settlement, though there is a pretence of conceding a Catholic teacher in rural sections when the average Catholic attendance exceeds twenty - five, and proferry in towns and cities. These averages are placed so high that there would be no Catholic teachers, as a rule, except in a few places, where the Catholic population absolutely preponderates. This is no concession, whatspever, nor can it be regarded as an equivalent for the hundred and ten Catholic schools which existed in the Province, when the adverse | legislation [was] adopted. It is not to be expected, then, that Catholics will submit tamely ito the injustice which has been done, and though the Pope's encyclical counsels zens from carrying concealed deadly moderate measures, and an amicable arrangement with the two Governments con that we sho we hold un antees. T Manitoba a olic and F tario and know very ant popula be in arms ants of Que curtailed. intention majority therefore, it that th Catholics inviolable It has b ant press Quebec g of 1896 w settlement Quebec,

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inviolable. It has been assumed by the Protestant press generally that the verdict of Quebec given at the general election settlement. Such is not the case.

Catholics of Manitoba shall be equally

Quebec, it is true, sustained Mr. Laurier at those electious, but if this was the case, it is to be remembered that Mr. Laurier obtained his success better terms with that of Mr. Green-Tupper and Sir Mackenzie Bowell would be able to affect by putting into disgust. operation the supreme power which rests in the Government of the Dominion. We fully believe that Mr. Laurier endeavored to bring about a fair settlement-but he failed. It is not to on the nature of man and the nature debates or in the House, it is pretended Dominion will rest content with this whole Catholic Church. failure of justice; at the same time we shall be pleased if the wrong be remedied by conciliatory methods. If the remedy be granted by the Manitoba Government we need not look further, but if Manitoba persist in refusing justice we shall still look to the Dominion Government for it.

The second annual meeting of the alumni of Trinity College, Toronto, was held on the12th inst., among those present being the Right Rev. Dr. Courtenay, Anglican Bishop of Nova

Trinity College has been a force in the training of clergymen of the Church of England in Canada, and the results of that training are to be seen in the changed attitude of the Church of England clergy towards the Catholic Church, which has been notice able for many years past.

A study of the works of the ancient Fathers of the Church has been encouraged at Trinity, and the result has been that many of the clergy who have of Christ of all ages. We may infer unite in order to obtain for these been educated there have seen that the chief doctrines of the Catholic Church which Protestantism has rejected for the last three hundred vears, are identical with the teachings of the primitive Christian Church. Thus we remember that a few years ago the then Bishop of Huron in a pamphlet attacked with great asperity Trinity college and its pears to be exceedingly small at presteachings, accusing the president ent, if Toronto diocese is to be taken thereof of actually inculcating docrines which could not be distinguishe from "Romanism." Among these doc trines were the Real Presence of Christ in the Holy Eucharist, purgatory and prayers for the dead, the invocation of saints, and especially of the Blessed Virgin, and the priestly powers of forgiving sin, and of changing bread and wine into the body and blood of Christ by virtue of the words of Christ addressed to the Apostles: " Do this in commemoration of me."

Of course "Romanism" is a great bugaboo to many Protestants, and it is to this fact that the establishment of an opposition Theological College for the education of Anglican clergymen in chanted by the angels on Christmas this fact that the establishment of an Toronto is to be attributed. The name of this more recent institution is the Wycliffe College, which is decidedly Low Church in management and teach-

In the meeting of the Trinity College alumni held on the date we have already mentioned, the question of would appear from the discussion which ensued upon this subject that the idea of reuniting Christendom through negotiating with that one Christian Church which has alone existed for nearly nineteen centuries, and which to-day encloses within its as against sectaries of all kinds, including Protestants and Greek schismatics, has been abandoned, at least by the Anglican clergy of Toronto. It does not follow, of course, that this thought has been abandoned by the whole body of Anglicanism, and as far

One of the speakers at the meeting of majority there to do this. We have, the Trinity alumni, the Rev. T. G. A. Wright, of Millbank, on the question of Christian Reunion, spoke as if the Church of England will now only look societies, the Young Men's Christian society, and the Orange society will be questions?" of 1896 was favorable to the so called strong forces toward bringing about such reunion.

The reference to Orangeism caused clared that some of the best clergymen by impressing it on the public mind of Canada had held office in that sothat a Liberal Government would make ciety, amongst whom were the late Drs. Lett and Carry, the other alumni Carry was obliged to leave it in

The Provost of Trinity pointed out that the dissenting Protestant bodies question do not want reunion with Anglicanism. because they hold very different views be expected that the Catholics of the of God from Anglicans and from the that this fact alone makes it a political

We are not surprised that the Ray. Mr. Wright, living for years in the midst of so thoroughly an Orange population as is in and around Millbank, should have been inoculated with the Orange predilection for Low Churchism. He has evidently strayed from the traditions of his Alma Mater, owing to his surroundings, but the rev. ANGLICANISM AND CHRISTIAN principal of Trinity showed that Trinity has not altogether departed from its High Church traditions and he em- clearly. phasized this still more strongly by making the remark that " Protestant ism is essentially individualistic, but that is not the view taken by the Catholic Church."

This expression can be understood only in the light of the meaning which the Provost attaches to the terms "Protectantism" and "Catholicism." By Protestantism he means the human system which relying solely on individual self-sufficiency, is opposed to the nature of Christianity, whereas by Catholicism he and his auditors generally understood perfectly well that he meant the teaching of the true Church from all this that while Trinity has not people altogether abandoned its old High Church traditions, it has nevertheless somewhat modified them to suit the palates of the existing generation. At all events, considering the great vari ety of doctrinal views of Anglicanism, the expectation of its corporate union with any other form of Christianity apas the exemplar of Anglican belief.

ROME AND CANADA.

Official Version Of Archbishop Bruchisi's Address.

La Semaine Religieuse, the personal organ of the Archbishop of Montreal, in speaking of His Grace's return from Rome, gives the following version of School Question, in reply to an address presented to him by the Rev. Abbe Troie, cure of Notre Dame :

I asked a blessing for all my people, without reserve. I return, therefore, loaded with blessings, and it is very night, above the crib of Bethelehem, "Peace on earth, to men of good will"

-have we this peace, my brethren? Who can doubt it in seeing you gath ered here, united in the same sentiment of faith and piety? Yet, however, the people do not agree. Misun derstandings and unfortunate divisions prevail amongst them.

"What is it that prevents the reign Christian reunion was discussed. It of peace? What is it that comes to plied; this will never be done. sow the seed of dissension and division amongst brethren who are created to men desirous of taking from our remain always and everywhere so tenderly and so closely united? It is, tic liberties, the Bishops would rise it seems to me, the love of one's self, badly understood, the love which our French language has defined by the fend the oppressed Catholics of Maniword egoisme-selfishness. It false conception of politics. It is a respect for acquired liberties, and to fold three fifths of the Christian world, party spirit carried to excess. I have redress rights unjustly violated, the heard this thought expressed not only by the priests, but also by men of the world, by leading citizens, and belonging to the different political parties which exist in Canada. We

deplore that. POLITICS SPOILS EVERYTHING

ments concerned, it does not counsel come part of the great Catholic Church, established, how many conflicts would that we should give up the rights which we hold under the Constitutional guarwe have already several times pointed with us—we recognize that in possesswith the great Caunatian Instins.

be obviated? Of course, we recognize
—all Canadian Bishops and the Pope with us—we recognize that in possessantees. These rights are the same in out that this reunion can take place ing the constitutional regime by which Manitoba as are possessed by the Cath- only by submission to the divine we are governed, it is impossible that olic and Protestant minorities of On- authority of the Catholic Church. This all citizens could be formed into one tario and Quebec respectively. We know very well that the whole Protestant population of the Dominion would be in arms if the rights of the Protest compared to the play of Hamlet with any other proposition is only to be political party. The day that would see such a union would be but the era of new divisions. That there may be political parties, this is inevitable. That discussions may take place upon material things. ants of Quebec were interfered with or the principal character of the play left material things, upon questions of finance, industry and commerce, for instance, and that people should be di vided on these questions, is understood. The Church has nothing to do with them, provided that the laws of justice and charity are not violated. when purely religious or politice-religfor union with what he calls "orthodox different. This, it seems to me, is dissenters." He suggested that Bible what people do not understand. Could

a good deal of derisive laughter in the assembly, and though Mr. Wright deway, by conciliation, than Sir Charles called attention to the fact that Dr. render the bishops this justice, viz.,

And if they are deprived of this sacred right, is it not the duty of all, without distinction of political opinion, and, I will even add, of religion, in the

THE RESTITUTION OF THEIR RIGHTS ? Irrespective of political party, can you g ve two different responses to these two questions? No, it seems to me, if, once more, putting all party spirit aside, you find yourself placed solely on the ground of Christian principle and of the constitution. The Holy Father also desired to discuss this question which has been discussed here for cause he was asked to do so ; and he studied it with the wisdom, the slowness and the prudence which Rome brings to all causes which she judges.

single name of liberty and justice, to

The Holy Father sent to this country his delegate, who listened to all those who wished to see him. He made his report, and now Rome is going to speak. What, then, will be the duty of Catholics in this case? The Holy Father has told me: "Oh, I hope that the Catholics will receive with respect and submission the word of the Pope his deliverance on the Manitoba I hope also that the Protestants of your country will respect your rights. I count upon their fairness, and the noblesse of their intelligence, and upon their spirit of justice." Yes, our eparated brethren will be with us, I hope, in order to claim, until we have btained them, these sacred rights which the Church demands for its chil-

dren, and which the constitution guarantee us. I was asked the other day, in New York, if in the Province of Quebec, where the majority is Catholic, it could not be possible to make a law that would take from Protestants the liberties they enjoy in matters of education ; and as I replied that in itself the thing was, indeed, possible, I was again asked, will an attempt ever be made to enact such a law? No, I re however, there ever appeared as one man to defend the Protestants of Quebec, as they have reason to detoba. If all were to unite to assure the reign of peace and fraternal concord would very soon be definitely established.

In any case, as regards Catholics, the Pope has spoken. Let us accept his decision with the most filial sub mission. The Vicar of Jesus Christ in entering into everything. Oh, if cannot lead us into error. Therefore, politics remained in its place? If, in as our information goes, there is still a strong body of Anglicanism, in Engraphic science, the family, religion, the publand at all events, which aspires to be-

"FORCIBLY" DETAINED.

"FORCIBLY" DETAINED.

Miss Cisneros, the young Cuban lady who made her remarkable escape from Havana some months ago, has been dragged into publicity again by a New York paper which said last week that she was forcibly detained in the Visitation Convent at Georgatown, D. C. The fact that she took her New Year's dinner with friends in Washington seemed to cast some doubts on the story; but you can't always judge convents by the ordinary rules of reason if you don't want to judge them so. We happen to know this particular convent very well. Among its graduates, who survived the rack and thumbscrew which every heretic must uedergo, as any A. P. A. will tell you, were Harriet Lane Buchanan, Mrs. Potter Palmer, Harriet Monroe, the two daughters of Senator Ingails, the daughter of Gen. B. P. Butler, and several hundred other Protestants. The convent is commoditionally located near the seat of Government and has every modern instrument of torture constantly on hand, for the time when its Sisters and pupils shall capture Washington and establish the Inquisition on Lafayette Square.—Boston Pilot.

TRAVELLING

Not in the material way wherein the Wise

introduction from the pan of a Protestant clergyman, Canon Eytoun, who takes occasion to say:

"The humanization of Christ has been effected for the masses by means of words like these, portraying the most moving of all spectacles wherever seen on earth—the child in its mother's arms. The thing that draws Him closest to us and ourselves to Him, at all times, is that He had a Mother and that His Mother was to Him what only a mother can be, and this idea the 'endless' Madomas have put into shape and have given to it a concreteness which makes obscuration of His real manhood impossible."

At last the more intelligent of non Catholics are beginning to realize that the Blessed Virgin has a legitimate place in Christian worship. They are even ardent at times in blessing what once they as ardently banned. There is danger, however, that the "humanization" process may go too far, and that the obscuration of Christ's divinity may result from it. One has to be a Catholic in order to understand perfectly why the Blessed Virgin is deserving of the highest veneration, and that supreme worship is to be paid to Him who was born of her.—Ave Maria.

A CHANCE TO AMEND.

A CHANCE TO AMEND.

Prominent among the vices to which Americans, as a people, are more or less addicted may be put that of profanity. One cannot pass along the streets without being made painfully aware of the prevalence of this vice. Men who pass as respectable in their circle of acquaintance often think little of interlarding their conversation, even when it turns on unimportant subjects, with irreverent mention of the Deity or with oaths; and, what is especially shocking, is the frequency with which youngsters imitate the evil and corrupting example of their elders in this matter.

We may be a less profane people than were those of former days, or than are those of other lands; but there is no gainsaying the discreditable tact that profanity is still a common crime among us, and one that is thought so little of that its public perpetration is of continual occurrence. To our shame, too, must it be acknowledged that Catholics, whose Church continually teaches them the emormity of the sins of blasphemy, profanity and similar offences, are by no means free from the vice.

Much of the profanity that disgraces men's conversation doubtless comes from habit or lack of reflection on their part. That circumstance may mitigate, but it does not ex-

ind a set of resolutions from the class of 1900, n reference to the death of the mother of a nember, to which we would call particular

memoer, to which we would call particular attention. It reads thus:
"Resolved that we receive Holy Communion in a body for the repose of her soul."
This is, to us, one of the best proofs yet given of the good results to be expected from the training of youthful minds in a Catholic college.

Doubtless, the boys who made this resolu-

The Church has nothing to do with then, provided that the lawer) in such statistics of the provided the provided then provided the provided the provided then provided the provided then provided the provid

School. The writer of this article gives an interesting account of the work that is being done in the Sunday school of the Paulists in New York. He tells some truths about the rising generation of Catholic young men, which are not altogether pleasant reading for Catholics. It would be much more pleasant for us to say nothing but what is compli-Not in the material way wherein the Wise Men offered these things to the Saviour may it be our privilege to present them to Him; yet the poorest among us can render Him homage akin to what they paid Him. If we have no gold to lay at His feet we can supplement that tribue in a way that will not sail to prove pleasing in His sight, by giving alms to the poor whom He has left us as a heritage, by relieving sorrow and distress wherever we find them, or by exercising charity and good-will toward our neighbors. For frankincense we can offer the sweet odors of prayers and contrile hearts, regrets for our offences and good resolutions; and as acceptable in the Christ-Child's sight as was the myrrh of the Magi will be the penances, the mortifications and the acts of self denial which we practice out of love for the God whom we have so often offended.—Catholic Columbian. nave grown to be devoted Catholes. In the others are more or less indifferent," It would be more satisfactory if the writer had told us how this class of thirty was divided up, as to being pupils of the Public schools or of Parochial schools. If we may assume that they were mostly the former, no one having experience in such matters will consider the statement an exagence and Probably. It is several years past. He studied it be- PROTESTANTS AND THE BLESSED statement an exaggeration. Probably, it is rather an understatement of the average

VIKGIN.

The issuance by a well-known secular publishing house of a luxuriant volume entitled "Christ and His Mother in Italian Art" is noteworthy. It is published in London and sells for \$50 a copy. The work contains fifty Italian Madonnas, reproduced in photogravure with consummate art, and the pictures are accompanied by historical notes and biographies of the artists. There is an introduction from the pan of a Protestant clergyman, Canon Eytoun, who takes occasion to say:

"The humanization of Christ, because of the majority of his tellow satiles to this tact.

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The majority of his tellow satiles to this tact.

The majority of his tellow satiles to this tact.

The majority of his tellow satiles to this tact.

The majority of his tellow satiles to this tact. necessary to seriously trouble themselves any further in acquiring a knowledge of the truths of their religion. This majority of the lapses, such as those which occurred in the case of the class of thirty above reterred to, are due to lack of instruction. The party who tells about the class of thirty testifies to this fact. The majority of his fellow communicants, he says, were left, like himself, to develop under non-Catholic, and even non-Christian influences.

non-Catholie, and even non-Christian influences.

The radical cure for this state of things is for Catholic parents to send their children to schools where they will be properly instructed in their religion. In so tar as this radical remedy cannot be applied, the evil may be palliated by increased energy and improved methods in Sunday school work. In this respect, the Paulist Fathers of New York have set an example, which all interested in Sunday School work will do well to study.—New World.

AUTHORITY QUESTIONED.

In a sermon delivered not long since, in Middletown, Conn., the Rev. Minot J. Savage, formerly of Boston, but now of New York, said that no creeds had any authority and none were of any binding force. It is not worth while, at the present time, for the Review to prove what the late Charles Sumner might have called the "ridiculosity" of this statment. By what authority does Mr. Savage speak? None surely, but his owu, and we question his intallibility. Like Alexander, in Dryden's poen, he
"Assumes the god

Review to prove what the late Charles Summer might have called the "ridiculosity" of this statement. By what authority does Mr. Savage speak? None surely, but his own and we question his infallibility. Like Alex ander, in Dryden's poem, he

"Assumes the god Affects to nod, And seems to shake the spheres."

But our purpose was to call attention to a well considered reply to Mr. Savage in the Middletown Penny Press, in which the writer as ays:

"As to the widespread loss of faith in this si, country, espacially as to the punishment of sin farr this life is over, it is to be feared there is much truth in Doctor Savage's statements, although he overstates and exaggerates. The portentions increase of snicides would seem to indicate it, for without faith in God and the promises of His word, the evils of existence often prove too heavy for flesh and blood to bear. If our newspapers bear a true and faithful witness, a decline in morality (as might be expected) is going on with the decline in faith. But this is an exact fulfillment of the prophecies of the Scriptures: In the last days perilous times shall come." The time will come when they will not endure sound doctric, but having itching ears will heap to themselves teachers, after their own lusts." If Mr. Savage would employ his time in trying to restore this lost faith, he would be advancing the cause of morality instead of

cuse, their sinning. Bad habits should be broken up, and vicious language amended; and the sooner the better. To morrow the Church keeps the feast of the Holy Name. Why should not every one addicted, even so slightly, to the horrible crime of blasphemy or to profamity of speech in a may form, enter into the spirit of the feast and resolve to morrow to abandon the vile practice at once and forever?—Catholic Columbian.

LIKE GOOD CHRISTIANS.

In the Fordham Monthly for December we find a set of resolutions from the class of 1900 in reference to the death of the mother of a converting to make his hearers believe there is no authoritative teaching Church. That the times are bad and depressing enough, owing to the loss of faith in the cort of the feast and resolve to make his hearers believe there is no authoritative teaching Church. That the times are bad and depressing enough, owing to the loss of faith in the teachers are bad and depressing enough, owing to the loss of faith in the teachers are bad and depressing enough, owing to the loss of faith in the teachers are bad and depressing enough, owing to the loss of faith in the teachers are bad and depressing enough, owing to the loss of faith in the class of the lidy Name.

The transport of the feast and resolve to morrow to abandon the vile practice at once and forever?—Catholic Church believes that the faith it teaches is gradually and surely spreading and converting unbelievers. The world could not be in a much worse state than it teaches is gradually and surely spreading and converting unbelievers. The world could not be in a much worse state than it teaches is gradually and surely spreading and converting unbelievers. The world could not be in a much worse state than it teaches is gradually and surely spreading and converting unbelievers. The world could not be in a much worse state than it teaches is gradually and surely spreading and converting unbelievers. The world could not be in a much worse state than it teaches is gradually and surely spreading and c awakened harn from its slumber, and brought back the morality taught by God to His chosen servants. This is something to be re-called and remembered during this joyons Christmas season, when even Mr. Savage and his co workers can not weaken faith in the divinity of Jesus Christ.—Sacred Heart Review.

SOCIALISM FROM A CATHOLIC STANDPOINT.

This is true, and we are glad to see that our esteemed contemporary is so well informed regarding the attitude of the Church towards a movement which, amid a grain of truth, contains a multitude of errors that are bound to kill all that is good and worthy the consideration by true reformers who take the religion of Christ as the basis of their efforts to benefit mankind.—Sacred Heart Review.

DEVOTIONAL STUMBLING-

BLOCKS.

From an admirable article in the Ave Maria under the above title, suggested by an evidently misunderstood display of devo-tion to the Blessed Virgin, we quote the fol-

lowing : "The Blessed Virgin might be honored and invoked a thousand times more than she is, yet this would not in the least interfere with yet this would not in the least interfere with the supreme worship which we pay to Jesus Christ. 'Her true servants,' as Cardinal Newman observes, 'are still more truly His.' Him we worship as the one Creator, and honor her as the most highly tavored of crea-

they fear a pitfall where the footing is absolutely sure.

"The Angle Saxon (or Irish or American)
mind is not the mind of the Italian, and it is
a question whether the devotional practices a question whether the devotional practices of Southern peoples (we do not, of course, refer to the Holy Rosary) should be introduced everywhere. Cardinal Manning penned wise words in his 'Hindrances to the Spread of Catholicism in England.' Refering to the cultus of the Blessed Virgin, he writes: 'Where is the good of preaching on the Inmaculate Conception to people who do not believe in the Incarnation? urely a procession through the streets would Surely a procession through the streets would do better to sing or say the Litany of the Holy, Name than the Litany of Loretto. . . . Is it not better, as St. Paul says, "to speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue"? (I Cor., xiv., 19.) So, again, to sing English hymns through the streets rather than to say the Rosary? Hymns are intelligible to all. The Rosary is to non Catholics not only unintelligible, but, by its perpetual repetition, a stumbling-block.

It was the message of comfort, the gospel of sweet assurance he had stable. taught his people for forty years. They needed this consolation. It was all that was left them-their faith in a benign Providence.

of long memories and proud tradition, rich only in the love of God. There was a time when their Catholic fathers had lorded it over the hills and valleys of the West. They could point with pride to the crumbling keeps and ivied abbeys they had planted deep in the kindly Irish earth-deep as the faith, whereof vaulted isle and cross-crowned turret were but the visible manifesta-But their fortunes, like their casties, had long been in ruin, and an alien aristocracy of Cromwell's creation had supplanted their ancient chiefs. Yet the faith, thank God, was left them, immutable as their hills, vivid and green as the ivy of Ireland; like the ivy fondly clinging to their fallen sanc

They had but just emerged from the grinding mills of the Penal Code. men still lived among them who re-membered Ninety-Eight; older yet who had seen the flight of the Wild Geese, when Continental battlefields were ringing with the prowess of Ireland's Catholic exiles. Theirs was a legacy of loss and sorrow; but in their dark est days, in good repute or ill, God had left them their priests. Many priests they had had; many were in holy memory among them; but never a one like Father Dominic. Many tribula tions they had endured, but never a one like this of "Black Forty-seven. Want they had known and hunger, but their blackest fasts had been feasts compared to this bitter, bitter famine. In their own terrible image "they were dying like sheep "-dying daily of starvation in hut and hovel. But faith robbed death of its terrors, and Father Dominic with words of hope pointed the trembling souls heavenward : sent them forth on the road to eternity strengthened with the Holy Viaticum.

It was a dark night, and the old priest was tired-tired in body and soul, weary with years and sore in spirit for his people's afflictions. had been snowing all day. The stars went out, and hill and hollow were clothed in immaculate purity. Here and there, under the hedges and in the ditches, the snow had drifted into fantastic heaps. A brisk wind swept the hills, powdering man and beast with a searching crystal, fine as dust. All that week the priest had been in the saddle, making his rounds from sheel ing to sheeling. All that day, since early dawn, he had been among the glens, and now he was tired-so tired -as he rode back to Belmoy

Long and faithfully had he served the Lord; well had he loved his people, loved them in joy and in grief. They were a good people, a faithful pure, affectionate people, repaying love with love—a people to serve, aye, if need be, to die for. But why had the Lord visited them thus heavily What had they done to merit this chas tisement? Had they not for Him lost land and liberty and life? Had they not poured out their blood upon His altars in defence of His word? Had they not for Him become a byword not the nations clap their hands at them, hissing and wagging their heads, and saying, "13 this the city of perfect beauty, the joy of all the

'O Lord!" he groaned, the tears tricking down his face, "if it be possible let this chalice pass away. The children and the sucklings faint away wounded in the streets of the city when they breathed out their souls in the bosoms of their mothers!

No wonder he was tired-tired unt death-sick and sore in heart and spirit for the destruction of his people.

Rory, too, was tired-Rory, the old horse that had been the faithful companion of his ministry in all these years. There was a beautiful sym pathy between | man and beast. The poor brute's lot might have been cast in happier places, places with no weary midnight calls from warm stable and soft bed of straw, in bitter winter slee-But in its own lowly way and rain the poor brute was doing the work the Lord-the divine work of comfor and consolation to the sick and dving Happier places he might have had, but kinder master never. Whip or spur had never tortured his sensitive ing voice and patting hand and term of tender endearment.

The old horse knew the glens by Not a road or a boreen, a ford or a togher, but he could find in the gloom of the darkest night. Well it was for the priest he had so faithful, so tried a comrade; for presently, as he rode along, his head bobbing on his breast from sleep that he brayely tried to combat, his hand relaxed its hold, the reins slackened on Rory's neck, and the old man was fast asleep in the saddle. With wondrous instinct, lest he might awaken his master, Rory dropped from a trot to a walk and jogged on quietly in the dark, until pre halted at a well-known door and whinnied long and loud to arous

'So we're home at last, Rory," mur mured the old man, rubbing his eyes and scrambling to his feet. "Home at last, my boy, after our long day. Bless you for a good old horse! should I do without you?"

is nose into the priest's hand.

"Come now, boy," went on the "Late is it, Father? Sure I don't priest, lighting the lantern which lay undherstand ye. Ye'll pardon me, I "A bite to eat won't hurt either of us; and then, my boy, to bed. Ah, Rory avic, like your old master you don't get much of the bed these worn't late, Father avic. Didn't times, and you're tired, no doubttired like me. Well, well, Rory, there'll be rest for us some time, boy. The night cometh on wherein no man you snug and warm."

and littered the stall, Father Dominic

ivy to the chimneys. A hall in the dark night-yes, Father, the dark, the most striking characteristics of our centre divided it into two parts, one dark night for me. sacred to Maurya, the priest's old housekeeper, who had grown gray in

his service; the other given up to heart, calling her tenderest names of regard so many show to those older Father Dominic's sleeping room and love in the tender Gaelic tongue. the study that held his books and writing desk. Maurya had considerately left the teapot simmering by the hob, and a cup and saucer on the kitchen table. With heavy eyelids, blinking much at the light, the old man set the lantern on the table, tottered feebly to the

hearth, poured out a cup of munched a crumb of bread, and then. while the cup was yet poised in his hand, fell face forward on the table. sound asleep. It seemed but a second to the priest,

knocking on the door. Like one in a ciplined sense of duty, was promptly awake and on his feet. "Who's there?" he called, going to

the door and fumbling for the bolt. "Me, Father Dominic," came the with the answer from without. Dowd. For God's sake come as quick as ever you can. Brigid is in her agony and wants you badly.

"Poor Meehul!" he moaned. "And you've walked all the way, three miles in the snow? But go, Meehul ; don't wait for me, and I'll be after you at taught for forty years. And the voice

"God bless ver reverence : it's you need. What would we do at all with May the heavens be yer bed ut you? this blessed night."

And Meehul strode off, his heart reaking for the wife he had left dying in Glen More!

"Quousque, Domine?" groaned the priest. "Quousque?" But even as he turned from the door, he tottered on priest. his feet, swayed a moment unsteadily, passing mention. and then sank limp and unconscious, to the floor. There he lay, utterly ex hausted, body and will completely conquered by overpowering sleep.

Presentiv he was awake again, rubing his eyes, the rat a tat tat of the iron knocker dinning in his ears.

OGod, be merciful to me, a sinner!" he sobbed, as his conscience re proached him for a grave dereliction of " Miserere mei secundum mag nam misericordiam tuam. For the spirit indeed is willing, but the flesh is weak

" For God's sake, Father, come at once," called the voice outside. 'She's among the peoples of the earth? Did goin' fast, an' you haven't a minute to

"Ah, Meehul, my poor fellow," he called, " forgive an old man, as I hope God will forgive me. Run ahead, my poor boy, run ahead. Don't wait for me. I'll be with Brigid as fast as Rory can carry me.

children and the sucklings faint away in the streets of the city. They said to their mothers: Where is corn and wine? when they fainted away as the ground. But they are the commendation of their course, it seems to their mothers: Where is corn and wine? when they fainted away as the ground. But they fainted away as the ground are they fainted away as the ground. But they fainted away as the ground are they would be the was to hight: Never last persons to desire any public commendation of their course, it seems only fainted away as the ground are they would be the winch, by binding them, closed to very last persons to desire any public commendation of their course, it seems only fainted away as the ground are they would be the was to hight: Never last persons to desire any public commendation of their course, it seems only fainted away as the ground are the ground away as the ground are the ground away as the ground away as the ground are the ground away as the ground are the ground away as the groun wine? when they fainted away as the ground. But presently, lantern in rose from his straw with a whinny of welcome at the well-known voice.

He had drawn the bridle over the norse's head, adjusted the girth, and was looking to the stirrups, when he fell in the straw-fell under Rory's eet-once more overcome by the exceeding weariness that had been ac cumulating for a week of sleepless nights and toilsome days. Av. the pirit indeed was willing, but the flesh was weak. Nature had at last capitu

ated. The virile will had succumbed But, at length, with imperative rest ame strength, and anon he opened his eyes in the first faint glimmer of dawn Rory was standing over him, nosing his shoulder affectionately, his breath warm in the old man's hair. Then again came conscience, stinging him with keen reproof; and now, with every sense alert, feebly gaining his which it is very far from he led Rory from the stable, got to saddle, and was off at a gallop over

the snow muffled road to Glen More. With a burning sense of shame he dismounted at Meehul's cabin, feeling at his pocket for the holy oils of Extreme Unction. They were safe with his stole and breviary, where they had lain for a week, save when he had replenished the oil and cotton.

A low sobbing came from within the house, the sobbing of a man made He knocked at the door, and Meehul opened it, red-eyed from weeping, his voice stifled with tears. "Ah, then, it's welcome ye are again, Father Dominic," he said, welcome an' welcome. But you can't lo any more than you have done for ny poor girl-'God resht her sowl! It's kind ye wor to come an' give her

the happy death. 'Am I, then, too late, Meehul?" whispered the priest, sympathetically wringing the poor man's hand and BLOOD.

And for elequent answer Rory put gazing at the face of his young wife, white and calm in death.

ready to hand at his door, and leading know. Sure I hardly know what I'm Rory over the cobbled yard to the sayin.' It's ramblin' I am, maybe. poor little Brigideen Bawn," he said, kissing her cold lips. "But you come an hour ago and anoint her, jusht after I wint for you the second in our own days. Great progress time? Didn't I go to the door mesel' has indeed been made in many whin you knocked? and let you in, my boy; you've earned your oats, and two eyes, ye wor that bright an' remarkable for having toolow an opin-there's an extra armful of straw to keep shinin' and transfigured, for all the on of ourselves—that we have grown ou snug and warm."

world," he said, crossing himself revAnd, having replenished the manger

erently, "as if an angel from heaven do not think I should be very far came in yer place. And my poor little took the lantern, hasped the stable door | girl lyin' there-oh, vo, vo !- so cowld | men differ in other respects, every one and stumbled across the yard to his a still, smiled when she saw you compared the still story, whitewashed and covered with as ye stood be the bed, for all it was

> And, kneeling by the bed, the poor fellow hid his tears on his dead wife's

" 'Meehul,' she whispered to me, Meehul,' she said very solemn-like, it's an angel that came, an' not Father Dominic at all. The poor man is tired and too an' God sent His angel in his place.' Be sure the poor creatureen was ravin' and I knew it was yoursel'. Father yoursel' and no other. But I couldn't help noticin' when you wint away and even contempt, and advice and that ye left no thracks in the snow; not the sign of a thrack. An' all down the Glen I could follow ye by till he was conscious of a prolonged the light that wint with ye. The hill side glistened where ye passed, and dream he heard the insistent rat-a tat- the snow on the pines sparkled like tat, and, from a stern and long dis- diamonds, and all the Glen was one blaze of light, for all the world as if the sun was shinin.' But priests are victous lives and their cruel treatment not like other men, so they're not ; and what wonder if the glory o' God goes parents in sorrow to the grave, but with them to light their way by refer to those who may be looked upon

Then was the priest mute with awe, and he left the house, glorifying God, who had sent His angel in his place. And within him was born a voice, whispering to him the message of com-fort he himself had preached and said "Be not disturbed. God takes "God bless yer reverence; it's you the intention for the deed."-P. J. that's the friend of the poor in their Coleman, in The Messenger of the Sacred Heart.

Unostentatious Courage.

An example of unpretentious bravery has been furnished in this city, says the Memphis Commercial Appeal during the existence of the yellow fever, which is worth more than a

When the fever first appeared the Dominican Sisters of St. Agnes' Academy took their pupils to St. Catherine's Springfield, Ky., and having made the ecessary arrangments there to con tinue their studies, the Sisters returned to Memphis and announced that they were ready to nurse any persons who might be stricken with the yellow fever. St. Joseph's Hospital was closed temporarily, and the Franciscan Sisters of Charity of that institution went wherever summoned to nurse the sick. The Sisters of both these institutions placed their services at the cal of the stricken one free of charge. Circumstances made it necessary close the hospital for a few days, but these noble women have, without any hope of substantial reward, freely risked their lives. The good Sisters of St. Mary like-wise volunteered their services an carry me."

How tired he was to night! Never and stood ready to respond to any call of duty. While they would be the ed to this incident. In this age of hand, he was saddling Rory in the money getting and place hunting, stable-poor, faithful old Rory, that such deeds as these reconfirm our faith in the beauty of self-sacrifice and It too often happens that humanity. as we hurry along the pathway of life we forget those who perish by the way side, our ears are deaf to the cries of suffering, and our eyes see nothing but the goal of selfishness in the fa distance. It has been said that as the little candle sheds its beams afar, so shines a good deed in a wicked world. The action of these humble but earnest Sisters is the shining incident in this eason of misfortune and distress.

Worldly Good Fortune.

It is the fashion of a certain sort of controversialists to contrast happy, prosperous condition of Protest-aut nations" with the "degraded, stagnant state of Catholic countries. Assuming that the contrast is truewas sufficiently contradicted by Cardi nal Vaughau in a recent address Nowhere in the New Testament, h says, is worldly good fortune promised as a reward of virtue, except in one instance, and that our dissenting brethern will not care to quote as an argument. It was when the devil showed Our Lord all the kingdoms of the earth and the riches thereof, add-"All these will I give Thee if, falling down, Thou wilt adore me.' Ave Maria.

The Baby Boy Covered with Eczema

Mrs. Jas. Brown of Molesworth, Ont., tells

WONDERFUL are the cures by Hood's Sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE

FIVE-MINUTE SERMORS.

Third Sunday After Epiphany.

The advice given by St. Paul to the Christians who lived in Rome eighteen hundred years ago, "Be not wise in your own conceits," well deserves the attention of those who are living greatest wrong if I said that, however much own conceits, and that this is one of

parents are so often treated by their children. Ido not refer to these sons and daughters specially who are utterl bad and depraved, those who, by their are bringing the gray hairs of their as fairly good and virtuous. How little respect even these fairly good children show their parents! In their way of speaking to them how imperiand dictatorial they often are, and if no that, how rude and uncivilit would seem from their ways of acting, as if the Lord had commanded the parents t honor the children, and not the chi dren the parents. And as to obeying them, they scarcely think of such a thing. Does not such conduct as this -conduct diametrically opposed to the eaching of Holy Scripture and of the Church-spring from that being wise in their own conceits which is con emned by the Apostle?

But why does the Apostle condemn this false wisdom, and why does he teach us, on the contrary, to aim at the attainment of humility and lowliness of mind? It would take too long fully to answer this question : but to give sufficient answer is quite easy. If the faults of which I have been speaking were the only evil effects which spring from self-conceit, it would be enough to justify its condemnation and to render it hateful and odius. But there s a more fatal consequence to which "I confess to Thee, (Father, Lord of heaven and earth, be ause thou hast hid these things from the wise and prudent [that is to say from the wise and prudent in their own conceits, and hast revealed them to the little ones. Yea, Father, for so t bath seemed good in thine eves These are the words of our Lord Him self, and they show clearly the awful consequences of pride. They show us that it was pride which blinded the eyes of the Jews of old to that divine message of truth and love which our Lord came in order to bring them, and which, by binding them, closed to us if we should fall into this danger ous self-conceit. Strive then, my brethren, after true humility of heart, that you may not be cut off from the grace of God, which is given only to e bumble.

Reflections.

It is better to be obliged to account to God for too much gentleness than too much severity. Life is an inn in which we must al-

ways keep our knapsack packed. Night is as brilliant as day when God is in our hearts, and day is dark as night when He is absent from us.

Nothing can equal in merit the offering of our sorrows to Him who saved us Meekness, gentleness of heart, and

venness of temper, like the oil of a amp, feed the flame of good example. or there is nothing so pleasing to others as charitable kindliness. We shall soon be in eternity, and ther

re shall see how unimportant were all he concerns of this world, and how ittle it mattered whether they were accomplished or not. Yet we are as auxious about them now as if they were things of great importance. - Voice of the Precious Blood.

"Only the Best"

Should be your motto when you need a medi-cine. Do not be induced to take any substi-tute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.

Hoop's PILLS are the favorite family cathartic, easy to take, easy to operate.

cathartic, easy to take, easy to operate.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the threat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

SUDDISE is economical it wears well.

Look at our young men. Consider the want of respect and even decent of dignity," Holy Scripture tells us. afther yer reverence had anointed her It is true that this is made conditional an given her the Holy Communion, upon its being found "in the ways of astice." now is found in the ways of justice or not, often not found in the ways of justice, old age is far from being looked upon as crown of dignity : it is rather made the target and mark for derision, ridicule, counsel are often rejected and despised simply because they are given by the more aged and experienced.

Consider, too, the manner in which

his other belongings, to his six grown his other belongings, to his six grown up children, in the firm conviction should I do if you met with an accithat they would most dutifully and dent. I am their midst he could comfortably end she lives on the level, where there his days in peace and quiet.

It was arranged that he should take Church.

is bigger than mine."

en would suit you to a nicety?"

So, the old man went with his armhair to his third son, the baker's, and was ensconced in the shop parlor. This arrangement did not last very ong, for Joseph felt it his duty to say to his parent :

to enjoy your forty winks. The back parlor is no place for you. You had much better live with sister Kitty in her quiet house on the town wall. e old man saw how the wind blew.

Well, I will not burden Joseph,'ought he "Women have sof hought he. nearts : and Kitty will be sorry for her dad, and take him in.'

placed in the eldest daughter's dwelling and the resigned ex farmer quietly settled himself in it. But Kitty, a

TIRED? OH, No. This soap greatly lessens the work 15 It's pure soap, lathers freely rubbing easy does the work.
The clothes come out sweet and white without injury to the fabrics

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AN OVERFOND FATHER. In the third decade of this century an elderly widower determined to make over his house and farm, with all lovingly care for him, and that in would be delighted to have you, and

up his abode with his eldest son, and in order that he might suffer no in convenience or change quarters, this son, whom we will call Henry, came with his wife to reside in the old family homestead. But after some months the young man said : " Father, a little son was born to me last night. The house is after all small, and the cradle, to be out of the draught, will have to be placed just where your armchairs stands. I am sure for the future you will be much more comfortable with brother John, whose parlor

The father tried hard to believe in Henry's method of reasoning. He had his armchair removed for his grandon's cradle and went off with it to his second son. There he lived until mid winter. Then John, to be candid with his father, said : "You must sit in a warm room, but so much heat causes ne headache, then why not go and ive with brother Joseph, whose baker's

" Father there is such a perpetual

coming and going in the shop all day ong, that it is quite impossible for you

Again the armchair was moved and

to him her anxiety lest he should stumble and fall down the steep flight of stone stairs leading from the ramparts to the lower town, whither he went daily to Mass.

P. O. Box 247, MONTREAL,

sure sister Elizabeth would be no danger in your going to In order to procure peace the old

man accepted Kitty's reasoning and meekly removed to Elizabeth's cottage in the lower part of the town. His econd daughter resented the maneuvre of her eldest sister and told her bosom friend that her dwelling built on the ground was far too damp for and old man already tormented with rheumatism; whereas her youngest sister Elien, the wife of the gravedigger at St. John's, had an unusually dry house, on the outskirts of the town. The female friend considered it her bounden duty to repeat this information to the old man. And although be could not disguise his disappointment, he owned that there might be some truth n the statement as witnessed by the courges of rheumatism. therefore adieu to Elizabeth, he wen with a cheerful mien to his son-in law's close to the church of St. John the Evangelist. Now at last he hoped for rest. This he did not attain, although not as he had fondly expected had been but a few days under his daughter Ellen's roofs when her little son said to him very confidently, Grandfather; mother to'd Aunt Elizabeth yesterday that the quarters for you would be such as my tather digs!" On hearing these words On hearing these words the heart of the inculgent parent was broken. He sank back in his armchair and speedily expired.

This true narrative has given rise o a proverb often quoted in those parts that: "It is easier for a father to maintain six children than six children o maintain a father." The farmer's family is not the only one that has forotten that there is a fourth commandment. - The Poor Souls' Friend.

Two Warnings.

settled himself in it. But Kitty, a widow, grew impatient of a man, though it was her father, perpetually occupying her parlor; and she hinted

Losing flesh is one and a hacking cough is another. If they come together the warning is a loud and hard one. Scott's Emulsion occupying her parlor; and she hinted

JANUARY 22, 1898

HE FARRIER'S DOG AND HIS FELLOW.

IV.

THE DOG'S MESSAGE. ne morning the boy failed to come the shop, although the sun shone d the south wind blew warm across southern hills. From time to time farrier glanced at the empty anviere his friend was accustomed to with Baydaw at his feet, and won-ed that the place should seem so the place should seem so ly. More than once he went to the and stood under the shed outside, mutty hand before his eyes, watchthe street for his little friend and vellow dog. He even looked at the iron gate up the street to see if the maid's cap might be visible e she stood watching the young But, no; there was no sign ither friend or dog; and at noon smith shut the shop door and went to doctor a sick horse, and did return all the day.

next morning the boy again to make his appearance. The glanced at the empty anvil time gain. More than once he turned ak to the boy who "ought," he d, "to be there." Finally he the shop, and jerking an old, if apron from a nail in the wall, rew it over the empty seat and back to look after a horseshoe he eft in the fire.

somehow, to day the hammer ring to suit him. He tried it the glowing shoe, then he tried in the auvil. Then suddenly he it above his head, and tossed it nim with such force that he sent ng through the door, where it d three times in the air, and fell h a soft little sizzling squarely into ck tub, and sank out of sight. the farrier did not notice. ot even remember that he had waway his hammer. He was y taking off, or trying to take He had resolved to go e big house of the president what was the matter.

gave the apron-strings a adow fell across the doorway, nething brushed the good egs. When he looked down he yellow cur Baydaw, he set that he jerked the apronto such a hopelessly hard the had to cut them apart by

w rubbed his head against the gs and whined. The smith and took from the dog's mouth white paper which the boy' ed folded into a note and The farrier wasn't he made out that his little very sick, and had sent fo up to the house. He remove his apron, or to from the nail, or to faster loor. Indeed, there were said he even carried his ut how could he, with the t the bottom of the slack tub? however, at once, his big wed up the hill by the dog en sent to fetch him. on, when the smith returned

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father had sat by his bed all night, while his mother had other side praving. d a good deal to them ; he was sible little fellow, and very full of faith in his parents clock in the morning the them he was to have anyhe called for. ig can hurt him now," the

said. And, hearing this, d called out in his pretty like to see my old friend

f you please, papa.' farrier was sent for at boy's request they sent ch him, with the note the big, burly figure of the in the door, the boy

little white hand and for you to give you back said he; and the gh he understood, crept i's side, in easy reach o nded to stroke the soft,

nice dog, and I like him and I've sent for you to re now," said the far am I to do with him keep him out of the

led; he knew well that never be in danger o se dog, and he has s

I always liked his tail.

, I believe you always e farrier, "and I hope, ways may." med not to be listening though the small hand stroke the cur's head: The dog started up,

tiny fingers. as a beautiful crinkle. was low, and the words ; for the boy's strength at. The next moment nd asked them please to old friend the farrier; he the dog could bring him. oved aside, and motioned tand nearer the bed, and o

THE DOG'S MESSAGE.

e morning the boy failed to come the shop, although the sun shone the south wind blew warm across outhern hills. From time to time farrier glanced at the empty anvil with Baydaw at his feet, and woned that the place should seem so ely. More than once he went to the r, and stood under the shed outside, nutty hand before his eyes, watch the street for his little friend and ellow dog. He even looked at the ron gate up the street to see if the maid's cap might be visible she stood watching the young But, no; there was no sign her friend or dog; and at noon aith shut the shop door and went

next morning the boy again to make his appearance. The clanced at the empty anvil time ain. More than once he turned k to the boy who "ought," he "to be there." Finally he the shop, and jerking an old, apron from a nail in the wall, w it over the empty seat and pack to look after a horseshoe he

to doctor a sick horse, and did

oft in the fire. somehow, to day the hammer ring to suit him. He tried it the glowing shoe, then he tried on the auvil. Then suddenly he above his head, and tossed it im with such force that he sent g through the door, where it hree times in the air, and fell soft little sizzling squarely into ek tub, and sank out of sight. the farrier did not notice. bt even remember that he had little boy that it must be a very ul thing that would cause him ow away his hammer. He was he was "not afraid." taking off, or trying to take He had resolved to go big house of the president

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tiny fingers. as a beautiful crinkle." was low, and the words for the boy's strength merely a chair which could be folded The next moment | up and shoved into a niche in the walls, ad asked them please to a stool for customer's feet to rest upon, old friend the farrier; he a box, and some brushes. The chair

HE FARRIER'S DOG AND him, and was the first to speak:

HIS FELLOW.

| Speak to the child. But the boy saw him, and was the first to speak: | times thrust the implements of his profession when it rained, or when he had wished for a dog. He had been too wished for a dog.

think."
"Very odd, sir," said the smith very odd, indeed. I misdoubts they don't cry very often sir."

'No" said the boy, "but mothers do. Mine cried all night. You won't

re his friend was accustomed to forget to take the dog along with you, farrier ?"

"Sure, sir, I'll keep him all right till you come after him," said the smith.

"On, but I am going away," cried the boy. "I shall not come to the shop again, because I am going very far away. But mother says I needn't be afraid at all, and I am not; because mother wouldn't tell me if it was not all right. But I cannot take my dog, so I give him back to you. Father dear, give me your hand on this side please. And, come closer, farrier; I can't seem to see you. You'll keep the dog for old times? I can't come to your shop again, but I'll not forget you, farrier.

The big farrier dld not reply: he could not have said a word though life had hung upon his speaking. He could only choke back the great sob that rose in his throat, and put out his big, grimy hand to feel for the dog's head. His great fingers touched the tiny ones of the little boy, who had grown into his big man's heart in such a very little while. The little boy who had taught him that even a dog may be a thing of affectionate care. The small fingers scarcely moved, though the lips did, ever so faintly : "He has a nice tail. I always liked

his tail. You will not forget, farrier ?" The farrier leaned over the bed to reply, but drew back, with a low cry of pain, as though something had hurt

him. The little boy had gone upon that long journey of which he had said

A VAGABOND,

It was a day in August. A hot, suitry day, when work was not to b thought of, and even play was a burden. A group of idle boys sat upon the curbstone of a pavement before th door of the very last house of a stree that led into the heart of the cit The boys were not plotting any grea ischief; they were only idle, loafing about the street in mischief's way So, when mischief came in sight, the were not slow to grasp it. They were talking of the river a little further on and of the swimming there, and cal culating, coolly, the ways and mean of getting there and back in sufficien time to throw suspicion off their tracks when again they should confront their

There are some circumstances in which boys of a certain class are ripe for any mischief they may chance The present was one of that class of circumstances, and these boys were of just that class. While they sat there on the curbstone, waiting, planning, a dog came into view. yellow, wobegone, weary looking dog, covered with the dust and dirt of the road. There were blood-stains upon his yellow jacket, and poor dumb wounds that told without words the cruel adventures of the highway. He had a frightened, hang-dog look about him, too, and his red tongue protruded from between his foam flecked jaws, as he panted for breath. Evidently, in spite of his sorrows, the dog had made sport somewhere for some cruel Philistines; for his once long, bushy tail was shaved, leaving it quite cle hair, except for the shaggy bunch at the end. His body had been treated in the same way: it was quite smooth, except for the big, shaggy mane around his neck. He was a most comi cal looking dog, indeed, and a still more comical looking lion. There was a wild something in the furtive, frightened glance that he shot here and there, as if mindful of the chance

hand extended. When the dog first came into view one of the boys npon the curbstone bounded to his feet, and shouted :

stone; or, it might be, the friendly

"A lion ! Instantly the others followed his lead; there was not a boy among them but recognised the comical idea that had transformed the yellow cur into the tawny lion. In an instant they raised a cry, and the dog took to its heels, with every boy after him. As they ran, each boy seized a stone. At last the idle ones had found something with which to amuse themselves. They ran straight for the city, and, before they had gone half a block, they were joined by others, who grasped their stones likewise, and raised their

People ran out of their houses to see what was the matter, and a woman, seeing the hurrying crowd, with a stray dog fleeing from its missiles, rushed through her gate and dragged a little child in off the pavement. As she did so, she unconsciously, without malice, shouted "Mad dog!"

That was quite enough; the crowd doubled in two minutes and the poor, weary, homeless cur was to make a last struugle for his life.

it was such fun; such fun for the boys; such certain death for the dog.

At one end of a particularly crowded

business street, a bootblack had a stand. It wasn't a particularly imposing stand, the farrier; he tethed og could bring him. oved saide, and motioned stand nearer the bed, and open. Into this the bootblack some that had been a box; one end of it still open. Into this the bootblack some that had been a box; one end of it still open. The shaggy head poor, dilapidated that had been a box; one end of it still open. There was a note of exultation in a friendly wag.

him, and was the first to speak:

"Why, farrier," said he, "I thought you were crying. It would be odd to see a blacksmith cry, I chair; she had stepped into a puddle, the fall that he had been to poor ever to own one; but now that moment. A lady sat in the bootblack's chair; she had stepped into a puddle, the fall that he had no chair about to in crossing the street, that the city sprinkler had made. The bootblack wasn't accustomed to blacking the boots of women. He didn't know how

lost in the palm of his big hand. She wasn't a rich woman, evidently ; just a thoroughly neat and cleanly one. She wore a dress of the plainest gray serge and her gloves hadbeen freshly darned. She would, probably, walk home, to some distant part of the suburbs, to save the car fare that would go towards payment for the bootblacking. Yet, there was that about her face, the look of her eyes, and the shape of her mouth, that corresponded to that something in her character which could not olerate the muddy shoe, and made the boy recognize the fact that she was a gentlewoman, notwithstanding the

plain attire. He took the small foot between his palms, and began to brush. While at its task he heard shouts, and, glancing up, he saw the hurrying crowd of oys, and the flying stones and sticks. Now," said he, "I wonder what hem boys is a chasin' of; like as not t's a cat; or else a boy what's litller'n they be, and can't get out o' the way. declare for it, boys is so mean ; some

The lady said nothing ; she was watching the bootblack, whose gaze was fixed upon that speck of flying vellow fur hurrying down the street. 'I declare," he shouted, "if it ain't a dog they're chasin'. Nothin' but a

poor, lame cur. Boys is so mean ; The dog was limping now, but making all possible haste. A flying stone had struck one of his hind legs. The lady still said nothing; she was watching the bootblack, studying his character it might be. The crowd came arer; the shouts became more dis-

tinct; there was but one cry "Mad dog! hit him! kill him! Mad dog

Suddenly the hunted, doomed thing ifted its weary, dust blinded eyes to he pavement, and saw the boy and the Instantly, as though heaven tself had directed its steps, the cur scaped behind the legs of the men who bad come out to see what was the occasion of the uproar, and darted into he open end of the box upon which ested the bootblack's chair. casped, and turned to the lady; her yes were fixed upon his; clearly, each asted but an instant, and then the hich the dog had disappeared. y gasped again, and was about to peak; but quickly the small, freshly arned glove touched his arm:

"D) you just be quiet," said the range customer. "And now black trange customer. hat other boot, and be quick!"

The boy gave a low whistle; h ecognized that they were fellow conpirators for the life of the dog. next moment he fell to work blacking away for dear life, the very busies bootblack that ever plied a brush. And the crowd, jeering, shouting, orandishing their sticks and gathering their stones, passed on. track of the dog. Neither had they taken special notice of the industrious boy blacking the boots of the crossest lady ever seen, if looks went for any for a runaway mad dog, a vagabond you boys had better mind how you gits cur. They passed on, suspecting noth to chasin' other people's dogs; first ing, and for the time the dog was safe. When they were gone the lady said, "That will do now," in her own When they were gone the lady in trouble." pleasant voice, and gave the boy a coin. The bootblack shook his head; somehow he still felt that they were fellow plotters; he could not think of charging her anything. Besides, he had seen the gloves with their fresh patches.

"The boots was so little, ma'am. he said, "they warn't worth nothin nohows.

The lady smiled; her eyes were very soft and tender now, and there was an unmistakable mist in their blue depths. She knew this boy was poor, very very poor; and then there was the cur under the box. " What will you do with him?" she

asked, making a little gesture down-

The boy shook his head again.
"I dunno; but I'll keep them there
boys off'n him, sure." The mist was gathering in the lady's

lue eyes; clearly she must get away.
"Well," said she, still holding out when that crowd of young ruffians is safely out of sight, buy the og a bone with that. You may tell him it is his dinner, with my compli-

And before the boy could speak she was gone, and the bit of silver was ly-ing upon the seat of the chair which she had lately occupied. The bootblack looked at it quizzically.

"Women is so good," he declared, as he bent over his brushes; "women is so good. But boys is mean," he added indignantly. mean; some boys." "Boys is so

VI.

THE FELLOW. The bootblack argued wisely that he had best let the dog be until sure the hunt for him was over.

"It won't hurt him none to rest a bit, I'll be bound," he told himself; "and then maybe he'll eat his dinner

he felt that he had no choice but to adopt the stray. Then, too, there was nobody whose permission he had to ob tain; he was all alone in the world, to manage their feet exactly; and this was such a small foot that it was quite He remembered that once when a little boy he had run away from a family who claimed to have picked him up or the streets, where he had been deserted. They had treated him miserably, and at last he had run away. Another boy, a street gamin like himself, had instructed him in the art of bootblacking, and had presented him with his own outfit when a farmer had volunteered to give him work and a home at his place in the country. The boy's business was not a large ne, but he had managed to pay for a little room in a shanty at the end of a quiet street in the rougher part of the

> but the room was his own, the pallet big enough for two, and the dog, "the ther stray," he called it, was welcome o share both with him. The dog would doubtless go hungry any times, but he would always have is part of the pallet, that was certain : and it was the best the boy could do ;

ity. True, he had only a pallet there,

He wouldn't have invited a dog to ome and live with him on those terms, out if one chose to come of his own acord, why, that was quite another natter.

He couldn't quite feel, however, that the dog's life was secure from the mob of boys who had been chasing him. He felt that they would come back to look for him; indeed, they had cast more than a passing glance at the big box as they went y; it was the presence of the lady, and her very cross air, perhaps; that had prevented their stopping to search. He was right; the boys had lost track of the dog, and having lost him the men who had come out to look on began to laugh at them, and to call out to them to know where their mad dog had gone. At last they determined to retrace their steps; the dog had clearly dodged, not escaped. They went straight back to the bootblack. He was busily cleaning his brushes when the leader of the gang stopped to

I say now, have you seen a dog?"

The bootblack looked up.
"Many's the one," said he.
The other boys began to laugh. "I say now, said the first one,

have you seen a stray? A runaway og pass this way?" "A mad dog, you better say," hirped in the boy who had been the rat to discover "the lion" at the end

f the street. 'Oh," said the bootblack, "you gean that there ugly mad dog you was all runnin' after awhile ago? Is thim yov've lost?"

"Yes," they cried, "did he come his way? "You bet your life he did," said the ootblack. outblack. "You ought to know that, ou was all followin of bim."

But we lost him," said the leader.

"We lost him right along here.
Which way did he go?"
The bootblack stepped to the edge of the pavement and looked up the street. As nigh as I can make out," said he, "I was busy at that time, but nigh as I can make out, he come straight down that there street, and he was headed for that way, fast as his legs could carry him. I think he met his thing. They wouldn't have dared could carry him. I think he met his speak to her, still less have dared ask friends somewhere down the street, her to let them look under her skirts and they took him; anyhows I'd think

> "Shucks !" said one, "this was just a mad dog. We're goin' to find him and kill him."

there way," and the bootblack pointed down the street. A moment, and the crowd had disappeared down street, also, bent upon finding the unlucky vagabond that was at that moment hidden safely in the box of his new

The boy let him be until noon. Then he stepped down the street a little way and bought some meat at a butcher' stall. When he went back he stooped down upon his knees to look at his nev companion. The dog was lying stretched out upon the bottom of the box, still too weary and bruised to stir. Such a dilapidated dog, so torn and broken and covered with dust and foam, you would have to look again, and yet again, before you were ready to admit that the poor, miserable stray was Baydaw, the petted treasure of the little boy who

Yet it was he. What misfortune, what unlucky turn of fate had cast him out upon the charity of the world? And where was our good friend, the farrier, who had promised to care for the creature left him? The bootblack knew nothing of the cur's history, to be sure. He only knew that he had stumbled upon a thing in need, "a weary fellow creature," he called it, and with a grace well becoming more lucky mortals, he bowed his shoulders for the burden misfortune had thrown in his path. He remained upon his knees looking in at the tired creature, his own lonely heart going out with a great pity for the friendless vagabond. "Poor fellow," said he, coaxingly.
"Poor old fellow: he's jist frazzled out that's what he is."

The quick instinct of the brute detected the friendly tone in the voice. The shaggy head was lifted, and the poor, dilapidated tail made a feeble at-tempt to acknowledge the sympathy by

"There, there, now," said the boy, "come out, can't you, and take a bite o'dinner? The lady said you was to, and them's her compliments. ou come out now?" He was talking to him as though he'd been a human being. He always talked to the dog so, always after that. He began it that first day, and he always kept it up. It seemed as though the dog understood, too, for with a great effort and after falling back more than once he staggered to his feet, and crept out apon the pavement. Poor fellow, in deed. Poor, poor fellow. Could this dilapidated thing be the fat, fortunate Baydaw? Ah, farrier, how you have neglected your trust! The bootblack coaxed the dog off to a corner, near by, and fed him the bits of meat he had ought for him, talking the while in a gentle, coaxing way, to which the poor tail responded as gracefully as its tattered condition would permit.
"Poor fellow," said the boy, "poor

'ellow; he's a stray, too, that he is Picked up off'n the streets, too, same a me. I reckon we're like one 'nother no folks, no home, no nothin'; I reckon

And right there, if you please, is "Fellow" enters the story The dog ate his dinner greedily, if not gracefully, for he was a hungry dog indeed, and all the while the shaver ail was busy making acknowledgments.

"I reckon a boy and a dog is most alike anyhow," said the bootblack only there's this diff'rence; if a deg gits tired of it he can up and die, but a boy-he's got to fight it out some-hows." "It" meaning life; poor fel hows." "It" meaning life; poor fel low. "But we'll stand by one 'nother, reckon, and try to be real fellows, maybe?" And the poor tail made the

proper acknowledgment.
"That's a nice tail," said the boy, and then the dog looked up. There certainly was something familiar in that compliment. "Yes, sir, that's a right nice tail, or would be if it was let to grow out again. It's got a real crinkle to it. Say, now! I wonder if some little boy somewhere ain't been sort o' fond o' you, anyhow?'

Was it fancy, or did the big, dustolinded eyes look up knowingly? Were there tears in them? Was the poor stray thinking of the dear little boy who had thought that such a lovely crinkle? Was he wondering where the boy had gone? Did he know that those he had left behind would have spared themselves many luxuries to have at that moment possessed them selves of that same bushy tail and its

owner, dilapidated though he was? The stray lay under the box ng hot afternoon. At dark the bootplack stooped and called to him softly:
"Crink?" said he, "Crinkle, old poy? It's time we was a gettin' home

That night they lay on the pallet together, the dog and his fellow. The bruises were bound up, and the injured eg doctored a bit, and then they had a bite of supper, and lay down to rest. The dog curled up thankfully at the Fellow's feet, safe from stones and sticks and those other ills that follow he fortunes, or misfortunes, of a stray. The bootblack had never been so happy, the dog, perhaps, never so grateful. This was the first of their days together. and a fair example of many that followed. They were fast friends, and faithful. Sometimes there was but a rust, but it was conscientiously divided into two equal parts; and once when the crust was quite too small to think of dividing, the boy went sup

perless. They had a hard lot, both of them ; for the boy was miserably poor; and then, strive as he would to protect his friend, there were times when the dog thing you know, you'll find yourselves suffered from abuse. His first enemies, the street boys, would not forget that he was a stray, a vagabond. felt privileged to abuse him. But, notand kill him."

"Well," said the bootblack, "the last I seen of him he was headed that there are "seen of him he was headed that self. His tail began to grow out, and the old crinkle came back, more wavy, more glossy, more bushy than ever. It only he had not been so lean he would have been a very nice looking dog in-deed. His leanness was deplorable; it was the result of starvation. "Slow starvation," the bootblack said; and whenever he said it, and ran his fingers over the dog's yellow coat and felt the ribs sharp and forbidding, he would fight the tears back and "allow they'd have better luck another day.

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The Cry of the Breamer.

I am tired of planning and toiling
In the crowded hives of men:
Heart-weary of building and spoiling,
And spoiling and building again,
And I long for the dear old river
Where I dreamed my youth away—
For a dreamer lives forever.
And a totler dies in a day.

I am sick of the showy seeming Of a life that is half a lie,

I can feel no pride but pity
For the burdens the rich endure;
There is nothing sweet in the city
But the patient lives of the poor.
Oh the little hands too skillful,
And the child-mind choked with weeds,
The daughter's heart grown wilful
And the father's heart that bleeds.

No, no; from the street's rude bustle. No, no: from the streets rank stage.
From trophies from mart and stage.
I would fly to the wood's low rustle.
And the meadows's kindly page.
Let us dream as of yore by the river.
And be loved for the dream alwayfor a dreamer lives forever.
And a thinker dies in a day.

-John Boyle O'Reilly.

C. M. B. A.

Resolution of Condolence. At a regular meeting of Martyr Branch, No 75, Penetanguishene, Ont., held Dec. 9, 1857, it was moved by Broiner P. T. McDonald, seconded by Brother D. J. Shanahan, and un-

was moreas and the seconded by Brother D. J. Shanahan, and unanimously adopted:
Whereas it has pleased Almighty God in His infinite wisdom to call suddenly to her eternal reward Miss Yıla T. Tanowette:
And whereas the death of this estimable lady leaves's void in the family circle which cannot be estimated excep: by those who are able to appreciate the true worth of a kind, generous, charitable and Christian sister whose life was exclusively occupied in discharging her various duties to God and to society to her mother who will never forget her devotion to her, to the family and also to all those whose temporal and spritual welfare was always the object of her tender solicitude.

and spritual welfare was always the object of her tender solicitude. He was the members of Resolved, therefore, that we, the members of Brann No. 75, tender Brother P. T. Tanowette and the other members of the family of the deceased our most heartfelt sympathy in this the hour of their sad bereavement, and our fondest prayer shall be that a life so well spent in the service of God may merit the eternal reward promised by Him.

And, further, that a copy of this resolution be inserted in the minutes and that a copy be forwarded to Brother Tanowetto, also our official organ, The Canadian, and CATHOLIC RECORD for publication. P. T. McDonaid, Rec., Sec.

Election of Officers.

Blaction of Officers.

Branch 43, Brockville.

Spiritual Adviser, Very Rev. C. H. Gauthier;
Chancellor, John McBrearty: President T
Burns; Ist Vice-President, Patrick Barnes;
2nd Vice-President, James O'Meara; Recording Secretary, James T Noonan, Assistant
Secretary, Wm. J. Jento: Financial Secretary,
James H. Kelly; Treasurer Samuel J. Gea-h;
Marshal, Raphael McNabb, Guard, Daniel
McGuiggan; Librarian, James J. Venney;
Representative to Grand Council, Daniel W.
Downey; Alternate to Grand Council, Samuel
J. Geash; Trustees, Roderick C. McHenry,
Raphael McNabb, Patrick J. Venney, James
Downey and Daniel W. Downey.

Representative to Grand Council, Samuel
McGauthier McGauthie

be rewarded with even greater triumphs in the year we are just entering—a year which we sincerely hope will bring to you in abundance the biessings of peace, happiness and prosperity and to our noble order the success which it so worthly deserves.

Signed on behalf of St. Francis De Sales Court, J. F. Delanev, C. R., H. Rivet, P. C. R., E Groodin, F. S., M. Ryan.

Mr. Lee responded in his usual telicitous manner and his able exposition of Forestry gained to the court many new friends. After the public reception in their hall the brethren escorted their guest to the Arlington Hotel, where they sat down to a banquet, which will be remembered by all as one of the most pleasant and enjoyable ever given in the town.

Toronto, Ont., Jan. S. 1898.

Diesant and enjoyable ever given in the town.

Toronto, Ont., Jan. 8, 1898.

At the last regular meeting of Sacred Heart
Court, No. 201, the officers elected at the previous meeting were installed by Bro. Joseph
Cadaret, Debuty High Chief Ranger. The
Deputy High Chief Ranger, on taking the
chair, in a few well-selected words explained
the duties of the different officers for the coning year. They were then installed in the following manner: Chaplain, Very Rev. P.
Chief Ranger, John C. Brady; Recording Secretary, Andrew McCkerr; Financial Secretary, William D. L. J. Vogel Treasurer, L. V.
Dusseau: Trustees, John McGroggan, William
Carbielle and John Hayes; Condon; Sentinais,
James Bannon and Thoms-Rondreau; Delegate, L. V. Dusseau: Alternac Delegate, John
C. Brady; Medical Examente Delegate, John
C. Brady; Medical Examente Delegate, John
C. Brady; Medical Examente of the Control of the Court will be
place Thursday, January 29, A large attendance is requested to be present, as many items
of interest will be discussed, and the annual
reports of the Court will be read at this regular meeting. A resolution of condelence was
moved by Bro. John C. Brady, seconded by A.
M. K. the members of Sacred Heart Court, No.
201, do hereby wish to express our sympathy
to Bro. John O'Brien, of Chicago (who was a
charter member of this Court, in the great loss
wife. Therefore, be it.
Resolved, that we, his fellow-members, do
hereby by lender to him our sincere sympathy in
this nis hour of suddest affliction, and pray
that God may enable him by His strength to
bear his loss with true Christian fortitude,
And be it, further,
Resolved that these resolutions be spread on
the minutes of this Court and published in the
Catholic press. Toronto, Ont., Jan. 8, 1898.

C. Y. L. L. A

The C. tholic Young Ladies' Literary Association met at the residence of Mrs. Dickson O'Brien, Huron street. Reports were read from the various committees in connection with the "At Home," to be held on Tuesday evening, February 15, at 87, George's Hall. Following this was a reading by Mrs. Kavanagh from one of the best works of Lawrence Siere. Two most enjoyable piano numbers, "Saltarelle," by Theodore Lack, and Von Bienes "Broken Melody" were contributed by Miss Agnes Forbes.

The next meeting of the association will take place on Tuesday evening next, at the home of Miss Geedyke, III, Elm street. NOTES

DIOCESE OF HAMILTON.

Official announcement is made by His Lordship the Bishop of Hamilton of the following appointments: Rev. Father O'Leary transferred from Macton to Arthur; Rev. Father Haley from Acton to Macton; Rev. Father Haley from Acton to Macton; Rev. Father Eeney from Brantford to Acton; Rev. Father Eeney from Brantford to Acton; Rev. Father Editer appointed assistant at Formosa; Rev. Father Doyle appointed assistant at Brantford. The appointments will take effect on Sunday, Jan. 30.

C. M. B. A. TRUSTEE BOARD.

A meeting of the joint board of trustees of Branches Nos. 37 and 36. C. M. B. A., was held in their hall, King street east, last evening, to receive the secretary-treasurer's annual report, and also to re-organize for the present year.

The secretary-treasurer's annual report, and also to re-organize for the present year.

The secretary-treasurer's annual report, and also to re-organize for the present year.

The new board being cailed to order, the members names were read as follows: James Keenan, J. M. Browne, C. J. Bird, W. A. D. Baby, J. W. Coffee, Charles Mooney, M. T. Fitzpatrick, J. P. Doherty, Charles Armstrong and James Gaffney.

On motion, Mr. Baby was unanimously elected chairman of the joint board of trustees for the present year.

Mr. Bird was again re-elected secretary-

and James Gaffney.
On motion, Mr. Baby was unanimously elected chairman of the joint board of trustees for the present year.
Mr. Bird was again re-elected secretary-treasurer for 1898. After attending to some preliminary business, the new boardadjourned, to meet again at the call of the secretary.

St. Patrick's Literary Society turned away many from its first concert in the C. M. B. A. hall on the lith, Mr. W. Goffin was chairman for the evening, and nopening introduced the new President, Mr. J. A. Cox. He also thanked the audience for carning out in such large numbers. The programme was long and encores were dispensed with as far as possible. The first part of the programme was long and encores were dispensed with as far as possible. The first part of the programme was as follows: Plano solo, Miss Givin; somes by Miss Hanley and Mr. P. O'Brien; Highland fluig, Miss Taylor. Rev. Father Craven closed the first part with some well-chosen advice to the members. The second part was: A pinno solo by Miss Cauley; song, by Mrs. S. Lawry; duet, Mr. J. A. Cox. and Miss Hanley song, Mr. A. P. Marentette; plano solo, Miss Dowlinc. The concert closed with a only five made characters, as follows; "Tr. Pills," J. Brown; "Mr. T. Romeo Fugles," J. R. Boy Hye made characters, as follows; "Tr. Pills," J. Brown; "Mr. T. Romeo Fugles," J. R. Boy Hye made characters, as follows; "Tr. Pills," J. Brown; "Mr. T. Thompson" (very nervous, by the way), Herbert Galvin; "Souid J. Brown," W. Connoily. The part of himself), E. J. Carney; "Mr. Thompson" (very nervous, by the way) herbert Galvin; "Souid J. Brown," W. Connoily. The part of himself, E. J. Patrick's church will hold a meeting to wind up the business connected with the bazaar held recently in the Sandard Theatre. The financial statement will should a meeting to wind up the business connected with the bazaar held recently in the Sandard Theatre. The financial statement will should a meeting to wind the laddes are for the building of a fertile part of King street and Eastavenue. So

ANSWERED MR. BLAKE. Father Byan on the Catholic Church and Education.

Toronto Globe, Jan. 17.

Regresentative to Grand Council, Daniel W. Downey: Alternate to Grand Council, Samuel J. Geash; Trustees, Roderick C. McHenry, Raphael McNabb, Patrick J. Venney, James Downey and Daniel W. Downey.

Branch 8, Orangeville, Ont.

President, D. J. Muncovan; 1st Vice President, Thospatian Marsha, W. J. Hearn; Desertative, M. J. Bench; Financian Secretary, P. J. Bench; Gandy W. Hanivan, Marsha, W. J. Hearn; Desegate to the Grand Council, P. J. Bench; Gandy W. Hanivan, Marsha, W. J. Hearn; Desegate to the Grand Council, P. J. Bench; Alternate, M. J. Bench

C. O. F.

A Forestric Evening in Smith's Falls.

The Provincial Chief Ramer of the Catholic Courted gentleman did not mention Mr. Blake by name, He explained that the subject of his lecture fell naturally into the course of Sunday evening lectures, for his last instruction had been on the principles of Christian education, and official visit to St. Francis de Sales Court, Smith's Falls, on Friday evening, the lith installation cremonies the following address was presented:

To W. T. J. Lee Esq. Prov. Chief Ranger of the Catholic Church applied and carried out the evening, and immediately after the installation cremonies the following address was presented:

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To W. T. J. Lee Esq. Prov. Chief Ranger of the council of the council of the co Solitoversy, especially long and collift when a stale, vile, most malignant colman against his Caurch den a prominent
sound to repudiate and hen hen wish
infamous and asselievous charge
in infamous and asselievous charge
soud, It would be a rievous fault in any
sound, It would be a rievous fault in any
sound, and the stale of the color of the
sound of recognized ability and intelligence, a
san occupying a prominent position in the
rivil and religion at prominent position in the
rivil and religion at fee of the city, for such a
tan to make such a charge could be considered
of hing leebann a crime. It would be a crime
guinst truth, justice and religion at any time
tates men and prelates are doing all they can
settle a very serious local educational diffiminer justify, wisely and peacefully, such a pubtic irritating calumny as this was a crime
guinst our country.

The calumny was of a twofold nature. It

at this late date must suppose in any man of ordinary intelligence less of ignorance than malice.

Rev. Pather Ryan said that he would take each part of the assertion separately and show from model to the case of the content of the case of the ca e. . Father Ryan said that he would take

to show that the spread of education was greater in Catholic than in Protestant countries. Catholics in the United States had more schools and scholars than any other denomination. Our own educational reports showed that the average attendance in the Catholic Province of Quebec was higher than in Ontario, Ireland, too, while under control of the Church of Rome, was the great public school of Europe, Ireland's intellectual birth and growth, under the auspices and action of the Catholic Church, was Papal Rome's earliest education glory. Father Ryan brought his lecture to a close by an appeal to his hearers to stand by their principles at all times.

DIOCESE OF PETERBOROUGH.

From the Peterborough Examiner, of Thursday, Jan. 6, we learn that on Tuesday at Mount St. Joseph, the Mother House of the Sisterhood of St. Joseph, four young ladies received the habit of the order. They were: Miss Maria Gimurray, of Brickley—in religion, Sister Mary Evangelica; Miss Minnie Young, daughter of Mr. C. Young, Young's Point—in religion, Sister Mary Leona; Miss Hannah Costelle, of the Light of Mr. C. Young, Young's Point—in religion, Sister Mary Theela, and Miss Ellen O'Conneil, daughter of Mr. Jas. O'Conneil, Ashburnham—in religion, Sister St. Catherine. The solemn ceremony took place in the chaucland wascelebrated by Right Rev. R. A. O'Connor, Bishop of Peterborough, assisted by Rev. Father Bretherton, of Emily, and Rev. Father Engantick, of the cathedral.

The solecial sermon—an address of unusual excellence—was preached by Ven. Archdeacon Casey, upon the duties the postulants were called upon to address themselves to in their new relations. His text was from the Gospel of St. Matthew, chap. 19, v 2; "Behold I have left all and followed Thee." The preacher related the incident of the young man that came to our Lord with the statement that he had kept all the commandments from his youth up, and applied our Lord's reply — to sell all he had and follow Him—to the position of the young ladies in their new sphere of duty. They were called upon to serve Carist's poor—the poor materially, intellectually and morally. They were called upon to serve Carist's poor—the poor materially, intellectually and morally. They were called upon to serve Carist's poor—the poor materially, intellectually and morally. They were called upon to serve Carist's poor—the poor materially, intellectually and morally. They were called upon to serve Carist's poor—the poor materially, intellectually and morally. They were called upon to serve Carist's poor—the poor materially intellectually and morally. They were called upon to serve Carist's poor—the poor materially intellectually and morally. They were called upon to serve Cari

The Fate of False Gormely.

For the CATHOLIC RECORD. For the CATHOLIC RECORD.

I ady Gormely married in succession the King of Munster, the King of Leinster and Nial, surnamed the Black Knee, from the color of his armor, who was monarch of all Ireland. She was an accomplished poetess, besides being the daughter, wife and mother of kings, Yet after the death of Nial she "begged from door to door and no one had pity on her,"—Irish Annais.

To those who boast their lordly state And that they lived in formerly, Hold in contempt and blackest hate, We give the tale of Gormely, The haughty, regal Gormely

Twas in the middle Ages When war and strife were rife; And Norse and Dane for ages Had sapped poor Erin's life, Her proud and glorious life

Cormac learned and holy Before his vows had wed, This fair, designing Gormely Unroall honor dead— Clear and completely dead. Gifted she was, and sprightly As is at morn the lark; On golden harp sang lightly Herquatraines worth remark Well worthy of remark

But Cormac son of Cuilenan She taught the world to flee That Leinster, friend of gallant Flan, Then Nial, called Black Knee, Herole King Black-Knee—

She might in turn with each consort And urge her schemes the while; Despite her vows the world's resort To quit with Mac says guile The saintly Mac says guile. The foremost lady in the land In days of warlike story: The gayest of the palace band, Sang of the battle gory. The cruci battle gory.

In which her lords and sons soon fell Unwept by callous mother: Whose vaior still Norse pages tell Tho'dust of ages cover. Them dust of ages cover.

Heartless she sang while ruled three kings O'er Erin, Leinster, Munster, Till Nial's death an ending brings To revel of this monster, Designing woman monster,

Then she who ruled in royal halls Her vices known completely; No longer hear her plaintive calls Een those she 'manded lately Commanded high so lately.

New monarch fills the royal seat Respecting Erin's honor, For wifely virtue as the wheat Which purchased blessings on her, Untold blessings upon her, And the new king a brother be

From door to door begs Gormely, No one hath pity on her: Not even those who formerly Had heaped their praises on her, Their empty praises on her,

The moral of the tale is this That's true from Irish story: The path of honor never miss Or miss the rath to glory. Sure, miss the path to glory.

Ontario vs. Quebec.

Ed. CATHOLIC RECORD: Ed. CATHOLIC RECORD:

I have just read the Canadian "murder record," which appears in a recent number of the London News. Between 1886 and 1896 the number of nurders committed was as follows: in Quebec 45, in Ontario 195. The number of death sentences was in; Quebec 6, in Ontario 26. And yet some of the ultra-Boyne missionaries of Ontario are crying out for money, money, money to convert (f) Quebec! They should spend their money nearer home.

Jan, 17, 1898.

Jan. 17, 1898.

ADDRESS AND PRESENTATION. For three years, Miss M. E. Delaney held sway yer the Separate school, Dornoch, and during For three years, Miss M. E. Delaney held sway over the Separate school, Dornoch, and during that time won for herself the lasting regard of many friends, and the love and esteem of her pupils. On the last day of school a Public Examination was held which did credit to teacher and pupils. A number of the parents and friends of the pupils were present; and as the children recited their lessons and performed their various parts, their eyes shone with excitement, on receiving the well-earned praise. Yet bright faces were clouded with sadness, at thought of so soon parting from her who had taught them with so much anxious love and care. At the close of the entertainment, oncor the pupils came forward and read a beautifull worded address; which is the language of her particular to the saddress, which is the language of her grateful pupils, we give below.

Miss Delaney will shortly return to Loretto Abbey, foronto, to pursue her studies there. We join with her pupils in wishing her every success and happiness:

your kindness and your amiability have so rendered it. Our studies have been illuminated by your patient graciousness. The little gift we offer you is of no intrinsic value, but it is rich in love and gratitude and respect. Please accept it, and with it our united hopes that your life may be ever as happy as you have made ours. have made ours.

Signed on behalf of the pupils, Mary Barry,
Katic Coleman, May McKenna.

"Ashford, Co. Limerick, Ireland."

To Michael Crunican, Elginfield, Ont.: To Michael Crunican, Eiginied, Oat And this is Ashford, this the bridge Our mother kissed in parting; And this the stream, that ever lived, A memory bright and sparkling. The bridge lies broken, old, decayed, The scene of youthful pleasure And flowing onward undismayed The noisy babbling river.

Yet, nature with no grudging hand
Still decks thy natal village
With hawthorn white, flour-fenced the land
That amply paid for tillage,
Or amply would, were there no Lord
To snatch their hard-earned saving
For rent, he claimed by right of sword,
No other title sharing

The sky's still blue o'er Mangerton,
The heather's bathed in sunshine,
On mountainside the cattle roam,
Just as they did in your time,
The air is laden with perfume
Of vagrant flowers that wander
Around the home-place of thy youth
That knows thy name no longer.

The path-way leading where he lies,— Patrick, thy sainted brother, Is carpeted with blooming flowers, The daisy bright and clover. Killeedy's church-yard gives him rest, Jan. 12, 1898.

OBITUARY.

Thos. C. Madden, Osprey.

In the seventy-fourth year of his age, an old pioneer of the township of Osprey, county of Grey, passed away on December 31, in the person of Thos. C. Madden. Born in Roscommen. Ireland, he came to this country more than lifty years ago; forty-three of which he lived in this northern part of the province. Located as he was for many years far from church and priest, the deceased was ever a fervent and consistent Christian, and died respected and believed by the whole neighborhood. His widow and a grown-up family survive him—two sons and five daughters. One daughter is a member of St. Joseph's community, Toronto. On Thesday, January 4, accompanied by a large cortege of friends, his remains were taken to St. Lawrence church, Melanethon, where Requiem High Mass was sung by the Rev. J. H. Coty, who afterwards officiated at the grave. R. I. P. THOS. C. MADDEN, OSPREY.

Rev. J. H. Cory, who the grave. R. L. P. Mr. Phillip Devine, Brudenell. Mr. Phillip Devine, Brudenell.

MR. PHILLE DEVINE. BRUDENELL

King Death, the stern Reaper by whom the tenderest ties of earth are rudedy severed, has once more visited the art in of Brudeneil and snatching suddenly awar at ender husband and loving suddenly awar tender husband and loving the suddenly awar tender husband and loving departed leaving a once happy house, now desoince, a comminate morning the loss of one of its noblest and best. The circumstances of his death were such as to call forth from all classes and creeds the deepest sorrow and the most sincere sympathy for the afflicted relatives. Mr. Devine until the last two months had always enjoyed perfect health and though past the prime of life presenting still at the age of sixiy-two years a splendid type of healthy and robust manhoed. In October it was evident to his family and friends that he was not in his usual good health and spirits being apparently afflicted with some form of ore for energial loss of the former life of the DUBLIN.

A reception was given on Monday evening. January 3rd, at the spacious home of Miss Maggie Pherce, our popular and successful teacher, before her departure for Toronto to join the Ladies of Loretto. Her companions, who had known and loved her from childhood, and her pupils, whose young minds she had formed by her refining influence and fostering guidance, assembled to sever the link that had been lovingly tied and to say the sad word farewell. Rev. Father Kealey, on their behalf, presented her with a number of well-bound volumes and spoke highly of her and of her choice in life. As a teacher she was talented and conscientious, as a daughter loving and kind, and her absence from home will be keenightlet; in our village her cheery face and bright smile will be greatly missed. Despite the tinge of sadness that prevailed, Juncheon was served and a pleasant-evening was spent in social intercourse, recitations and singug till the hour of parting, when one and all said "good bye" to Miss Pierce, and wished her many years of success and happiness and a fond remembrance of them in her convent home.

WEDDING BELLS.

QUINN-FLANERY.

Abbey, Toronio, to pursue her studies there. We join with her pupils in wishing her every success and happiness:

To Miss M. E. Delaney:

An interesting event took place in St. John's church Perth, Monday morning, January 10, when Miss B. Flanery, youngest daughter of Gr. P. J. Flanery, and one of the most popular and highly esteemed young ladies of this paradhichly better may have been may bond of matriment of Mir. P. J. Quinn, of Stanleyville. The mony to Mir. P. J. Quinn, of Stanleyville. The mony to Mir. P. J. Quinn, of Stanleyville. The mony to Mir. P. J. Quinn, of Stanleyville. The mony to Mir. P. J. Quinn, of Stanleyville. The mony to Mir. P. J. Quinn, of Stanleyville. The mony to Mir. P. J. Planery, and one of the most popular and highly esteemed young ladies of this paradhichly when Miss 2 pertormed by the Pev, Father Duffus, of Perth, Monday morning, January 10, 1898.

An interesting event took place in St. John's church Perth, Monday morning, January 10, 1898.

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An interesting event hook place in St. John's church Perth, Monday morning, J

After the ceremony the bridal party received their many friends at the residence of the bride's father, Mr. P. J. Finnery. The bride was the recipient of many costly and beautiful presents.

A Beautiful Custom.

Mr. Thos. Coffey—Dear Sir:—I am much in-terested in the article in your issue of this week entitled "A Beautiful Custom." It has frequently occurred to me how beautiful and beneficial this custom would be if it prevailed beneficial this custom would be all over this country.
But it is a mistake to suppose that this custom does not prevail in our country at all, for it certainly does in at least one parish, namely Berlin, Ont., and I think too in several of the German missions in central or northern Waterloo.

Yours respectfully
A. B.

A. B.
[The beautiful custom above referred to is the ringing of the bell in the church tower when the Consecration takes place during the Mass.

MARKET REPORTS.

London, Jan. 29.—Wheat, 81 to 81c, per bush.; oats, 25 to 26 4-5c. per bush.; peas, 15 to 48 3 5c. per bush.; peas, 25 to 28c. per bush. There was a fine display of 30 to 86.50 per cwt. Lamb, 8 to 8; cents per cental by the carcass. Veai, 6 cents a pound by the carcass. Veai, 6 cents a pound by the carcass. Turkeys, 8 to 9 cents a pound by the carcass. Turkeys, 8 to 9 cents a pound by the busket; crock was about the sme in price. Fresheggs, 22 to 23 cents a door, a pair. Butter, 17 to 18 cents a pound to the sme in price. Fresheggs, 22 to 23 cents a door, a pair. Cabbages, 40 cents a door,

Port Huron, Mieh., Jan. 29.—Grain,—Wheat, per bush, 84 to 86 cents: oats, per bush., 22 to 23 cents; corn, per bush., 28 to 32 cents; rye, per bush., 49 to 42 cents; jubek wheat, per bush., 23 to 25 cents; bariey, 50 to 69 cents per 109 pounds; peas, 49 to 45 cents per bush.; beans, unpickel, 70 to 80 cents per bush.; picked, 90 cents to \$1.09 per bush. Produce.—Butter, 14 to 16 per pound; eggs, 18 to 20 cents per goz, isd, 6 to 7 cents per pound;

per bush.
Produce.—Butter, 14 to 16 per pound; eggs, 18 to 20 cents per doz.; lard, 6 to 7 cents per pound; honey, 7 to 10 cents per pound; cheese, 10 to 11 cents per pound.
Hay and Straw.—Hay, \$5.50 to \$6.50 per ton, on city market; baled hay, \$3.50 to \$7.50 per ton, on city market; baled hay, \$3.50 to \$7.50 per ton, on city market; baled hay, \$3.50 to \$7.50 per ton.
Vegetables and Fruits.—Potatoes, 50 to 55 cents per bush; squash, hubbard, 1 to 16; per pound; onions, 50 to 60 cents per bushe; cysters, 36e per dozen bunches; cabbages, 20 to 25 cents per bush; auprise; cabbages, 20 to 25 cents per bush; auprise, 20 to 25 cents per bush; auprise, 20 to 25 cents per bush; auprise, 20 to 25 cents per bush; appress green, \$2.50 to \$3.50 per cbi; dried, 3 to 4 cents per pound.
Dressed Meats.—Beef, Michigan, \$5.00 to \$6.50 per cwt; live weight, \$3.00 to \$3.75 per cwt; Caicago, \$6.00 to \$7.25; choice, \$4.25 to \$4.55; heavy, \$3.50 to \$4.00; iive weight, \$2.75 to \$3.00 per cwt.

Pork—Light, \$1.00 to \$4.25; choice, \$4.25 to \$3.55; heavy, \$3.50 to \$4.05; five weight, \$2.75 to \$3.60 per cwt.
Mutton—\$6.00 to \$6.50 per cwt.
Lunb—\$7.10 \$8.90 per cwt.
Veal—\$6.50 to \$7.90 per cwt.
Poultry—Chickens, 7 to 8c per pound; fowls, 6 to 7 cents per pound; alive, 4 to 5 cents per lb; ducks, \$to 10 cents per pound; turkeys, \$to 10 cents per nound; pigeons, 15 cents per pair alive; geese, 7 to 8 cents per pound.
Latest Live Stock Markets.

Toronte, Jan. 20. — Except a little buying for St. John, we had no enquiry, and prices are mehanged at from 31 to 41c per pound.

For butcher cattle there was a fairly steady nquiry, and prices for good stuff ruled firm at rom 31 to 33c, and for very choice as much as le was paid.

Sheep were easy at the unalternal

Choice caives are wanted at from \$2.50 to \$6 cach, and for extra choice as much as \$7.00 and \$8.00 was paid.

Hogs, - Real "tip-toppers" fetched 5½c per pound; heavy and light, 40c; sows, 3 to 3½c; and stags, 2 to 2½c. All grades are wanted.

East Buffalo, N. Y., Jan. 20. —Ca:tle — Receipts, all consigned through, Veals and calves — Receipts about 30 to 35 head; the market was fairly stendy to firm for good to prime veals, the tops selling at \$3.50 to \$6.75; common to good enes \$5.50 to \$8.25, and thin light veals, \$4 to \$5 per ewt. Hogs — Fair Inquiry and all the good kind of desirable weights sold at strong to 2½c to 5c better; good to choice Yorkers, \$2.80 to \$3.85; mixed packers grades, \$3.89; medium weights, \$3.30; heavy hogs, \$3.89; coughts, \$3.10 to \$3.35; stags, \$2.75 to \$3.5; pias, \$3.25 to \$3.5; sheep and Lambs, Postlings, \$4.25 to \$4.69; cuils to common yearlings, \$4.25 to \$4.25; cuils to common yearlings, \$4.25 to \$4.69; cuils to common yearlings, \$4.25 to \$4.25; cuils to common yearling

Editor Brann's Reply.

A Denver party wants to know if I would kneel if given an audience by the Pope of Rome. I would be pretty apt to do so if such action on my part was expected. I would ascertain before hand what conduct was required, then prove myself a gentleman by either observing the proprieties or de-clining the audience. What would the Denver man do? Waltz up to the august head of the Catholic Church. and slap him on the back? Novalis says: "There is but one temple in the says: world and that is the body of man. Nothing is holier than this form. Bending before men is a reverence done to this revelation in the flesh." We, whose ancestors for so many centuries bowed, not only to the Pope, but to 2x4 kings and petty princelings, should not unduly exalt our Ebenezer-should not become so stiff in the joints that we prove ourselves boors by declining when in Rome to do as the Romans do. Were I to see the presence of Queen Victoria I would observe all the court etiquette."

Too many people are like those obdurate Jews to whom our Lord said : 'Ye will not come to Me, that ve may have life." The essence of conversion is in the entire submission of the will. -The Missionary.

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