Catholic Record.

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

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The Catholic Record.

London, Saturday, February 10, 1900.

A TIMELY LETTER.

bishop Begin will give the quietus to the light in. conscienceless humbugs who have been taunting French Canadians with disloyalty to England. He recounts briefly the services rendered by serts that it would be impossible to and in that we forget the writer, and find even among the highest of England's aristocracy a succession of men who have been more loyal than the Bishops, than the clergy of Quebec.

The letter is timely since it informs the timorous who were hoodwinked by cent of the literary hill. the politician : and to the intelligent Canadian who knows his French in this fashion; who know nothing of brethren, it is but an eloquent recital those who wrote them; who, in fact of deeds which, whilst showing their do not realize they were written by loyalty in the past, guarantee it for anybody; but take them as a matter the future.

by those who believe in making politiesed, and were for his especial use. ical capital by trickery and calumny. No thought is given to the making of A few letters started it, and forth- the book. They read several works of with we had a mob of the "intelli- one author, without even knowing it, gent "electorate howling and yelling or becoming in the least aware of his out what they had heard or personality. So long as the story runs what had been told to them. Their hysterical and ignorant ravings After a few years, however, they sphere of mixed blessings we must perercise their lungs at the behest of great fruit. their political masters.

ignorance of too many Catholics of the their hand to shake with the author. tenets of their belief. We do not re- He becomes to them a real being, one fer to those who have been turned out whom they look to as able to express on the world at an early age, but to for them in good form many of their the individuals who have had oppor- own thoughts. This attracts the mentunities to improve and develop their tal eye to mode of expression; and minds. They know some things, of they come to admire more the vivid course, but too vaguely and too incom description of an occurrence, rather pletely to be of any practical value to than experience their former absorpthemselves or to others. They may be tion in the event itself. With eyes good, but they are not intelligent open for some beauties, others will Catholics. We have more than once dawn upon them; and their early debeen astonished at the poor show light in the brave doings of the hero ing made by individuals from will change places with an admiration and so they are content to go on, appreciate and enjoy our intellectual with the lessons of byegone days be food. coming dimmer with each recurring So let us not judge too harshly the tunities of untold good.

We believe that one of the princi pal causes of this lamentable and difference displayed by the family appetite for good expression of thought for religious reading. The children are taught, at least by example, that the on the bill of fare. structive character may be dealt with going if pleasure only is the end and catechism and other works of an inin a very perfunctory way. Catholic aim of reading. With many such is parents, of course, wish their children to be devout members of the Church; but books—good ones too—which will meet the boy and girl are quick to see how such requirements. But the beauties little is done to put it into effect. They learn it; but when they see the care deal of pleasure, they are really missdevoted to their secular education, and ing half—the better half, too; for the anxiety over their progress in surely the joy of interest is inferior to arithmetic; when their ears are filled that of appreciation. with fireside gossip about social success or means of amassing wealth, they are inclined to think that the catechism is after they make their first Communion.

pastors complain bitterly of the indifference of young men, of their apathy in regard to their religious interests.

They don't know better. They should know, but the slip shod manner of their upbringing in this regard has not only deprived them of a knowledge of doctrine, but has given them a dis- Dr. Healy, is out with a scathing detaste for it .

Religious instruction must begin in

It would be well, when helping others up the hill of literary appreciation, to put ourselves in their places and remember that their mental or-The magnificent letter of Archithen Barin will give the quiette to the

Appreciation is a gradual growth Dignity of style, force of expression, do not appeal at the outset. Matter first takes the interest, the story itself: tent only on their fortunes. This kind of reading should flatter the author, for it shows sincerest interest. But such serves only for amusement, and could hardly be said to be an as-

There are thousands who read books of course much as a child takes its But the whole business was worked surroundings—as if they always exto a satisfactory end they are content.

made a good many people bemoan that grow weary of beautiful heroines, etc., such have any voice in Canadian af and, realizing that the life led by the fairs; but we suppose that on this dauntily gowned females who are on speaking terms with most of the nobilforce put up with "our intelligent ity, comes not within their range of obconstituents" who are driven like servation, they turn for something betcattle to the polls, who know practical ter, at least more real. This is an imly nothing about the question at issue, portant step and a hint at this time and who are ready—aye, ready to ex- from a competent helper can bear

Next comes the the epigram stage. Some terse expression of a thought, RELIGIOUS INDIFFERENCE, often pent up in their own brain for What strikes us forcibly is the dense and unconsciously they stretch out whom we had a right to expect some of the author's clever drawing of his thing, in rebutting charges against characters. Originality of thought or Catholicity and in explaining its doc- expression will next appeal; and then trines. They seem to imagine that we are in a fair way to realize the knowledge of Christian doctrine be amount of work required for the maklongs exclusively to the priesthood; ing of a book, and are more ready to

year, and thereby neglecting oppor- writers of epigrams. We all know they can be sprinkled too plentifully over a book, and nauseate or at least weary. But they have a work to accomplish. They stimulate the literary

Much may be said against the fore-

JOTTINGS.

Some time ago a certain Capt. of very doubtful value to them, and so Leary was commissioned to bestow it happens that many of the children upon the inhabitants of Guam the throw aside all religious reading soon blessings of American civilization. He began his rule by expelling the We hear much of our progress, but friars, presumably because they failed very little of our leakage. And yet to appreciate the wisdom of his dethere is a great deal. We have heard crees, and followed it up by certain ordinances prohibiting public celebration of the feasts of the saints.

The gallant captain adds one more tribute to that time-honored adage : " Put a beggar on horseback and he will ride to the devil."

Tae Bishop of Clonfert, Most Rev. nunciation of the Irish party. He says that if seventy or eighty boys or modify the truths revealed by God. the family. That is God's great were brought in off the streets they That is settled for all time; its prinwould be just as good; and perhaps do ciples remain the same, and the Church

that there never would be any good proclaims them to all nations will brook done until a clean sweep was made of no interference with them. Catholic the lot. That opinion is gaining truth is not a subject for discussion, but ground daily. We do not for one mo- for obedience. How beautiful are the ment venture to express anything but words of Brownson: "I have been, durthe highest praise for some of the ing thirteen years of my Catholic life, party, such as Dillon, Blake, Davitt constantly engaged in the study and others who have in season and out of the Church and her doctrine, and of season, oftimes in unselfish way deserving unstinted admiration, advocated the claims of the old land; but we have long since ceased to have aught but contempt for the breeders of dissension, who have energetically and systematically thwarted all attempts at unity and have succeeded in making the Irish party a thing of no value or weight in Westminster. Why schemes formed for the purpose of revivifying the Nationalist cause with naught, we do not pretend to know. But we do know that the Irishmen who put Ireland first and self afterwards have done all that men could do to appease their opponents; they have been the object of their discourteous and abusive language in the halls of time and again the hand of fellowship, but neither patience under insult nor expressions of amity have extinguished the hatred that has its source in insane jealousy and disappointed ambition. It would be well, as the Bishop says, to make a clean sweep of the whole lot.

We see by an exchange that a Richard Wagner was obliged, through reverses of fortune and neglect of his relations, to seek shelter in a poor asylum. That is a tragedy that is enacted oftimes on life's boards. We have more than once in our rounds of charitable institutions come upon old dames who were put there by sons and daughters who could afford to keep them at home or to have them placed in some respectable family.

There is no more hideous cruelty than this: and the man who so far forgets his duty to the mother who cradled him, and worked for him, and whose life's dream was to see him her strength and support, as to leave her dependent on public charity, is an unspeakably despicable object.

And there are too many of them, with their snug respectability and pharasaical pretence at right living, when the poor old woman breathes her last within the whitewashed walls of the poor house, they bring her home, steaithily of course, and have her buried, hoping that an ornamented coffin pauper's remains.

Dr. Mivart is, if we may believe his recent utterances, longing for a place amongst the scientific martyrs of the century. His friends are pained over his startling course of conduct, which, by the way, was not invented by the distinguished scientist, and are doubtless praying that he may obtain what he is in dire need of-the grace of humility. "The eye," as Renan, we think, remarked, " must be completely achromatic if it is to find truth in philosophy, politics and morals " The doctors vision is blurred, superinduced mayhap by much brooding over the fate of his effusion on "Happiness in Heil" or by the disregard of the Vatican to his advice anent the Dreyfus

The secular newspapers wax jubilant over his defection, and we may have scientific martyrs galore resurrected to bear witness that Catholicity has been ever an obstacle to progress. But the fact is that Dr. Mivart professes to cast discredit on the Resurrection of Our Lord and to assert that He was born and conceived as other men are. Assuredly this lies not within the complete. One thing achieved its comrange of science: and if he come under pletion, and that thing I shall never the ban of excommunication, it will be, not because he has gone far afield in scientific speculation, but because, misled by pride, he has presumed to throw away the bright torch of faith for the flickering light of human reason. A Catholic must believe what the Church teaches, no matter what his crotchets or fanciful imaginings may say to the contrary; and the moment he denies any iota of that teaching he ceases to be a Catholic.

No man, no matter how erudite a scholar he may be, can explain away

A LITERARY APPRECIATION. more than the present party; and that guards and with magisterial power ophy of life went to smash, shivered for in the Apocalypse St. John calls especially in relation to philosophy and natural reason. I have had occasion to examine and defend Catholicity precisely under those points of view which are most odious to my non Catholic countrymen, and to the Protestant mind generally; but I have never, in a single instance, found a single article, dogma, proposition, or definition of Faith which embarrassed one as a logician, and which I could, so far as my own reason was concerned, the blood of unity have come to have changed or modified, or in any respect altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Church, or felt myself restrained or found myself reduced to a state of mental slavery. I have, as a Catholic, Parliament, though they offered them felt and enjoyed a mental freedom, which I never conceived possible while I was a non Catholic."

A PARISIAN CLOISTER.

Sacred Heart Review.

One day, about a year ago, writes a Hartford correspondent, I visited a quaint, dingy, old convent—seemingly ost and forgotten, shut in and hidden from view by immense new edifices on every side—of cloistered nuns, in one of the older quarters of the city of Paris I found myself-chance did it -one of the army of ubiquitous and uncermonious sightseers, with my Baedeker in my hand, inside the with my door of the chaple in a small space left to the outside world, and cut off from the choir by a high framework of thick, cold, black iron bars, suggestive of the awful majesty of the

I have no remembrance of the architectural style or beauty of the place, although the study of lines, and arches, and columns was the object of my excursion. For as I put my hand upon the big, oldfashioned knob, a cadence of voices fell upon my ear ; and, when I entered I heard and saw what disturbed the heretofore even tenor of my pet pursuit. I heard a symphony of soft, sweet, low voices, voices such as the cherubs of Michael Angelo ought to have, music that was ethereal, and filled the sacred edifice like incense And I saw the nuns were there, two hundred of them, and this was the office hour.

I slipped in, feeling half guilty, in silence, on tiptoe, dreading as a sacri-lege to make one discordant sound to mar that heavenly harmony. I crept, tation, as near as possible to the grating, and falling on my knees, feasted my eyes on a sight that was new, to

me, at least. Two hundred holocausts, virgins that follow the, Lamb wheresoe'er It goeth, robed in white, like their souls, from head to foot, with those long, loose, flowings immaculate veils. That presence and that music seemed to charge the atmosphere to saturation with holiness, sacrifice and purity. There was nothing else to see or hear for me. I was spell-bound, hypno-tized, intoxicated; and as I slowly recovered from this first trance, a thought flashed across my mind: "Was I ever lashed across my mind: so near heaven before?" And I whispered to myself that this choir was fit to be transplanted hence at this very moment before the throne of the Almighty, there to continue their anthem

forever and ever.
I could not see the faces, only the forms, those two hundred forms, snow white, and I listened to that divine melody and inhaled that incense of I looked and listened, I drank and drank, and there I could have remained always, kneeling, praying, and drinking in that scene; for I did pray, thinking that then, for the first time since I was a little boy, my prayers ascended with theirs, were carried up with theirs, to God's throne of

The spell thrown over me was almost forget, for it is indelibly printed on my mind just as it occurred. the bowing of those two hundred heads at the name of Jesus. It recurred constantly, that name; and each time those heads, all just alike (and the hearts, too, for no proud heart could bow like that), bowed slowly in meas ured time, as it were; slowly, while the two syllables were uttered more softly and more reverently, and slowly they arose, only to bow again in the self'same cadence. And thus the swaying went on as the name of Jesus came to their lips. And I thought of a field of ripe wheat bending to and fro before a gust of wind; and they were

my part, a resistance, an objection, an apology, or a regret. And I stood, or rather knelt, there on the ruins of my pride and passions, wondering at it all, and at myself, knelt humble, submissive, repentant, and happy, the veriest child, while I learned over again from this living book of innocence, heroism and prayer opened out before me, the long forgotten and discarded lessons of my catechism, and solved the riddle; the whence, the why and the where. did not philosophize; or, at least, it was not the cold, heartless, skeptical philosophy with which I had been imbued; but the philosophy of goodness, of loveliness, of heroism, the philos ophy of grace and love, whose ultima ratio is "God says," and whose syllog isms need only a clean and honest heart to be understood. And this divine lesson was dearest, sweetest, taught me by the Brides of Christ.

Thanks to God, the lesson then learned I have not forgotten or unlearned-nor shall I ever.

I had been undone and done over again, and when I arose to go, a desire seized me to stay and see once more the "swaying of the ripe wheat;" and I stayed and stayed, as long as the name of Jesus was pro nounced, stayed till the office was over.

Then I left, in stlence, as I came ; I left them silently praying, perhaps for me; left a lighter and a better man. And when I reached the door-it was ridiculous, perhaps a sin, but - I turned around, and I, full of wickedness, I blessed those Brides of Christ, and went

out with a lump in my throat.

When I reached the street I saw a big, burly, brutal "cocher" belabor ing his jaded horse. As I passed him he uttered a most infernal blasphemy. It never sounded like that to me before and before I knew it I was in the middle of the street, with uplifted cane, ready to brain the miserable wretch. But just then the thought flashed across across my mind how I heard the n pro nounce that name, and I saw 'swaying of the ripe wheat.' uplifted hand dropped, the "cabby looked astonished, and I went home. Perhaps some day I may again see the Brides of Christ. Keradec.

'IS THE CHRISTIAN RELIGION DECLINING.

Dr. Briggs answers the above ques tion in Appletons' Popular Science Monthy for February and his answer is full of doctrinal errors. He is evidently a great theologian in his own estimation. He is a religious re former who denies the inspiration of the Bible and proclaims that "the only authority to which man can yield implicit obedience is 'divine authority,' and the fountain of that is not in the Bible alone, but also in 'the Church and the Reason.'" He does not say what Church he means, but the presumption is that the great Briggs would never submit his vast intellect to the slavely of an infallible Church. He asserts that dogmas "regarded as hide the fact that it encloses a all eyes and ears, in a flush of surexcithis as a "healthful advance in Christianity." With all due respect to Dr. Briggs we have no hesitation in say ing that he does not know what he is talking about. He does not know what faith is, and he is muddled be yond description when he speaks of the disappearance of essentials in Chris-

tian teaching.

An analysis of faith shows that it must be one: "One God and one Faith." It must be prudent. St. Paul, writing to the Romans, tells them to present their reasonable service. It must be supernatural. It is "the root and foundation of all justification, and is not obtainable by the mere energies of nature alone: 'For it is given to you for Christ, not only to be lieve in Him, but also to suffer for His It is given to you to believe, sake. and therefore a supernatural gift ; but it is given in the manner arranged by God Himself, whose Apostle tells us that it comes by the way of hearing God's word from the one sent by God, auditu, not ex conceptu, as Dr. Briggs asserts. "How shall they believe Him of whom they have not heard? and how shall they hear without a preacher? and how can they preach unless they be sent?" Faith must be certain and "If any one preach unchangable: to you a Gospel besides that which you have received, let him be anathema. St. Paul further shows that to bring men into the unity of faith, God chose the way of prophets, Apostles, teachers, working together in the same ministry to the building up of one body in the bonds of charity.

Dr. Briggs shows a lamentable lack of Christianity in the professor of Biblical theology. He has no idea of the Church founded by Christ as it is presented to us under the idea of a body of witnesses. He is ignorant of the fact that to the care of witnesses was the deposit of the doctrines of religion committed by Jesus Christ. Testimony was chosen by Him as the vehicle for the transmission of those doctrines. By witnesses the faith was to be prosed, preserved, propagated and de-The precursor of our Saviour, told, "came for a witness, to fended. the wheat, the ripe wheat of sacrifice, living, immaculate hosts of the altar.

God is good; and He accepts the little we offer Him. But my philos-

upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and to the uttermost parts of the earth." Understanding this purpose of the Redeemer to entrust the deposit of revelation to the testimony of witnesses, St. John says: "And we have seen and do bear witness (or testify) and declare unto you the life eternal which was with the Father and hath appeared to us.'

Catholic Church. - American Herald. RENOUNCES PROTESTANTISM.

Christianity is not on the decline, but

heresy is, and the sects will be swallowed up by infidelity or join the

Cambridge Livingston, a Well Known Vork Society Man, Becomes

New York, January 23.-The Times

of to-day says:
"The fact became generally known vesterday that Cambridge Livingston, a son of the late Robert Cambridge Livingston, and whose mother was Miss Maria Whitney, has become a Roman Catholic. Mr. Livingston, who is a well-known member of the prominent family of that name, and who is also related and connected with several other of New York's oldest families, is a bachelor about thirty old. He was graduated two years from Harvard in the class of '90, and has for some years been a prominent member of the Knickerbocker Club. He is also a member of the Catholic Club, which latter organization he joined after becoming a member of the Roman Catholic Church.

"Mr. Livingston's change of creed

was not brought about, it is said, by any particular influence. There are other Roman Catholic Livingstons, notably Johnston Livingston, the president of the Knickerbocker Club, who is a cousin of Cambridge Livingston, and his daughters, the Countess de Laugier Villars, formerly Miss Carola Livingston, and her sister, Mrs. Geraldyn Redmond, formerly Miss Estelle Livingston. Miss Elizabeth Livingston, a distant cousin, became a member of the Roman Catholic

Church last spring. "Mr. Livingston, whose immediate family reside at Islip, L. I., where they have had a country place for many years, and who are prominent members of the Episcopal Church in that place, is reticent about his change of creed. It is understood among his friends that, being of a religious turn of mind, he became a member of that Church as a result of personal study and investigation, in which last he was aided by his cousins, the Countess de Laugier Villars and Mrs. Redmond. The death of Lieutenant Tiffany, the fiance of his sister, Miss Maude Livingston, which occurred in Boston from malarial fever contracted during the Cuban campaign in the early autumn of 1898, deepened Mr. Livingston's religious convictions, and was soon after this that he be

Roman Catholic. "Mr, Livingston inherited from his father a small fortune, and has had time to cultivate his literary tastes. Some few years ago he was much interested in politics, and for a time took a prominent part in the Tammany Hall organization of his district. has been in mourning for a year, but before that time was a well known figure at all the more fashionable entertainments of the season here and at Newport.

SOMEWHAT ORIGINAL.

A correspondent who confesses that Methodist having no sympathy with Romanism" is disturbed by reading in his Bible the words, Whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained." He writes to the Oatlook inquiring "why Protestantism has discarded or discredited that authority as given by our Saviour when commissioning His disciples, as even He was commissioned? Why do we accept His ambassadors and repudiate part of their commission ?" the oracle of the Outlook replies in this remarkable way:

remarkable way:

This authority, whatever it is, is bestowed, not upon a hierarchy or class, but upon all those upon whom Christ breathes, saying. "Receive ye the Holy Spirit."—that is, upon all who are inspired by a divinely imparted spirit of holiness. Christians remit—that is, get rid of or deliver from—sin whea, by their influence, example or teaching, they induce sinners to repent of sin and abandon it; they retain sin when, by their negligence, acquiescence or approval, they help, directly or indirectly, to fasten sins on the individual or the community.

Lo! here is an illustration of the workings of private judgment among the more educated classes of sectarianism; and we can not conscientiously say that it seems to us much better than that school of exegesis that makes the Church out to be the Scarlet Woman. By this method of interpretation we hold ourselves ready to prove that Shakespeare's plays are base plagiarisms from the Mother Goose melodies. We sincerely hope that the correspondent will not consider the editor's answer satisfactory. - Ave Maria.

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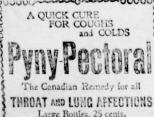
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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER XXVI.-CONTINUED.

"Only in the faintest way. I was so young when I saw him last, and he seemed to my eyes very old, and tall, and distant. I remember I did not like him. But children have strange fancies. My mother idolized the very thought of her son, and gave me as I grew up an ideal of the property breed by the bas payer on the left. son, and gave me as a grew up an actar of my brother which has never quite left me; as it were of some one great and powerful, a magician almost, a touch of whose wand could set all things straight. 'If only my boy were here!' was her cry in all our misfortunes. She would never admit the thought that he had died; and so fully possessed was she by the idea that he would return, that I became that he would return, that he dealer affected by the superstition, too. Often in my straits I have invoked his appearance, but every time with lessening faith. And now that I have a living husband on the control programment of the control of the always near me, my poor phantom brother becomes every day more shad-owy. How is it possible that he can be owy. How is it possible that he still alive? How, even if he were living, is it possible that we could ever meet, buried here as I am, out of the world, buried here as I am, out of the world, and wishing to remain so. But my and wishing to remain so. Due in promise to my mother weights upon me, Conn. I promised faithfully I'd keep her father's portrait for my brother Eustace till he might return. Who could have thought the picture would turn out to be so precious, and that the promise would be so herd to keep I'.

would be so hard to keep!"

"Never, Jane, while I am by your side to persuade you, never, after this, will I consent to its being sold. No matter if your brother will never come to claim it, and how should he after so many years? and how should be after so many years.
Some day we'll have a house of our own,
and we'll hang it up agin the wall, and
every time you look at it you'll proudly
remember that at all events you didn't
break your word."

"Oh. Conn how good you are!"

Conn was about as happy as a man can be all that evening, excited and elated and hopeful out of all bounds. It was only when, as he was about to lock the doors, he looked out and saw the solemn beauty of the night that a calm fell on him. He went out into the cool air, and him. He went out into the cool air, and crossing the road, he stood against the low wall looking out over the lake. Conn low wall looking out over the lake. Conn looked on his dreamy native hills with affection begotten of the likelihood of a near parting. The inn, too, when he faced it turning his back upon the lake and sitting on the low wall, had never looked to him such a home-like place before. Its shadowy outline and dimly-lighted windows awoke a train of old memories leading with ladder-like ascent memories leading with ladder-like ascent to the biissful present time when his wife was eitting there within, awaiting him. "Was ever a man so happy before!" thought this son of the sea-girt mountains, this child of privation and hard fare, who from boyhood had clambered the wild cliffs, and met with a reckless wild cliffs, and met with a reckless zest the stormy dangers of a fisherman's life, and into whose experience and am-bition the idea of comfort did not yet enter : and it filled him anew with wonder and joy to think that his wife should be so fond of him, and should love the sur-roundings amongst which he had grown up, as much, perhaps more, than he did
—she who had known the outer world
and the grand people in it. "She is too —she who had known the outer world and the grand people in it. "She is too good for me!" said poor Conn, almost aloud, and shaking his head; and he wished with all his neart that everything might turn out as she would like it. "But what's the good of wishing," he added aloud, "we may have to go all the game whether we will or no."

same whether we will or no."
"Have you decided?" said a low voice that made him start. Turning sharply, Conn saw "No. 7" within a couple of yards, leaning, like himself, try a few bottles, it will against the low wall facing the inn.

"I beg your pardon, sir?"

"Have you decided about my cffer?"
"Oh, sir!" laughed Conn; "it deesn't rest with me to take or leave. The picture, as I told you before, isn't mine."
"Well, it is your wife's. Will she sell

" No, sir, she won't."

"Not!"
"No, sir. The truth is, it doesn't be "No, sir. The truth is, it doesn't be "No, sir. She's keeping it for a long to her either. She's keeping it for a brother of hers that she hardly remembers—a wild young fellow who ran away years ago when she was a child, and has never been heard of since, Sure, he' dead, sir, long ago, there can be no doub bout that."
"Of—of course not. But why ther

loes she consider him? does she consider him? She will never get from any one else a tenth part of what I am offering for that picture."

"No, sir, very likely not. I've no doubt you're quite right. But you see she made a promise to her mother, since dead, she'd never lave it go, but she'd keep it and give it to her brother when he'd come back."

"Does she expect him?"
"Does she expect him?"
"No, sir! Don't I tellyou he has been lead these years, or he'd have come be-

It is a large sum to refuse for a mere

"It is a large sum to refuse for a mere fancy," mused the stranger; his voice quavered and his teeth chattered; the air was chilly, perhaps, and he not strong: "especially for a pair of people just about to seek their fortune."

"Egad, you're right, sir," laughed Conn. "The money would be welcome as flowers in May, welcome enough to both of us. But the promise to her mother, sir, she doesn't feel happy about it and there's no getting over that."

it, and there's no getting over that."

"Why, it is a mere whim! You should persuade her out of it."

Conn looked "No. 7" full in the face.

"Certainly not, sir. Why should I persuade her? I wouldn't do it.

persuade her? I wouldn't do it. Twould be a shame." Conn could not see the expression of the stranger's face in the dark. He only heard him say, after an interval: "Well, leave the question open for a time." "Ne, sir," said Conn, fiercely, "I will

"I will even make it more-" "No, sir, no." And with flashing eyes Conn turned and hurried away, angry at a stranger's interference in what he and his wife had agreed upon, and at the

BROWN'S Bronchial

same time half-afraid of himself.

Mr. Chalmers' hands were trembling as they drew together and became clasped.

"I am not forgotten! She is keeping it for me!" was the thought that staggered him; and his eyes hungrily followed the young peasant, and remained long fixed upon the empty doorway of "The Harp" after Conn had passed through.

through.

Conn's words unwittingly completed a great change in his hearer. They finally effected what many forces lately had combined to bring about; they made a breach in the blank wall of deepair conference, the lonely stranger, before fronting the blank wall of despair con-fronting the lonely stranger, before whom, astonished, there now spread a vista, green and sunny with hope, the sight of which made his breast swell with dead amount there is a really in his with glad emotion, tears to well up in his eyes, and gratitude in his heart; mingled with awe and wonder. Could it be true that his child-sister, right from her in fancy, through her growing years, and through her troubled lifs, and preserved the thought of him whom she had never known? and against all possibility of hope, had clung to an idea that she might one day see him? clung to its very shadow—not for his sake, indeed, but for a love having its root in their common mother, and thus embracing him? Wonderful! Incredible! Yet hardly so derful! Incredible! Yet hardly so strange as that this young man, her husstrange as that this young man, her husband, this illiterate peasant, against his own wisb, against both their interests, should yet, for love of his wife, encourage her to make what seemed to him a useless sacrifice, and sympathize with the cause for which she was refusing this money. What, though it was for his wife's sake, and not for her brother's, that Conn Hoolahan did this? To a famished man and not for her brother's, that Conn Hoolahan did this? To a famished man
there is a keen relish in the commonest
food; and Mr. Chalmers, out of whose
life had passed the hope of the affection
he most coveted, thrilled at and magnified these distant indications of regard.
We in cold blood may consider he was
thankful for small mercies; but in him,
seen in their present light, they produced

seen in their present light, they produced a great peace and elevation of soul. There beneath the stars he fell it a sublime thing that he should have retained any place in his sister's thoughts; he marvelled at and thanked the Providence which in her friendlessness had given her co honest a protector; and the longer his choughts dwelt on the despised Conn, the more abashed be grew. "This is a noble more abashed he grew. "This is a noble man!" he confessed with humbled head, "a brave and simple-hearted man!"

CHAPTER XXVI.

AT LISHEEN. The roads were alive from before dawn on that memorable day so long waited for, when the fate of "The Harp" was to be decided; for it happened to be market-day at Lisheen, and though this fact was of nearer importance to those who trudged along the roads in the early morning, still even the poorest cottier who had got up in the dark, and was now urging the ox, or manouvring the pig, or whipping the little donkey that drew the barrow filled with live stock and vegebarrow filled with live stock and vege-tables, gave a thought between whiles to the event which was to come off, and wondered who the winner of the prize wondered who the winner of the prize was likely to be. Do not think that in-terest in what was going to happen to "The Harp" was confined to Glen-"The Harp" was confined to Glen-coonege. At Drumriff people had nearly as much to say on the subject; and at arriff also, and many another wild outying district a day's tramp away from the market-town. There was hardly one of these places in which some secret ambitions had not been stirred. This morning more than one well-mounted farmer rode to Lisheen anxious to get his business. ness done betimes, undismayed by the current reports that The O'Doherty had nd to be the buyer of the Dablin determined not to let it be knocked down to any one but themselves; well-to-do farmers, I tell you, shrewd fellows who, notwithstanding all that was said, had still their doubts and had conceived theories—so it was generally ruppowed. there doubts and nad conceived theories—so it was generally rumoured—which they broached only to a neighbor or two on whom they could rely, that "The Harp" would go for a song; in which case what better investment could there he for a mark her here. there be for a man's hard-earned savings? and what an opening it would be in time for one or two if not for three of the boys away from the ungrateful and everlasting slavery of the land!

everlasting slavery of the land!

The people of the inn itself and of the cettages in its vicinity, where the boatmen lived, and the drivers and others dependent on it, were the latest to show signs of movement; but about 9 o'clock they and their families began to make the neighborhood of the landing-place tively both on lake and road. Coun and lively both on lake and road. Conn and Dan, and Jan Harrington, and Jan's wife, and William, and Patsy Hoolahan were going, and a number of other boys and girls; and every boat that the village could boast of began to approach the landing-place from all directions preparatory to making the journey across the bay; aughter and talking made a but horns. If there was anxiety in breast, no word, not a glance betrayed it. breast, no word, not a glance betrayed it.

All was bustle, excitement, and high
spirits, such as you would find in any
party of young people about to start on a
May morning for a rare holiday. Coun,
te whom every one looked instinctively
on such occasions as leader and organizer,
had never been more equal to his work,
more related or, more ready of resource. more collected or more ready of resource The book-keeper was not going, nor did Conn press her to: he did not care for his wife to mix in the rough crowd. even she successfully strove to be infected by the prevailing hilarity, and to hide her auxiety, multiplied occasions to run backwards and forwards between the inn backwards and forwards detween the inn and the landing-place, where she stood as the procession of boats started at last, following cautiously at first the narrow channel of deeper water by which boats move in and away from the shore when the tide is low.

"Come back soon and bring me the pays" she called to Connas he passed.

news," she called to Conn as he passed.
"As soon as ever 'tis over, I'll start,"
was Conn's rejoinder. He was steering
in the first boat, and other boats to the number of at least a dezen followed at short intervals. From time to time one or other of the party looked back and saw he book-keeper on the sea-wall; sometimes she was walking to and fro, some-times she was standing and looking after them, shading her eyes; and then the point of Bruff Island shuther out, and the inn, and everything behind; and they looked forward thenceforth to Lisheen,

and towards the swarms of boats streaming thither from all quarters.

We could see how animated the bay was that morning from the Castle windows, and at breakfast some one proposed that The O'Doherty and I should also go by water. But The O'Doherty was too restless and too eager, to be able to endure so tame a mode of journeying. He must ride, he said, though it would take longer. Alternately irritable and sanguine, he was impatient to be off, and guine, he was impatient to be off, and long before the hour of departure he was cursing and swearing to know why the horses had not been brought round.

At last we were ready to set cff. Madame O'Doherty, Alicia, and Bell, and he youngest girls came out on the steps o see us go, and The O'Doherty was about to mount when his wife called him. He joined her, and some whispered conversation ensued; but her tones were audible as she said in conclusion: "Above all things, don't be carried away, James; emember the limit we have agreed upon, and that the best of things may be bought

at too dear a price."

The O'Doberty raised his hand impatiently. "My dear, you needn't be afraid.
D'ye take me for an impatuous boy?"

"I do hope papa will gain the day,"
whispered Alicia.
Ret.

But what, at such a moment, was the sale of the inn to me? I could only sigh out, "Oh, Alicia! this time to morrow!" "Now, Mr. Shipley! if yon're going to

adieux, and with parting salutes we rode away.

A brisk canter through the morning air did something to lighten The O'Doherty's spirits. His color became heightened, he has the day are freely as we slackned spirits. His color became heighted, its breathed more freely as we slackened pace to mount the long ascent which carries the road over the lowest part of the mountain called the Hog's Back, and said he felt better already.

"A morning like this," said he in a morning figured tone "brings back some-

more softened tone, "brings back some thing of one's youthful feelings. Happy reckless days when nothing could trouble! Would this thing that has sat on me like a would his thing that he sale weeks have given me a minute's uneasiness then? It would not have counted a feather's weight with me. Ehen! ehen! why

cannot we always be young?"

My mind ran off at once to the couple at the inn who were young enough, and whose destiny hung on the upshot of this sale to day, which they had awaited with an anxiety more keen, perhaps, than The O'Doherty's; and I said, answering him

and my thought at the same time, Every age has its troubles."
"I believe it has in these times," said he, looking me over. "It seems to me as if the young men of to-day were not like the young men of my time are old too soon. They talk too wisely for their years. They carry themselves for their years. They carry themselves before their time as if they had the cares of ife upon their shoulders. I would not care to be young, as men are young now a days. What they will be like when they get to be fifty, I wonder. For the matter of that I shouldn't like to tell you what sort of a place I think the world will be to live in, twenty years hence. 'Tis bad enough now in nscience. Imagine for one moment the ng up my own property under my very

"I hope you won't think me too wise, before you come to it. After what you have told me of the lengths you are prepared to go, I can't help thinking that if those Dublin fellows are so foolhardy enter the lists against you, they will find out before the day is ended that they out before the day is ended that they would have made more money by stop

ping at home."
"We shall soon know," said The O'Do-

stables, and turning away from the mar-ket, which had no attractions for us to-day, made in the direction of the auction room, which was at the extrem auction room, which was at the extremity of the town opposite the landing-stage. We were not the first arrivals. The boats from Giencoonoge had long ago discharged their loads. Conn's was the first familiar face I saw. He was answering some question of Mr. Jardine's, who flitted about from one person to another, and managed to let his eye fall anywhere rather than upon us; until The O Do-herty, who didn't understand being avoided, made up to him and noisily gave him good-morning. There was an un-easiness in Mr. Jardine's manner, I thought, alike in the excessive geni which he agreed with The O'D. erty's commonplaces about the weather, in the concern with which he inquired after the health of Madame O'Doherty and the "dear young ladies," in the ex-aggerated relief with which he received for the gregarious instinct of these people made it a necessity that they should go as tiff contest. There were several men pany, those young men and women dressed in their best. Their greetings and talking made a buoyant and the short fat man, standing together and casting furtive glances in our direction. tion, were none other than the Messrs Goble and Lend. The O'Doherty hear ing this, regarded the Dablin firm steadily and with a fixedness of look which had a good deal of fight in it; but Goble and Lend only turned their backs on us and Lend only white their bases on us.

Mr. Montagu Hopkins, Lord Lisheen's agent, came up presently. Mr. Jardine had already left us to speak to a bulletheaded man, who Mr. Hopkins said was the auctioneer; and in colleguy with him the lawyer walked towards the auction

"Come, boy!" said The O'Doherty "let us choose our positions. The place is small, and will fill up before we can say 'Jack Robinson.'

Already several people, some of them, perhaps, intending bidders, had taken their seats; and the general movement in the direction of the sale-room that followed in our wake made the small room insufferably full in a very few minutes. I looked about for the Glencoonoge faces, and after a little was able to detect some of the men here and there; the wives and the girls were gone away to the market. Conn Hoolahan, towering a head at least above his fellows, there was no diffi

culty in discovering.

Some one behind me said, "Do you see your friend the lamp-post?"

"Aye," answered another voice.
"By Jove, Goble, you left your mark

An ominous stillness fell on the as-sembly as the auctioneer took his seat and opened the papers in front of him; and not a word of the remarks with which he explained the nature of the business about to be trausacted was suf-fered to escape. For a long time it looked as if the matter was not going to advance any further. No one answared the ancas if the matter was not going to avalance any farther. No one answered the acc-tioneer's invitation for biddings, until at length the honest farmers, whose faith in their modest powers of purchase had been dwindling as the hour of trial appearance in the long in proached, gained courage in the long in-terval of silence: and when at last one of their number ventured to name a sum, the ball began to roll. His bid was before very long overtopped by a second, which a third presently capped; and these were followed up with an earnestness which developed into personal animosity, until there was a scramble and a second of small adscrimmage, so to speak, of small advances, the confusion of which made even the auctioneer laugh as he tried to ravel it. These simple strugglers were, however, soon exhausted. They fell away one by one, beaten by each other. The last of their number triumphed unchallenged for a few proud mements, during which no one can say what visions of comfort, splendor, and prosperity did not flash before his imagination. And then his castle in the air withered "Now, Mr. Shipley! If you regoing to come, let's be going," cried The O'Do-herty, already in the saddle. I was not long behind him. The ladies waved us s, at a nod from The O'Do-herty, t around advanced another stage. Gol amount advanced another stage. Goble and Lend presently entered the lists, and the competitors settled down steadily to work. Occasionally there came a halt, during which the auctioneer would look round, appealing now to this side and now to that, to go on, which had an ex-tremely irritating effect upon The O'Do-herty.

herty. "Really, gentlemen," said the auctioneer, during one of these pauses, in which The O'Doherty was leading, "at this rate we shall never finish. Can't we manage to move a little faster? You know the to move a little faster? matter cannot stop here. The price is—well, it's a good joke, I admit. Come now, why hang fire? A neat little inn going for a song! Why waste time? The day is fine; the fun is just going to the fair; it's very hot and stuffy in this little room, and I'm sure you must be anxious for a whiff of fresh air. I know I am myself. Come, come now, gentle-men, be reasonable; let's settle this little matter out of hand."

By slow stages, and by managemen and encouragement, the auctioneer had brought the price up to £1850. The O'Doherty I knew did not intend to go beyond £2,000. For some time past the good hypergraphy and the produle of the past the good hypergraphy and the past the good hypergraphy. d-hamored confidence with which he good-numored connuctors wing less appar-had started had been growing less appar-ent, and an angry fire was beginning to light in his eye. At last he interrupted one of the auctioneer's stimulating little

"You've said all that, sir, fifty times already. D'ye take us for a pack of chil-dren, that you keep us here standing still

"I hope I know my business, sir!" retorted the auctioneer, with a coolness in very marked contrast to The O'Doherty's "I shall follow the course I think best. You remind me—," and he tol some story that did not fulfil its promis of bearing upon the point at issue, but had nevertheless the effect of tickling his udience, much to the chagrin of O'Doherty, to whom the general laugh ounded like a vote of censure on his interference. But the old fellow stuck to his guns bravely, went the full length of his tether, aye, and beyond it, five hun-dred pounds beyond, and still Goble and Lend outran him. "Hang the fellows!" be said, in an audible whisper, as he ed the perspiration from his face, and left them in possession of the field; " they

anust be made of money!"

The poor old man! He was opposite
me, not far off, and I knew well from the
expression of his face what must be his ertification at that moment, when his cherished ambition melted into thin air before his eyes. His pain would be greater by and bye; just now it was counterbalanced by anxiety that his con-petitors should themselves be outbid. Lord Lisheen would be a million times preferable to such neighbors. His agent had bid once or twice already—why was he silent now? Would no one come for-ward? Why did the auctioneer say nothing now but mechanically repeat, "Two thousand five hundred and twenty-five two thousand five hundred and five, two thousand five hundred and twenty-five. A nice little thing going for two thousand five hundred and twenty-five pounds. Will any one advance upon two thousand five hundred and twenty-

ive pounds for this eligible property?"

Ah, thank goodness! The O'Doherty was kept so long on tenter-hooks at this igure, that he sighed with relief when Mr. Hopkins took up the bidding, and almost laughed to see how the money-londers' faces fell. Mr. Hopkins had put in his voice once or twice before, when The O'D herty had seemed to hesitate The O'D herty had seemed to hesitate and there appeared to be a possibility that the firm would gain the day. Bu now, when it was past a doubt that The O'Doherty had given up, the agent stepped into the breach, and pressed stepped into the oreach, and pressed upon the adventurers with a promptness which at first stargered them. They soon recovered themselves, however, and kept ahe ad of Hopkins so perseveringly, though by slow and tantalizing steps, that the latter began to slacken speed, and at length, when £3,000 had been passed, he withdrew from the contest.

withdrew from the contest.

Now, at last, finding themselves unchallenged masters of the field, did the money-lenders begin to breathe freely, and to look round the room with an and to look round the room with an assured air. They did not perceive, and would have made small account of it if they had, how much their success was deprecated. What had been seen and heard of Goble and Lend was quite enough to set popular feeling against them. Even The O'Doberty was grinding his text hand wowing inwardly they ing his teeth, and vowing inwardly they should receive no civility from him; yet feeling instinctively at the same time that, with their money and their knowledge of the law, they would have it in their power to annoy him in manifold ways. The crowd for the most part took the matter after the fashion in this quarter of the globe, with a resigned indifference. It was all over now, and some of those nearthe globe, with a resigned indiffer est the door, made good their escape into the open air, out of the stifling heat of the room. Coun was thinking of the bad news he had to take home to his wife.

"By Jove, Goble, you left your mark on him!"

"I haven't done with him yet. Never mind him now, Keep your wits about you, sir—fifty, three thousand and fifty.

Any advance upon three thousand and

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fifty?"
"What the devil!" muttered Goble, as he looked sharply hither and thither to see who was bidding now.
"Not fifty! Twenty-five!" called out

"Three thousand and fifty! Any ad-"Seventy-five," shouted Goble.

"Seventy - five, seventy - five. Three thousand and—thank you, sir—one hun-dred. Three thousand one hundred. Going at three thousand one hundred." "Whose is the bid?" demanded Goble

in a rage, for no voice was heard.
"Three thousand one hundred," continued the auctioneer, imperturbably.
"Twenty-five," cried Goble, making

another effort. Three thousand one hundred and—fifty, fifty. Three thou-sand one hundred and fifty."
"It's a plant!" whispered Lend, ex-citedly. "He's running us up! There's

citedly. "Hes running us up! There's no one bidding!" "Look'ee, sir," said Goble, in a very determined way. "I like things fair and

"Oh! Listen to that!" cried somebody

in the room.
"Ugh!" greaned the crowd in a

chorus.

"And I insist on knowing who it is that bidding—or whether any one is bidding at all."

"You may insist as much as you like," said the auctioneer. "It is not my business to give you information. Three thousand one hundred and fifty. Going

for three thou—"

Lend had noticed that the auctioneer's

glances were repeatedly directed towards the corner of the table on his left, which was hidden from our end of the room by the encroachment of the crowd. "Stand back there!" cried Goble,
"Let's see who's behind." 'Am I master here-or you?" shouted

the auctioneer. Nevertheless, Mr. Goble's command had produced a backward movement of the crowd, now thinned by the partial exodus—only a slight move-ment, but sufficient to lay bare the full length of the auctioneer's stable, behind which, at its furthest extremity, was enconsed a small figure with brown hair carefully brushed up from both sides of carefully brushed up from both sic the head towards the centre. "Mr. Jardine!" exclaimed Goble.

"God bless my soul!" ejaculated The O'Doherty, while from the rest an approving buzz, mixed with some laughter, hailed the apparition; and there were reies of "Long life to you, Mr. Jardine! Success to you, sir!' and similar greet-ings. The little man's star had shot up; cries of he would have much power in his hands

should he win.
"Gentlemen," said the auctioneer, after awaiting silence for several minutes, "I beg of you to keep quiet. For the last time, three thousand one hundred and fifty."
"Your title will be bad!" shoute! Mr.
"Your title will be bad!" shoute! Mr.

Goble to the Lisheen lawyer. The latter vouchsafed no reply.
"I shall take any bid that's offered," remarked the autioneer, unconcernedly.

"Run bim up, Henry," whispered
Lend. "It'il serve our purpose just as
well. Tray's your tack now, old man.
The highest the hearts."

The higher the better!' "Seventy-five!" called out Goble.
Mr. Jardine only nodded, as he had
done formerly unseen, and the auctioneer sang out calmly, "Three thousand two hundred."

Twenty-five," shouted Goble. "Ahem!" coughed Mr. Jardine,
"Fifty." At which there was a delighted
burst of laughter and cheers from the

"Silence, gentlemen, if you please."
"Goon, Henry," whispered Lend. "It's
ll right. I've been watching him. He Il right. eans to have it."

"We mustn't let ourselves in," muttered his partner.
"What d'ye mean?" returned the other. "You know how to prevent that,

I should think, by now, eh!"
TO BE CONTINUED.

THE CATHOLIC CHURCH.

In the whole universal record there s no institution so mighty, so exalted, so durable as the Church of Rome. Issuing nearly two thousand years ago, from a remote eastern town, and entering a state of society divided by language, race and custom, in three short centuries, despite the most sanguinary persecution that ever raged, without sword or military implement, the Catholic Church ascended the throne of the world and commenced the most glorious reign in human history. thousand years the Catholic Church with giant-like vigor swayed the destinies of mankind, founding nations, building empires, moulding peoples, diffusing civilization and re constituting the whole force of humanity. Under the shadow of this mighty dynasty sprang up a race of intellects before whose searching eyes the whole form of Christian truth stood revealed and who built up the most splendid system of philosophy ever presented to From the ruins created by the tremendous eruption of the sixteenth century the Catholic Church arose in new splender, her crown of temporal sovereignty replaced by a truly spiritual one, her dominion extended, her subjects multiplied, and her whole organization arrayed for a new conquest of the world. and mighty unseen forces concur, and in the accomplishment of that design the Divine mission of the Catholic Church will be clearly visible, and the splendor of her ancient glory totally clipsed. - Western Watchman.

To Be Prepared

To Be Prepared

For war is the surest way for this nation to maintain peace. That is the opinion of the wisest statesmen. It is equally true that to be prepared for spring is the best way to avoid the peculiar dangers of the season. This is a lesson multitudes are learning, and at this time, when the blood is sure to be loaded with impurities and to be weak and sluggish, the millions begin to take Hood's Sarsaparilla, which purifies, enriches and vitalizes the blood, expels all disease germs, creates a good appetite, gives strength and energy and puts the whole system in a healthy condition, preventing pueumonia, fevers, and other dangerous diseases which are liable to attack a weakened system.

From all over Canada come letters telling

From all over Canada come letters telling us of the great benefits derived from the use of The D. & L. Menthol Plasters in cases of neuralgis, rheumatism, lame back, etc. Davis & Lawrence Co, Ltd., manufacturers.

FEBRUARY 10, 1900

"BAD BREAKS"

Being a Story of Recent Happenings in Which we go "From Grave to Gay", and Back Again.

Under the heading, "A Chapter of Errors," there appeared in a recent issue of the The Catholic Standard and Times an article dealing with mistakes made by writers for the secular press in discussing Catholic subjects, especi-ally in describing Catholic ceremonies. The errors were of various kinds, most of them being due to the writers' ignor-ance of Catholic terminology rather than to erroneous notions of Catholic practices or doctrines. To the latter ase, however, are ascribed other incidents of a peculiar character, which are best described by a slang phrase of the day—"Bad Breaks," and which might be fittingly collated under the heading, "A Chapter of Bad Breaks.

That there are so many persons who give credence to false and ridiculous statements concerning Catholic doc trines, practices and institutions is but an evidence of the amount of misrepresentation that has found lodgment in otherwise well-balanced minds. Most of these beliefs or opinions have passed as an inheritance from generation to generation, many of them having been first circulated during the period when English literature was, to use the words of a distinguished writer, "one vast conspiracy against the Church. These erroneous views are great stumb-ling blocks which prevent many con-

versions from the sects.

A "BREAK" FOR LIBERTY.

The "escaped nun" has been the heroine of many works of fiction, some of which, even to this day, find place on the shelves of "Sabbath school" libraries. In a recent notice of a book by a belated and benighted author in England, the Spectator, one of the st influential secular publications in London, remarked that "when nuns want to leave a nineteenth century convent a far more convenient method of escape is to walk out of the fron door, and not (as represented in the catchpenny illustration on the cover of this book) to take to an open window and a ladder." But the Spectator does not circulate among children nor among old women (of either sex), and the "escaped nun's" career as a first class bugaboo has still many years to

run-in some quarters.

The truth of this statement is illus

trated by a recent occurrence at our

of the noblest of all the noble conven

tual institutions in this archdiocese A certain non-Catholic lady, having some business with the Mother Superio of the institution in question, sought personal interview with the good num It was the lady's first visit to a corvent. She was admitted to the institution by the humble lay Sister whacted as portress, and, on stating the purpose of her call, was ushered in the parlor. After quietly (they c everything quietly in a convent) clo-ing the sliding door the portress wer to summon the mother superior.
Alone in the parlor, the first object attract the gaze of the visitor was t grill work through which the nuns cloistered order) communicate with t outer world. The sight moved her more ways than one. In a trice s recalled gru-some tales of the "Man Monk" variety. And the aw silence! Seconds seemed minut and minutes hours. She rushed to door. Locked! Pash as she mig (in her excitement she overlooked fact that it was a sliding door) But the winds could not budge it. Ab, there was liberty. Happily remembered that the window slid and down. She did not attempt push it out. Up it went, and up nd out upon th

went her shrill voice in wild app for help. At that instant the mother super who had been detained for a few i utes (not hours), approached the g It was an amazing spectacle greeted her view, and one that was thoroughly at a loss to understa She raised her voice in expostulat The sounds had by this time attra the attention of the pertress, The vis opened the sliding door. without further parley, darted by into the hall and to the street.

Once outside the portal the visite grained her salf-control and to the street. gained her self-control and trans

In an apology for getting so ex the woman is alleged to have to friend that the delay of the moth coming was the cause of her fr and that this was necessary be the superioress had to be spri with hely water before speaking one in the world.

There are others besides this tunately nervous lady who thin the convents are recruited by gol up anybody they can get, but candidates for the sisterhoods who been sent home because of ap-lack of vocation might be able them's different story.

A JUDICAL "BREAK"

The next " break " was made man and relates to Papai infall Strange to say, the one to who dogma seems inexplicable is a The law, unlike Protestantism, nizes necessity of an infallible ity, and when the Supreme Co cides what the law of the land that settlers it for each loyal He must abide by it until th amended. The Church has a lible authority to interpret the God. As God's laws are not able, all good Catholics must ac decision of the intallible au especially since Christ promi-the Holy Spirit should guide preme Court of His Church thority is infallible in matters ion and morals, but not in geo mathematics or astronomy, an

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"BAD BREAKS"

Being a Story of Recent Happenings in Which we go "From Grave to Gay" and Back Again.

Under the heading, "A Chapter of Errors," there appeared in a recent issue of the The Catholic Standard and Times an article dealing with mistakes made by writers for the secular press in discussing Catholic subjects, especially in describing Catholic ceremonies. The errors were of various kinds, most of them being due to the writers' ignorance of Catholic terminology rather than to erroneous notions of Catholic practices or doctrines. To the latter use, however, are ascribed other incidents of a peculiar character, which are best described by a slang phrase of the day—"Bad Breaks," and which might be fittingly collated under the heading, "A Chapter of Bad Breaks.

That there are so many persons who give credence to false and ridiculous statements concerning Catholic doc trines, practices and institutions is but an evidence of the amount of misreprecentation that has found lodgment in otherwise well-balanced minds. Most of these beliefs or opinions have passed as an inheritance from generation to generation, many of them having been first circulated during the period when English literature was, to use the words of a distinguished writer, "one ast conspiracy against the Church. These erroneous views are great stumb ling blocks which prevent many con-

versions from the sects.

A "BREAK" FOR LIBERTY. The "escaped nun" has been the heroine of many works of fiction, some of which, even to this day, find place on the shelves of "Sabbath school" libraries. In a recent notice of a book by a belated and benighted author in England, the Spectator, one of the most influential secular publications in London, remarked that "when nuns want to leave a nineteenth century onvent a far more convenient method of escape is to walk out of the front door, and not (as represented in the catchpenny illustration on the cover of this book) to take to an open window and a ladder." But the Spectator does not circulate among children nor among old women (of either sex), and the "escaped nun's" career as a firstclass bugaboo has still many years to run-in some quarters.

The truth of this statement is illus trated by a recent occurrence at one of the noblest of all the noble conven tual institutions in this archdiocese A certain non-Catholic lady, having some business with the Mother Superior of the institution in question, sought a personal interview with the good nun It was the lady's first visit to a convent. She was admitted to the insti tution by the humble lay Sister who acted as portress, and, on stating the purpose of her call, was ushered into the parlor. After quietly (they do everything quietly in a convent) closing the sliding door the portress went to summon the mother superior. Alone in the parlor, the first object to attract the gaze of the visitor was the grill work through which the nuns (a cloistered order) communicate with the outer world. The sight moved her in make a century. more ways than one. In a trice she recalled gru some tales of the "Maria Monk" variety. And the awful silence! Seconds seemed minutes, and minutes hours. She rushed to the door. Locked! Push as she might (in her excitement she overlooked the fact that it was a sliding door) she But the window! Ab, there was liberty. Happily she

for help. At that instant the mother superior, who had been detained for a few min utes (not hours), approached the grill. It was an amazing spectacle that greeted her view, and one that she was thoroughly at a loss to understand. She raised her voice in expostulation. She raised her voice in expostulation. The sounds had by this time attracted the attention of the pertress, who opened the sliding door. The visitor, without further parley, darted by her into the hall and to the street door. Oace outside the portal the visitor regained her self-control and transacted her husiness.

In an apology for getting so excited the woman is alleged to have told a friend that the delay of the mother in coming was the cause of her fright, and that this was necessary because the superioress had to be sprinkled with holy water before speaking with one in the world.

There are others besides this unfor tunately nervous lady who think that the convents are recruited by gobbling up anybody they can get, but some candidates for the sisterhoods who have been sent home because of apparent lack of vocation might be able to tell them a different story.

A JUDICAL "BREAK"

The next " break " was made by a man and relates to Papai infallibility. Strange to say, the one to whom this dogma seems inexplicable is a Judge. The law, unlike Protestantism, recog-nizes necessity of an infallible authority, and when the Supreme Court decides what the law of the land means decision of the intallible authority, especially since Christ promised that the Holy Spirit should guide the Supreme Court of His Church This authority is infallible in matters of religion and morals, but notin geography, mathematics or astronemy, and its de-

cisions are binding on Catholics in matters of faith and morals only.

The Pope, in issuing his decree for the observance of the holy year, stated most positively that nineteen hundred was the closing year of the nineteen h century, but this did not deter enterprising newspapers from saying that His Ho iness made it the beginning of the twentieth century, and that all good Catholics must accept it as such. This was a much easier fabrication than the alleged encyclicals on celibacy, and it found more believers be cause there were many who held to the fallacious opinion, and were rather strengthened in their views by the alleged utterance of the Pope, though stremously opposing his claims to in-fallibility in matters of faith and morals, the only domain in which Cath-

olics accept his authority.

The error of the secular papers was pointed out in these columns, but all non Catholics do not take this paper. Some of the better informed do. A judge of our local courts, and a right good judge, too, who, be it understood, is entirely without prejudice, in giving his decision in a case where he dissented from a federal authority, whose duties are in the main minisierial, took occasion to say :

"This decisions of those having infallible authority are apt to be unsatisfactory, as in the case, for example, of the recent ruling by a most eminent personage that ninety nine years make a century."

The decision was published in the Legal Intelligencer, and upon its perusal by a representative of The Catholic Standard and Times a copy of the Papal decree and an extrac from an editorial on the blunder made by the secular press was sent to His Honor, and within the past few days a communication reached this office, calling attention to the decision. Says

our correspondent:

"The 'eminent personage' undoubtedly refers to the Holy Father. Wili you please give in your next issue an authoritative statement of what His Holiness said in this matter? A surprising part of the quoted sentence is the totally erroneous conception of what Papal infallibility means. Judge -is a man of superior attainments sound judgment and broad mind, and yet it would be hard to find a more complete misconception of this logical Catholic teaching than is written into the judicial literature of this S:ate in the decision above referred to.

The jury is the judge of the facts, and the judge of the law. The fact is the Pope did not decide that ninetynine years make a century, and the law (of the Church) is that if he should so decide it would not be incumbent on Catholics to accept it, as it is as much outside of his domain and decision as disputed questions of religious belief

is foreign to the judge's.

A remark by a Protestant gentle
man, who saw the foolishness of the original statement in the daily papers concerning the Pope's pronouncement, is pertinent. Said he: "If one Popa was bright enough to arrange the calendar under which we act, it is scarcely probable that the present one is so dull as to think that ninety-nine years

ODDS AND ENDS. "The Handy Letter Writer,
"Everybody's Book of Correspondence" and similar publications for the tyro give ample directions for addressing communications to Church digniing communications to Church digni-taries, so that the school boy should know to address an Archbishop as "Most Rev." a Bishop "Right Rev.," and a Vicar General or Provincial, "Very Rev." A news agency recently sent

and down. She did not attempt to push it out. Up it went, and up she went to the sill, and out upon the air went her shrill voice in wild appeals This recalis the incident of an illiter ate man who wrote to an Archbishop, and was afterwards asked as to how he addressed him. "Oh, I knew that that all right; I just called him 'Most

One of the local dailies gravely informed its readers on the Mouday following the feast of the Immaculate Conception (which occurred on Friday that the feast was observed in the Catholic Churches yesterday (Sunday) "be cause it occurred on a week day this year, and many of the people could not go to Mass on that account." The secular press is not only going to allow priests to marry, but has thus abolished

a holiday of obligation.

The publication of lists of such blunders has increased the watchfulness of non-Catholic newspaper men, one of whom discovered in an account of a recent ceremony that a rival scribe had moved "the Bible" from the epistle to the gospel side, instead of the reverse, and he was somewhat astonished to learn that the Missal was not a Bible.

THE FUTURE OF CATHOLICITY IN AMERICA.

"America," says Father Doyle, "ought to be Catholic. By every right, by title of discovery, of first occupier, of claims, of truth against right, by title of discovery, of first oc-cupier, of claims of truth against error, is the Catholic seal put on this land. The Holy Mass was for a hun-dred years the only Christian service celebrated on the Western Hemis-Here the Church has demoncides what the law of the land means that settlers it for each loyal citizen. He must abide by it until the law is amended. The Church has an infallible authority to interpret the law of God. As God's laws are not amend able, all good Catholics must accept the decision of the infallible authority, especially since Christ promised that phere."

the writer, and he quotes as timely the words of the Apocalypse "Thrust in thy sickle and reap, for the hour has come to reap, for the harvest of the went by land, Bro. Saverearth is ripe."

Dublin Irish Catholic. A VOICE FROM AFRICA.

Bishop Augonard, C. S. Sp. — Letter From the Centre of the "Dark Con-tin-nt." His Lordship Thanks the Irish Catholie. — Two Caravans De-stroyed by Cannibals.

To the Editor of the Irish Catholic:

The works of God and of His Church are crossed everywhere without an ex ception by a thousand difficulties. But this seems to me to be more the case in Africa than elsewhere. The devil is still owner in fee of the greater portion of the dark Continent. The curse of Noah is still resting with its full weight upon the descendants of Cham, the cursed portion of mankind. It is only at the cost of a thousand sacrifices that here in Africa we can record some little progress in the history of the conversion and civilization of the poor blacks; but our joy is the greater when we are able to rescue at least some of those ferocious cannibals-human hyenas yesterday, to day regenerated by bap ism, meek lambs in the fold of Christ But, oh! what labor, what sacrifices, to change the hyenas into lambs. I believe there are in every civilized country districts which can be called Black Ditches" and children usually termed as "street arabs," ditches are often the homes of unknown saints and the street arabs are little angels when compared with a young cannibal. What a labor to convert these! But what sacrifices! Our benefactors send us their alms, but we give our sweat, our blood, our life. cumbed to the terrible African fevers What a heart rending spectacle for a Bishop to see his courageous fellow laborers thus fall, one by one! What an anxiety weighs on his mind when the work now falls on the survivors of the field of battle. To those ten victims I regret to have to add one more who gloriously went to Heaven to take his place amongst the martyrs. Irish Catholic was the first to publish his tragic death. Our dear Brother Saverinus was, indeed, inhumanly massacred by the ferocious Bondjos, who responded to his words of peace and friendliness by the blackest trea-

The same day Father Gourdy, Sup erior of the Mission of Saint Paul of the Rapids, had a miraculous e-cape from being trapped by these fearful man-hunters. He owes his life to a special protection of Divine Providence. sides the innumerable difficulties daily and hourly arising from the climate and the savage tribes that surround us, the want of resources is another source of worry and grief for us. We see the work that is to be done ; we know that it could be done if we were properly assisted; but we know that the re-sources of the Propagation of the Faith and of the Holy Childhood together, with private assistance, are for all the foreign missions what the few loaves and fishes seemed to be, in the eyes of them craving for a bit. We are, therefore, obliged to create for ourselves additional resources on the spot, and for this, we hesitate not to work with our hands in order to save expenses and to lay out as sparingly as possible the aims we get, and to dispose of them only for the good of the mission and fatigued could be released in time and recruit their health before it goes be yond redemption; and thus the Mission would flourish better in proportion. Alas! "L'homme propose et Dieu dispose!" We can only stretch ourselves to the length of the rug. The Fathers of the Mission of the

Holy Family, which is 2 200 kilometres from the Atlantic, on the banks of the Upper Oubaughi, had been able to establish a line of communication with establish a line of communication with Lake Tchad. Those regions abound in large size cattle absolutely unknown in Congo and Oubanghi. The Fathers had, moreover, been able to acquire a spiendid herd of bullocks at a very rea sonable price, and, in their charity, they had already destined come of the live stock for their less fortunate confreres of my vicariate. But, unfor tunately, no steamboat can ply on the river beyond St. Paul's of the Rapids, on account of the many rocks and dangerous rapids, which allow but the use of the small native pirogues. Oh! reat Saint Peter! I pity you with ascendenment and I admire you with compassion if your fishing fleet on the Lake of Genezareth counted no better boats than our little skiffs! But I congratulate you, at all events, because you had not to encounter any rapids! It is said that the counter any rapids! It is said that the counter any rapids! Repeat that overtice "You must ask the Repeat that overtice " solunter any rapids: It is said that the sale that the sal a high jump and-leap competition, and that those which manage to jump the rapids at this spot can clear any 'leap" in creation. Impossible, therefore, to ship our cattle that way. and consequently we had to find a road by land, but this was not an easy discovery; for the roads are few, and all are infested by wild animals, the most dangerous of which are the can-

by water in a pirogue.

Alas! the next day both caravans were annihilated - the one by piroques and the other by land.

Brother Severinus received three formidable assigny blows, and his head was nearly severed from the trunk by a fearful battle-knife. His body was shipped across to the other side in a pirogue by cannibals, who landed it, and laid it out in a quiet place, where it was to be the "entree" of a horrible cannibal banquet. But it pleased Providence to allow it to be discovered by a French soldier sailing by with some recruits. Whilst the cannibals were in the huts sharpening their knives. and beating the drum as the signal that the banquet was ready, the French soldier turned cleverly the flank of the guests, and brought the remains to the Mission House of St.

Oa his side, Father Gourdy, after es caping death by a miracle as it were, was obliged to wander through the woods for twenty-four long hours, without food or drink, his clothes and limbs torn, but little dreaming of what had happened the caravan travelling by water: a brother killed and a young lad, a Christian also, massacred and eaten by cannibals. It was, indeed, the poor little boy that supplied the "entrée" of the banquet at which Brother Severinus was to have been

the "piece de resistance."
Whiist these events took place I was steaming up the Oabanghi in our little boat, Leo XIII. The death of our much respected Father Allaire obliged me to resume my former post as captain of the steamer, and I can assure you it Within the last two years I had the grief to bury ten valiant missionaries who in the flower of youth fell victims to the rigor of the climate and suc thousand miles into the country. To add to my trouble, I suffered from phiegmon, which caused a fearful swelling of my left foot, and the least movement gave me excruciating pains; yet, withal, I had to keep my place all day long at the captain's post, and steer the steamer through a thousand dangerous rocks and reefs; happily our good Brothers Germanus and Fer dinand gave me invaluable assistance, for which I cannot praise them too much.

TO BE CONTINUED. PROTESTANT LECTURE IN A

FOG. Priests in the Audience ask Some Plain

Questions and Fail to Get Answers. The following is from the columns of

of the Hert's Advertiser, an English newspaper, issue of December 9: In connection with the St. Albans Branch of the Church Association a meeting was held at the Town Half on Tuesday evening, which was but sparsely attended Those in the audi

ence included the Rev Father Tierney, the Rev. Dr. Power, Mr. Jolly, Mr. F. Rav. Seymer E Terry, M. A., de livered a lecture against the practice of confession, and at its conclusion the Rev. Father Tierney, having obtained

the Aposties, for the thousands around them craving for a bit. We are, there-Ohurch?" The lecturer replied that the question as to who was the original tounder was greatly left in doubt; but of one thing he was sure, and that was hat it did not originate with the Church of Rome.

Asked by the Rev. J. Tierney if he to be taught throughout the whole Church.

If this were so, asked the Rev. J. Tierney, how was it that there were so many dissensions amongst the ordained clergy of the Church regarding the

sacrament of penance?

The Rev. S. E Terry replied that he should think it was from this reason: The men who were doing these things in the Caurch of England had a specia absolution from the Pope, and he bethe tribes of the Baghirmi, north of lieved they were sent amongst them to Lake Tchad. Those regions abound mix their doctrines. There were enemies in the camp who were trying to

re introduce the confessional.

The Rev. J. Tierney: "The fact re mains that there are clergy of the Church of England who hear confes-

The lecturer: "That is exactly

what I say. One does not doubt it for one moment."

The Rev. J. Tierney: "Who rules the Church of England? Is there an Archbishop set over the Church to rule it?" The lecturer: "The Queen is head

of the Church, and the Archbishops are under her." The Rev. J. Tierney: "If there

are ministers who disobey the laws of The lecturer: "You must ask the

Spirit, one would expect that they would not countenance such a heresy

The lecturer agreed that if these things were to be tolerated, or if they were right, the person to occupy the Archbishop's palace at the present time was not the Archbishop, but Cardinal Vaughan.

The Rey I. Tierrey (17bon mark) as hearing confessions "

The Rev. J. Tierney said if, as the lecturer had stated, the confessional degraded the people, it must degrade the individual D.d the lecturer think that the Lord Chief Justice of England, Lord Brampton and other leading Catholies, as well as those brave men, the Irish Fusillers and others who were showing such bravery in the Trans-

vaal, were degraded types of human-The lecturer declined to be brought

into a personal conflict.

The Rev. J. Tierney wanted to know of individual cases in which this degradation was evidenced. D.d the lecturer know that the Pope himself went to confession? Therefore, if the Pope, and Bishop, and priest went to confession, he did not see how it could be argued that they were exalted. ly by going to their fellow men to contess they were humbed end gentleman continued to argue that if God could administer justice through human agency, and could govern and reward through men, he did not see why He could not also forgive sins through man.

The lecturer's retort was that there was no authority from the Word God that He torgave sins through

man's agency.

The Rev. J. Therney: "The priest does not undertake to forgive sin of his own power but as the delagate of

The Rev. Dr. Power laboring under keen excitement, demanded the name of the Pope, or Bishop, or priest who invented confession; in what country it was invented, in what century it was first practiced, and asked the lecturer to explain the fact that confession, although it was hard to flesh and blood, although it was humiliating to pride, still in spite of all that, it was imposed upon the whole of the Ch istian world without any shudder whatever and without one word of protest.

The lecturer: "Will you prove first of all, the whole Christian world was commanded to confess?"

The Rev. Dr. Power argued that anybody who knew anything of Church history knew that the whole Christian world, up to the time of the so called Reformation, did practice confession. If it were an invention of man, it was a most infamous invention.

The lecturer said he could not under-

take to say who was the originator of of the system of confession. He might as well be asked who was the first Dr Power: "But you are an M. A.

and you ought to know who invented the confessional."

The Rev. Dr. Power contended that the world would not have submitted to

so humiliating a thing as confession if hev were not sure it came from God. The lecturer: "The fact of people submitting to degradation is not the

slightest proof whatever that the sysem must have come from God ' At the close of a lengthy argument the Rev. Father Tierney and the Rev. Dr. Power were leaving the room when the lecturer, addressing them, said he honored them as open opponents. Their position was honorable, and that was more than could be said of men who went into the Church of England, who swore to conform to her

laws, and then conformed to the Roman You can'i

Dodge Them Did you ever try to dodge the

rain-drops? Did not succeed very well, did you? It's just as useless to try to escape from the germs of consumption. You can't do it. They are about us on every hand and we are constantly taking them into our lungs.

Then why don't we all have this disease? Simply because these germs cannot gain a foothold in a strong throat and lungs. It's when these are weak that the germs master.

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and we must bring it to a close as

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on the most recent observation

He states that the Spanish wo

have been much calumntated, "

he says, "what are the virtues

merits she does not possess? You

soon discover on studying her,

you must take all the virtues o

most virtuous English woman, a

grace and wit of the most graceful

statiotics.

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Gorrespondence intended for publication.

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Arrears must be paid in full before the paper say he stopped. ubscribers change their residence it and that the old as well as the new ad-

London, Saturday. February 10, 1900.

ANOTHER HERESY TRIAL.

After about two years of discussion the Presbyterians have come to the conclusion to try Professor McGiffert for heresies found in his book entitled "A History of Christianity in the Apostolic Age." The American General Assembly so far back as 1898 partly judged his case by calling upon him "to withdraw from the ministry or to modify his views." He has not done either thing, and he is therefore now to be tried.

The accusation against him is that he has reduced Christ to the position of a mere man, and one of his critics says that in doing this the Professor writes with "such an assurance of absolute cock-sure certainty " as " can scarcely be found in any other book in English." Yet the Professor is defended by many religious papers, among which the Independent said some time ago: "The Presbyterian Church needs no more trials for heresy just now."

It seems highly probable that this case will be another Briggs case for the Presbyterians, and perhaps with all his eccentricity of dogma the Professor will, like Dr. Briggs, take refuge in Episcopalianism, which has of late constituted itself a safe refuge for just such sinners against faith.

A UNITED IRISH PARTY.

A meeting of all the sections of the Irish Nationalist party was held on Jan. 30th in committee room No. 16 of the Parliament House, London, for the purpose of bringing about a reunion of the party. Mr. Timothy Harrington, member for Harbor Division of Dublin presided, and the leaders of the three sections, Messrs. Jno. Dillon, Timothy Healy and Jno. Redmond were present with their respective followers. A resolution was passed unanimously declaring the division of the party to be at an end, and that henceforth all the Irish Nationalist representatives should act together as one party. On motion of Mr. Healy, three whips for the united party were elected.

We have always desired to see the reunion of the three factions of the Irish party, and it is a hopeful sign that all have come to see the necessity of such reunion; yet with the present men in Parliament, with whom the spirit of faction has been predominant, we are not over-sanguine that much good will be accomplished for Ireland until after the next general election. However, a good deal is to be hoped for if a united Irish party face the elec torate at the polls on that occasion, and the burying of the hatchet now may bring this about.

RITUALISTIC PRACTICES CON-DEMNED.

Again there has been a public meet ing in London, England, at which ten thousand persons are said to have been present, to protest against Ritualistic practices in the Established Church. Resolutions were passed against the turning of the Communion service of the Church of England into a kind of

on the 30th ult. The requisite Act of Parliament cannot be attained without don requested him to abstain from his much discursion by a body which is strangely nondescript in the matter of religious belief, and the discussion on the subject will be a curiosity.

MORE FRENCH PERSECUTION. The French Government has made

another move in the drama of the suppression of the Assumptionist Fathers. Not only has it decreed their dissolution as a religious order, but it now declares practically that no one must even sympathize with them without incurring the high displeasure of the Government. The Premier, M. Waldeck · Rousseau, wrote to Cardinal Richard, blaming him for having visited the Fathers to express sympathy with them under the persecution they are enduring. His Eminence answered that his visit had no political aspect, nevertheless the Premier declared to his Cabinet Council that the unusual course of the Cardinal is worthy of condemnation; still no further action appears to have been taken as regards His Eminence. But the stipends of those prelates who wrote to the Fathers expressing sympathy have been suspended: these are the Archbishop of Aix, the Bishops of Versailles, Valence, Viviers, Tulle and Montpelier, and the Vicar of Avignon. Certainly this will not terrify the Bishops into lauding the Government for an act of unquestionable tyranny; and their influence will yet be felt in the overthrow of the irreligious rulers of the Republic.

THE TABLES TURNED.

Our readers will remember how merrily some of the papers announced in December, on the authority of the Associated Press agent, that Pope Leo XIII. has made a mathematical error in his decree announcing that 1900 should be kept as a hely year. It was stated that the Holy Father had declared that the year 1900 would be the first year of the twentieth century but when the decree came to hand it was seen that it contained no such mistake, whereas it made the positive statement that the twentieth century would begin with the year 1901-so that the merriment of our esteemed contemporaries at the Pope's supposed mistake was entirely out of place.

But now the Reverend Robt. Ker, the Anglican rector of St. Catharines, writes to the Toronto Mail and Empire alling attention to the fact that the Church of England in its Book of Common Prayer "reckons 1800 as the first year of the century, and, of course 1899 was the last."

Rev. Mr. Ker continues:

"In the face of this ruling you can imagin what a startling surprise it was to many of as to find a learned and chronologically pious body of Toronto Churchmen meeting the other day and fixing a totally different date for the end of the contravy in fact holder for the end of the century : in fact, boldly declaring that the century hadn't ended at

Further, the St. Catharines rector expresses the opinion that it was the anxiety of the Toronto Churchmen to aise \$1,000 000 as a Church fund be- tempted persecution by a rabble. fore the end of the ninete onth century which led them thus to run counter to the express declaration of the Church.

In fact, near the end of the Table to find Easter-Day, given in the Book of Common Prayer we find the follow-

"For the next century, that is from the year 1800 till the year 1899, inclusive, add,

The Emperor William of Germany also proclaimed that we are now in the twentieth century. Thus we have the official testimonies of the Church of England, and of the head of the Lutheran Church, to the very mathematical error which it was falsely pretended had been made by Pope Leo XIII.

RE-ENTER JOHN KENSIT.

Mr. John Kensit, the notorious London bookseller, who has succeeded so well in the advertising of his obscene the Church of England into a kind of Mass, and condemning the use of the confessional as practiced in many Churches. The Earl of Portsmouth presided, and many prominent Lords and Commoners participated in the proceedings, among whom the Marquis of Sligo, Viscount Bangor and others addressed the assemblage, urging united action against Ritualistic practices.

It appears that the promoters of the meeting are not satisfied with the decision of the Archbishops that only compulsory confession is objectionable. They also entirely ignore the fact that voluntary confession of sins for the purpose of reconciliation with God is strongly recommended in the Book of Common Prayer. The Standard of Common Prayer. The Standard of Fatth of the Church will have to be changed by Act of Parliament before the will of the resolutionists can be put into effect. The meeting was held Mass, and condemning the use of the wares, by leading the physical force

public protests against objectionable Ritualistic practices, and that he has done so for fourteen months "in order to give the bishops an opportunity to done practically nothing, and are not likely to do anything." He will, therefore, resume his active protests at once. His purpose is first to go to certain highly Ritualistic churches in the country to enter his protest there against the proceedings, after which he will visit certain churches of London which he has been watching for some time, to ascertain the extent to which the practices to which he objects are

Mr. Kensit's readiness to proceed to violence is well known, and in London itself, where it is so easy to gather together a mob in an unexpected place, he had hitherto a certain amount of success in raising a row in many churches, but it is not to be supposed that if he attempts to repeat the same tactics, that he will be uniformly successful. In 1898 many churches where he was expected to raise a disturbance prepared a warm reception for him and his adherents, and in several instances the disturbers of public worship were heavily fined or sent to prison. Still Mr. Kensit got the notoriety for which he was looking; but his rabble may expect to be sometimes worsted with their own weapons. At ail events stirring times may be expected should he carry out his threat and there will undoubtedly be wigs on the green, and broken heads in some of the encounters which will take

place. Much of Mr. Kensit's bluster will, we have no doubt, prove to be merely rhodomontade. We have not forgotten that he made the threat before to raise disturbances in one hundred churches on a certain Sunday in November, immediately preceding Gunpowder Plot Day, but the threat was not carried into execution, because he could not organize his forces for the purpose aimed at, and, on the other hand, there were evidences that many of the congregations to be attacked made elaborate preparations to rout the disturbers. The same thing might easily occur again, and no doubt will occur, except when the congregations will be taken completely by surprise. At all events the upshot of Kensit's threats will be looked for with as much curiosity by many outsiders as by members of the Church

of England itself. We can scarcely imagine that this brute - force crusade will have any real effect in checking the Ritualistic movement amid a community which prides itself on loving British liberty in religion as well as in civil matters, and the probability is that the Ritualistic movement will go forward without being restrained by Kensit's threatenings, and that even its progress may be all the greater on account of the at-

There is no doubt that the Ritualists are really honest in their conviction that their Church is in need of a return in the direction of the ancient Chris tianity which was discarded at the Reformation of the sixteenth century, and the threats of violence by a rabble will not terrify them from putting their convictions into practical operation.

ANGLICANISM AND THE MON-TREAL MISSION TO NON-CATHOLICS.

The following letter from the Rev. Dr. A. Burns administers a welldeserved rebuke to those ministers of various denominations in Montreal who have raised a very great commotion because a mission has been preached in that city with the object of putting before non-Catholics the true doctrine of the Catholic Church,

He declares that the Bishop of Lonlon requested him to abstain from his
public protests against objectionable
Ritualistic practices, and that he has
lone so for fourteen months "in order
to give the bishops an opportunity to
stop these practices, but they have
lone practically nothing, and are not

in so-doing, even if we take no higher
ground than the fact that Protestant
clergymen have not hesitated to deal
aggressively against Catholics. It
might be added that they have also
dealt unfairly, inasmuch as their representations have been frequently based
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The results have fully vindicated the course pursued by the missionaries who are preaching for non-Catholics especially, under the approbation of Mgr. Bruchesi, the Archbishop of Montreal; for every night thousands of Protestants attend the lectures in order to hear the truth; and, in fact, we learn that converts to the Catholic faith are numbered by hundreds since the lectures began. The missionaries are simply obeying the precept of Christ to his Apostles to teach all nations all things which He commanded, and if the Gospel preaching bears fruit, it is because God's blessing accompanies it.

By an article which appeared in last veek's CATHOLIC RECORD it may be seen that the Anglican synod of Montreal has determined to place before the people their view of the history of Anglicanism, and we have shown that there are indications that the view presented will be a distorted one. In fact it is to be based upon the principle enunciated by the Dean of Montreal that a war to the knife is to be

waged against the Catholic Church. We have no fear of the result. The more the history of Anglicanism is ventilated, the more clear will it be that it is not, as its upholders often now pretend, the Church of England of the second and sixth centuries. established by Fugatius and Augustine, but the Church of the sixteenth century which Henry VIII. established in order that he might have free scope

for the indulgence of his evil passions. The ancient Church of England was the Church of the Christian world, established by missionaries sent by Popes Eleutherins and Gregory, and was in communion with all the churches of Christendom, whereas the modern English Church is a human invention which substitutes unadulterated Cæsarism for the principle of unity which Christ established when He committed to St. Peter and his lawful successors the care of His whole flock : one Church for the whole world.

The Rev. Burns' letter is as follows: (Toronto Sunday World, January 28, 1900.) A THEOLOGICAL TEMPEST IN A SECTARIAN TEAPOT.

Editor Sunday World.—In your columns of the 22nd I neticed a bold heading, "Religious War Threatened," and on reading down the column I found that a well known English Church clergyman had said, "If the Archbishop wants war, then he will have war, and no one can tell where and when it will end." The reference was to the Roman Catholic Archbishop of Montreal, who, it would appear, had given his official sanction to a mission for Protestants in that city. The Protestant ministers seem to have taken to a mission for Protestants in the Protestant ministers seem to have taken umbrage at the idea of a mission to their umbrage at the idea of a mission to their taken and retailed in the control of the umbrage at the idea of a management of the subject is well worth the thoughtful consideration of Christians in general. My see thought was Why should the Protestant of the consideration of the seed of the consideration of the consideration

consideration of Christians to general safety first thought was Why should the Protestan dean be angry at Roman Catholics for start ing missions for Protestants, when everybod knows that from time immemorial Protest ants of all shades have thought it incumbes ants of all shades have thought it incumbent upon them to send missionaries to Romar Catholics? The plain truth of the matter is that Protestants have always treated Romar that Protestants have always treated Roman Catholics as if they were destitute of the essential truths of Christianity. It is equally well known that Roman Catholics have considered Protestants as outside of the covenanted mercies of God, and traitors to Christian truth, and that the only hope of their salvation lay in the thought that their treason would be treated as a sin of ignorance.

I believe that it is a fair statement of the case. He would be a very strange and every ignorant man who would deny at least equal sincerity to the Catholic as to the Protestant. The Catholic will rise as early, sin p as late and deny himself comforts as much as the Protestant. Let us frankly admit that the one is as sincere as the other. If the Protestant thinks that the Catholic is error, the thought is fully reciprocated by the Catholic. Why, then, should the Dead of Montreal be amazed at the Catholic mission? He knows that for decades, if not focustains Protestant in the pen sending He knows that for decades, if no ries. Protestantism has been sending onaries to Catholic people, as if they destitute of the truths of Christianity than that, he knows that Calvinisti More than that, he knows that Calvinists have been trying to save Arminians by missionaries, that Baptists have been sending missionaries to Paedobaptists, because they considered that all other churches than their own had only an emasculated gospel. Episcopalians have also been trying to reclaim Presbyterians from their fatal error, and the opponents of each have acted with equal earnestness. And so the farce has been runing, not "for one hundred mights," but for opponents or defended highes, but for ning, not "for one hundred nights," but for one hundred years, and "the end is not yet." The plumed knights of each camp are glory-than their supposed or real victories, and

Toronto, Jan. 26, 1900,

ON " DECAYING NATIONS."

From the Lindsay Watchman-Warder of the 25th ult. we learn that the Rev. L. S. Hughson of the Baptist church preached on the preceding Sunday a sermon or lecture on the "Perils of Britain," the chief purpose of which was to serve as an occasion for making an attack upon the Catholic Church which was both unjust and uncalled-

The lecturer spoke first of the South African war, and of the reverses endured by the British forces at Tugela River and other points, expressing confidence that notwithstanding these calamities they will be, under the dispensation of a wise and bountiful Providence, victorious in the final result.

On this point we have no issue with Mr. Hughson. We take it for granted that the British Government is contending for the just treatment of British subjects, and the establishment of a higher civilization in South Africa, than can be expected under Boer rule, and though we differ from Rev. Mr. Hughson when he states that the war was unnecessary, we deem it not needful to discuss this point. We do, however, object to his reasoning that this or any war should be carried on even though it be unjust.

The Rev. Mr. Hughson's ethics are of a most extraordinary character, and after their enunciation in the first part of his address, we are not surprised at any misrepresentation to which he had recourse as he proceeded.

In plain English he maintains that the Boers sought a locality where they could establish themselves as a free nation, but were driven from place to place by British aggressiveness till at last they found a spot so secluded that they innocently hoped to be left undisturbed in possession thereof.

He adds that Cecil Rhodes, and other speculators, knowing or believing that they would have Great Britain at their back, under the pretext of the necessity of a Cape to Cairo railway brought on an aggressive war of conquest, which might have been avoided by properly conducted negotiation.

The war was therefore unjust, according to Rev. Mr. Hughson ; yet the unjust aggressor will have the blessing of heaven in pursuing it to the bitter end, destroying life, devastating and destroying homes and property, and appropriating the hardly acquired wealth of the unfortunate vanquished.

It is scarcely needful to say that such ethics are those of the highwayman, who may think he is justified in appropriating the property of others en it suits his convenience, and that he may kill or commit any crimes to attain his end and to enrich himself.

We are not a little astonished that a clergyman should give utterance to such views under any circumstances; but when they are deliberately enunciated from the pulpit, he certainly brings upon himself the condemnation of God : "Thou shalt not live because thou hast spoken a lie in the name of the Lord." (Zacharias xiv, 3.)

The clergyman who could advocate such a system of morality will not hesitate to adopt any misrepresentation to suit his purpose, for with him surely "the end justifies the means; hence we are not surprised to find him stating that "the nations which have espoused the Romish faith are to-day in decay, and because of their religion." He gives as instances of this, Spain, France, and Italy," and adds that because of Ritualism, " England is in danger of taking a similar course.

Now we fully admit that Spain, a country with a small population, was badly beaten in the recent war with the United States : and this is, of "decay." Besides, during nearly the whole of the present century, and longer, Spain had the mis fortune of being engaged in wars, international and dynastic, which kept her back in national prosperity. These wars were not the consequence of her religion, but their religion enabled the people to endure patiently and with fortitude the ills to which

they were subjected. But in spite of all this there are in Spain the elements which, under careful administration, will make the country prosperous. Before the American war there was a period of

eace of seventeen years in Spain and during that time the country made remarkable progress, and the people were truly prosperous, happy, and contented, and there is nothing that we can at present foresee to prevent that the same country may now enter upon a period of prosperity to equal that of any European country.

Mr. David Hannay in the August issue of the Pall Mall Magazine 1898 said in his description of the Spaniards that "they are human, and they have their faults, but they will compare favorably with any other civilized people;" and, further on, " the loss of their colonies may be a blessing to the Spaniards in the end, since it may lead them to develop their own country, which is full of natural resources, including a mineral wealth which ought to make Spain rich." We may reasonably hope that after another generation Spain will rank high among the nations, notwithstanding all the hardships she has endured during more than a complete century; but she is far from being a nation in decay.

Italy has been for the last thirty

years at war with religion, the Pope being at the present moment practically a prisoner in his own city. We admit that this is an abnormal condition of affairs which has brought many evils upon the country, especially as the present generation has grown up under the disadvantage that a large part of the people had no Christian training in the schools. But this condition was brought about through the greed of kings who have usurped the rights and estates of the Church, and not through any shortcomings of religion. Under this state of affairs we have only to say we must hope and pray for a better condition in the near future. Yet even Italy, so far as present military power is concernedwhich seems to be the point chiefly insisted on by the Rev. Mr. Hughsonoccupies no mean place among the nations. Even within the last week. Italy bearded the Grand Turk, demanding the release of an Italian girl who had been taken to a barem, and the Turkish government, which only within the last three years defied twice the whole array of the great European powers, yielded humbly on this occasion to Italy's demand. It is to Italy also that we owe much of the scientific progress of modern times and especially in the great science of electricity, as the very names of Galvinism and the electric measure volt testify, as well as the recent discoveries of a Tessla and a Marconi, etc.

Let us turn now to France, which Rev. Mr. Hughson also numbers among decaying nations. This is a piece of brazen effrontery which only astounds us. France is known to be one of the most prosperous countries, not merely of Europe, but of the world. She has had her periods of severe trial, but what country has not had such? The United States had such a period during the civil war, and the British Empire has its trial at the present moment.

In the matter of education of the people, France stands in the very front rank of the nations of the world. According to Mulhall's statistical Dictionary for 1892, the attendance of school children to each 1,000 of population was 170; with Protestant Germany next, at quite a distance behind, 140 But here it must be noted that Germany has over 33 per cent. of a Catholic population. Belgium, a country in which Protestantism has scarcely a foothold, and where there has been for a long period a thoroughly Catholic Government, takes the next place, with 135. Great Britain, with Ireland, comes next, with 132. Catholic Austria comes next. with 130. The United States, which boasts of its grand educational system, having just the same figure. Great Britain and Ireland have 123: while Spain, from the same cause of which we have already spoken, stands much lower, at 106; but in later years Spain has made substantial progress, giving the hope that, surrounded by the blessings of peace, her people will make that course, part of the history of its 80. advance in the matter of education, which only the reign of peace and plenty can promote.

In the matter of morality-which is the special sphere of religion-Catholic countries are notoriously in the first rank, in proportion to their fidelity to the precepts of religion. France and Italy have been somewhat foiled by the infidelity of the past, and they have now divorce among their institutions, but Ireland, Belgium, Portugal, Spain, and the Catholic cantons of Switzer. land are incomparably above the Protestant countries in this regard.

We have already drawn this article to greater length than we intended,

witty of French women, and a beauty of the most handsome I women to make something appr ing to a perfect Spanish lady." He adds that the Spanish m woman is, generally, the most tr woman on earth, and should he be an unhappy one, no one wi know it, for she will never car complaints either to a divorce co to the apartments of a paramour Of the morals of both me

women, the best testimony which given is the fact also stated i Thiblin, that even in Madrid th called the demi-monde does not There are, indeed, a few fallen in the capital and some few tow there is more iniquity in a single of Paris or London (and New Yo Chicago might be added) than Spain. To this Alban Stoltz ad outsid ethe seaport towns, t not a house of ill repute in all

We need not comment on Mr. son's tirade against Ritualism Anglican Ritualists can take themselves, but we will say that England become Catholic, Hughson fears may possibly oc will lose nothing either in ku of true faith, or morality, by a edging for the supreme head Church the successor of St. Pe stead of a successor of that B who first established Angl We freely admit and admire th and the virtues of Queen Victor we cannot admit that her majesty was appointed by Chri His Church on earth. Neit Mr. Hughson admit this.

THE CONVERSION OF

It would seem that the se never have done inventing theories in regard to the natu Reformation. The Archbi Canterbury, at the last meetl Diocesan Church Committee, ward this novel justification existence of the Church of " We did not part from R

said : "Rome refused to have anything with us... and if the be a reunion, Rome will have that step, and to propose such min her own system as may make for the Church of Eugland to a but such union is a long.

It is perfectly true that th people as a whole did no separate from Rome, even the reign of Charles I., but forced into it by the persect eted against and even against all non-co or those Protestants who conform to the Church of for it is an undeniable fact who adhered to the Cathol were bitterly pursued til dured martyrdom. The Pa matter of course, could peace with the new relig substituted the ruler of th the divinely appointed He Church, and in other r aside dogmas of the faith been handed down from t the Apostles; but other would have been ready to d ly with an errant peopl yielding to persecution, a the primitive faith, the peo land certainly did part deliberately, or at least The Ritualistic movement half of the present century gives us the conviction tha of England would have w mained in union with Ron had not been coerced int fangled religion. There is a grain of precious truth of valueless sand retailed glican Primate. Years ago we heard a

Anglican divine of Londo declare that

"We were the first to brewnion which united the when Church, and we should be the the right hand of fellowship twith a view to the restoration unity to Christendom."

This centiment is ve from that expressed by the and the movement of a of the Anglicans toward the Catholic Church to that the Primate is not a ppy.

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selves with quoting from Mr. Thib lin's book on Spain, which is founded

statiotics. He states that the Spanish women have been much calumntated, "yet," he says, "what are the virtues and merits she does not possess? You will conversions are taking place at the you must take all the virtues of the the tendency of Ritualism is towards grace and wit of the most graceful and lie Church can, therefore, afford to let women to make something approaching to a perfect Spanish lady."

be an unhappy one, no one will ever know it, for she will never carry her complaints either to a divorce court or to the apartments of a paramour.

Of the morals of both men and women, the best testimony which can be given is the fact also stated by Mr. Thiblin, that even in Madrid the class called the demi-monde does not exist. There are, indeed, a few fallen women in the capital and some few towns, but there is more iniquity in a single street of Paris or London (and New York and Chicago might be added) than in all Spain. To this Alban Stoltz adds that " outsid ethe seaport towns, there is not a house of ill repute in all Spain.

We need not comment on Mr. Hughson's tirade against Ritualism. The Anglican Ritualists can take care of themselves, but we will say that should | icated the following letter, received by England become Catholic, as Mr. Hughson fears may possibly occur, she will lose nothing either in knowledge of true faith, or morality, by acknowledging for the supreme head of her Church the successor of St. Peter, instead of a successor of that Bluebeard who first established Anglicanism. We freely admit and admire the worth and the virtues of Queen Victoria, but we cannot admit that her gracious majesty was appointed by Christ to rule His Church on earth. Neither does Mr. Hughson admit this.

THE CONVERSION OF ENG-LAND.

It would seem that the sects wil never have done inventing new theories in regard to the nature of the Reformation. The Archbishop of Canterbury, at the last meeting of His Diocesan Church Committee, put forward this novel justification for the existence of the Church of England. " We did not part from Rome," he

"Rome refused to have anything more to do with us ... and if there is ever to be a reunion, Rome will have to take the dirst step, and to propose such modifications in her own system as may make it possible for the Church of Eugland to allow union, but such union is a long way off."

It is perfectly true that the English people as a whole did not wish to separate from Rome, even down to the reign of Charles I., but they were forced into it by the persecuting laws Though Other Religions Fall to Pieces which were enacted against Catholics and even against all non-conformists, or those Protestants who would not conform to the Church of England; for it is an undeniable fact that those who adhered to the Catholic Church were bitterly pursued till they endured martyrdom. The Popes, as a matter of course, could not make peace with the new religion which substituted the ruler of the State for the divinely appointed Head of the Church, and in other respects set aside dogmas of the faith which had been handed down from the days of the Apostles; but otherwise they would have been ready to deal leniently with an errant people. Yet by yielding to persecution, and denying the earth. Germany was Protestant, yielding to persecution, and denying England was Protestant, Russia hated the primitive faith, the people of Eagland certainly did part from Rome deliberately, or at least voluntarily. The Ritualistic movement of the last half of the present century, however, gives us the conviction that the people of England would have willingly re-

and we must bring it to a close as soon touch with the sentiments of his as possible. On the question of morality we shall, therefore, content ourgards a formal return of the Church that she was fit only to dominate Latin of England to the one fold, we believe with the Archbishop that " union is the balance of power in Germany and on the most recent observation and a long way off." Navertheless, by way of individual conversions to the faith, the conversion of England, or its return to Catholicity, may not be so citing the apprehension of all who love far off as he imagines. At present darkness. Her children have grown soon discover on studying her, that rate of eight thousand per annum, and most virtuous English woman, all the increasing these figures. The Catho witty of French women, and all the time do its work. There is no need, beauty of the most handsome Italian as there is no possibility of modifying Catholic faith in order to bring about the reunion which is so much to be de-He adds that the Spanish married sired. That reunion is being gradually woman is, generally, the most truthful brought about by converts who are woman on earth, and should her life willing to accept the Catholic Church just as she is. We have no doubt of the final result, though the process may be slow.

POPE AND EMPRESS.

The New York World is authority for the statement that on the conclusion of the concordat between the Pope and China, the Empress of China sent to the Holy Father a rich gift, and the Pope has also just sent a colossal and artistic vase to her Majesty as a mem- in Palestine and Syria and Persia and orial of the happy event.

THE YEAR OF JUBIL EE.

Episcopal Faculties.

Ottawa, Jan. 31 .- Mgr. Falconio, Apostolic Delegate of the Roman Catholie Church in Canada to day communhim from Rome, to the Bishops

throughout the Dominion : My Lord-I have just received the following letter from Rome, which I

hasten to inform you of:
To His Excellency D. Falconic,
Apostolic Delegate to Canada:

Your Excellency-In your letter of Dec. 28, last, Your Excellency informs me of the uncertainty which may arise from certain dispositions of the constitution Quod Pontificium, regarding the suspension of faculties during the Jubilee Year. I lose no time in letting you know that, having consulted the Sacred Penitentiary on the subject, the answer received is, that all faculties pro foro externo granted to Bishops and Ordinaries, remain in force for the Jubilee Year. Regarding the faculties pro foro interno granted by Propa ganda, the Holy Father, in an audience given on the 6th inst., has gracious ly declared that these faculties might be used even during the time of the jubilee in casu gravis incommodi I have already had a circular prepared for all the Bishops to meet their doubt on this subject. Meanwhile, Your Excellency may make known the above

decisions to the Bishops of Canada.

I pray God to have you in His

Your Excellency's most devoted M. Card. Ledochowski, (Signed),

Pref. Si. Luigi Veccia, Sec. My Lord, begging your prayers, believe me to remain, faithfully in Christ, D. Falconio, Christ,

Arch. of Larissa,

sible, forward across the years that are to come, in effort to see what they will bring. Necessarily, in such survey our own age cannot be overlooked.

When the last sun went down, at the close of 1799, truly it may be said to have left a double night on the face of the Church. Italy, a prey of varied strife, seemed in danger of adopting these philosophic notions which had rent France asunder; France herself had just passed through the reign of terror. In the new world, save in the Latin American countries, Catholics were a mere handful, the claims of their religion were disregarded. The

and we must bring it to a close as soon touch with the sentiments of his arose in united Germany and shattered the great surprises of history, so peoples; at its close we find her holding England, and making great headway in Holland, Danmark, Norway and Sweden. In our own country she can be no longer ignorant, her light is exfrom 1,000,000 to 12,000,000; her strength and optimism are filling all Christian souls with hope. In Russia she has increased in similar ratio. Aiready the Czar made peace with The wisest statesman to-day in Europe, he forsees the end afar off and the acceptance of the calender of Gregory has a meaning greater than the establishment of a Russian embassy at the Vatican. He sees, as the Kaiser sees, as the statesmen of England see, and as those of our land are beginning to see, in the conservative Christianity of Rome the broader se curity of the foundations of hu pan society and the upward march of pro-And if we look abroad the so-called

heathen nations of earth, what do we witness? THE SWORD OF BATTLE

Rome.

but lately has rended the veil that overhung the islands of the Philip-pines and shown us 8,000,000 of Catholic people; in China the Church has her millions, in Africa her millions, in India her millions, and her millions abide also in farthest Asia, in Egypt grouped around the ruins of Palenque and Copan. The columns of Karnac fall, but this miracle of the ages lives on building temples to the living God. What does it mean, this world wide dominance? What does it mean, this triumph alike over intellectual Europe, Baddhistic India, heathen China and Mohammedan Ispahan? It means that in Leipsic and London the Church has put forth her intellectual strength and overcome Protestantism on its own ground-that in heathendom she has preached Christ to willing ears-that neither the subtle philosophies of India nor the gleaming scimitar of Moham-med has stayed her in her course; it means that still by means of that divine organism which He established, Christ vet walks the earth refuting the scribes, healing the sick, comforting the afflicted, raising the dead to life and confounding the Pharisees in their fine raiment. In whatever shape the enemy may appear, the Church does not quail. Before modernisms were born it was hers to look in the faces of the Cæsars and see them perish from the earth.

Still, if we turn from her a moment to the forces dominant outside the Church, what shall we find? In our own country, in the opinion of the foremost thinkers, a disintegrating Pro testantism, unbelief, doubt, dismay, disorder. Within the current year we have been told by Rollin Hartt, in the Atlantic, of the widespread

DECAY OF CHRISTIANITY IN NEW ENG

LAND. Governor Rollins has lamented its de cline in New Hampshire; our secular periodicals have told us again and again that Protestantism is a failure as a spiritual force in the United States ministerial associations, one after another, have met in almost every state of the Union and directly or indirectly have corroborated the assertion. "The world has gone wrong," all voices cry aloud, but, alas! there

doned and a scientific simulacrum called humanity established on His throne. Everywhere there is unrest, everywhere there is doubt of mind and terture of soul, or that total deadness which precedes universal decay. philosophical systoms have been tried and found inefficient, and once more men have fallen back upon that creed of Epicurus from which the Church latter. rescued them nineteen centuries ago-"Eat, drink and enjoy, for to morrow ye die and no man knoweth what is

after." STILL STANDS THE ANCIENT CHURCH, Thus is ushered in the beginning of the great century. Here at its thresh-hold the world must ask, Is there on mained in union with Rome if they had not been coerced into the new fangled religion. There is, therefore, a grain of precious truth in the heap of valueless sand retailed by the Anglican Primate.

Years ago we heard a prominent Angilean divine of London, England, declare that

"We were the first to break the bond of union which united the whole Christian and kinder cuits.

This continent is very different of the Angileans toward reunion with the Catholic Church and we should be the Archolishop and the movement of a large section of peace as the character of the soulise of the character of the control of the Angileans toward reunion with the Catholic Church to-day shows that the Primate is not altogether in Indian to the Primate is not altogether in the latter part strong men that the part strong men is at the the place of true, in all the place of the control of the place of the samplests. The place of the plac

grouping themselves as to afford her a new foundation." And De Costa, who vinity school, but every school emhas just accepted her light, tells us braced in a university except a school that "reformation religionism offers of medicing. It will take between no moral or intellectual outlook for \$700,000 and \$1,000,000 to put the coming generations, and leaves the world forced at last to choose between rationalism and the Catholic Church. And an American non-Catholic, H. D. Sedgewick, writing of the trend toward Rome in a late Atlantic Monthly, bears witness that "gen-erations have grown upon its (the Church's) shine or shadow. It encumbars the horizon, and every man has adapted his course by it, every nation has framed its government in fondness or fear of it," while predicting that she will become a great force in America in years to come. In England, again, in the current Nine-teenth Century, Henry R. Percival frankly admirs that " it is no exaggeration to say that Protestantism is rapidly disintegrating and is losing its hold as a teaching power." Dur ng the year, also, the distinguished Pastor Zuecker of Switzerland has called attention to the world-wide rising tide of Catholicism, asserting that during the last quarter of a cen-tury the growth of the Papacy has been phenomenal. From nearly every country on the globe come

confessions, admissions and similar predictions. THE DIVINELY APPOINTED GUIDE Clearly, then, it does not take the eye of St. John the Beloved, looking forth from Patmos, to behold that again earth's millions are becoming aware that yet there dwells among them a divinely appointed guide, teacher, healer, consoler and protector. Again the races of men are beginning to feel that within her sheltering fold they may lay aside their doubts, cares, sorrows, hungers and thirsts, agonie and despairs, confident that He who stilled the tempest and builded her on a rock will give her His peace within, however the storm may rage without At the brink of the new cen ury, moreover, it is alike felt by friend and foe that a vast labor shall be hers during the ten decades to be-the labor of rebuilding faith, hope and love in the souls of men, sowing rest where now is unrest, and bringing purity where now impurity reigns. Paganism rules the world; and to-day, as in the first centuries, the world feels that she who conquered the Paganism of the Casars stands waiting to begin the onset. con fident now as then, spouse of Christ and guided by the Holy Ghost, she cannot be destroyed nor deceived. Before the dawn of another century her brow will be splendored with vic tory-a victory won not only by the conversion of savage tribes in strange lands, but by drawing to her all that is purest and most spiritual in the intel-

AGNOSTICISM IN OUR UNIVER-SITIES.

lectual civilization by which we are

A Notable Discourse on Education by Archbishop Keane.

New York, January, 22—Archbishop Keane preached in St. Stephen's Church yesterday morning.

"Just previous to the coming of our Saviour," said the Archbishop. "the

Saviour," said the Archbishop, "the Jews were divided into three classes, the Pharisees, the Sadducers and the Herodians, hypocrites, thinkers and politicians. The people of the world to-day are divided into practically the Apostolic Delegate.

NO DECAY IN THE CHURCH.

Though Other Religions Fall to Pieces Catholicity Remains—Retrospective View of the Past Hundred Years to Ontlook for the Next Century—Leaders of Though and Their Views—the Ontlook for the Next Century—Leaders of Though and Their Views—the Only Mope.

An interesting article is centributed to the Midland Review by Henry Harlow. It is entitled "A: the Brink of the Twentieth Century." He writes low. It is entitled "A: the Brink of the Twentieth Century begins, it is not amiss to look across the hundred years have brought us, and, far as a prescribed what they have brought us, and, far as a prescribed what have passed and observe what they have brought us, and, far as a prescribed what have passed and observe what they have brought us, and, far as a prescribed where the median and the passed and observe what they have brought us, and, far as a prescribed where the mediant proposes, controlled the property is beautifully almost the every day life of the people. But habits and customs and usuages and have considered to the Midland Review by Henry Harlow. It is entitled "A: the Brink of the Twentieth Century begins, it is not amiss to look across the hundred years have passed and observe what they have brought us, and, far as a prescribed in the passed and observe what they have brought us, and, far as a prescribed propose. The property is a political propose in the property is beautifully almost the property is beautifully almost the politic propose. The property is beautifully almost the politic propose in the religion back in propose and the first ment they form the property. They asked the most power and machine the form of pincers to make the most power to the Sadduces is the most power and machine the form of pincers to make the influence of the step of unbilled "London Assurance". The plant and the form of pincers to make the influence of the step of unbilled "London Assurance," The plant and the case and was introduced by connecting the first the power and machine

are matters of education. Therefore, if men are to be brought around to carry the Christian religion into their everyday dealings with their fellow-men, they must be educated to do so. Education and religion must go hand in hand, in the primary school and the high school, in the college and in the university, and particularly in the two

"The spirit of the ancient Sadducees controls the universities of the world to day, and young men are being turned out educated agnostics instead of educated Christians. If our country and its people, if the world and its people, are to be finally saved, religion must take the place of irre-

dowment of the Catholic University. We have now there, not only the di braced in a university except a school University where the Holy Father wants it - and this sum, I hope to raise in two years. Since the universities of other denominations do not find it trend practical to make the teaching of religion a part of the university course, it remains for Catholics to do this, and, consequently, to do the greater work of bringing the world back to Chris

THE FISHERMAN'S RING AGAIN Some Vicissitudes in its History-It is Really Worn by the Pope.

As some interest has been taken in the announcement in the Pall Mall Gazette about Leo XIII. losing the Fisherman's Ring," I may add some particulars about the famous jewel which will correct several erroneous

statements. This ring takes its name from the scene cut on the stone, which represents St. Peter in a boat drawing in his fishing net. Its origin is unknown, but there are documents proving that the first to use it as an official seal was the French Pope Clement VI., in 1265. However, it is certain that the Popes used it some time before on secret documents. Since the time of Calixtus III (1455) it has been the seal for the

Papal Briefs, among which those of Leo X (Medici) to Henry VIIII, of Eagland, and the Cardinal of York are remarkable. While the Great Seal of England is

kept by the Lord Chancellor, and the Seals of State in Italy are confided to the Guardasigilli, there is no special official to look after this Papal seal ring, which, when the Pope does not wear it, is given to his Master of the Chamber, together with the other effects of His Holiness. It has been confided to the Cardinal Secretary of Briefs who has the office of compiling official documents—only during the short absences of the Pontiffs from the Eternal City, as in the case when Pius VII., in

"You have on your fingers two precious rings. Give them to me." "I can give you one which is mine, but the other (the 'Fisherman's Ring') must pass to my successor." Deliver it to me at once or I shall

use force!" Pius VI, to avoid violence, handed over the ring, which was, however, returned to him next day, it having been found that its only value consisted in its tradicions.

Pins VII., when suddenly kidnapped

in the middle of the night by General Radet, had this celebrated ring on his finger. The Napoleonic general, not to be behind his Republican predecessor, claimed the jewel, which, however, the Pope broke into two pieces before giv. ing to him. These pieces were kept in Paris until Louis XVIII. returned

them to Rome.
Besides the "Fisherman's Ring" there are three other seals used by the Holy See ; the most important is one in the form of pincers to make the impres

On the evenings of Tuesday, Jan. 30th, and Wednesday, Jan. 31st, the students of St. Jerowe's Athletic Association presented the well-known combined of Dion B. Beuejouit, extited "London Assurance." The play was adapted for hem at the end three female characters, and, needless to remark, the gramatization, costumes are lead to the female characters, and needless to remark, the gramatization, costumes seen a gramagement repair amply the temetry of those who braved the snow storm to show their appreciation of the snow storm to show the snow their appreciation of the snow storm to show the snow the sno

CASI OF CHARACIERS.
Sir Harcourt Courtly. Hugh Hennessy Charles Courtly, his son Chas, Greve Dazzle Mich, Weidner Max Harkaway Jas, Kelly Dolly Spanker Chas. Windbiehl Mark Meddle Ed. Garono Cool Fred. Cesko
Martin Leo J. glowicz James, butler Frank Odrowski Lady Guy Spanker Frank Odrowski Grace Harkaway Chas Brohmar Pert John Egar
The acting of Mr. Hugh Hennessey was noted

well impersonated, and the elocution all that

?DIGESTION BAD?



Probably CATARRH OF THE STOMACH

When catarrh has been allowed to run along for any length of time, there is a dropping in the back part of the throat. This poisoned mucous is hawked up and spit out during the mucous is hawked up and spit out during the day time. But at night during sleep it is swallowed into the stomach, thus poisoning the mucous lining of that organ, and producing symptoms so very like indigestion or dysing symptoms so very like indigestion or dys-pensia that the average doctor usually takes in for such, and treats it with the usual routine of pepsins, pancreatin, acids, alkalis, soda, etc. The result of course is a failure, never any better than temporary relief being produced.
The following are the symptoms of catarrh of the stomach:



Is your tongue coated?
Are your bowels irregular?
Do you suffer from nausea?
Are you drowsy after meals?
Is your flash soft and flabby? Citv. as in the case when Pius VII., in 1782, went to Vienna.

If proof be needed for the statement that the Popes wear the "Fisherman's Ring," history furnishes many. In 1798 the French Republicans, invading the Pontifical States, despoiled Pius VI. of all he had. Not satisfied, Commissioner Haller one day went to the Pontiff while he was dining, and said, "I have come for your treasure."

"But I having left!"

"You have on your fingers two Have you a burniv called heartburn?

If you have some of the above symptoms and want to get cured, mark yes or no after each, cut out, and send to Dr. Sproule, he will then thoroughly diagnose your case, and if curable tell you how much his treatment would cost.

All remedies for Canadian patients in Can ada are shipped from his laboratory there so as to save Customs duties.

Write to Dr. Sproule, B. A., English Specialst in chronic diseases, 7 Doane St.

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1900. SOUVENIR OF THE HOLY YEAR.

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women.

MISS CLARK, GRADUATE OF THE
Philadelphia College of Oratory, will give
an Illustrated Lecture, under the auspices of
the Canadian Gunagathon Co., in Somerset
Hall, 210 Dundas St., on Wednesday, Fob.
7, at 3 p. m. Admission free, Miss Short,
Manager, 518 Richmond St., London.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXXI.

punishment which even cruel men stood aghast. And doubtless, if any one had preferred that primal revelation of God found in the moral judgment of mankind to the utterly unsup ported declaration of the Reformer, Luther would have pointed him out for a child of heil likewise. Any one who contradicted him was by that fact a son of the devil. Now in what does he differ here from a Mormon Danite, going out to execute blood-atonement on an apostate, or John of Leyden, reign-Martin Luther embodied and carried through the Reformation as the great representative of the Teutonic genius over against the Latin. As Canon Taylor has shown in curious detail, Protestantism is fundamentally a Teuan apostate, or John of Leyden, reign-ing in Muenster, when, as he declared tonic creation, and has only spread accidentally among Latins or Celts Now it is ridiculous to affirm that Teu old Christian morality higher than Celts or Latins. It is not strange,

by divine appointment he took a harem

lives of His antagonists. He accredits

an opinion is the more certainly it pro-

eeds from the devil, demanding that

the Anabaptists should accredit their

of his own, raises himself so far above

the conditions to which the Redeemer

held Himself subject that he declares

any one who shall refuse to receive his

unsupported declaration of a divine

revelation made to him to be in a state

Did Luther, after the excitement of the Peasants' War had finally died

memfler that the peasants were their fellow men, their fellow Christians, and

entreating them to give over their

that he still remembered that he was one of themselves, that their sad estate

weighed on his heart, and that his

mighty influence among the great

should be steadfastly used for the lightening of their lot and the recovery

of their lost rights? We shall see. Charles C. Starbuck.

DR. PARKHURST.

New York Freeman's Journal,

Dr. Parkhurst has been telling hi

ongregation what he would do if he

were a Protestant Pope. He should have said, if he were the only Protest

ant Pope; for there are as many of

hem as there are Protestants. Each

is ready to lay down the law and the

prophets if the others will only listen

to him, and he thinks they are wrong

when they do not. Where will you

find a Protestant who, in his own es

timation, does not know it all, and

who could not if he had a mind to write

risk of committing ourselves to an

affirmative answer. The doctor says a

good thing now and then -as all who

talk much must. Tae following for

THE POPE'S KINDNESS OF

HEART.

benevolence, which refuses to bear a

grudge and to advertise itself. Apro-pos of the letter in the Pall Mall Gaz-

ette of October 3, relative to the kind-

heartedness of Sixtus V and the "fish

erman's ring." a story somewhat simi-lar about Leo XIII. was related to me

by one in high quarters.

glance, and is rarely deceived.

instance :

pelled him to an outrageousness of and recounts that he never had a ser-

North Cambridge, Mass.

12 Meachan street,

of damnation

loctrine by miracles but giving none

awful wife in the market-place?

of concubines, or when, likewise by revelation, he smote off the head of his therefore, that our great Protestant here is no great model of morals, either The Redeemer claims to speak immediately from God. Yet He does not ask to be accepted on His mere word. He appeals to the Scriptures, and to the hero is no great model or morals, ether in character, or teachings, or the effects of his teachings. He himself declared: "We are become seven times, nay, ten times worse than we were under the Papacy." The moral improvement which ensued in Protestant Caracana, a hundred and fitty unsophisticated conscience to interpret them. He appeals to His own purity and approved sincerity in contras ant Germany a hundred and fity years after the Reformation proceeded from influences largely independent of Lutheranism, indeed, not altogether with the sanctimoniousness and dubious lives of His antagonists. He accredits
His words by a continuous series of
beneficent miracles. He appeals to the
people to use their native sense of right
and reason in judging between Him
and His opponents. Yet notwithstand
ing all these credentials, He declares
that a man who disparages Him shall
be forgiven, so long as he does not friendly to it, more nearly akin to Methodism. The preaching oi Francke, Spener and their colleagues, like the subsequent preaching of the Wesleys in England, was distinctly directed towards making men better, and re-sulted in a permanent advance of mor preaching of Luther was not directed to such an end, and did not result in such an end.

Nor did Luther do more for humanity, or for popular freedom, than for morality. To be sure, so long as the masses listened to him, while most of the princes held aloof, he avails himself of the terrible outburst of popular rage against the lords to frighten the latter. In language almost as rude and contumelious as that which he had and contumelious as that which he had used against the King of England, he tells the princes and nobles that their cruel and manifold oppressions of the poor man are now coming down upon their own heads, and are likely to crush them. He tells the peasants, indeed, that they ought not to revolt against where found in the Bible, contrary to all reason, nowhere found in the Bible, contrary to
all German law and traditions, and
wholly allen from Catholic teaching.
Nevertheless, as the peasants had raised Nevertheless, as the peasants had raised the banner of revolt in the name of the new gospel, and as Luther hoped to em within limits laid down by self, and to become the final dic tator of the dispute, he professes great sympathy with the wrongs and sufferings of the working-men, and rails at the princes in language expressing a grim gleefulness in the prespect of their speedy and utter ruin.

Marters, however, did not move as

he expected. The peasants, who be gan as Lutherans, ended as Anabap tists. They carried fire and sword through all Germany, ruined churches, convents, castles, murdered lords and burgomasters, and soon made evident their interpretation of the new gospel meant general license, univer-sal anarchy, soon to pass, as in Muens ter, into the fanatical and licentious despotism of their wildest leaders. despots in the transport of trans In his fright he turned back to the princes whom he had been re-viling as oppressors. He exhorts them now to shoot down the insurgent peas "like mad dogs." indeed, seems to be a favorite one with him He repeats it again and again, and applies it to his fellow peas-

Encouraged thus by him, and roused by the over whelming danger, the conservative Lutherans, under the banner of the princes and lords, joined with the Catholics, and soon complete y crushed "the Evangelical Alliance of the revolted laborers. Then all the atrocities of wild revenge were let loose, and Luther, louder than all, cheered on the exasperated nobles to the work of boundless murder. Many many thousand perished, most of them in the pure havor of victorious cruelty Luther suffered no stop in the work o By his unceasing incite ments he kept it in course after satisfied vengeance might otherwise have begun to incline to mercy. Bucer ex pressed himself horror stricken at the fearful effects of Luther's exhortations Besides the thousands on thousands murdered at his instigation, says he, there were thousands on thousands of widows and children destitue, for their possessions, declared confiscate for treason, had been swept into the coffers of the victorious nobles and As there was small love between

Bacer and Luther we might suppose that the former was exaggerating here, were it not that he is confirmed in the fullest measure by Lucher himself. Many years later, when all excitement and fear had passed by, Luther, speaking in cool reflection says:

The blood of all the murdered peas ants rests on my head, for it was my exhortations that caused it to be exhortations that caused it to be age step, a workman, wretchedly poured out." "Nevertheless," he age step, a workman, wretchedly poured out." Ido dressed, rushed forward, insulted him personally. His adds, with fearful blasphemy, "I do not take it to heart. I roll it off upon our Lord God, for it was He Who told me what to say." Here we have the perfect Luther. As he teaches a doc-Here we have the trine of justification not found in the Scripture, contradicted by the moral sense of mankind, and by the bulk of Protestants long since turned into another thing, yet declares that who- done. Are you in need? Come and ever refuses to receive it is damned, because God has revealed it to him, so now, after having hounded on cruel princes and nobles to slaughter far beyond what even their cruelty, of itself, would have prompted, he en- ally took him into his service as a deavors to smother the stings of conscience by declaring that God had com- tains a benevolent recollection of him,

vant more respectful and more to be

FIVE - MINUTES' SERMON.

Fifth Sunday after Epiphany. THE COCKLE IN CHRIST'S FIELD.

"Wilt thou that we go and gather it up?" (Math. 13, 28.)

"Sir, didst thou not sow good seed in thy field? Whence then has it cockle? Wilt thou that we go and rather it up ?"

Thus did the servants, in great consternation ask. The faithful servants thought not only of sowing good seed in the field, but were anxious to root

up the noxious weeds.

My dear Christians, as the cockle
was found in the field of the good man of the house, so you also find besides the good wheat many noxious plants in the world, God's beautiful field. By taking a glance at the world, we will find disobedient children of good parents, worthless husbands of good wives, peaceable families near quarrelsome neighbors. Alas! what an im mense quantity of noxious weeds in the beautiful field of the Lord? How many lukewarm and indifferent Chris tians, how many infitels, how many scoffers at everything holy, how many be forgiven, so long as he does not blaspheme the Spirit by imputing enemies of the cross, how many perse-curors of religion! When contem works manifestly good to the father of plating this vast multitude of God's evil. Yet Luther, giving no proof of nemies, the just is moved to exclaim superior holiness, scornfully declared by Melancthon, before his marriage to be in life not even a decent man, dis daining all appeals to reason as damnwith the prophet: "How long, O Lord, shall the enemy reproach? is the adversary to provoke Thy name forever?' able, declaring that the more rational Patience, however, my dear Chris-

tians, St. Augustine gives this beautiful answer to our prayer: "God is merciful, because He is eternal." So ong as man lives in the world, the cockie may be changed into wheat. If at the moment of death, he is still found a weed, notwithstanding all God has done for his conversion, then woe to him, a thousand times woe, for he will then be bound, as the cockle, into bundles and as such thrown into fire, the eternal fire of hell. No one but God can understand what an eternity of pain signifies, hence, in His infinite mercy, He suffers the weed to grow in the mercy of our Heavenly Father, should we not daily offer Him on ended knees our heartfelt thanks! the triangle them to give over their tyrannies? Did he, acknowledging that in his eagerness to repel anarchy he had for a while forgotten humanity, make it plain to the peasants Have we never been a weed in the garden of the Church? And with our nckie nature, can we not at any time become a noxious plant? Now, if our Heavenly Father would root up every weed and cast it into hell as soon as it made its appearance where then would be our present habitation?

and extol God's infinite mercy, we should also imitate it. With tian patience, meekness and charity we should offer to God all offences, insults, which the malice of men hurl against us, and use them as special means for acquiring virtue and advancing in Christian perfection. For the wicked, says St. Augustine, serve the just as the hammer and file the iron; the millstone, the wheat, the heathen persecutors, the Christian martyrs The God ot infinite power and majesty, the Creator of Heaven and earth permits the wicked to daily to blaspheme and insult Him. He could annihilate them or cast them body and soul into hell, but He bears with them with infinite patience, without revenge and anger. And we feel insuited and desire revenge for least injury, injustice or calumny? an encyclical while standing on one Should we not rather accept such leg? Is he to be found in Dr. Park- wrongs and injuries as penances, and leg? Is he to be found in Dr. Parkhurst's pulpit? We will not take the offer them to God in satisfaction for our sins and suffer them as purgatorial expiations? Should we not rather welcome them as occasions for honoring God by the practice of virtues and as a means for meriting eternal re instance:

"One would think, to talk with some of our young people in school and college, that the human mind had now reached that stage of development and educational appliance, that acme of efficiency, that whereas there was only one tree of knowledge in the Garden of Eden, every man's door yard is now planted with a whole orchard of them, and omniscience is on the verge of becoming a human art." ward in Heaven? Let us imitate the mercy of God. He suffers the weeds to grow in his field, therefore, let us not root them out by revenge. does all in His power to change the cockle into wheat, hence, let us also exert all the compassion of a noble, rue Christian heart, and assist God in His labors for the conversion of sinners. For, says St. James: "My brethren, if any of you err from the truth, and one convert him, he must know, that he who causes a sinner to be converted from the error of his Leo XIII's. life has been rich in good works, the hundreth part of which is not and never will be known, as one way, shall save his soul from death of his chief characteristics is wide

and shall cover a multitude of sins. (James 5, 19 20) On! let us act in such a manner that these beautiful words may also be applied to us. Lat us also cover a uttitude of our sins, by striving to bring back our erring brother to the path of virtue, which leads to the road to Heaven. In Christian charity and meekness let us appeal to his con-Pope," he said, "re ds character at a science, not one, not seven times, but eventy times seven times; let us evening, when Nuncio at Brussels, he edify him by our good example, by eading a good Caristian life; let us was entering his carriage to go to dinner at the house of Count de Baillet, offer our good works for him and pray for him with unremitting fervor. It may be, that all our charitpray for able efforts will prove futile, that we and attacked him personally. His servants, ready in his defense, selzed will make no impression on his hardened heart; if this be the case, we may the aggressor and proceeded to make things hot for him; but the Pontiff grieve on the sinner's account, we must not be discouraged, for God, then simple Monsignor Pecci-stopped who considers only our good intention, them and, calmly and kindly address will accept our efforts and good will ing the man, said : "My friend, I for the deed, and give us the eternal bear you no malice for what you have reward. Amen. see me some other time." and let a fiv

The D. & L. Emulsion of Cod Liver Oil may be taken with most beneficial results by those who are run down or suffering from after effects of la grippe. Made by Davis & Lawrence Co. Ltd. franc piece slip into his hand. N edless to say the workman, after much encouragement, went to see him, and went so often that the Nuncio eventudomestic, and even now Leo XIII. re-

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CANADA AND ENGLAND. The Services Canada Has Rendered Fully Appreciated.

PROMINENT BROCKVILLE BUSINESS MAN PAYS A TRIBUTE TO THE GOOD WORK OF A CANADIAN INSTITUTION IN ENGLAND,

(From the Brockville Recorder.)

One of the most successful business men in Brockville, is Mr. Thomas Nappy, the well known Perth street grocer. Mr. Nappy is an Englishman by birth and the success he has achieved in business here has enabled him for some years past to make an annual holiday trip to the Motherland. In a casual conversation with some friends in the Bank of Montreal, recently, Dr. Williams' Pink Pills happened to be mentioned and Mr. Nappy said that if the pills effect ed many cures as marvellous as one that had come under his notice, he was not surprised that they were so frequently the theme of conversation. Asked later by a reporter of the Re Asked later by a reporter of the Moore order to give the story, Mr. Nappy readily consented to do so, and we give it practically in his own words. "Don't be disappointed own words. "Don't be disay when I tell you that the cure occur in this country," said Mr Nappy. As a matter of fact it occurred in Eugland and came under my observation on the occasion of two visits made to that country. During the summer of 1898 I paid a visit to my old hom England and while there visited William Ledger, a relation of mine living at 45 Fitzwilliam street, Doncaster, In Ledger's family was a little girl, Lilly, about six years of age who was absolutely helpless with what the doctors said was St Vitus dance, but really seemed to me more like paralysis. This child was one of paralysis. the most pitiful sights I ever saw more helpless than a new born She could not move a single limb, and if the head were turned to on side or the other it remained in that position until someone changed it. The poor child had to be fed and looked after like an infant, and as the doctors had not been able to do field of His holy Church, and does everywhere in His power to convert it into wheat. And for this love and to the child's grandmother that I thought its early death would be a relief not only to the child, but to its parents. This was the condition of the child when I left for Canada. Again in the summer of 1899 I made a holiday trip to England and to my amazement when I visited my friend Ledger I found Lilly as bright and active a child as one would find any where, with absolutely no trace of the trouble that had made her a helpless burden the year before. I We should not merely admire, laud pected to see her alive again and asked what had effected her cure. "Dr. Williams' Pink Pills," said the father. He further said that returning from work one night, he found in the a little book describing the pills, left during the day, and after reading it decided to use them in Luy's case. After supper he bought some of the pills and gave the first to the child that night. In a few days they saw they were helping her, and in less than two months time there was not a child in the neighborhood, brighter, healthier or more active. I have heard a great deal concerning what Dr. Williams' Pink Pills have done in this country, but this

> liams' Pink Pills are so much talked bout everywhere. Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treatment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers or sent post paid at 50s. a box or six boxes for \$2 50 by addressing the Dr. Williams' Medicine Co., Brockville, Oat. D) not be persuaded to try something else said to be "just as good."

case coming under my own observa-

tion is as wonderful as we can look for

in these days, and shows why Dr. Wil-

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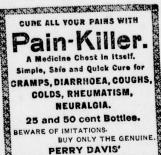
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INDIAN MISSIONS

ARCHDIOCESE OF ST. BONIFAC)

HERMENHANNE SAN SAN SERBENARE

MAN.

IT HAS BECOME A NECESSITY To appeal to the generosity of Catholice throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in greapart failed us, and the necessity of a vigorou policy imposes itself at the present moment owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Per sons beeding this call may communicate with the Archbishop of St. Boulface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missionsmay be assisted in the following manner:

with the promotion of this work.

Our Missions may be assisted in the following manner:

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2. Legacies by testament (payable to the Archbishop of \$1. Boniface).

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5. Devoting one self to the education of Indian children by accepting the charge of lay schools on Indian Reserves—asmall salars attached.

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OUR BOYS AND GIRLS.

The Enemies of Louis XII. When Louis XII. was consecrated Reims he had a list prepared of all enemies, especially those who had be opposed to him when he was only Do of Orleans. In going over the list marked with a red cross a certain nu ber of names. Hearing this, the or ers were much alarmed and endeavo to escape from the court. On be informed of their fears, the King sa I am surprised, my Lords, at y flight. I never intended you The King of France has no ing to do with the quarrels of the D of Orleans. The red cross I made mo me only to clemency. I am boun-forgive the wrongs you have done as Christ on the cross asked pardon those who crucified Him. - Ave Ma

Story of the Angelus.

The following true incident is rel by a recent writer as illustrative of devotion of the Angelus in Cat countries, and especially in Sp where it is recited three times a

by all classes of the people : A Carlist General, Lavala, was demned to death by the Governm Having prepared himself for the d event by a devout reception of the raments, he was led to the place of ecution. He stood facing the pla of soldiers waiting but the signal t the fatal shot. Everything wa readiness.

A sound broke the stillness, Angelus ringing from a neighb belfry. The general instinctive upon his knees. The soldiers fol his example, and together they do ly recited the old, familiar prayer As they rose to their feet ag horseman was seen approaching a gallop waving a white flag. It pardon for the condemned -and b

the Angelus it would have arrive late. - Canadian Messenger.

" Wanted-a Boy." Under the caption. "Want Boy," the Youth's Instructor the

scribes the boy who is and alway e in demand, and the words in it draws his picture are golden v In thousands of households t wanted a son who will not scow asked to bring in wood or fill th with coal-a willing, happy is and stamp with impatience who wanted to run an errand-a son first thought is to save his moth and anxiety and who thinks i too much trouble that gives her ness—a boy who is merrier at pier and jollier and just as muc gentleman when with his own s wh n he is with any other boy' and who is glad to go with his and sister to church and to esco on the street-a boy who is k thoughtful at home and hom pure and irue hearted every Such a son as this is wanted i home. Such a boy as this wifind any door closed to him. situation that he desires will be him, that he may do his be Sorrow will rarely come to him Sorrow will rately come to hid as a boy or a man, and when come it will not stay long. H prosperous and will live long land that God gives him. Ev-

wants such a boy. The nation such citizens in every home. Napoleon'as a Catechis Some thirty years ago to bishop of Bordeaux being at Bains, was called to visit woman, daughter of a general become celebrated in the war First Empire. The venerable was moved even to tears in to the dying woman speaking on; for she spoke as few And having asked her who structed her so perfectly, he the following answer: under God I owe my religion tion to the Emperor Napoleo on the island of St. Helena w family when I was only ten age. One day the emperor him, and taking my ha now, and you will be still mo ful in a few more years ; ne these advantages of yours you to great dangers in

And how can you overcome gers unless you have a lar religion? 'Unfortunately ma cares but little about re your papa still less; there fulfil the obligation that res Come to morrow and I will your first lesson.' For two years and several times ea was taught my catechism peror. Each time he mad esson out loud and then he it to me. When I was beg thirteenth year, his maj ough instructed. You sho ceive your first Communi have a priest come from will prepare you for that and will prepare me for d he kept his promise." An Elephant's Reve

Elephants have so muc with depraved human n think, with Byron, "sweet An anecdote of an elephan translated from the Fre lished in the Christian U one of the plantations wa overseer named Bennett, ingly cross and disagreea' was employed by the ma of his great capability Upon the plant affairs. elephant named Dourga, greatly disliked, and up otten played mean tric ployer, after reproving times for his unkindness warned him that he car

OUR BOYS AND GIRLS.

too far. Dourga would pay him back with interest. Finally the time came

when Dourga's patience was tried be-yond endurance. He was in the habit

of receiving every morning from his driver a huge corn-cake covered with

molasses, of which he was very fond.

carried to him on a bamboo hurdle, Bennett, who passing with a pot of red

pimento, threw it upon the cake, and

then stopped to watch and mimic the

grimaces made by the elephant when he swallowed it. The result was easy

to see. The poor animal, his mouth

on fire, passed the day in a marsh try-

ing to calm the thirst that was devour-ing him, and to appease the inflam

mation produced by the fiery dose he had swallowed. When evening came,

his trunk and pitched him headlong

into a large reservoir or pond of water

which was thirty or forty feet deep. Bennett, who knew how to swim,

quickly swam to the edge. Dourga allowed him to climb up the bank,

when he picked him up again as if he

had been a wisp of straw, and threw him back in the water. This was re-peated as many times as Bennett at-

tempted to escape, until he was com

pelled to remain in the water, keeping his head up as well as he could. The affair would have ended with sure

forced Dourga away. The poor ele-phant never forgot the injury done

him, and rarely allowed an opportun-

out scarcely alive, so horribly scratched

would he be. It was impossible to correct Dourga and make him behave.

The upshot of the whole affair was that

Bennett was obliged to leave the plan-

tation, which was not large enough

for him and Dourga together, and his

employor valued the elephant more

The Garden of God.

The sweet young sister of a little

The King will not be angry. He can-not wish that my sister should suffer so

and die and leave me alone. Have

pity, great angel, and hear my prayer.

suppliant with deep love and pity and

The angel looked down on the little

" Then will you promise me that she

"Then," replied the angel,

than he did his overseer.

sentinel.

the angel.

One morning, as this cake was

The Enemies of Louis XII.

When Louis XII. was consecrated at Reims he had a list prepared of all his enemies, especially those who had been opposed to him when he was only Dake Orleans. In going over the list he marked with a red cross a certain num-ber of names. Hearing this, the owners were much alarmed and endeavored to escape from the court. On being informed of their fears, the King said: The King of France has noth

never intended you any ing to do with the quarrels of the Dake of Orleans. The red cross I made moves me only to clemency. I am bound to forgive the wrongs you have done me, as Christ on the cross asked pardon for those who crucified Him .- Ave Maria.

Story of the Angelus.

The following true incident is related by a recent writer as illustrative of the devotion of the Angelus in Catholic countries, and especially in Spain, where it is recited three times a day by all classes of the people:
A Carlist General, Lavala, was con-

demned to death by the Government. Having prepared himself for the dread event by a devout reception of the sacraments, he was led to the place of exsention. He stood facing the platoon of soldiers waiting but the signal to fire the fatal shot. Everything was in readiness.

drowning for Bennett if one of the coolies had not come to his rescue, and A sound broke the stillness, the Angelus ringing from a neighboring The general instinctively fell upon his knees. The soldiers followed his example, and together they devout ly recited the old, familiar prayer.

As they rose to their feet again a horseman was seen approaching at full gallop waving a white flag. It was a pardon for the condemned—and bu; for the Angelus it would have arrived too ate -- Canadian Messenger.

Wanted-a Boy.

Under the caption. "Wanted-a Boy," the Youth's Instructor thus describes the boy who is and always will be in demand, and the words in which it draws his picture are golden words :

In thousands of households there is wanted a son who will not scowl when boy was dying. The child had heard that if one could secure but one single leaf from the Tree of Life, which grew asked to bring in wood or fill the stove with coal-a willing, happy hearted boy, who will not draw a long breath and stamp with impatience when he is in the Garden of God, every illness wanted to run an errand-a son whose could be healed. No one had dared to attempt the quest, however, for the first thought is to save his mother care and anxiety and who thinks nothing guarded the gate of the garden against mortals. The child loved his suffering sister so well that he re too much trouble that gives her happi ness-a boy who is merrier and hap pier and julier and just as much of a gentleman when with his own sister as wh n he is with any other boy's sister, and who is glad to go with his mother and sister to church and to escort them on the street-a boy who is kind and thoughtful at home and honorable, pure and irue hearted everywhere Such a son as this is wanted in every home. Such a boy as this will never find any door closed to him. Every situation that he desires will be open to him, that he may do his best in it. Sorrow will rarely come to him, either Sorrow will rarely come to him, either as a boy or a man, and when it does come it will not stay long. He will be prosperous and will live long in the land that God gives him. Every home wants such a boy. The nation wants such citizens in every home.

Napoleon as a Catechist.

Some thirty years ago the Archisehop of Bordeaux being at Aix-lesbains, was called to visit a dying woman, daughter of a general that had woman, daughter of a general that had me to see that since hed in pain?

"How can I?" said the wondering child. "Not even the wisest physi" become celebrated in the wars of the First Empire. The venerable prelate was moved even to tears in listening cians can keep us from pain always. to the dying woman speaking of relig ion; for she spoke as few could do. And having asked her who had inshall never be unhappy? Nor do wrong? Nor suffer sorrow? Nor be cold or hungry or tired? Nor be structed her so perfectly, he received the following answer: "Monseigneur, under God I owe my religious instruction to the Emperor Napoleon. I was on the island of St. Helena with all my family when I was only ten years of age. One day the emperor called me to him, and taking my hand said to me: 'My child, you are a pretty girl new, and you will be still more beauti-ful in a few more years; nevertheless these advantages of yours will expose these advantages of yours with expect you to great dangers in the world. And how can you overcome those dan-gers unless you have a large fund of religion? 'Unfortunately you man

What are Principles?

You sometimes hear some one say "He's a man of principle," or "That man's principles are sound."

What are principles? When I was a young man, I often asked myself that question, and I wondered where a list of principles could be found, out of which I might choose mine

What are principles? Principles are maxims or rules for the regulation of life. Without prin-ciples a man might do right by chance, but not as a fixed habit from a deliberately selected motive. As soon as he lays down a resolution to control his action, he has formed a principle.

the hour when Bennett brought the coolies from work, the elephant pounced upon him, picked him up with The best set of principles are in the Ten Commandments and in the Ser-

mon on the Mount. They are condensed into the two

great principles : "Thou shalt love the Lord thy God with thy whole heart, with all thy mind, with all thy strength; and thy neighbor as thyself."

After a young man agrees with him-self that he ought to have some prin-ciples, he will find that for the development of a manly Christian character,

he will need these:
1. Reverence. This quality bestows respect for authority-decility to the Creator, to parents, to employers. to pastors, to civil efficials, and to all others who are entitled to obedience.

2. Truthfulness. This characteris

tic makes the young man hate false hood in all its shapes—exaggeration or its opposite, equivocation, subterity to escape too still further revenge himself upen the overseer. Sometimes he would throw a paw full of sand slap fuge or mental reservation. It raises him to be a man of honor, whose word in Bennett's face ; again it would be is always worth 100 per cent. and will a spout of water thrown over him; at another time he would be pitched into be taken at its full value in preference to some other men's bonds. a cactus bush from which he would get

3. Integrity. An honest man is still the noblest work of God, but his probity must extend not only to his money debts, but also to all his other obligations. He will render to Casar what is Cæsar. He cannot be bribed, nor ballied, nor cajoled. His recti-

tude knows no bend.

4. Gentleness. This disposition is the opposite of quarrelsomeness. It counsels peace. It avoids anger, irritability, nagging, cutting remarks, cruel jokes, unkindness of speech, a disposition to offend.

This virtue respects Parity. childhood, cherishes innocence, protects the weak, is clean of mind as well as of heart, and clean of speech as well as of meart, and clean of speech as well as ef imagination. It dominates the animal in man. To preserve it he be-comes temperate, even abstemious. 6 Trust in Providence. This trait was bard and a great angel

makes its possessor content with his lot solved to find the garden and plead in life, without giving up all ambition to better his condition, especially if with the angel for tha healing leaf. so over the rock and moor and hill other persons are dependent upon him. he went until in the golden sunset the But it removes inquietude of mind, peautiful gate appeared, and he tear. fretfulness, grumbling and envy of fully made his request to the angelic others prosperity. It puts its treasures above the earth.

"None can enter this garden," re-Given, therefore, a young man who plied the angel, "but those children for whom the King has sent, and He is decile, veracious, honest, considerate, chaste and contented, and the for whom the King has not called for you."

"But one leaf," pleaded the child,

"one little leaf to heal my sister!

"one little leaf to heal my sister! strong foundations for a noble character are seen in the concrete.

Building on the ordinary foundation of the Christian life, with these prin ciples, he will raise high the edifice of

Fear of Ridicule.

"Fear of ridicule deters many of our young men from interesting themselves in religious and charitable work of the parish," said a well-know Catho-lic layman, the other day, commenting on an article about the apathy of young men toward the Church which had ap-peared editorially in the Review. And he was largely right. Our young men are afraid they will be laughed at and called "pious"—they are afraid they will be thought effeminate, if they appear to take any part in religious matters, outside the bare observance of their duties. Of public spiritedness as spoken to or treated harshly?" asked members of the parish they have no conception. To be called smart, bright, smbitious or even "sporty" is the angel.

"Not if I can help it," answered the child bravely. "But perhaps even I could not always make her happy."

"Then," replied the angel, "the bearable -is, in fact, in many instances to them most desirable, but the reputaworld where you keep her must be as to them most desirable, but the reputation of being pious young men is not just a little, and then, if you wish it, I sought after. Rather is it avoided.

will myself ask the King for a leaf
will myself ask the King for a leaf
And why? Because of a dread that piety is something not in harmony from the Tree of Life to heal your with young manhood. Because of a And the astonished child looked in fear of losing caste among their ac

CHATS WITH YOUNG MEN. table thing that this cowardice is so common among our young men. It is more regrettable still that the tendency to ridicule those who take more interest than the general run of humanity in spiritual matters exists to such a great extent among Catholics. One can understand an unbeliever regarding contemptuously a life devoted to God's work, but that Catholics should be so materialistic is a puzzle. It is a great hindrance to the Church's pro

> world in general, this spirit of ridicule We understand, of course, that among our young men there numerous exceptions to this rule. might well despair if, in every parish, we could not find young men whose lives were examples of devotion to the Church ; but we long for the day when there will be no fault to find with our young men in general in regard to their duties toward religion.—Sacred Heart Review.

gress, both in the parish and in the

A Wise Choice of Work.

Need I say that a wise choice of one's calling is essential, as a rule, to high success in life? As a plant cannot flourish in a temperature contrary to its nature, as an arctic animal droops and dies in a tropical climate, so is it with our mental and moral qualities; they require for a vigorous growth a suitable atmosphere. man who would thrive in his calling must choose one which will enable him to follow the natural bend of his mind one in which nature will second Emerson justly insists that effort. every man has his own appointed vocation-appointed by the peculiar talent with which he is endowed. "There is one direction," says the Concord sage, "in which all space is open to him. He is like a ship in a river; he runs against obstructions on every side, but one; on that side all obstruction is taken away, and he sweeps serenely over a deepening

channel into an infinito sea." Too many parents ignore this truth, and the result is often failure or halfsuccess and life long misery. Professions are chosen, not from love of them or fitness for them, but because of their supposed respectability or exemption from care and hard work. What can be more painful than for a man, after he has fixed himself in the groove along which he has to run for the rest of his days, to discover that he has mistaken his calling? Waste, it is said, is the law of the world ; but no waste is more conspicuous, none more painful to witness, than the waste of mental power. In every calling we see men oiling at tasks for which nature neve designed them; cutting blocks with razors; doing fine work with broad axes; fighting with one hand tied; rowing against wind and tide; getting their living by their weakness, and not by their strength. lustead of working in the direction in which their natural abilities point, thus pre-senting themselves with the cumulative force of a whole life's cultivation, they "present the adopted talent of another, of which they have only an

another, of which they have only an extemporaneous half possession." Thus defeat, or at best a sham success, is foreshadowed from the very start.

"No man," says Sir H. L. Bulwer, "struggles perpetually and victorious ly against his own character."

"I do not forbid you to preach," said a discerning bishop to a candidate for the ministry, "but nature does."

What an egregious mistake it would have been if John Philpot Curran, the cloudent and eminently successful advocate, had adopted the clerical profession; as his loving Protestant mother desired. "Oh, Jacky, Jacky," she used to exclaim, even when he was at the height of his fame at the bar,

They Wake the Torpid Energies. at the height of his fame at the bar, "what a preacher was lost in you!" She was mistaken. "Jacky" over-flowed with wit, humor, and jocularity; and was subject to fits of extreme de-pression of spirits, both of which traits would have been extremely hurtful to

What a wretched life was that of Haydon, the painter! A man of great almost first rate ability, he failed in his career—and why? Not, as he thought, through the world's injustice or insensibility of which he was perpetually complaining, but because he chose the wrong means of making his ability felt and acknowledged. His bitter disappointment, his life-long succession of half-success, worse than

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sympathetic father said, "out of sheer idleness," foreshadowed the future master of portrait painting. The truant Tom Gainsborough, strolling along the green lanes and by the hedgerows of Sudbury, and sitting among the flapping dock leaves to among the happing determined draw, indicated even then the first English painter of English landscape, one of whose pictures sold recently for \$52,500. The late Lord Westbury, draw, Lord High Chanceller of England, a man of prodigious ability, was but five years old when his profession was decided upon and his future eminence foretold. We are told that even at the age of seven the favorite amusement of the future eloquent preacher at St. Paul's Cathedral, Canon Liddon, was to robe himself in a copy of the Times,

and preach to his playmates.

Here let me say that all the various callings open to a young man, what ever the inducements they offer, have, without exception, compensating draw backs-thorns as well as roses. one of them can success be won by treading "the primrose path of dalli-ance." Nothing can be more unwise, therefore, than for a man who has followed a calling for eight, ten, or more years to abandon it for another, because he has found that miny of its duties are distasteful. To make such a change is bad economy of money and of time. It is to throw away all his dearly acquired experience—all the progress he has made in his present pursuit, and go back to the beginning for a fresh start. The different pro-fessions, it has been truly said, are not tracks, where you can be switched from one to another without loss of progress, but rather tracks radiating from a common center. To pass from one to another you must in each case go back to the original station. You must begin your career anew.

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The 17th of the current month will be the seventy-fourth anniversary of the approval by his late Holiness Leo XII. of the formation of a Congregation of Missionary Friests under the title of Oblates of Mary Immaculate. The Apostolic letter of Missionary Friests under the title of Oblates of Mary Immaculate. The Apostolic letter of Apostolic letter of Missionary Friests under the title of Oblates of Mary Immaculate. The Apostolic letter of Missionary Vicariates, and houses have in the same year (1826). The Congregation in Missionary Vicariates, and houses have in the Island of Jersey, one in Madrid (Spain), and two in Germany. They have five missions in Texas, five in Massachusseis, and two in New York State. They have charge of haif the Island of Ceyloe; twelve establishments in England, Ireland and Scotland, and five in Africa, in Canada eleven establishments, and two in Rome.

The Reverend Sister Mary of the Nativity. Of the Grey Nun who is now seventy four years of age, cclebrated her Golden Jubilee at the Mother House. Water street, on Friday of lat week. She was a Miss Laflamme, and is sister of Mindame actif, wife of the Lieutenant Governor of Quebec. His Grace the Archbishop, assisted by the Very Reverend Fathers Jonoin, Provincial of the Oblates, and Froc, O. M. I. celebrated Soean High Mass. Amongst those i reach were fits Honor the Lieutenant Governor of Ruchee and Madame Jette and their daughters. The chapel was handsomely decorated, and appropriate hymns were sung by the choir of the Rideau Street Convent. At the latter Institution on Friday, an entertainment in honor of the venerable Sister was given by the pupils. Lieutenant Governor of Puchee and Madame Jette and their daughters. The chapel was handsomely decorated, and appropriate hymns were sung by the robit of the Rideau Street Convent. At the latter Institution on Friday, an entertainment in honor of the venerable Sister was given by the pupils Lieutenant Governor Dame in Brockville last week.

The feast of the Purification of the Blessed Vir

iev. Father Sexton. formerly attached to Lev. Father Sexton. formerly attached to University, visited Ottawa last week. Lev. Dr. McNaily, lately of St. Patrick's lev. Dr. McNaily, lately of St. Patrick's good, where he will be appointed to parish kt by Mg. Christie, lishop of Gregon, Stater Fay (not Phelan as recently and the properties of the control of the lately lately lately in St. Patrick's lately lately lately lately lately lately lately and the lately la nted) succeeds Dr. McNally in St. Patrics anted) succeeds Dr. McNally in St. Patrics well filled purse has been presented to the ter by a number of friends.

The St. Patrick's Newman Reading Circle of Patrick's have commenced the study of "Ben ar." Meetings will be held every alternate onday when discussion will take place and a per on some given subject will be read.

umbus.

he examinations at the Diocesan Seminary ke place last week, under the presidency of Grace the Archbishop.

he Forty Hours' Adoration was held in St. eph's church last week.

he building erected on Wilbrod street, for Museum and other scientific purposes in mection with the University, will be ready occupation on the reopening of the classes of the summer vacation. The laundry ilding will be enlarged and remodelled durtthe coming season.

resent. The two churches in Casselman and South

DIOCESE OF LONDON Loving Tributes to Rev. FatherDixon

The parishioners, feeling a desire to make each offering being written on a card and signed by the donor. And a magnificent gift it proved to be, coming from loving hearts. From the choir, C. M. B. A. and the children of the Separate school came cards bedecked with black, purple or white ribbons bearing offerings each of a High Mass. A month's mind was donated by five young men of the parish There were over severny Low Masses, besides alms, novenas, rosaries and litanies innumer able.

able.
All contributed spontaneously, from lisping children to aged grandsires each one fondly hoping that his offering might be the means of obtaining a speedy entrance into heaven for so generous and loving a Father.

There was also a handsome tribute from the partishoners of Lucknow, who, since the opening of their church in 1828 held Father Dixon in the highest esteem as their pastor.

DIOCESE OF HAMILTON.

The ceremony of blessing the candles took place is the different churches last Sunday, when the feast of the Purification of the Blessed Virgin was solemnized. His Lordship was present at the Cath-dral and blessed the candles. At the same church in the evening, the Sanctuary Boys' Choir sang Vespers. This was the boys first appearance and it is worthy of notice they sang very well. Father Mahony, the rector, continued his series of evening sermons on matrimony, speaking chiefly on company keeping.

CATHEDRAL ALTAR SOCIETY.

St. Mary's Altar Society met at the cathedral

CATHEDRAL ALTAR SOCIETY
St. Mary's Altar Society met at the cathedra
Friday evening last and elected the following
officers: President, Mrs Wm, Jesson; Treas
urer, Mrs J. T. Routh; Secretary, Miss Nori
Gaivin. The Bishop was present and blessed
the cope recently bought by the society.

THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

There is still very little authentic news from the sext of war since last week's summary, house the most of war since last week's summary, house the most of war since last week's summary, house the most of war since last week's summary, house the most of the main army from the north of the flug-la River was not at all the disaster it was as this distance supposed to be, thought was as this distance supposed to be, thought was ecrtainly a check, being an enforced retire ment from a position which was found to be unitenable, but with the intention that the impending blow may be struck with more force when everything is ready for it.

It appears to be certain that there is an engagement now going on, as a despatch has been received front enewal Builber's guns have been greatly cheered by the fact. A Central News despatch from Durban even states that the General hast necrossed the Tug-la River and is now marching to Ladysmith, but this statement is not credited as it appears to be circumstable with what is other wise known of the situation.

It has been rumored, however, in General Builer's camp that the Drakensberg passes are only slightly heid by the enemy, and that General Metheun's force at Modder River has been strengthened randidy and efficiently by a battery of artillery from India, and a mumber of naval guns, so that he may soon move forward toward Kimberly. The difficulty of evercoming the Boers in their strong entreuchments both here and around Ladysmith showever, fully appreciated, and the attempt will not be made till the tevork to be done thoroughly proposed the control of the control

though so far it has been ascertained that from the colony the Boers were reinforced by 5,000 men. This is a much smaller number than was expected from there, as they calculated on being aided by 50,000. Colonel Plumer, who has been marching from Rhodesia for the purpose of relieving Mafe king has had some fighting with the Boers at Crocodile Pool, but the reiner of the Town has not been effected as yet. The latest despatch bringing news from Mafeking is from Lord Roberts, who on Feb. 4 telegraphed that Mafeking was well on Jan. 17. The defence is still bravely maintained, and trenches have been extended towards the enemies big gun battery, causing them to push back their positions out of rifle fire.

BANQUET TO HON F. R. LATCH-FORD.

BANQUET TO HON F. R. LATCH-FORD.

To the Editor of the Times:

Dear Sir-Kindly permit me through your columns to give a brief sketch of a short but piesasant visit to the trim city of Stratford. The members of Branch 13, C, M.B. A., of that city on the night of Wednesday the 24th inst., gave a banguet in honor of the Hon, F. R. Latchford, Minister of Public Works, and solicitor for the grand Council of the Catholic Murual Benefit Association of Canada. It was also the eighteenth anniversary of the organization of Branch 13, one of the Canadian pioneers and a hardy, healthy one at that, with a membership of nearly two hundred, showing that the incidents of a pioneer life only tended to increase its vigor and sphere of usefulness. A concert was given in the hall of the R. C. Separate school, during the early part of the evening, in which a number of Stratford's fair daughters and descendants of the Island of Saints took part, and did good execution show ing that the sweet melody and poetic genius of their adoption, their beloved Chanda. Hon. Mr. Latchford spoke at considerable length and with effect on the alms, objects and benefits of the Association. When he ascended the platform two very pretty little grits presented him with a beautiful bouquet which the Hongenthem an cheerfully accepted acquitting himself in a manner becoming a gentleman of culture. a successful lawyer and a shrewd politician. With so much dignity and grace did he perform the pleasing duty that the most unsophisticated could tell it was not the work of a novice and all could surmise why he met with so much success in his South Renfrew campaign. Mr. B. O'Connell. of Dublin, followed with an address brimful of wit, humor and pathos, which would do credit to the illustrious Daniel, and which, were it not for a flowing and well-kept hirstet appendage that adorns the lower segment of his visage, mignt lead the credulous and unwary to think that the great libertator who so often electrified the Detitish House of Commons had risen from his grave. T To the Editor of the Times:

The O'Connells, the Cougnities

Malones,
O'Flahertys, Hagerteys and the O'Lones' o'Flahertys, Hagerteys and the O'Lones" were there in abundance to prove their powers of speech and repartee, their devotion to Canada and their loyalty to the British Crown and the gracious lady who graces the throne of Britain. I cannot close this letter without some special reference to Dr. Robins, of this place, who is now settled in Stratford, doing well and well thought of. Always a prime favorite with the ladies, he was selected to respond to that tonst, which he did in a brief, dignified and lofty speech richly meriting the applause and congratulations of all present. On the 440 a mitrain lieft Stratford bearing with me kind remembrances of that city and of the hospitality and kindness of the members of Branch i3, arriving home by noon, somewhat tired but well satisfied I had spent a pleasant evening, and well compensated for the efforts of the journey to and fro.—A. R. McDonell in Orillia Times.

THE BROCKVILLE BAZAAR. Winners of Valuable Prizes Drawn fo at This Watched For Event.

On Saturday afternoon at 2:30 the drawing for the tombola prizes in connection with St. Francis Xavier Bazar, Brockville, was inaugurated, Mayor Buckham. John A. Mackenzie and O K. Fraser, presiding. There was a large number present to witness this interesting procedure, particularly ticket-holders who expected to draw one or more of the valuable prizes. The modus operandi was open and above board and gave no ground for complaint. The coupons of the tickets sold, each bearing the name of the purchaser, were placed in one end of a large cylinder. In the other end were deposited slips on which were written the number of prizes and an additional number of blanks to correspond with the total number of coupons. Small children relieved each other in drawing simultaneously from each end of the cylinder. These were handed to Mayor Buckham and Mr. Mackenzie for in spection and when the coupons drew blanks they were deposited in barrels placed there for that purpose. When a prize was drawn the number of the prize was announced and retained by Mr. Fraser who pinned together the coupon and the lucky slip of paper to avoid confusion in the distribution of the prizes. Many of the principal prizes were drawn during the afternoon, including the \$200, \$150 and \$50 prizes. After each prize was won the cylinder was revolved to shake up the contents. On Saturday afternoon at 2:30 the drawi

cyinder was revolved to shake up the contents.

The attendance on Saturday night was large, the hall being filled to its full capacity. The wheels of fortune were great drawing cards and the operators increased the receipts from this source by a goodly sum.

CAPITAL PRIZES.

1. Upright piano, or \$200 in gold, Miss Bridget Fenton, Brockville.

2. Horse and carriage, or \$150 in gold, Mrs. Thomas Burna, Brockville.

3. Gold watch, or \$100 in gold, James Shanahan, of South Nelson Road, N. B.

4. Parior sume, or \$50 in gold, Mrs Patrick Murphy, Brockville.

5. Bedrous sume, or \$40 in gold, Aiex, Patrick Murphy, Brockville.

nedroom suite, or \$40 in gold, Aiex, Pau-die, Sudbury, Ont. China set, or \$25 in gold elk, Sudbury, Oct.

Heyden, and to the Catholic papers by the secretary of the meeting.

P. Moran, Secretary.

CORNWALL. New Hotel Dieu Hospital.

Some time since I gave an account of the opening of the oid home of the late John Sandfield MacDonald, Cornwail, as a hospital under the charge of the Religious Hospitalers of the Hotel Dieu, of St. Joseph, commonly called the Hotel Dieu, of St. Joseph, commonly called the Hotel Dieu Nuns, who came from Kingston for that purpose. Attached to the property is a very fine series of outbuildings eracted by the late premier's family after his death. These have been renovated and changed, and are now used as a home for aged poeple, of whom there are at present about thirty-five, some of whom are Protestants, who in their oid days are enjoying all the care and attention of those devoted ladies who have aban doned the world, its pomps and pleasures, for the love of God and the weifare of poor, suffering humanity. The above institution is called St. Paul's Home.

The old MacDonald mansion above referred to is built about sixty years, while a portion of the rear premises is about seventy years old. All, however, is in an excellent state of preservation, and bids fair to stand for many years, Of course, a great deal of work had to be done in order to adapt it to the purposes of an hospital, and considering that it was erected for a patients.

Two years' experience however demonstrated, that it was much too smail for the ever increasing number of patients. Hence it was decided to erect another building alongside the

patients.

Two years' experience however demonstrated, that it was much too small for the ever increasing number of patients. Hence it was decided to erect another building alongside the old one and connected with it.

The new building is three stories high, with basement, the dimensions are 113x15 with an annex 14x26. The first floor will be for men; the second for women. The operating room will be on the top flat, lighted by a large window containing one pane of glass. Every effort will be made to have the hospital one of the best in the country.

At present the building is roofed and the window put in: and as soon as possible the interior will be fifted up and furnished.

The Bishop, priests and laity of the Diocese of Alexandria are to be congratulated on having such a fine institution in their midst. It speaks well for their energy and liberality in the cause of charity and love for their neighbors who are sick and unfortunate. And as for the good Sisters in charge, we will say God bless them and their work, and while we Catholics expect that our Holy Mother Church will in the future as in the past be fruitful in producing such noble, unselfish women, who will even go 'unshrinking where pestilence scatters his breath,' and those of us who have had occasion to avail ourselves at times of their services, know full well:

How kindly she drapes each suffering limb. For she sees in the wounded the image

And we know also that when duty calls then they will be found Where rings the loud musket and flashes the

sword Unfearing she walks, for she follows the Lord." Yet we feel thankful for their work, and our constant prayer is that their Divine Soouse will ever have them in His holy keeping and enable them to persevere in their chosen calling to the end—for we know this is their greatest wish, and to encourage them in their good work by contributing a share of the means God has given us for our necessities here below, and in return we will receive their constant prayers for every grace and happiness.

L. K.

Jan. 31, 1900.

MARRIAGE.

DOTY-SLAVEN.

The Church of the Angels' Guardian was the scene of a very pretty and fashionable wedding on Tuesday morning, January 30, when Miss Nanon B. Slaven, eldest daughter of Dr. J. W. Siaven of this town, was united in marriage to Mr. Edmond F. Doty, of New York city. The church was beautifully decorated in white and green, the altar being a blaze of white, red and green lights, The chancel and sanctuary were banked with palms and calls lilies.

York.

A large crowd was assembled at the station to wish them well and distribute the tradition al showers of rice.

The numerous and handsome presents from friends in Orillia and elsewhere bore elequentestimony to the popularity of the fair young bride.—Orillia News Letter, Feb 1. BRABAZON-URUNICAN.

Brabazon-Urunican.

A very pretty wedding took place at St. Patrick's Church Biddulph, on Jan, 31st, when Miss Amelia Crunican daughter of Mr. Missa Amelia Crunican and Mr. Robert Brabazon, of Elginfield, were united in the holy bonds of matrimony.

Al'hough the day was very frosty the church was filled with well-wishers who had come to witness the interesting ceremony, which was performed by Rev. Father Noonan, after which High Mass was celebrated.

The bride looked charming in a gown of white siik, trimmed with pearls and natural flowers and wore a wreath and veil. Her bridesmaids—Miss Note Crunican of Amherst burg and Miss Kate Crunican of Parkhill-wore tailor-made gowns and carried bouquets of pink carnations. ink carnations
The groom was ably supported by Mr. John runican of Elginfied.

The groom was any supported by Mr. John Crunican of Eiginfied.

After the exercinonies at the church the bridary party drove to the home of the bride, where a reception was held.

During the day many congratularory messages were received from distant friends. Among the many valuable wedding presents of the bride we noticed a check for one thou sand deliars, the gift of the bride's father.

At 3.3) Mr. and Mrs. Brabazon left for Detroit, Chicago and other western cities. That their life may be long and happy is the earnest wish of their many friends.

ST. MARY'S SANCTUARY BOYS. TORONTO

The following resolutions of condolence were The tonowing resolutions of condolence were unanimously passed at the regular meeting of the Society of St. Mary's Sanctuary Boys, held on the 4th inst:

Whereas, Almighty God has removed from this vale of tears the beloved mother of our esteemed companion and fellow-member, Basil Breen.

esteemed companion and fellow-member, Basil Breen.
Resolved, that we, the member of the St. Mary's Sanctuary Boys' Society, tender our sincerest condolence to our companion, and we pray the Comfortress of the Afflicted to shield him with her benign protection.
Resolved, that the society have the Holy Sacrinee of the Mass offered at 7.30 o'clock on Thursday morning, 5th instant, for the repose of the soul of Mrs. Breen, and that all the members who can conveniently attend on that occasion be present thereat, remembering these consoling words: "It is a holy and wholesome thought to pray for the dead.
Resolved, that a copy of the foregoing resolutions be presented to Basil, and two others forwarded to the Catholic Register and the CATHOLIC RECORD.
Dan. J. Murray, Pres.
F. Fulton, Sec-Treas.
Toronto, Feb. 6, 1900.

Toronto, Feb. 6, 1900.

Hail, full of grace, mediatrix between God nd man!—St. Basil.

OBITUARY.

ISABEL JOSEPHINE DONNELLY, ORILLIA.
Died, at Orillia, on January 13th, 1990, Isabel Josephine Donnelly aged eventeen years and six month. She was the daughter of our respected fellow townsman. If M. January 13th, 1990, Isabel Josephine Donnelly aged eventeen years and six month. She was the daughter of our respected fellow townsman. If M. January 13th, and leaves to mourn her early demonthers. We read in the Good Book that God chastensthose He lo ese, so we may believe that this afflicted family is truly near to the Sacred Heart of Jesus. Four years ago, the Angel of death passed over the hory little girl of five; a few months later the good and gentle mother was called active two years ago, Edward, the eldest son-aged wenty four,died after refew days' lilled the season of the family of the sunlight of the home, Her death was brought on by a fall on the ise whilst skaring, which induced peritonitis and after one week of the most intense suffering her pure spirit went to join her angel mother's in Heaven.

Never will those around her death-bed forget the scene. Her prayers for hours-before she died were unceasing. Always a most devoted ciient of the Sacred Heart of Jesus, thousands of times she repeated "Agonizing Heart of Jesus have pity on the dying, and on the souls in Purgatory!" Even in her own agony she did not forget those who were suffering. Upon the aurse observing to her that her acony would soon be over and that she would not have anything to suffer hereafter, she said—"Oh but I want to suffer!" After the rites of the Church were administered, her mind was fixed wholly on Heaven and nothing else disturbed her urning out in immense numbers. The pupils of the High School (where she was fine brighest of them) watked in a boar, headed by the cemetery.

High Mass was ceiebrated by Rev, Father Moyra and a most elequent serving presched. ISABEL JOSEPHINE DONNELLY, ORILLIA.

calm on the bosom of thy God
Young spirit! rest thee now.
Even while with us thy spirit trod
His seal was on thy brow.
M. B B.

His seal was on thy brow.

M. B. B.

MR. JOHN ENRIGHT, ADMASTON.

Died on Saturday Jan. 13, 1990, one of the old-time landmarks and earliest pioneers of Admastoniownship, namely, Mr. John Enright, aged seventy-eight.

During Mr. Enright's short illness the parish priest, Rey. Father McEachen, faithfully attended to his spiritual wants, and he died in peace fortified by all the rites of the Church which he so dearn; loved in life.

The hardships and privations incident to pioneer life had been surmounted by his strong constitution, his perfect temperate habits and cheerful disposition, so that he was always vigorous and healthy even in his ripe old age till a short time before his death when weak ness induced by old age caused him to succumb to the inevitable. He had kept the faith and fought the good fight and left to his family a heritage more precious than gold—the example of a truly Christian life every ready, to respond to the call of duty either for the welfare of Church or country, retaining the respect and good willof his neighbors, irrespective of creed, and we can truly say he died without having made an enemy.

He had a very retentive memory and was blessed with a happy temperament. His manner of jesting was original and peculiar to himself: he never sought to wound, his object being to create laughter without ridicule.

The deceased was a native of the County Kerry, and spent the days of his youth in the Green 1se. He came to this country about the year 1857 and took up land which he immediately began to clear to make for himself a home in the dense forest. With a strong will whom, with two daughters and a son, are the chief mourers.

Slaven of this town, was united in marriage to Mr. Edmond F. Doty, of New York city.

The church was beautifully decorated in white and green, Lee altar being a blaze of white, red and green lights. The chancel and sanuary were banked with palms and calla silven, and the party entered to the beautiful strains of the Wedding March, the bride leaning upon the arm of her father. The charming bride was elegantly gowned in a tailor-made travelling costume of violet broadcloth, appliqued with white, and wore a black velvet Parisian picture hat, finished in white children, with ostrich plumes; she carried a bonget travelling costume of violet broadcloth, appliqued with white, and wore a black velvet Parisian picture hat, finished in white children, with ostrich plumes; she carried a bonget of the bride who looked very handsome in a pale yellow silk crepon gown, over white taffeta, with children trimmings, and a black velvet picture hat, faced with pale yellow and trimmed with plumes; she carried a bouquet of red and yellow roses.

The groom was supported by Dr. A. J. Slaven, of Dayton, Ohio, brother of the bride, Rev. Father Moyna performed the marriage cremony, being assisted by Rev. Father start, and the performed the marriage cremony, being assisted by Rev. Father Moyna performed the marriage cremony, being assisted by Rev. Father Sheridan, of Phelpsion.

Mrs. McAulay preaded at the organ, and the singing for in the choir under the direction of Miss Kate Frawley was beautiful and appropriate. The wedding party proceeded to "Fioral Villa, the residence of the brides, father, where the wedding party proceeded to "Fioral Villa, the wedding party proceeded t

Margaret McQuaide, who, together with two sons, are left to mourn the loss and cherish the remembranes of a kind and generous busband, a thoughtful and devoted father and a true and charitable friend. His firm faith and sincere love of Holy Church, his unswerving fidelity in the fulliment of all its precepts and his unbounded charity rendered his life a good and holy one, and the benediction of that Church he loved so well surrounded him at the moment when all earthly ties were sundered.

The funeral, which took place from his late residence in McKilliop, on Friday, January 26, was very largely attended, showing the esteem in which the deceased is held. Solemn Requiem Mass was celebrated by Rev. Father Fogarty, assisted by the choir. After Mass the sad procession wended its way to St. Columban's cemetery, where all that was mortal of a good man was laid to rest, and as the earth concealed from mortal eyes the remains forever, many were the petitions that were wafted to the Throne of God to have pity on the soul of His faithful servant, and that when the judgment day shall come we may meet to part no more with those loved ones and say with the poet Longfellow:

"Life is real! Life is earnest, And the gray; is not its not its poet long day and the gray; is not its not its poet long day and the gray; is not its not its poet.

Requiescat in pace.

Mrs. Margaret Flood, London Township.

In the person of Mrs. Margaret Flood, London Township, there bassed away on Sunday, January 21st, one of the oldest and most respected residents of London Township, in the job year of her age. Mrs Flood had the great consolation of a truly edifying and consoling death, being fortified by the rites of Holy Mother Church, and surrounded by her dutiful and affectionate family—a fitting termination to her long and faithful service in the arduous task of brincing up a good Catholic family and of faithfully performing the exalted duties incumbent upon a Christian mother, especially at a time when all the advantages which we of a later generation enjoy, were not seen dreamed of. The deceased was born in Tipperary, Ireland, in 1826, and came to this country in 1841. Seven years afterwards sie married, and settled in London Township, where she resided ever since; her husband having predeceased her a short time ago. Of a family of eight children, six survive—worthy descendants of typical Catholic parents. The functal took place on Tuesday, January 23 to the Cathedral London—which the deceased and her family regularly and faithfully attended, in spite of the distance of six miles—where High Mass of Requiem was celebrated by Rev. P. J. McKeon, Chancellor of the Diocese, after which the interment was made in St. Peter's cemetery, many and fervent being the prayers offered to our Heavenly Father in behalf of her who while in life had ever a kind and gentle greeting and an extended hand to those who her soul rest in peace!

At the last regular meeting of the Ladies' Auxiliary of the A. O. H., Divison No. 2., the following resolution was passed:
Whereas it has pleased Our Divine Lord in His infinite mercy to remove from this world of sorrow, the beloved sister of our respected sister member. Alies Emily Enright, Resolved that we, the members of this auxiliary, extend to our bereaved sister and family in this their hour of affliction, the love and sympathy which our sisterhood aims to incultate in the hearts of its members, and we pray that God, in His mercy, will comfort them in Resolved, in the minutes of this resolution be insorted in minutes of this meeting, and one sent to sister Enright and one published in the CATHOLIC RECORD and Register.

M. Walsh, Rec, Sec. RESOLUTION OF CONDOLENCE.

MY PRAYER-BOOK.

O little book! I love thee, With thy pages, old and worn; Love thee, sweetest voice of heaven, Love thee with a heart forlorn.

When mournfully I ponder And the sins of life condole, Sweet, little book, thou speakest Words of comfort to my soul.

Yes, speakest words so loving To still my troubled breast And quench the burning fire That cannot be at rest.

Thou hast known all my sorrows All ambitions, hopes and fears; O little book! yea, often I have met you with my tears:

Tears that fell like sparks of fire— Tears that burned my longing heart-Thou hast felt them—little booklet! Tears—whose stain did ne'er depart.

E'en yet faintly they're imprinted On your pages, dimmed and worn, Signs of love and sweet repentance Memories that now adorn; Memories that faintly linger Round the book I love so well; Memories of joy and suffring That its leaves so oft do tell.

Little book! Tis thus I love thee.
Love thy pages, dimmed and old;
Love thee! Voice of God and Heaven!
Love thee more than fame or gold.

—J. William Fischer.

BOOK NOTICE.

EMINISCENCES, OF A TEXAN MISSIONARY, BY REV. P. F PORISOT, O. M. I. ONE VOLUME, 230 P. P. CLOTH, 64 CENTS, PAPER 35 CENTS, OB-LATE FATHERIS OF MARY IMMACULATE, 204 MARY STREET, SAN ANTONIO, TEXAS, AND

This is a volume written in a plain unpretentions style, so that "he who run may read," but at the same time rivetting the interest of the reader to the last page. The Rev. Father's recttal of his various journeyings when steam boats were unknown and railways were not, at least in the then wild regions of Texas, is full of "hair breath 'scapes" and of hardships known only to, and only borne unnurmingly by the early Missionaries of the Cross; withat, in many places there is a depth of humor in some of the passages; while his descriptions of the wonderful apparitions of Our Lady of Guadalupe, and also of the wonders of Rome itself are remarkably lucid. In these days when "Our Boys" are so prone to read of travelling and "hair breadth 'scapes" by flood and field and mountain and ravine, the present volume could not fail to prove an acceptable prize at the annual distributions in our colleges and schools. This is a volume written in a plain unpreter

ELECTION OF OFFICERS.

Almonte, Ont., Jan. 30, 1990,
The F. M. T. A. of Almonte held their semiannual election of officers, and committee of
management. As Secretary I have been instructed to send the list to you for publication.
The election was held Jan. 14th, and the resuit was as follows:
President, Jas. P. O'Connor: 1st Vice-President, Thos. Hogan; 2nd Vice-President, E. J.
O'Connor: Secretary, M. F. Trainor; Assistant Secretary, Jos. O'Heare, Treasurer, Ed.
Letang; Committee of Management, M.
Hogan, sr., P. Frawley, J. O'Rielly, Chas.
Teaney, John Malone.

M. F. Trainor, Sec.

MARKET REPORTS.

LONDON. London, Feb. 8.—Grain, per cental—Wheat \$1.08 to \$1.10; oats, 85 to 85c.; peas, 75c to \$1.00; barley, 80 to 85c; corn. 75 to 83c.; rye, 85c to \$1.10; buckwheat. \$1.00 to \$1.20; beans, per busnel, \$1 to \$1.30. pusnel, \$1 to \$130. Secus-Clover seed, alsike, \$5 to \$570; clover, do., red, \$5 to \$5.70; timothy do., \$1 15 to \$1.70. Farm Produce — Hay, \$5.50 to \$9.00; straw, per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to

per load, \$3.00 to \$3.00; starw, per load, \$3.00. Live Stock—Live hogs, \$4.15 to \$4.25; stags, per lb., 2 to 24c; sows, per lb., 2 (c) pigs, pair \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00. Dairy Produce—Eggs, fresh iaid, per dozen, 23 to 25c; eggs, basket lots, 21 to 25c; butter, best rolls, 22 to 24c; butter, best crock, 21 to 22c; butter, creamery, 23 to 25c; cheese pound, wholesale, 9 to 10c.; cheese, pound, retail, 13 to 14c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 7 to 7½c; lard, per pound, retail, 9 to 10c.

lie; honey, per pound, 10 to 14c; hard, per pound, wholesale, 7 to 75c; lard, per pound, retail, 9 to 10c.
Vegetables — Potatoes, per bag, 50 to 70c; onions, per bag, 90 to 95c.
Poultry—Ducks, dressed, per pair, 75c to 81.00; fowls, per pair (dressed, 6) to 75c; geose, each, 60 to 75c; turkeys, per b. 9 to 11c.
Meat—Pork, per cwt., \$5.80 to \$6.00; beef, cow, \$4.25 to \$1.75; beef, heifers and steers, \$5.12 to \$5.50; veal, by carcass, \$4.00 to \$5.00; mutton, by carcass, \$5.00 to \$6.00; lamb, by the carcass, \$5.00 to \$6.00; lamb, to 10c.

mutton, by carcass, \$5.00 to \$6.00; famb, by the carcass, \$10.9c; famb, by the quarter, 9 to 10c.

Toronto. Feb. 8.—Wheat—Local prices steady; Ontario red and white, 65c, to 656c; seconding to nearness to mili; gaose wheat, 70c, middle freights, 69c, north and west, and spring to the fights, 69c, north and west, and spring to searness to mili; gaose wheat, 70c, middle freights, 69c, north and west, and spring the better and undertone firm; outside millers offer straight roller in buyers base, middle freights, at \$2.65 per barred, a wood, for local account, sell around \$3. Millfeed scarce; bran quoted at \$15.50 to 50 sp., and shorts at \$17 to 818 at the mill door through western Ontario. Corn steady; No. 2 American yellow quoted at 41c, on track, Toronto, Peas firm; car lots 59c, north and west, and 69c. east. Barley firm; car lots of No. 2, middle freights, at 40c, and east at 41c. Rye firm; car lots 50c, west, and 57c. east, Oats—White oats 26jc, north and west, and control of the firm; car lots 50c, west, and 57c. east, Oats—White oats 26jc, north and west, 27c. middle freights, and 274c. east. Buck wheat quiet; car lots soat 49c. and west 48c. Oatmeal—Rolled oats in bags, on track Toronto, \$3.25 per bbl., and in wood, \$3.35 per bbl.

Montreal, Feb. 8.—No. I hard Manitoba wheat was quoted to-day about 65c, afloat, For William; No. 2 hard, 2jc below No. 1; No. 2 oats are quoted at 39c. in store, Montreal; peas, 70c; barley, No. 1, 47jc; rye, 58c; buckwheat, nominally 50c. Flour—Manitoba patents, \$3.30 to \$3.59; Manitoba bran is firm at \$15.00; house, 10c. \$1.50; in bulk; shorts are quoted at \$15.20 \$15.50; in bulk; shorts are quoted at \$17 in bags; and Ontario grades at \$15.20 \$15.50; in bulk; shorts are quoted at \$17 in bags. Provisions—Excra quaiity light hogs are quoted at \$100 \$100; peaced at \$20c. The cable price on white 12c. may be seemed for some special made colored goods, the open market value is reported to range from High. 10 to 116c, with little doing. Eggs are steady; receptile of fesh eggs, mer Latest Live Stock Markets

Latest Live Stock Markets
TORONTO.

Toronto, Feb. 8.—Following is the range of quotations at western cattle market this morning:
Cattle—Shippers, per cwt., \$4.25 to \$5.25; butcher choice, do., \$3.75 to \$4.25; butcher, inferior, \$2.59 to \$3.09; stockers, per cwt., \$2.75 to \$3.12}.
Sheep and lambs—Sheep, per cwt., \$3.00 to \$3.69; lambs, per cwt., \$2.50; bucks, per cwt., \$2.25 to \$2.50.

Milkers and Caives.—Cows, each, \$25 to \$50; caives, each, \$2 to \$10.

Hogs—Choice hogs per cwt., \$4.50 to \$4.75; light hogs, per cwt., \$4.00 to \$4.25; sows, \$3; stags, \$2.

KASH UFFALO.

of sorrow, the beloved sister of our respected sister member, Miss fmily Enright, Resolved that we, the members of this auxiliary, extend to our bereaved sister and family in this their hour of affliction, the love and sympathy which our sisterhood aims to inculcate in the hearts of its members, and we pray that God, in His mercy, will comfort them in their sad affliction.

Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and one sent to sister Enright and one published in the CATHOLIC RECORD and Register.

M. Walsh, Rec, Sec.

Luck is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something.—Cobden.

PROUD OF CANADA.

GLOWING WORDS FROM DR. SPROULE.

Wishes He Could Join Our Brave Boys.



ings and wishes, (which are those of every man worthy the name) and I have remained here.

But my heart has swelled with enthusiasm and gratification, (even while I have grieved at my own inaction) to see the splendid self-sacrifice, the wonderful devotion, the noble patriotism shown, not only by those who have formed each brave Canadian contingent, but also by those who, though it wrenched their heartstrings, yet consented to let their dear ones go. All honor to those true patriots who have served to bind Canada and Britain more closely together than ever! Their names will in after years be enrolled as benefactors, not only of their country, but of all humanity. For they have had the nobility to aven e a wrong that was not their own merely, but that of all civilized people.

The same unerring judgment of posterity that will mention with joyous pride the names of these patriots, will point the finger of scorn at those smail and sordid souls who could see nothing but their own petty interests, and who, too cowardly to go to the front themselves, have tried to dissuade others.

"Cowards" and "Traitors" shall be the names applied to those who, to shield their own self-ishness and poor sprittedness, have tried to restrain and hinder the noble enthusiasm of others.

R. SPROULE, M. D

R. SPROULE, M. D.



Tenders for Mining Locations in the Yukon Territory to be Worked by Hydraulic or other Mining Process.

SEALED TENDERS addressed to the undersigned and marked on the envelope "Tender for Mining Location," will be received at this D-watthent until noon on Monday, the 5th day of March, 1990, for leases under the provisions of the Regulations in that behalf, of the following described locations:

No. I. Situated on the West side of English River, a tributary of the Lewes River, in the Yukon Territory, commencing at the mouth and extending up the said English River a distance of 4½ miles, by a depth of one mile throughout

No. 2. Commencing at a point opposite the left limit of Creek Claim No. 210 below Lower Discovery on Dominion Creek, in the Indian River Mining Division of the Yukon Territory, thence down stream along the boundary line of the creek claims one mile, and extending back from the said boundary a distance of one mile throughout. CEALED TENDERS addressed to the under

throughout.

A separate tender to be made for each location, and an accepted cheque in favor of the Minister of the Interior for the amount offered as a bonus must accompany each tender.

The highest or any tender not necessarily accepted.

PERLEY G. KEYES.



Parliamentary Notice.

MONDAY, the twenty-sixth day of February instant, will be the last day for receiving Pettons for Private Bills.
FRIDAY, the second day of March next, will be the last day for introducing Private Bills.
FRIDAY, the sixteenth day of March next will be the last day for receiving Reports of Committees on Private Bills.
CHARLES CLARKE,
Clerk of Legislative Assembly.
TORONTO, 1st February, 1999.



WELLAND CANAL NOTICE TO CONTRACTORS.

EXTENSION OF TIME.

THE TIME for receiving Tenders for Improvements at Port Calborne has been extended until sixteen o'clock on Monday the 26th February 1900.

By order.

L. K. JONES.

Department of Railway and Canals, Secretary.
Ottawa, 2th January, 1990.
Newspapers inserting this advertisment without authority from the Department will not be paid for it.

FARM HAND WANTED.

WANTED GOOD FARM HAND (MAR-RIED) who understands general farm-work, good milker and understands the feed-ing and care of stock. Yearly employment, Convenient to church and school. Apply to the CATHOLIC RECORD Office, London, 112 3

TEACHERS WANTED

TEACHER WANTED FOR A SEPARATE school in Dover South. To teach Frence and English. One having a second class certificate. State salary. Apply to Rev. P. Andreux, P. P., Dover South. 1111-2.

VOLUME XXII.

The Catholic Record.

London, Saturday, February 17, 1900. POVERTY vs. MONOPOLY.

Mr. Bryan is just now very busy in

supplying adjectives to qualify the "Trusts." When he has a few leisure moments he should go and hear Messrs. Rockfeller and Carnegie lecturing on the blessings of poverty. He might be persuaded that the aforesaid gentlemen are merely in business to prevent men from tasting the privations of the rich and that they are not the commercial Molochs we are wont to believe them. The fact that Mr. Carnegie has given largely of his means to found public libraries-to fill large rooms with books for people who have no time to read them, might appease the redoubtable Democrat. But talk as he will, the Trusts held the trump cardthe mighty dollar. It stands for everything this generation holds in esteem.

ferment and power does not prevent it from winning easily. Religion, of course, has a remedy for the existing evil, but religion has no place in the stock-book of the ordinary capitalist. That the workman is a man and a Christian-"that it is shameful and inhuman to treat men like chattels to make money by ; that employers are bound to see that they have time for the duties of piety," are truths that never trouble the money-

We may and do betimes indulge in musings over it, as being dross and

perishable, but that in the rush for pre-

Now if Mr. Rockfeller, instead of discoursing platitudinously on Poverty would use his wealth and influence to abolish the sweat-shops that drive se many children into premature graves he would be doing something.

THE UNITED IRISH LEAGUE

The Most Rev. Patrick O'Donnel is as our readers are aware, an enthusi astic supporter of the United Iris League. He has for some time been prominent figure in Irish nations affairs and none who has watched his will deny that his effotrs have been fo the good of the old land. He has neve lost heart in the cause : and, even whe it was surrounded by the dark at lowering clouds of dissention, he say or professed to see, beyond them th

blue sky of unity and amity. The League, aiming as it does stem emigration, to make the farme the true owners of the land, to cultive and to return a solid parliamenta representation at the general election should be acclaimed with the unar

mous voice of every Irishman. It is about time to give the indiv uals who have been attending to p sonal affairs rather than to Ireland's opportunity to retire into private li We do not forget their work in t past : but the clamor and wrangli and pitiful conduct during the few years has undone it and she them in the minds of many of a claim not only to consideration

even to respectability. Now that they have a common p form, they should be forced, and t will be forced to do something m than bandying insults and firing rhetorical pop-guns. "It remain says the Bishop, " for the United I League to give practical effect to voice of the people at the general e tion. In this diocese, so far as I ascertain, the electors will sup those who have supported the Laa,

and no others."

ANGLICANISM A FAILUR We came upon an article recent one of the current magazines ent "The Episcopal Church in New Y which cannot fail to amuse any who reads it. Here and there seemed that the writer intended taken seriously, but the tone an statements and description of so the clergymen more than half vinced us that he was indulging little pleasantry at the expense of York divines.

He refers to Dr. Newton's " i scene and extravagance," and to that probably no Episcopal body o of New York would have had str enough, breadth enough, w enough to retain him in its min What a wonderful man the must be if he can so tax the res of Anglicanism! But the wri