#### The Catholic Record.

London Saturday, December, 31,1898

stronger for the visit. Those only who have lived in Calvary-heartdesolate as a windswept moor-have clear vision.

But we hope that her visits, like oases in the desert, may be few and far between. We pray that their days be brimming o'er with work, for all true work is religion. May they be manly Catholics scorning all attempts to minimize their duties, and conscious always of their responsibilities, and may grace and peace abide within their homes and give them a right to say, when the New Year has passed, that they tried to be faithful servants.

#### OUR HERITAGE.

One thing which our separated brethren do not appear to realize: that man has nothing to do with his faith except to guard and protect it. They forget that the Redeemer came to teach and to insist upon the fact that His teachings must be accepted in their infidel and immoral literature to be entirety. He is Master, and because He has spoken man must bow down before Him and listen to Him with all ilk, who are progressing slowly but docility. When He sent His Apostles surely to the treeless and waterless He gave them His authority, so much so that they who rejected them rejected Him. They who pick and choose are but victims of human prejudice and opinion. The Redeemer came to be "the way and who were privileged to see Him in the say that President McKinley is not the the truth and life" not only to those flesh, but for all time.

#### JUSTLY CRITICISED.

The Quarterly Review for October has an excellent article on "Religious novels as written by Hall Caine and Marie Corelli." It is rather unpalatable to the taste of those especially who regard Marie Corelli as an apostle of a new dispensation ; but good medicine is generally bitter. He pays his respects to the author of "Two Worlds" in blunt fashion. He declares that she knows nothing of materialism and less of Christianity. But she is duly paid for thinking she does by the generous publishers, and young and old read her variegated pages, and marvel at their wisdom. But let us hope that she may read and profit by that article, and abstain from anything that may bring on a fit of literary delirium tremens.

The "Christian" receives also scant courtesy. Its hero, John Storm, is an idiot, "a victim to his own clap-trap." The book, however, is not wanting in vigor and power, but that it teaches anything in particular will not be admided by anyone who has read it. "Run whither we may with Miss Corelli and Mr. Caine for guides, we shall plunge into hysteria or be overthrown by clap-trap."

#### OUR YOUNG MEN.

We send our greetings to our boys and young men. We believe in them. We have seen them in their homes - their kindness to sister and mother-and have more than once been edified. They may not be attired according to fashion's dictates, but what matters that if coarse vesture covers a kindly heart : and braver and stronger natures have come oftener from tenements than palaces. One we know well-a factory worker -a clear-headed and energetic young fellow. He has known nothing save toil, but a glance at his good, pure face tells one that he has found out the secret of right living. He is tactful and tender towards those at home, and we are sure that God's benison follows and protects him. He is but one of a numerous class. They are everywhere in our cities, and it seems to us that their example does more in God's providence than we know. It may be that the prayers that go up from lowly homes-abodes of peace and puritykeep back the hand of God from chastising the impurities that drag into a bucket. Anyone, therefore, We must be patient, but every nerve the pride of that spirit who said: 'I thundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of that spirit who said: 'I hundred and eighty-six thousand the pride of men who have desecrated their home, and be like unto the most high.' Luci- itself—God's pencil to dye the flowers evil thereof.' Do not derange the or-

and fallen down before the idol of the Fiesh, posing as angels of light.

And so we say that our young men who recognize that purity is their We wish our friends and readers a Happy New Year. May its days be supply New Year. May its days be debasing; and may they learn to call, truly and sincerely, each man their brother and God their Father.

#### PRESS CENSORSHIP.

The Ray. Silliman Blagden has written a letter to President McKinley, in reveals the existence of these truths, which he advocates a censorship of the press. He wants it to be placed under the care of such men as the justices of the Supreme Court, and says that editors guilty of criminal libel should be thrown into a penitentiary. Just think of how many editorial sanctums would have been empty if the suggestion of the reverend gentleman had been a law during the late war! There would have been a score of them in prison, and the seclusion and quiet might have cooled their heated imaginations and prevailed upon them when writing of a stranger nation to pay some little heed to truth and justice. He wants the circulators of punished. What would the President do with Lyman Abbot, and others of his

land of Infidelity? What would he do with the big New York "yellow" newspapers, which exert an influence that cannot be overestimated? Behind them is money and vested interests-things of great value to a material world-and we venture to man to grapple with them. The individuals who like show and noise and notoriety, love to see themselves in print, and they who denounce the yellow " receive it every week.

But the plan of the good, sincere clergyman would be, if carried out, a feature of American civilization. What a grand thing would it be to have in every city an institution bearing over its portal the menacing words: Reformatory for Liars, Defamers and Spouting Blasphemers! It would be a much better, thing than a sky scraper or a World's Fair.

#### FAITH AND MYSTERY.

the beautiful lecture given at St. Francis Xavier's church last Sunday evening by Rev. H. M. Palmer, S. J. "A certain cla God and mystery are one. For this there is an abundance of proof. In act, there is such a profuse and dazzling light thrown about God's revelation that, as Cardinal Newman noted, it is a phenomenon inexplicable, at least hard to explain, why and how men, who pretend to enlightenment even beyond their fellows, cannot, or rather will not, take hold of the truth, basking as it does in the fullest splendo

of a noon day sun.
"Revealed truth stands forth efful gent in the light of Him 'who enlighteneth every man who cometh into the world; who placed His Church as a beacon on the mountain top to shed upon the nations the light of which she s the divinely constituted guardian and keeper, as a very old writer ob-It may be the very splendor serves. of the light that dazes the mental vison of these men. Like the bird of night, that can only see in the darkis, and whose light is dimmed by the brightness of the sun, these men shun the light and love the darkness in which their little minds are shrouded Therefore, it has been said, with truth, that the mysteries of religion are like the sun. Impenetrable in them-selves, they enlighten and vivify those who work with simplicity in their radiance, while they blind the audacious eye which would fathom their

Those who find mysteries fathomless must be told, that they who embark on the sea expect to meet with tides, winds and waves ; for these belong to the nature of the sea. Thus, too, if height and immensity past comprehension-in other words, they will find mysteries. For man to comprehend, must be superior or at least equal to received is received after the measure

of the receiver. who assumes that he is to believe noth-

the first 'advanced thinker' who would not bend in submission to the Creator, must take to heart in judging Gcd's plain the physical attraction as he is ination. ways what the royal psalmist tells us, that God giveth His knowledge to the

same as that of the beautiful and cogent one put by St. Thomas Aquinas. Of two intellects, the keener and subtler of the two certainly possesses the knowledge of truths, which the less keen and subtle cannot conceive, much less comprehend. When the former the latter receives the information with gaping mouth. Now, what is the keenest intellect of the most gifted man, having evolved his natural powers as far as their limit will allow. compared to the angelic intelligence

It is as superior as spirit is above matter. What, again, is the brightest seraph, compared to God? As the infinite transcends the finite, so God's omniscience exceeds the knowledge and understanding of all angelic and human intelligences combined, and the finite can never grasp the entire Infinite. The Angelic Doctor, therefore, concludes there must be truths the existence of which, if Gcd reveals them, man may know but the essence of which he can never comprehend and, therefore, there are mysteries which are above our understanding which, through revelation, we know to be, but how they are we cannot understand.

"What a clear idea this gives us of our littleness and insignificance, and the grandeur and sublimity of the Godhead, whom we adore and worship, by the submission of our dependent intel lects in believing the truth which He has revealed! Just as we no longer wonder at the mysteries of science, be cause we are so used to their presence which astounded our forefathers, so we who have faith, are not sufficiently aware that we are not fully impressed with the very mysteriousness of the doctrines we believe, because the truth of the doctrine itself is so plain to us in its overwhelming and present evidences, and we reflect no further. Jehovab, the 'I am who am,' as God revealed His name to Moses from the burning bush in the desert, is so great a mystery, so far elevated in His infinite perfections above the sphere of our conceptions, that we require a strong and sustained effort to raise our minds up even to that point of reflection at to disclose themselves, awful, unfathomable, infinite-and yet no man in his puny insignificance dares gauge His wisdom, measure His power and deny that He can reveal Himself to His creature-man.

"If we do not, like Moses, take from off our feet the sandals of pride and approach the hallowed ground about The following are a few extracts from the burning bush in lowliness of spirit, God may speak, but our ears are deaf

"A certain class of men continue clamoring: 'My reason will not ad mit of mysteries, because my reason cannot comprehend them.' We grant you cannot understand them, but not because they are contrary to, but above, your comprehension. is it not an arrant falsehood to say you cannot accept what you do not under stand? Can you get on in the world without believing much you do not understand? Do you mean to say that everything in this world is clear and intelligible to you? Do you under-stand what the Pagan philosopher beautifully defined as 'the sweet wed-lock of soul and body?' Do you comprehend even how you hear with ears and see with the eyes? Why we do not hear and see with our finger The scientist may tell us that the organism of the one is adapted to receive rays of light and of the other to receive the waves of sound. Very true, but this is no more than a fuller statement of the fact. It leaves the natural mystery unexplained, why a pulsation of air on the organized matter of the ear produces the sensation of hearing rather than a pulsation of air on the organized matter of the eye. only correct answer we can give is: God has so willed. He might have made the functions of the several organs of sense different. The incomprehensible prevails

everywhere. Things are 'behind a Can you tell how the little acorn produces 'the towering cak, thick-leaved, ambrosial? the principle of life-'that wonderworking power unseen-that fits its they would fathom the ocean of God's strong arms for the strike, and weaves wisdom, they must expect depth and its coronet of green? Can you ex plain now the grain of corn dropped in the furrowed field produces that is, take in the whole of God, he and a thousand fold? How one small particle of matter of a particular form God. There is the axiom, whatever is buried in the earth until it rots, shoots up, after a few months, into stem and flower and fruit of a particular taste "You cannot empty the Mississippi and color and size; how another seed produces another particular growth from the same soil in endless variety; how light is produced, traveling a

scientist has said with truth: 'Tne

of them, we are completely in the dark. Examples might be adduced from every object in creation, from the stars of heaven to the brine that simmers in the illimitable sea-from the cedars of La banon to the hyssop that grows in the crannies of the wall-from the monsters of the deep to the invisible life that moves in a drop of water-from the soul of Aquinas to the soul of an idiot boy. And yet, would finite intellig-ence, which sees the whole of nothing, which is unable to comprehend itself, pretend to comprehend the infinite How true the words of the Book of Wis 'Hardly do we guess aright at things that are upon the earth; and with labor do we find the things that are before us. But things that are in heaven, who shall search out? And who shall know Thy thought except Thou give wisdom and send Thy Holy Spirit from above? And so the ways of them that are upon the earth may be corrected, and men may learn the things that please Thee. For by wisdom they were healed, whosoever have pleased Thee, O Lord, from the beginning.' How grateful, then, should we be that God has deigned to come in close contact with this creature by revelation, and from the very beginning has manifested His Divine intelli ence so that we know how to please Him by the submission of our intelligence and acting out His will, so graciously manifested through the medium of Revelation! - Church Progress.

#### DON'T WORRY.

A Pratical Sermon on This Interesting Text by Cardinal Gibbons.

In a recent sermon Cardinal Gibbons invoked his hearers to be active and industrious, but to avoid excessive solicitude, worry and trouble of mind; to think not of the cares of the morrow, but make the best possible out of the present. Cardinal Gibbons sermon was in part as follows: "I do not pretend to read your hearts, but I venture to say there is scarcely a member of the congregation who is not agitated by some vain hope or fear which the depths of the mystery begin Each of you has his daily round of cares, which flow and ebb like the tide. As soon as one care subsides another rises in your heart in endless succession. Those of you who are more favored in your temporal condition may be preoccupied by the rise and fall in stocks. Those of you who are in moderate circumstances are solicitous about your future wants for the decent support of life. Others are anxious about the result of a lawsuit or of some impending event on the issue of which you imag-ine your future happiness depends. Some of you again are fretful and uneasy about the recovery of a sick friend or member of your household. Now, the Christian religion, estab lished to prepare us for future bliss in the world to come, contributes at the same time to our happiness in this life. Let me set before you the beautiful ex portation of our Saviour on this subject in His Sermon on the Mount: 'Be not olicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food and the body more than the rai-

"But you will say, If God has such an eye to our wants; if His providence watches over us, may we not fold our arms, sit down idly and do nothing? May we not even squander ss? May not the capi what we posse talist hoard up his treasures and give no employment to others? May not the son of toil frequent the tavern and read the papers all day and enjoy a perpetual holiday?

God forbid that while you are ad-

treme of idleness and improvidence. If our Lord points out to you the care His Heavenly Father takes of you, He expects you at the same time to cowith Him. God helps operate those who helps themselves. It is true, indeed, that God feeds the birds of the air, but He does not deposit the bird's breakfast in her The bird must rise early to find nest. The bird thus the worm. it. The early bird catches the worm. It is true that God crowns the mountains with forest trees and enriches the bowels of the earth with coal and other mineral deposits, but it is equally true ladened stalk multiplied a hundred that this wood and coal cannot be of service to men without hard and patient toil. It is true God gives fecundity to the earth so that it produces grain of all kinds for the nourishment of man, but it is equally true that be-

> must cultivate the soil, plant the seed, reap it and gather into barns. Be not solicitous for to-morrow, 'Sufficient unto the day is the

fer, 'the great archangel ruined' was in such variegated beauty? A late der of Divine Providence by super- THE POWER OF THE ROSARY, scientist has said with truth: The adding to the cares of to-day the sol ci most accomplished master of natural science is as little competent to explain the physical attraction as he is ination. Like a skilful general, such to explain the spiritual. He cannot get such as Dewey and Schley, concentrate your powers on the formidable enemy that confronts you now. Do commend to all our readers. The innot scatter your forces by striving at cident is given the words of the saintly

#### WAYS OF WINNING SOULS.

REV. ELIAS YOUNAN, C S P.

The chief agent in the work of con-Ghost. This grace—the free gift of powerful prayer—the Ave Maria—and faith—is obtained for others by the fervent prayers of Catholics, by their zeal year before, had been faithful to this and devotedness in bringing to the practice and said her beads daily. mission their non-Catholic relations eminent marshals of the empire, adored and friends, and by the earnest elo by her father, mother and husband : quence of the preacher. The main ob rich, young, beautiful, enchanted at ect of the non-Catholic mission should having just given birth to a son-well, be not so much to break down preju- in the midst of all this happiness she dice-but directly to aim at bringing into the One Fold His other sheep. break this terrible news to her. The mission should be, if possible, held ment, with the mission cross. Prejudice is broken down as soon as non-Catholics enter the House of God. His is lasting. It is good to get the Catho the bravest warriors. its lasting. It is good to make I scarcely knew how to speak to them apostles; then by prayer and poor, little, dying wife and mother. work they will aid largely in the suchymn—answer the questions clearly tain sadness after a moment, although and to the point, in the spirit of char-Then the Veni Creator and sermon, followed by the Solemn Benedic child, what a terrible blow!" tion of the Blessed Sacrament. Have with an accent which moves me even Urge on the Class of Inquiry, especi lieve,

three times a week. this very Class of Inquiry. Allow the heaven. Catholics to attend with their non These you complete success.

literature, are bearing fruit, thirty and even sixty fold; but in order that they should bear fruit a hundred fold, ABANDONING THE REFORMAthey should be brought in touch with the missionary who has powerfully in fluenced them. Thus, dealing soul with soul, there is almost a certainty nonished to avoid extreme of solicitude you should fall into the other exwould assuredly embrace the faith.

country is rife for conversion. fore those crops can be utilized, man workers-few but zealous-to be or--The Missionary.

The following incident is related in the "Life of Monsignor Dapanloup," a deeply interesting and edifying book, which we would earnestly repriest himself :

There are moments in a priest's life when a certain grace lights up the soul, and leaves an infinite sweetness which one can never forget. One day had one of these revelations: it was at a death-bed of a child who was very dear to me-a young girl to whom I had given her First Communion.

had the habit of always recommending to my children fidelity to one

The daughter of one of the most was to die, and it was I

I went in. Her mother was weepin the church, before the Blessed Sacra- ing, her husband in despair, her father broken-hearted, even more than the mother; for I have often remarked in great sorrows that really Christian very Presence leaves an impress which women bear their anguish better than

I scarcely knew how to speak to the To my surprise she met me with a cess of the mission. Hence, always begin by a Catholic mission. During the non Catholic mission—after the And yet she smiled, though with a certain content of the content

I could not help exclaiming, "O my the best music. The sermons should be on the "Creed," mingling moral truths and strongly insisting on the necessity of believing in all the doctores of Levys Christ, in the teachings. trines of Jesus Christ, in the teachings I," she answered quickly "am quite fithe Catholic Church. Carefully establish the necessity of a divine, infallible, authoritative, living Teacher. Point out the marks of that Divine munion day. Tou advised me to say the Teacher, and prove the sacraments of Ave Maria every day, and to say it penance and holy Communion from well: I have obeyed you, and for the Scripture. It would be good to preach last four years I have said the on the Passion of our Saviour—Christ Rosary every day of my life, and Jesus and Him crucified. Close with that makes me sure of going to the parable of the "Good Shepherd" heaven." "Why?" I could not help the parable of the "Good Shephord and that of the "Sower and the Seed." adding. "Because I can not be-all the Class of Inquiry, espect lieve." she said gravely, "and the ally for unsatisfied minds and restless thought has been ever present to me hearts, and prevail on the Catholics to since I knew I was to die-that I have continue the good work. Form the for four years said fifty times each Class of Inquiry—in the school hall, if day, Holy Mary, Mother of God, pray there be any-every night the first for us sinners now, and at the hour of week after the closing of the non Cath our death, and that she will abandon olic mission in the church, and later on me at the last. I feel sure that she is near me at this moment; that she The secret of making converts is in will pray for me and conduct me to

These were her words, and then I Catholic relatives and friends; interest saw what I can never describe-a earnest inquirers by further explain-ing doctrines, such as the Trinity, In-frail and tender creature suddenly carnation, Immaculate Conception, Maternity of Mary, The Infallibility of the Pope, Purgatory, Hell, the Resurrection of the Body, Eternal Life, whom she adored and who equally Answer questions handed in. Bring adored her, her poor little baby boy, so all your influence to bear on our dear and so earnestly wished for—all reparated brethren both in public and this, I say, she left, without tears, but private, and then by personal contact with a kind of radiant serenity; constrike the last blow which will bring soling her parents, encouraging her poor husband, blessing her little child, Non Catholics attending the services and in the midst of embraces which in the church, listening night after vainly strove to keep her on earth, night to the questions answered, to the sermons, receiving the blessing of the Divine Redeemer, reading Catholic a smile, as if she already beheld the eterna! beatitude.

It is said that there are one thousand with soul, there is almost a certainty seven hundred clergymen of the of conversion. Hence, the absolute Church of England who are members necessity of staying for a good while to of the Confraternity of the Blessed reap the fruits of one's sowing. If the mighty Apostle St. Paul remained in work of the Reformation. They are one place for months to gain souls and allies of the Church of Rome, and in win them to Christ, what should we belief and practice agree with that not do to complete the work of converbody. Many efforts have been made sion? It is truly a pity-nay, even to prevent these clergymen from unfair and unjust—to disturb consciences, to create an hunger and thirst, a longing for the truth, and immediately after to forsake souls craving for the Bread of Life, and abandon those the Bread of Life, and abandon those who with a little more time and labor would assuredly embrace the faith.

Church of England. It is claimed that It is my deepest conviction our great the large majority of the membership The is opposed to the efforts of the confraharvest is abundant, and the laborers ternity and allied societies, such as the in the Lord's vineyard should in conscience remain and finish the work hoods, but can accomplish nothing bewhich by God's grace they have because the Bishops thwart their en-gun. No matter how eloquent be the deavors or wishes. There is unquesmissionary, no matter what crowds the draws, he is responsible if he does not endeavor to lead into the true fold souls that long to know and love God, denominations of Christians in Great and thus secure their eternal happiness. Britain have formed a federation to A mission to Catholics and non Cath oppose this sacerdotalism and endeavor olics, with the Class of Inquiry, should to Romanize the Christian people of last at least a month or even six weeks.

Then steps in the pastor, who week the churches of this alliance is now after week instructs and baptizes and larger than that of the Church of Engprepares for the sacraments. I would land, and that majority bids fair to incounsel an heroic band of faithful crease steadily. The prospect is that in a few years the Episcopal ganized to help the parish priest, and will cease to be the established Church constantly to bring to him more souls. of Great Britain.—From the Christian Intelligencer.

#### Rev. J. N. Vanatter, of Albion, Wis.

WRITES A LETTER ON DR. CHASE'S OINTMENT.

He says: My wife w



at liberty to with the above address and will obtain full particulars



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#### READ THE PROOF!

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They will supply the oxygen your blood needs and give you health and strength."
I told him I was very skeptical as to any benefit that could be derived from any proprietary medicine and had no faith in them. There the matter rested until four colons are along so much about what Dr. Ward's Blood and Nerve Pills have done for so many people with impoverished blood, I concluded to give them a trial. I have taken four boxes and my unbelief so far as Dr. Ward's Blood and Nerve Pills are concerned has been entirely removed. They are a splendid blood builder and strength restorer, and an invaluable medicine for weak, enervated people. This has been my experience, they having given me strength of body and strong healthy blood.

(Signed), PETER LAWRENCE WHYTE.

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#### Cobbett's "Reformation.

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# SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brother Azarias." "A Woman of Culture." His Honor the Mayor," "Saranac," etc.

CHAPTER IX. RUTH.

While the years were passing with noisy flight for Florian, one woman was enjoying in Clayburgh a peace of heart none the less assured and real that it had been won after much suffering. When Florian went Ruth had found his absence a very keen pain, almost impossible to

a very keen pain, almost impossible to bear, but then the battle had been fought and won long before their actual separation, when it had first become plain to her that she could not accept the Catholic faith. She had been very calm in announcing her determination, because the scene had already been enacted in imnouncing her determination, because the scene had already been enacted in imagination many times, but after his departure she fought a new battle with herself, winning quietly and passing into a life of gentle calm that nothing else seemed able to disturb. As Florian had supposed her strict conscientionsness had seemed able to disture. As Florian had supposed, her strict conscientiousness had swept from her heart every vestige of the love she once had for him. His appearance to-morrow in Clayburgh, with or without a wife, would have been a pleasure to her, not an occasion of regret and expectation, as it would have been for him. He had fallen into that ridiculous him. He had fallen into that ridiculous position which a rejected lover finds it so hard to assume, that of the trusted friend of the woman he would have made his wife. Often she visited the grave on the hill, and wept bitter tears over this one sorrow of her life. It seemed so hard to believe Linda was dead. The whole seene was instinct with her presence. Hers had been the earliest laugh to greet the spring, and hers the first tears that

the spring, and hers the first tears that bewailed the death of the flowers and the coming of the long winter. But who would have disturbed the sweet sleep of the girl? and who would have called thee back, Linda, from the smile of God, even

back, Linda, Hone to the fit they had the power?

The report which reached Florian that Ruth had devoted herself to literary work was true, and of late she began to reap so much success and profit from her venture. much success and profit from her venture that a new idea, presented to her by an outsider for consideration, took her fancy very much. A relative and her husband had visiten Clayburgh the previous summer, and urged on Ruth the propriety of coming to New York during the winter, or at any time that suited her convenience and meking the accompliance of the

ence, and making the acquaintance of the "We have them all at our receptions," said Mrs. Merrion; "and we are so gratied to hear them speak of you in terms of high praise. You will receive an ova-tion, and think of the pleasure and profit it would be to you to hold sweet converse

with them." said Ruth,
"Well, Barbara," said Ruth, thought her relative's adjectives a little silly, "your offer is tempting, and I shall consider it during the winter. But I onsider it during the winter. But I onsider it during the winter. But I ould not think of leaving Clayburgh at resent. Next year, perhaps, I may go own to hold Sweer converse with your

And Mrs. Merrion perceived from the And Mrs. Merrion perceived from the unnecessary emphasis that Ruth was laughing at her. However, Ruth thought deeply on the matter and finally proposed it to her father, who was delighted with the idea of being in Florian's neighborhood for a time, and suggested shutting up the house at once and setting off on their journey. She went first to hear the hermit's opinion on it, and took Mrs. Winifred Wallace with her. It was a bitter cold day, and the open sleigh in which they were seated afforded a fine view of the vast stretches of ice that lay away from them for miles, and of the islands between, sullen and gloomy like islands between, sullen and gloomy like life-prisoners in Siberia. When they life-prisoners in Siberia. When they reached the island they left the stage at the house of a friend and procured another conveyance to take them eastward to the narrow channel opening into Eel Bay. They crossed the ice on foot to a dark They crossed the ice out foot to a dark wood, where a few maples with dead leaves clinging to the bare branches made a great stir like the chucking of many skeletons. Through this they went by a path evidently frequented of late, and so beaten down as to make the wood passable, and finally came out on a bluff which showed the hermit's house a short distance off, with a light in the window. It was a cloudy and gloomy day, and Scott was at home, with a bright fire burning in the chimney-place and his solitary candle lit, while Izaak Walton lay open at a well-thumbed page that ay open at a well-thumbed page that brought back a fresher memory of the orightness and sweetness of the summer.

brightness and sweetness of the summer. He was surprised at the appearance of the two women, but politely invited them to sit down and remove their wraps, while he put a fresh log on the fire and showed a bachelor's feverish desire to set things in order. Ruth was in the habit of calling on him as often as she thought her presence would not be too intrusive, but she had never disturbed his retreat during the winter, and perhaps he thought this visit a mere freak of inquisitiveness. Mrs. Winifred was uneasy, and made most wretched attempts to seem common.

most wretched attempts to seem common-place and ordinary, looking about her with the air of meek terror that used to provoke the anger of Linda and Florian because of its ludicrous side. Ruth and the hermit paid her no attention.

the hermit paid her no attention.

"It was a mere notion, you know," the girl was explaining to Scott, as she sat in the blaze with her hands clasped over her knee, "for I could have waited until you came to town and explained it to you then; but an idea seized me like an

cured her, and no traces are left. Feb. 7,'98. Mrs. G. A. CONRAD, Lisbon, N. H.

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apoplexy, and I must come down without delay. I have not seen you in a long time, and I was and am thinking of going to New York." She was looking at him very closely as she said this, sure the hermit would accuse her in thought of going after Florian, and would look at her once with his keen blue eyes. He was as interested as if she had stated her destination to be Timbuctoo.

estination to be Timbuctoo.
"It's a fine place, New York," he said
nietly; "but why need all the blood ush to the heart?

rush to the heart?"

"It must all pass throught it," said she, taking up the figure with a smile, "or else be cast aside! You see, I would not go to stay, but only to make a few friends among the great thinkers and writers and poets. It would be something to know hem, would it not? "O yes! it does one good to meet

"O yes! it does one good to meet a great person. I think; but, then, they needn't be all bookish folks. There are great people in the garrets and cellars of a big city an' in the work-shops."

"You were never in a great city," said she, and repented of the words immediately. "Pray do not answer that," she broke in. "It was not meant to pry into your affairs. It was an accident. But what do you think? Is it wise for me to go? I have won a little fame by writing, and I would so like to know great minds. and I would so like to know great mind Then there are great doctors of theology and eminent Catholics there. Who and eminent Catholics there. Who knows but that I might get some light

from them."
He shook his head and smiled a little. "I understand," said she. "I know to what you refer. Well, I have prayed and prayed, and yet light will not come. I have tried to be content with Methodism and I can't, nor can I find rest in any other faith."

"It is a time of doubt with you." gaid

other faith."

"It is a time of doubt with you," said
the hermit, "and that means change. I
dunno as great minds will help ye much;
mostly it's the little minds do God's work,

an' bring peace and rest."

"Well, I'll visit the garrets and cellars, and hunt up little minds, and see the great people too."
"Them fine writers an' thinkers," said

Scott seriously, "have a mighty high opinion o' themselves, an' look at religion pretty often in queer ways. They kind o' handle it as a jeweler handles a watch. They've got the secret o' thing, an' don't handle it as a jeweler handles a watch. hink much of it. They give ye a doub about it sometimes, unless ye get the 'umble ones that thinks more o' their neighbor than they do o' themselves. I've met some of 'em fishin,' an' they were too green for anything. They didn't like to be told so gither." o be told so, either. "Then would you say go, Scott?" she

persisted.
"Would I say go? Well, if great minds is the only trouble, an' religion, why, yes,

his answer, and sat staring into the fire wondering. Was there anything else the great minds? There was the rush and the great minds? There was the tash and whirl of polite society, but it never could entangle her, and then—Florian. She looked at Scott. He was reading Walton, and Mrs. Winifred was watching him shyly as a curiosity. Why should he have put in the if? Did he think the old trouble would begin again? She was no afraid of herself; but the what security was there for Florian? She had often is completely as she is fond disposition, feared he had no Would not her presence excite it moviolently and more hopelessly, and we that what the hermit meant? The siler re bonelessly, and was that what the hermit meant? The silence grew so profound that Mrs. Winifred felt called upon to say something.

"From what I've heard of big cities," said she, "seemingly nothing troubles the girls there but their dress and 'beaux." "Yes," said Scott, looking at her with

an expression of severe reproach in his eyes, which puzzled Ruth, "beaux?" "Do you think my presence, Scott, would

"I do," said the hermit, as if he had been expecting the question. "I think he never got over losin' you, an' it would kind o' stir him up to see you again." "Is that a good reason for me to remain away from New York or any other

"Not if ye care nothin' for him." And "Not if ye care nothin' for him." And seeing she did not perceive what injury her presence could be to Florian, he went on a little hurriedly, as if it annoyed him to speak of these things:—"I know he's kind o' hoped agin' hope that ye'd come to him some time, as he'd like to, an' make up. It's been a help to him a long time, an' kent him out o' harm nerhans. time, an' kept him out o' harm perhaps, or leastwise from gettin' away from the right. Politicians," he added, seeing that her look suggested a doubt as to Florian's her look suggested a doubt as to Florian's getting off the path an inch, "get right an' wrong so mixed up with their own likin' that they don't allus do right even when they mean to. When he finds out ye're not in love with him any more, there won't be any holdin' to him. God only knows when he'll stop."

"I don't think you are quite correct in that," said Mrs. Winifred, with a boldness that frightened herself. "Florian, seeming your party one of the strict kind."

that," said Mrs. Winifred, with a boldness
that frightened herself. "Florian, seem
ingly, was always one of the strict kind."
"Mebbe," said the hermit, resuming
his book, while Ruth looked her absolut
doubt of Scott's inferences elequently.
"I hain't no pretensions to bein'
prophet," he said after a silence, "bu
"Il survive maif Flory don't propose to

'il surprise me if Flory don't propose to e again' down thar, an' offer to take ye ist as he stand, atheist or Protestant, an' et mad enough to do wild things when

'How do you know I'll refuse?" said

"How do you know I i retue!" said Ruth saucily.

"That's so," and Scott smiled. "You can't know a woman two minutes at a time, an' I'm no wiser than other men." "Well, I'll follow your advice"—the hermit had not given any, and looked a her—"and go. I'll avoid Florian, and see the great and the little minds of that "The street give and pick my some grace that

see the great and the inthe interest of the great city, and pick up some grace that's lying for me there like money in a bank."

The hermit studied her attentively with his great blue eyes.

"Did it ever strike you," said he coldly, "that you might be playin' with grace, just as a man does with a stubborn fish amusin' hisself?"

"No." she interrupted loudly, and with such indignation that Mrs. Winifred uttered a faint cry. "Do not accuse me of that, Scott, never, never accuse me of

that."
He resumed his air of meek indifference at once.
"Yet, how do I know," she said humbly

"what sins I may or may not be guilty of? But in this matter I have been so much in earnest, so very much in earnest, and except in my methods I can find no blame."

blame."
She had no more to say, and Scott read an affinity.

his book in a way that politely invited

their departure.
"Will you excuse me for one moment?"
said she: "I am going to take a view of
the river from the boulder before I go."
the river from the boulder before I go." she went out and stood on the spot where Florian had knelt and prayed of mornings during his retreat, and dreamed and chatted of evenings. The scene was like the buried beauty of that happy time, risen from its grave in white, g through the evergreens gave a voice to the forlorn ghost. Would it never look otherher again? Could she ever gaze wise to her again? Could she ever gaze upon the summer-scene that in time would banish this pale specter of the dead, with the same calm and joy and dead, with the same calm and systems as when beside her stood Florian and Linda.

"If I cannot," said she, with sadness, "then change of heart will not be for the better." as when beside her stood

When she came back, after ten minute when she came back, after ten minutes of looking and thinking and sighing, Mrs. Winifred was putting on her wraps, a trifle pale and tired, and very confused and frightened from her tete-a-tete with the hermit, and Scott was standing with his back to the fire, his hands behind him, and his chin in the air as if an inspirahis back to the fire, his hands benind his, and his chin in the air, as if an inspiration had seized him. But Ruth put no emphasis on such things, and bade him good-bye with a promise of seeing him again when she had come to a firm and conscientious determination. He went with them across the river and through the wood, with its chattering and shiver ing maples, and over the channel to where horse and cutter still stood, and, as vas his custom, stood facing them under the shadow of the wintry sky until they

were out of sight.

"Can you conceive anything more lonely?" said Ruth; "that solitary man standing in such a solitude and going back through that gloomy wood to his home. How does he stand it?"

"I think him a saint," said Mrs. Winifred so emphatically that Ruth looked at her in surprise. were out of sight.

CHAPTER X.

A REUNION. When the Merrions had opened house for the fashionable season, Ruth and the

for the lashfold season, the first thing I shall do," said Mrs.

"The first thing I shall do," said Mrs. Merrion—"and oh! how fortunate you came along as you did, Ruth, for I was making my head ache with plans for something new and striking for my first event, and couldn't find anything to suit per thing. I shall do is to have a long thing. event, and couldn't and anything to suit—the first thing I shall do is to have a music party and make it the earliest and best of the season. How can it be otherwise with such a star as you, so unique

and so new? Ruth looked at Mrs. Merrion to see is the lady was in earnest in using such language, and found that she was. In earlier days, when Barbara Merrion was girl at Clayburgh, she had been noted for her beauty, brilliancy, and boldness. It was the possession of these qualities which yon for her a husband, a wealthy nonentit won for her a nusoand, a weating nonenfity in the shape of Mr. Merrion, whose dull faculties had been quickened under the spell of the girl's dashing presence. Al-though a relative Ruth had no affection for her. There seemed such a want of for her. There seemed such a want of thoughtfulness, and even of good prin-ciple, in her disposition that no amount of respectability and correct conduct could make up for it in her eyes. And yet Mrs. Merrion was a model of behavior, and very popular. How any one could pretend to be the star, an assemblage with tend to be the star, an assemblage with her petite figure and shining face present, Ruth could not understand. Barbara's features were small, but of fine and ex-quisite type. The delicate nose and dark quisite type. The delicate nose and dark eyes showed a high spirit, and reckless though trained disposition. Beside her Ruth felt like a slow, heavy being, a robin beside a humming-bird. While preparabeside a humming-bird. While prepara-tions were being made for her debut the squire set out to look for Florian and to bring him over to afternoon tea, if possi-ble. Mrs. Merrion was not acquainted with him, the Squire discovered, to his with nim, the Squire discovered, to his own intense disgust and astonishment. She had known him in a distant way as a good-looking boy in Clayburgh, whom she had never patronized or spoken to the squire famous."

"No, I spose not, said the Squire dubiously and grief-stricken; "but then dubiously and grief-stricken; "but then she known you'd be changed and more particular, now that you're famous."

sie had never patronized or spoken to simply because he was a boy of her own age and not "eligible."

"Pshaw!" said the Squire, "you don't mean to tell me that you've lived ten years in Brooklyn and are not acquainted with the handsomest and smartest fellow in New York City? Now, I didn't think it of you, I didn't.

"Why, Mr. Pendleton, qu'en voulezvous?" She had a silly habit, but a very pretty one in her mouth, of using French phrases to any extent.

onsciousness of his blunder that he got Are you ashamed of it?" said he. "No; but then it's unnecessary to speak of such things to every one," said Ruth

disdainfully.

"Jest as you say," snapped the Squire.
"But I'll bring him over, Barbery, and
you can see jest what a fool Ruth can
make of herself once every five years."
"Not oftener?" said Ruth maliciously.

Now if Barbara could see—"
"What a fool I can make of myself once a day, you want to say? Well, say t, and be hanged," said the Squire. "But

it, and be hanged, 'said the Squire.' But I know a good man when I see him, and I'd hang on to him if I was a woman. So I'll bring him, Barbery, shall I?"
"By all means,' said Barbara sweetly; "and perhaps we may arrange matters so that Ruth may not be so hard-hearted another time."

that Ruth may not be so hard-hearted another time."

The Squire coming round in late September found Florian at home.

"How do, boy?" said he poking through the half-open door his red, jovial face. Florian jumped as if shot, and paled, while the Squire roared and squeezed his hands again and again, and turned him round to look at him, and was full of delight and surprise at the changes he saw. light and surprise at the changes he saw. The noise the old man made attracted

another red, jovial face to the door.

"Friends, by?" said Peter, recognizing an affinity.

"May I come in?"

of yours, Flory?"
"Yes," said Florian, vexed, but glad of
the intrusion, too. "This is Peter Carter,
journalist, a good man in his way."
"Not at all," said Peter, wringing the
Squire's hand fiercely, while Pendleton

"You've heard of old Pendleton, you're a journalist—got mixed up with the two governments in Mackenzie's re-

pennon."
"Didn't I report the whole thing?" said
Peter with enthusiasm—"the pursuit, the
capture. Why, man, your life hung on a

"Yes cried the delighted Squire, hug-ging his thick throat with both hands; "but here was the thread, boy—here was the thread."

"but here was the thread, boy—here was the thread."

"Bedad, Florian this is quite an Irishman ye have for a friend, if I might judge from his sentiments—hey, b'y?"

"Irishman!" said the Squire. "More Irish than he is with his cool, political blood that'll stand anything and smile. I've known that boy, Carter, since he was born, almost, and he was just as cool then as he is now. Not enough blood in him to like anything weaker than liquid fire, and that only heated him. I tried to marry him to a daughter of mine once,

marry him to a daughter of mine once, but she wouldn't stand it—no, sir, wouldn't stand it." wouldn't stand it."
"'Twas a great pity, now," said Peter
seriously, for it struck him as being a
handy way of getting rid of Florian's pretensions to Frances. "Ye missed it, b'y,

tensions to Frances.
didn't ye now."
"Rather," said Florian with an inward

groan.

"But never mind, Carter," said the Squire, with a knowing wink of the highest confidence—"never you mind; I can arrange matters when I take 'em in hand, it is ground to the left." an' I'm going to take 'em."

"As Mr. Pendleton has just arrived,"

"As Mr. Pendleton has just arrived," said Florian in despair, "and I have some matters to discuss with him, would you mind leaving us alone for awhile?" "But I want to see you again," said the Squire. "Haven't met your equal, Carter, since I came to New York. You shall have an introduction to ay daughter, and

have an introduction to my daughter, and an invitation to Mrs. Merrion's music party? We'll get in some quiet room and play whist and drink punch till morning. "Your heart's in the right place, me

b'y," said Peter," "and your throat too, an' both guide your head. Same way an' both guide your head. Same way with Peter, I accept; I'll go if a thousand stood in the way and I'll help ye mend matters, an' give ye the benefit o' my experience in the town; an' if ye want a hand in the little matter—"
"Good-morning," said Florian abruptly, almost pushing Peter outside the door, where he stood for some time indignant, and thought of going back to fling defiance

and thought of going back to fling defiance in Florian's face; but as that might peri his chances of improving the Squire's acquaintance, he retrained and withdrew. "A first-class character." said the Squire, "a real surprise. Where did you pick him up? A sort of Irish exile

"Yes; but a rather spongy sort," said

"Yes; but a rather spongy sort," said Florian, who was not at all as patient with Peter as the poet was.
"Spongy—that is, receptive. Ah! I understand. I'm glad to hear it. But now you're to come over to lunch, Mrs. Merrion said, and you must be introduced to get a hid to the musicale you know. get a bid to the musicale, you know. to get a bid to the musicale, you know.
Ruth's just dying to see you, and so is
Barbery, because she's surprised to know
there's a famous man in New York that
does nt bow down to her and attend ner parties. Skittish creature—you recall ner when she married Merrion, before she got into long dresses—but almighty nice if she wants to be. And now, Flory, I just ache to see you use your points well. Ruth's tired of things in general, and, it you try rightly you are going to win this time, if you want to. Why I swear I never thought of asking you that, but then of course you do.'

of course you do.

"It's not well to think of it," said Florian, who did not wish to give the garrulous Squire even a hint of his own feelings.

"No, I s'pose not," said the Squire albianely and grief-stricken; "but then

well to think of it," said Flor

famous."
"It isn't that," said Florian—"oh! no, not that. I think very much of Ruth, but then I would not trouble her over again with a suit that would not be to her liking."
"If that's all we'll arrange it to her lik-

in New York City? Now, I didn't think it of you, I didn't."

"Why, Mr. Pendleton, qu'en voulez-yous?" She had a silly habit, but a very pretty one in her mouth, of using French phrases to any extent.

"Kan vully-voo!" repeated the Squire.

"What nonsense! Don't be flying yernasty French at me. I say it's queer—don't you, Ruth?—not to know Florian, the best, the smartest—"

"How can I know them all?" said Barbara plaintively. "There are so many clever, desirable people come and go, and these cities are so large. But if you will bring him to lunch at three or dinner at six I shall be happy to know him."

"Of course you will," said the Squire, with a loud sneer. "But I won't bring him; you won't know him, since you didn't look him up before. Why, he and Ruth were going to be married once."

"Why, father!" said Ruth with an emphasis that startled the Squire into such a consciousness of his blunder that he got But for all his cheerfulness the Squire

fect man; saw, too, what simple Ruth did not, that he was agitated at this did not, that he was agitated at this meeting, and judged, from the Squire's beaming delight and Ruth's ordinary manner, that the old romance was long ago ended, much against the wishes of these two men. When he was going he received his invitation to the musicale.

"And there is a poet-dramatist in the same house with you," said Barbara, "that you must invite also. We leave out no celebrities."

"And there's Mr. Carter in the same place," said the Squire—"a noted journal-

place, 'said the Squire—" a noted journalist. I must have an invitation for him.'
"By all means,' said Barbara.
"Madame Lynch has a faculty of getting around her the most unique people. wish I had it."

Florian went away sad and disappointed, and with a feeling that, in spite of fame, influence, and wealth, Ruth was farther from him than ever.

farther from him than ever.

Paul Rossiter went to the music party much against his will, for he was hard at work on a play, and there were matters of another kind demanding his attention which he would not lay aside for an audience with kings. Florian had brought him to see Mrs. Merrion, and the little lady had pressed him so hard, and had made such extravagant promises with regard to the new beauty whom she was to introduce to society, that he consented at last. When Ruth was introduced to him

"Certainly," said the Squire. "Friend he saw for the first time the face of his dreams in its living image, although its owner had laid aside the simple yachting dress for the voluminous evening costume dress for the voluminous evening costume of the period; and being unprepared, he had started, blushed, stammered, and not come to himself rightly until he was sitting somewhere and the voice of the lady was talking about Florian.

"And you are a friend of Florian? I am so very glad to know it, for I have never really heard who his friends were. Do you not think him a very nice gentle-

Do you not think him a very nice gentle-man? And they tell me he has considerable political influence for so young a

"Oh! he's the best fellow in the world," "Oh! he's the best fellow in the world," said Paul, wondering all the time if he were really talking with the original of the picture, "and his influence is simply boundless in the city. He has been in the legislature, he will go to Congress, then the governorship, and the presidency. There is nothing beyond that."

"So he finally comes to nothing," Ruth said smiling. "What an ending for so much greatness and influence! And is

said smiling. "What an endir much greatness and influence! t really worth while struggling for all ese things, when they come to so little at last?"
"Little and great are all alike," said

Paul. "The nothingness we come to, I suppose, makes the worthless earthly honor all the more valuable."
"Florian's exact words," said Ruth.

"Ah! now I can see you are very good friends, for you have his ideas, and he has yours, no doubt."
"I have his, no doubt," said Paul, "but

if he has mine they must be very useless, being mostly fancies about dreams. How easily you recognize his sayings, Miss Pendleton! You must have known him very well."
"We lived in the same town and went

"We lived in the same town and were
to the same school for years; and then
we were friends. Oh! I know Florian as
if he were my brother. His sister "—her
voice faltered—"was a dear friend of
mine; and if you know him you must "And I do, and I shall like him all the

more if his friendship will place me higher in your favor."

He trembled at his boldness, but she

received it as a matter of course.

"I — will indeed. Florian's friends
must all be worth knowing, for they were ever the choicest."

ever the choicest."

They talked on very pleasantly for a half hour, and then others came to disturb the delightful tete-a-tete and make him and her miserable; for Ruth had formed a sudden and strong liking for this warm-hearted and warm-featured child of genius, which fell little short of the admiration he felt for her beauty. Florian had vainly tried, when once freed from the conversational charms of Florian had vainly tried, when once freed from the conversational charms of Barbara, to secure for himself a confidential talk with Ruth. Fate, in the person of the guests of Mrs. Merrion, was against him. When one or the other did not engage him they surrounded Ruth like a city's walls, for the fair girl was become a general favorite that evening and was general favorite that evening much sought after. She was a little tired much sought aner.

of continuous adulation, and kept wishing that Paul would make his appearance again, and wondering why Florian did

again, and wondering why Florian did not join those sitting about her. Find-ing an opportunity to slip unobserved in-to a recess of some kind, she threw her-self on a sofa, relieved to be free for a moment from the glare and heat and noise. When her eyes became accusperceived that Florian was sitting oppos-"Is it you, Florian?" said she, "Oh!

how I have tried to see you and speak to you this evening."
"It is impossible on a first night," said he quietly. "There are so many present, and your face is new to most of them. It's not much like a musicale in Clay-

burgh."
"I think ours were much more pleasant."
"Well, I should hardly feel obliged to enjoy them as I used," he said, with the worn air of a man who had exhausted the pleasure contained in such entertain-

there that I have quite forgotten them "I can believe you," she said, with the gentlest reproach in her voice. "You seem to have forgotten everything con-nected with the poor little town and its glorious river."

TO BE CONTINUED.

## PHYSICIAN, SAVE THYSELF.

It is said that one of Spurgeon's illustrative stories was that of a man who used to say to his wife: "Mary, go o church and pray for us both. the man dreamed one night that when he and his wife got to the gate of heaven, Peter said, "Mary, go in for ooth." He awoke, and made up his mind it was time for him to become a Christian on his own account .- The

Watchman. Faith is the divine crowning of our intelligence; a diadem of heavenly light, with which the all loving hand of God girds our brow invisibly; a marvellous supplement to our mental insufficiencies. — Mgr. Charles

Chronic Eczema Cured.

Chronic Eczema Cured.

One of the most chronic cases of Eczema ever cured is the case of Miss Gracie Ella Alton, of Hartland, N. B. On a sworn statement Mr. Alton says: I hereby certify that my daughter Gracie Ella was cured of Eczema of long standing by using four boxes of Dr. Chase's Ointment. William Thistle, druggist, of Hartland, also certifies that he sold four boxes of Dr. Chase's Ointment which cured Gracie Ella.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

They never fail.—Mr S. M. Boughner,

colds and all affections of the throat and tunirs.

They never fail.—Mr S. M. Boughner, Langton, writes: "For about two years I was troubled with inward piles, but by using Parmelee's Pills, I was completely cured, and although four years have elapsed since then they have not returned. Parmelee's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Costiveness, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

Unequalled.—Mr. Thos. Brunt, Tyendinaga, Ont, writes De Thomas Ecuper.

LEAGUE OF THE SACRED HEAD

GENERAL INTENTION FOR JANUA 1899

Respect for Authority. Recommended to our Prayers by

Holiness, Leo XIII. American Messenger of the Sacred He Respect for authority is not on the virtues of our age or country, n as we may style ourselves a lawing people and submit, outward least, to the Constitution and state framed and enforced by our civil l

lators and rulers. Oatward sub sion to authority is not respect for Children surely do not respec authority of parents whose counse command they heed not, even in important matters as the choice ol or college, of a business c or profession, of the associations take up with, and, in general, i determination of their future w due deference to the wishes of pa Shall we say that parents them respect their authority when th linquish it to consult merely the and dislikes or whims, of their guided and obstinate children?

Citizens may comply outward

the laws, since a hundred selfis tives compel their compliance, l their hearts, how many of them as well as contemn their rule nounce them in public and in p charge them with low and ver tives, detract from their author destroying their reputations an der in every possible way the f ercise of their power? Even w posed men permit themselves to ceive prejudices against at when it is constituted in forms ful to them. Hence it is con hear men, who glory in their ship in a republic, speak ign against the constitution of ki and empires of the old world, ceiving that they are thus ap and encouraging the anarchic ment that has of late made st ardly and deadly attacks on

legitimate rulers of Europe. It is not enough to rejoin to the rulers themselves do not their authority, that for most it is only a means of indulgin interest and pleasure, that the to the meanest ways of obtain securing it, and that they oft cise it without due regard to mon welfare, or for the bene few who have placed them in As kingdoms and commonw established now-a-days, then redress for every abuse of p this redress is surely not to be by those who themselves are

in respect for authority.

Perhaps the most serious can find with the civil authority. day, is that it fails to inspi with respect for domestic and authority. Often ignoring seding parental rights by in in the education of children, at least indirectly, the 16 vives against the authorit husbands by its lax divorce dering, when it is not perse Church in the free discharg vine mission among men, th in most parts of the world, cause of contempt for the v

ity through which alone it maintain the respect due it It is to the legislation as of the rulers of certain State that we must ascribe the di the clergy and for religi generally, which is become ent among their citizens, heartily extended to the For nearly a cen all of the middle and sou pean nations have tolerate do not actually encourage of their citizens a profou for their pastors and hig rulers, and for more than a century Italy and Fra culcated this contempt op laws, newspapers, books with results that threat more disastrous to these

than to the Church with ln strange contrast wi disregard of civil ruler authority, is the attituers of the Church in be legitimately constituted In imitation of their M us to give to Cæsar the t Cæsar's, the Apostles and ors have insisted on re

authority.
"Be ye subject," w

"therefore, to every h for God's sake; whether as excelling, or to gov him for the punishmen and for the praise of the Servants, be subject to with all fear, not only gentle, but also to the St. Paul: "Let every to higher powers; fo power but from God; are are crdained of God that resisteth the power order of God. And t purchase to themselve For he the one in pow ister to thee for good. fore be subject of nec for wrath, but also Rend sake. . .

tom; fear to whom whom honor. In the sense of the theologians all urge ance of what they cal a matter of conscience

ward reverence and le as the necessary elen spect, as well as out

all men their dues. tribute is due; custo

GENERAL INTENTION FOR JANUARY, 1899

Respect for Authority.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. Respect for authority is not one of the virtues of our age or country, much as we may style ourselves a law-abiding people and submit, outwardly at least, to the Constitution and statutes framed and enforced by our civil legislators and rulers. Outward submission to authority is not respect for it.

Children surely do not respect the authority of parents whose counsel and command they heed not, even in such important matters as the choice of a school or college, of a business career or profession, of the associations they take up with, and, in general, in the determination of their future without due deference to the wishes of parents Shall we say that parents themselves respect their authority when they relinquish it to consult merely the likes and dislikes or whims, of their mis-

guided and obstinate children? Citizens may comply outwardly with the laws, since a hundred selfish mo tives compel their compliance, but, in their hearts, how many of them dislike as well as contemn their rulers, denounce them in public and in private, charge them with low and venal motives, detract from their authority by destroying their reputations and hinder in every possible way the free ex-ercise of their power? Even well dis-posed men permit themselves to conceive prejudices against authority when it is constituted in forms distaste ful to them. Hence it is common to hear men, who glory in their citizenship in a republic, speak ignorantly against the constitution of kingdoms and empires of the old world, not perceiving that they are thus approving and encouraging the anarchical senti ment that has of late made such cow ardly and deadly attacks on certain

legitimate rulers of Europe. It is not enough to rejoin to this that the rulers themselves do not respect their authority, that for most of them it is only a means of indulging selfish interest and pleasure, that they resort to the meanest ways of obtaining and securing it, and that they often exer cise it without due regard to the common welfare, or for the benefit of the few who have placed them in power. As kingdoms and commonwealths are established now-a-days, there is some redress for every abuse of power, but this redress is surely not to be obtained by those who themselves are lacking

in respect for authority.

Perhaps the most serious fault we can find with the civil authority in our day, is that it fails to inspire people with respect for domestic and religious authority. Often ignoring and superseding parental rights by interference in the education of children, favoring, at least indirectly, the rebellion wives against the authority of their husbands by its lax divorce laws, hindering, when it is not persecuting, the Church in the free discharge of its di vine mission among men, the State has, in most parts of the world, been the cause of contempt for the very authority through which alone it can hope to maintain the respect due itself.

It is to the legislation and example the clergy and for religious persons generally, which is becoming preva-lent among their citizens, and which is heartily extended to the rulers them selves. For nearly a century nearly all of the middle and southern European nations have tolerated, when they do not actually encourage, on the part of their citizens a profound contempt for their pastors and higher spiritual rulers, and for more than a quarter of a century Italy and France have inculcated this contempt openly in their laws, newspapers, books and lectures, with results that threaten to be far more disastrous to these Governments than to the Church within their terri-

In strange contrast with the fatuou disregard of civil rulers for spiritual authority, is the attitude of the rul-ers of the Church in behalf of every legitimately constituted civil power.

In imitation of their Master who bade us to give to Cæsar, the things that are Caesar's, the Apostles and their success ors have insisted on respect for civil

"Be ye subject," wrote St. Peter, "therefore, to every human creature for God's sake; whether it be the King as excelling, or to governors sent by him for the punishment of evildoers, and for the praise of the good.

Servants, be subject to your Masters, with all fear, not only to the good and gentle, but also to the forward." And St. Paul: "Let every soul be subject to higher powers; for there is no power but from God; and those that are are crdained of God. Therefore he that resisteth the power, resisteth the order of God. And they that resist, purchase to themselves damnation. For he [the one in power] is God's min-

ister to thee for good. . . Where-fore be subject of necessity, not only for wrath, but also for conscience sake. . . Render therefore to all men their dues. Tribute to whom tribute is due; custom to whom cusfear to whom fear; honor to

In the sense of these texts Catholic theologians all urge on us the observance of what they call legal justice, as a matter of conscience, insisting on inward reverence and love for our rulers, as the necessary elements of real respect, as well as outward compliance

LEAGUE OF THE SACRED HEART. with their commands; bidding us look upon them as among the chief agents of Divine Providence in our regard and exhorting them to act towards us as worthy instruments of God who has created their authority and destined them, in whatsoever way they may be chosen, to exercise it beneficiently for

"We must not attribute the power of giving kingdom and empire to any one save God," Is St. Augustine's terse caution; and St. Gregory's is the same: "Power, as we believe, is given by Heaven to emperors and kings "by Heaven to emperors and kings" while St. Chrysostom says: should not think it a matter of chance or without purpose, but the work of Divine Wisdom, that there should be principalities and that some should rule and others be subject," all as our Lord said to Pilate : "You would have no power against Me, unless it were given you from above.

It is for want of faith in the divine origin of power and divine sanction of obedience, the supreme test of our respect for authority, that rulers effect so little by their administration of power, and men gain so little from their virtue of obedience. Unfortunately Unfortunately mon among subjects than among rul ers, and we have occasionally to listen to men who should be teachers of the people, depreciating the merits of the virtue which has been consecrated for ever by the One who became obedient for us even unto death, and more or less disposing us to entertain the proud, I will not serve! of Lucifer and his fallen angels.

What a different spirit is that of the Saints and Doctors of the Church who counsel respect for authority in every sphere as a first principle in Christian life. With St. Paul they call for pray-ers for kings and for all who are in high station, since this is acceptable to God our Saviour, and with Tertullian they remind the rulers of earth that ' A Christian is no man's enemy, least of all his Emperor's, whom he looks upon as appointed by God, and whom he must love and reverence, and honor, and for whose welfare he must pray as well as for all his empire. This respect for authority is the only source of God's blessings on rulers as well as on subjects under their power. It was one of the blights caused by the Reformation to do away with this spirit of reverence for authority, ecclesies tical, civil and domestic, and as a re sult we are to-day face to face with the organized enemies of human society, communists, socialists and nihilists, all of which in some way foster and pro mote the anarchy which is now so vio lent in Europe, and which is at pres ent the subject of the deepest concern. not only to the crowned heads, whose

wish to save society from disorder and bloodshed. Nowhere is the doctrine more pre cisely stated than in the various encyclicals of our present reigning Pontiff, Leo XIII., on this subject, notably in the two styled Diuturnum, on the Civil Power, and Immortale Dei, on the Christian Constitution of States. In the former, written in 1881, he points out the dangers which are now actu ally appalling some of the potentates of Europe, and shows how author ity originates from God, no mat-

lives are threatened, but to all who

ter what way the peoples of the earth may have of determining who shall exercise it, and that religion is the only remedy for the evils arising between rulers and their subjects, reof the rulers of certain States in Europe that we must ascribe the disrespect for kings and their subjects. In the latter he dwells on the friendly offices of Church to State and on the mistrus and ingratitude with which they have been too often repaid. After showing the proper relations between the two, he dwells on the causes of the ill-treat ment of the Church by so many civil authorities, mentioning specially the license of the press, religious indifferentism and the exclusion of the Church from active life, from the laws, the education of youth and domestic society, and recalls the various encyclicals of Gregory XIII. and Pius IX, issued with a view to defining and condemning the principles from which these evils spring. He then calls on Catho evils spring. He then calls on Catholics to form and propagate correct views of these various principles, and to drop their private disputes with a view to restoring harmony between the

ecclesiastical and civil powers. This is the chief thing to be done, the formation of correct views of authority and of respect for the same and then the propagation of these views among all the people who come in any way under our influence. no easy task; it must be done against fearful odds, for there is great opposition without, and serious opposition within ourselves. The news papers and all their false principles : the common schools and their neglect of this all important virtue even in the natural order; the lecture room and the lodge and meeting room of secret societies, and of the associations band-ed together to cultivate disrespect for, and rebellion against lawful authority

-all these make it fearfully difficult to advance a principle which is not at first sight agreeable to the human heart. Hence it is that our prayers are needed and our zeal; prayer first for the light to recognize the value of this virtue, and then zeal to promote it everywhere, so that it may become what God means it to be, the source of peace, unity and harmony for all who rule and for all who obey.

# CATHOLIC LADY.

mas holidays, when pleasure parties of defiance of all other authority.—
will be held in every Catholic home, Catholic Columbian. The approach of the joyous Christmakes opportune some reflections on the Catholic woman. St. Peter exhorted Christian women, converts to the faith, so to live "that if the husbands of any believe not the word they may be won without the word, by the conversation (that is, the conduct and manner of life) of the wives, considering your chaste conversation with This holy awe was inspired by

Cecilia to her heathen husband and his brother, who could not but ex "Christ must be, indeed, the claim: true God, since he has chosen for Himself such a handmaid "St. Monica inspired her husband, St. Patricius, with similar fear which brough him at last to the faith. There are many such examples recorded in the lives of the saints, and renewed in the experience of our day.

But the most beautiful commentary

we know of upon St. Peter's words has been written by Lord Byron, and that, too, quite unconsciously. The lines occur in a book so generally shunned by Catholics that they will be new to most. Moore has described the poem in question as "the most powerful, and in many respects, painful display of the versatility of genius that has ever been left for succeeding ages to wonder at and deplore." The strang est, though by no means most deplor able, instance of Byron's versatility occurs near the end of the poem in the fifteenth canto. The noble poet has been describing at great length, and with more sarcasm than wit, the company gathered at an English noble man's mansion, when all at once his tone changes, and he speaks of a young Catholic orphan, whom he calls Aurora Raby. The lines are as

"Early in years, and yet more infantine
In figure, she had something of sublime
In eyes which sadly shone, as seraph's shine.
All youth—but with an aspect beyond time;
Radiant and grave, as pitying man's decline;
Mournful—but mournful of snother's crime.
She looked as if she sat by Eden's door,
And grieved for those who could return no
more.

"She was a Catholic, too, sincere, austere, As far as her own gentle heart allow'd; And deem'd that fallen worship far more

Perhaps because 'twas fallen ; her sires were proud Of deeds and days when they had fill'd the ear Of nations, and had never bent or bow'd To novel power; and as she was the last. She held their old faith and old feelings tast.

"She gazed upon a world she scarcely knew
As seeking not to know it; silent, lone,
As grows a flower, thus quietly she grew
And kept her heart serene within its zone.
There was awe in the homage which she
drew.
Her spirit seemed as seated on a throne
Apart from the surrounding world, and

strong
In its own strength—most strange in one so

Can anyone doubt that this beautiful picture was drawn from life? Byron must have met a young Catholic lady who neither thought it necessary to conceal her religion, nor to apologize for it by fast talk and worldly manners. She was a contrast to all around her, and the result was, not sneers or contempt, but respectful "Considering your chaste admiration. conversation with fear," said St. Peter,
"There was awe in the homage which she drew," says Lord Byron. - N. Y. American Lerald.

#### THE TEACHER'S AUTHORITY.

It Should be Upheld by Parents, Not Depreciated,

Sometimes, too often, in fact, we hear of parents instructing their children, in the event of certain circumstances arising in school, to "pack up their books and come right straight home." This is a mistaken policy and one that should never be advocated or broached by parents, as it tends to weaken the teacher's authority, and that is a detriment to all parties con-If a parent knows a teacher to be arbitrary, unreasonable, prejudiced, unmannerly,—any or all of these
—the appeal from these faults is in the principal of the school and should never be delegated to the pupils; for the children will naturally ignore the authority which the parent has belittled and the friction between the two, in class time, will but make trouble for the teacher and deprive the pupil of the full benefit of class room instruc tion. Children, too, are clannish there is a tacit agreement among them that they must "hang together," and that the teacher is their natural and common enemy; so if one or two, act ing under instructions from home authority, know they will be upheld in rebellion against school authority, and take advantage of that knowledge to the extent of becoming defiant, rest, like sheep, will follow such a lead, and the consequence is either the application of severe discipline or the total overthrow of the teacher.

Every parent should feel it a duty to keep in touch with the school-room, should know how the child progresses in class and what is the mutual status of pupil and teacher. If either is not satisfactory, the remedy does not lie in instructing the child in defiance towards the teacher, but in an appeal to higher authority; and such an appeal should not be made a matter of discussion before the child, but should be conducted with as much privacy as There are comparatively possible. few cases in which a teacher is wholly to blame for losing the respect and obedience of scholars. Indeed, insub ordination is more often the fault of the too-indulgent parent, whose par-ental jealousy cannot or will not see flaws in the child that, to others, seems

BYRON'S POETIC PICTURE OF A to need vigorous correction; who becarbed to need vigorous correction; who becarbed the carried to need vigorous correction; who becarbed the carried to need vigorous correction; who are carried to need vigorous correction. and by instructing the child to defy authority in school, prepares the way

OF SUFFERING FROM GRAVEL MR. J. N. BABCOCK BECOVERS. Thanks to Dodd's Kidney Pills Which

Cured Him Speedily and Thorough-ly-Mr. Babcock's Story in His Own Emphatic Words, Sharbot Lake, D.c. 26 -A Dresden despatch, to the Canadian press, last week, described how ex reeve W. G. Cragg, of that town, was cured of severe Inflammatory Rheumatism by Dodd's Kidney Pills, after the best doctors had failed to benefit him, and after many so-called "remedies" had

The story has been the subject of a great deal of interested discussion here, and it has been seem that the Day of the been seem to be a subject of a AVOID IMITATIONS, which are and it has been ascertained that Dodd's Kidney Pills are an article in universal use in this district.

"Mr. Cragg cannot tell me anything about Dodd's Kidney Pills that I don' know already," said a well known lawyer, who was discussing the matter with a group of friends yesterday. "I have known them to cure cases of Rheumatism which six doctors had pronounced incurable.

I have experienced what Dadd's Kidney Pills will do," said Mr. John Nicholas Babcock, another well-known resident. "I suffered the most acute tortures from Gravel and other Kidney Diseases, for twenty long years. I spent hundreds of dollars in doctors' bills, and for various so called cures, but with no lasting benefit.

"I didn't believe Dodd's Kidney Pills would cure me, but expected to get a little temporary relief from their I was completely and thoroughly cured by them, though. There is no Kidney medicine on earth to compare with Dodd's Kidney Palls.

with Dodd's Kidney Pills."
Scores of people in this district test
ify gratefully to the wonderful power
and virtue of Dodd's Kidney Pills
Every phase of Kidney Disease, inluding Bright's Disease, Diabetes Rheumatism, Gour, Impure Blood, Heart Failure, Paralysis, Dropsy, Sciatica, Lumbago, Gravel, Stone in the Bladder, and Women Troubles, yield, positively and speedily, to the power of this great Life Saver.

Dr. Chase Cures Catarrh After Opera tions Fail.

Toronto, March 16th, 1897.

My boy, aged fourteen, has been a sufferer, from Catarrh, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Catarrh Cure, and one box of this medicine has made a prompt and complete cure.

H. G. Ford.

H. G. Ford,
Foreman, Cowan Ave. Fire Hall.
Help your children to grow strong and robust by counteracting anything that causes ill health. One great cause of disease in children is worms. Remove them with Mother Graves Worm Exterminator. It never fails.
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NERVES must be fed on pure, rich blood.
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By enriching the blood it makes the nerves
STRONG.

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Pains in the Foot and Limb-A Complete Cure Accomplished by Hood's Sarsaparilla.

"For a number of years I was afflicted with acute rheumatism in my left side and all the way down my limb into my foot. I live five blocks from my work and had to stop and rest several times in going and coming. I could get no relief from and coming. I could get no relief from my trouble and was on the point of giving up my job when I happened to hear of Hood's Sarsaparilla. I purchased a bottle of this medicine and a vial of Hood's Pills and began taking them. Before I had half finished them I was relieved and it was not long before I was completely cured. I never lose an opportunity to praise Hood's Sarsaparilla, for my cure meant a great deal to me, as I have a family and must always be at my post."

WILLIAM HARKETT, yardman, Grand WILLIAM HASKETT, yardman, Grand Trunk Railroad depot, Brantford, Ontario.

Hood's Sarsaparilla Is the best-in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

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They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants.

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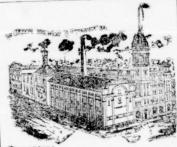
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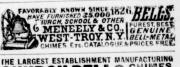
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THE HOME SPECIALTY CO., TORONTO Every day we receive dozens of testimonials like the following: DAGE, Oxt., Nov. 24th, 1898.

DAGE, Oxt., Nov. 24th, 1898.

DAGE STR., Enclosed you will find your money for the pertune. I sold it on the way home from the post-office. Yours for business.

CANNINGTON, N.W.T., Oct. 28th, 1898.

DEAR SIRS.—I received the watch on the 22nd with chain and charm. They are far better than I expected. Your watch is a dandy and takes the shine wherever it is. It is true you give more than you promise. I thank you many times, for the work was not enough for this prize.

Joun G. W. Girson.

Free with Straps for selling 2 Dozen.

The Home Speciatry Co.,—I sold your perfume in 2½ hours, Please find enclosed a post-office order for your money. Yours respectfully, Essex, Ost., Nov. 28th, 1898.

Dear Friends,—I received the watch and guard on Wednesday last and I like them yery much. I will recommend your company whenever I can, for I think my watch is worth double the trouble trying to get it.

Yours truly, Cassie Elais, Your Boker's Hockey Skates are worth all the rest put together.

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# The Catholic Record. Published Weekly at 484 and 486 Richm latreet, London, Ontario.

BEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels." EDITORS :

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Publisher and Proprietor, Thomas Coffey. Messrs. Luke King, John Nigh, P. J. Neven and Joseph B. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the CATHOLIC RECORD.

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Orrespondence intended for publication, as well as that having reference to business, well as that having reference to business, which is directed to the proprietor, and must be uld be directed to the proprietor, and must cach London not later than Thereday morning. The state of the paper was the stopped. can be stopped.

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

London, Saturday, December 31, 1898

#### THE TABLES TURNED.

Much as has been said by the missionary societies concerning the conversion of the people of the Philippine Islands and of the other new territorial acquisitions of the United States to Protestantism, the Salvation Army is of converting the population at Manila, and to have thus forestalled the Evanglical missionaries. It is further reported that so far the Salvationists have had considerable success, and made considerable progress in their work of conversion; but this success has been, not with the Spanish residents or the Filipinos, but with the English - speaking population, and it may be justly inferred that the conversions effected are from the various Protestant sects. Thus the tables have been turned on the sects represented on the missionary boards. Instead of the sc-called Evangelical sects making converts of the Catholic residents, their own adherents are being converted to Salvationism. Is this to be the outcome of all the talk about missionary efforts to enlighten the deluded Islanders?

#### THE OUTRAGES CONTINUE.

Despatches from Constantinople state that outrages on the Christians of Armenia are still being perpetrated to such an extent that the widows and orphans of those who were massacred will soon be completely wiped out of existence. In addition to this, and as a consequence of the crueities indulged in by Kurds and Turkish soldiers, there is great distress prevailing through the province, and thousands of the Armenians are starving.

This occuring so soon after the compliments which passed between the Sultan and the Kaiser on the occasion of the visit of the latter to Constantinople and Palestine, shows that the Kaiser's visit has borne but little fruit as regards the civilizing of the Sultan, who is undoubtedly responsible for the carrying out of the policy of the estion of the Armenian Chris tians. It seems that even the recent loss of the Island of Crete has not brought the crowned assassin at Constantinople to his senses; nor is this likely to be the case while the interests of the Christian powers are so divergent that they have to watch all each others' movements with suspicion.

#### A NEW CATECHISM.

It is something extraordinary that the Baptist, Wesleyan, Episcopal Methodist, Presbyterian, Congregational, and Quaker Churches in England have agreed to prepare a catechism of Christian doctrine which will be taught to children of all these denominations. A joint committee has been appointed to represent all the denom inations, and those delegates who are their ablest men have been engaged in the preparation of the work for two years, and it is said it will be issued soon in England and America, signed by the leaders of all the various evangelical denominations. The established Church of England has no hand in this work, yet it has been pompously called "an ecumenical Catechism of Protestantism." How the diversities of doctrine which are taught by the different sects have been bridged over has not been explained, and probably will not be until the catechism is issued. We may presume that they will either be passed over in silence, or will be expressed in ambiguous language which all may interpret to suit themselves. In either case it is hard to see how the comcommanded " will he fulfilled by the new book, which will evidently be a compremise, and not a straightforward teaching of that faith " without which it is impossible to please God."

Nothing is so capable of overturning a good intention as to show a dis-trust of it; to be suspected for an enemy is often sufficient to make a person become one. - Madame de Sévi-

# FESSIONAL.

Ardeacon Fortin of the Anglican Church at Winnipeg has taken occasion from the recent pronouncement of the Archbishop of Canterbury on High Church or Ritualistic doctrines, to deliver a series of sermons on the same subject.

Two of these sermons are before us, as published in the Winnipeg Tribune, on Auricular Confession, and Prayers for the dead, respectively. By them we observe that the Archdeacon has not made it his purpose to show that Anglicanism has any belief in particular on either of these subjects, or that the Church of England teaches and has always taught the truth, or that it is the Church of Christ, teaching consistently the doctrine of Christ at all times and in all places: nor does he even attempt to prove that the Low Churchism of which he is the special advocate is really Church of Englandism. It would be impossible to do all this, and the Archdeacon has shown discretion in not attempting the now reported to have started the work task. He finds it much easier to pour the vials of his spleen upon the Catholic Church, misrepresenting its doctrines, and thus giving himself a pretext upon which to abuse the Ritual-

ists also. The Catholic Church is not responsble for the vagaries of Ritualism. It is a movement solely within the Church of England itself, and those Anglicans who take occasion from it to abuse the Catholic Church, merely prove that their own internal dissensions have made them splenetic, and upset their reasoning powers. Catholics were not, from the beginning, even remotely, the cause of the Ritualistic movement at Oxford. It was the result of earnest study of the primitive Christian Church by the most learned and zealous Auglican divines. They found that Anglicanism had rejected doctrines which were undoubtedly those of the early Christian Church, and which were, therefore, truths which had been handed down by the Apostles, being revealed to them by Christ, and taught as part of the deposit of faith which Christ commanded them to teach

Becoming convinced of this, they introduced these doctrines into their own Church with such success that in the short period of little more than half a century, they have brought over to their views one half of the clergy in England itself, and a large percentage wherever Anglicanism exists. The pastural address of the Archbishop of Canterbury, which exonerates the Ritualists from any blame, and vindicates them from the charge of teaching anything which is contrary to Scripture, or even to the real teaching of the Church of England, is a proof that Ritualism has taken root in that Church, and that it cannot be shaken off from the Church by the ridiculous efforts of Low Church fanatics like John Kensit, the London seller of obscene literature, and, must we add, of Archdeacor Fortin, as well as the Bishop of Liverpool, to make it appear that the movement is controlled by the Pope in order to bring back England to the Catholic Church by surreptitious methods?

It is evident that in this attempt the Archdeacon of Winnipeg is guilty of a transparent fraud.

We cannot deal in one article in this journal with all the misrepresentations of the Archdeacon. We will, therefore, confine ourselves here to refuting some of his statements regarding auricular confession, both as it exists in the Catholic Church, and as inculcated in the authorized standards of the Church of England.

In his sermen on this subject, Dr.

Fortin sets out by saying, Fortin sets out by saying,

"Confession is good.... The Church
of England believes in and teaches confession. The very first note of morning and
evening prayer is struck in that key....
It is a full and general confession. All alike
ntier the words "we have left undone those
things which we ought to have done, and we
have done those things which we ought not
to have done; and there is no health in us."
O, yes. Our Church teaches and
practices confession; but then it is the Scriptural kind of confession—confession to God,
who alone can forgive sins."

After this assertion that the only confession authorized in Scripture is confession to God, and that this is the only confession authorized by the Church of England, the Archdeacon mand given by Christ to His Apostles to proceeds at once to contradict himself, "teach all things whatsoever I have and to explain that a further confession for thousands of injuries done to our is desirable and useful. He says:

Temple, of Canterbury, who declares father confessor, and he is thus led that in the Church of England it is away from sin and the occasion there-, and hence, as a matter of fact, while Nageleisen.

ANGLICANISM AND THE CON- lawful for a clergyman to hear the confessions of those of his parishioners who ask him, and that he should give them absolution in the form prescribed by the Church. And of all this Archdeacon Fortin says:

"The Archbishop has spoken with con-summate wisdom. His words are beyond all praise. Truly, they are apples of gold in pictures of silver. In terse and weighty matters, he lays down the position of the Church of England."

He continues, by a long explanation, to show under what circumstances it is laudable to make confession to a clergyman of the Church. This should be done, he explains, whenever a soul is afflicted because it has done wrong, and when it is tempted against faith, or cannot explain the difficulties presented to it against the mysteries of revealed religion. He adds: "The confession that is allowed in the Church of England proceeds on these lines.' It is, in fact, merely a consultation with the clergyman to have his doubts in faith removed, and to obtain consolation in affliction. Is the Archdeacon utterly ignorant

of the statements made in the offices of his own Church, that he thus misrepresents the case? It is not for the mere purpose of being consoled, or to obtain advice, that the Church of England Common Prayer-book commands confessions to be heard, but for the purpose of obtaining forgiveness of sin from the clergyman, who is declared to have authority from God to give absolution. In fact it is with the same avowed object for which Catholics make their confession to a priest who has authority to absolve them. This is perfectly clear from the words used by the minister, here called a "Priest," in the Anglican order of Visitation of the Sick, which gives the following direction:

" Here shall the sick person be mo make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him, if he humbly and heartily

shall absolve him, it he numby and near my desire it, after this sort:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Chest.

It is true, the Archbishop of Cauterbury declares that this confession is to be purely voluntary on the part of the penitent. But the passage proves that the Church of England teaches, equally with the Catholic Church, that Christ has left to the pastors of His Church the power of forgiving sins, netwithstanding Archdeacon Fortin's pretence that " only God can forgive sin."

It is, of course, true that God alone has the inherent power of forgiving sin, but if He thinks proper to grant that power to men, subordinately to Hislaw, He may do so, and we have His assurance that He has done so, whereas he told St. Peter on one occasion, and the whole of His Apostles on another:

"Whatsoever thou shalt bind upon earth, it shall be bound in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed in heaven;" and "Whose sins you shall forgive, they are forgiven them, and whose you shall letain, they are retained." (St. Matt. xvi., 19; St. John xx., 23.)

The Church of England, equally with the Catholic Church, holds that by these words the power to forgive sin which Christ gave to the Apostles has been transmitted to the pastors of the Church down to the present day. The Church of England, indeed, leaves the penitent free to obtain forgiveness through that power of absolution, but the teaching of the sistent with right reason. The Church of England is inconsistent with itself in asserting that this means of salvation is of divine institution, and yet science to make use of it.

It being once shown that the power of forgiving sins exists in the Church of Christ, it follows as a matter of course that confession of sins is obligatory, for there is no other means whereby the priest can know the state of the penitent's conscience, and whether his sins should be forgiven or retained, unless he himself makes it known to the priest.

That confession in itself is a useful institution is admitted by Archdeacon through it reparation has been made neighbors. Stolen property, or prop-"Is there never to be confession to man? Are there not cases sometimes when this is desirable and profitable? Nay, are not the people exhorted to consult a clergyman to the quieting of their consciences before they can come to the Lord's supper?" to return to God, who were straying Here, no doubt to the great surprise from the paths of virtue. The peniof his hearers, he actually approves of tent has a friend, a father, an adviser, the pronouncement of Archbishop a confidant, and a physician in his

of by the good advices and instructions he receives in the confessional.

Archdeacon Fortin asserts that the questions put to the penitent in the confessional are a means for leading souls astray. This is a gross misrepresentation. The priest has to ask just such questions of his penitent as will make known the disease of his soul for the purpose of applying the proper remedy. This cannot lead to the perpetration of sin, but it brings back many souls to God, because good tation of Jacob's ladder which the advice is given, and the proper remedies applied to prevent the sins committed from being repeated. We would say more on this subject, but we must bring this article to a close, as we with the angels into heaven.' have already extended it to greater length than we intended.

#### THE CHRISTIANITY OF THE FUTURE.

Much has been said and written of late on the subject of the "Religion of the Future," and the matter is undoubtedly of great interest to Catholics; but in the way in which it has been usually treated, the treatment shows rather how rapidly Protestantism is tending to a total rejection of all Christian teaching and doctrine, 'than what the Christianity of the future will really be.

An address was delivered by the Bishop of Ripon before the Church of England Congress recently held at Bradford, England, which has excited a good deal of comment, much of which has indeed been unfavorable to his views, but so many have accepted them as a correct forecast of what Christianity is coming to, that we confess we are astonished to find that among the members and clergy of the Church of England, which has been regarded as the most conservative and orthodox of all the Protestant denominations, there are so many who at the oottom have no higher view of the Christian religion than that it must become a species of Latitudinarianism or Deism before it can be acceptable to an intelligent and thoughtful world.

Bishop Carpenter, who is the Bishop of Ripon, was president of the Congress, and the fact that he was selected for this position, of itself, would go far toward showing that his views of Christianity accord in the main with those of a large section in the Church of England.

The Bishop said : "The future of the world does not belong to sectarianism, and so the dream of Catholicity will be fulfilled.'

Taken by itself, this is a harmless sentence, for certainly Christianity does not consist in sectarianism, and it is most desirable that sectarianism should pass away, that the one Church which Christ established may prevail.

This is not the Bishop's mesning, however; for he explains himself in the following sentences to mean that all the Christian doctrines or dogmas which have been debated so extensively during the last three handred years will be laid aside and pure and simple Christianity will remain ; and thus, he

says:

"The Church of God will renew its youth. It will be content with a simpler symbol because it will have learned Christ. It will not need any longer Trent, or Westminister, or Lambeth, or the Vatican to lead it. It will be satisfied to with simpler thoughts and a purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

The Bishop, certainly, cannot be accused of partiality in his present utter-Catholic Church, that man is bound to ance, since he makes all creeds equally recover friendship with God, through useless, whether they come from God this means of reconciliation which He or not. The thirty-nine articles has instituted, is certainly more con- of Queen Elizabeth's promulgation, equally with the decrees of the Councils of Trent and the Vatican, and the Westminster Confession of Faith, are to be set aside, and the "pure and that the people are not obliged in con- simple" Deism of Tom Paine is to be made the ideal Christian faith of the twentieth century! That new faith will have no sacraments, no creeds, no heaven, perhaps, but certainly no hell. It will be a go-as-you-please and doas-you-please religion, which will impose no duties upon man to be fulfilled. Duties are burdensome to the indolent and sensual, and must, of course, be discarded in a religion of which man himself has the making. Baptism may be administered either as now by Catholics by the pouring on Fortin. Not only do the benefits he of water, or as by the Baptists, by imhas enumerated arise from it, but mersion in the rivers or huge tubs, or as by the Quakers: that is, it must be discarded altogether as a superstition, nothwithstanding that Christ certainly instituted it.

Will there be any kind of public worship under this idealized form of Christianity? Probably not, or very little, at all events. We know by experience that just in proportion as people give up belief in Christian

the Catholic churches are attended by devout worshippers every Sunday, in all the large cities, from early morn till after mid day, the Protestant churches are even now remarked as having empty pews, except such as have sensational preachers who can make their services interesting, either by quaint talk, or by some such dramatic performance as the killing of a cat in the pulpit by giving it a dose of nicotine, or as a realistic represenpreacher climbs and descends alternately with the announcement, " Now you see me," and "now you see me no more, and you will not see me till you leave earthly things and ascend

We do not exaggerate in thus stating the case. We are only recalling facts Of the two Roaring Kane was, we which have actually occurred within the past twelve months; and these are the means to which recourse has actually been had to fill certain Protestant churches which would otherwise have been without a congregation. It may very reasonably be inferred that whereas even now, while there is still some belief in Christian dogmas remaining, people reason that they may lawfully stay at home on Sunday, or even spend the Sunday in amusing themselves, much more will this be the case when they are convinced that they have the right to form their religion according to their own fancies. This new-fangled religion might suit very well the notions of Unitarians, but it is very much at variance with the traditional Christianity, which was undoubtedly handed down by Christ's Apostles as they received it from their Divine Master. It will even be a greatshock to traditional Protestantism. It has been recently said by a Unitarian paper, the New York Christian Register, that in Methodism the pulpit has been divorced from "the Amen corner," and this is the source of all the existing troubles in many evangelical churches. The outcome of the new religion of Bishop Carpenter will surely be the utter extirpation of the "Amen corner "concerning which some Method ist poet has written, according to the

same authority: Bring back the Amen Corner that has long been frozen out, For nothing scares the devil like a grand old Methodist shout, Bring back the faith of the fathers, its spinal

column and grip.

In place of the limp, loose wriggling of a higher criticship.

It is not in the Church of England alone that this new ideal of a future Christianity without dogma is entertained, but a paper so widely divergent from Anglicanism as the New York Independent publishes an article from the pen of Clyde W. Votaw which advocates precisely the same kind of a de parture from the Christianity of the past ages. This writer specifies with more particularity than Bishop Carperfect religion : in government, he says, it must be democratic, not monarchical; in worship simple, excluding all artificial ritual; and it must be stripped of the dogmas on which "all Christians cannot unite."

In refutation of this theory, it is enough to say here that it is the creation of man's fancy, in opposition to what God has decreed. Instead of asserting that the priesthood of the New Law should be selected and their duties defined by the people, we must accept the Apostolic ministry which Christ instituted, saying : "Going, teach all nations," and "lo, I am with you all days to the consummation of the world."

The dogmas of the Christianity of the future must be those which Christ taught and commanded His Apostles to teach to the end of time. Man has not the right to reject a single one of these, which are and will continue to be taught to the end of time by Christ's Church, against which the gates of hell shall not prevail, and which the inspired Apostle declares to be the pillar and the ground of truth."

ual fancy. Some of these are of divine institution, and for the rest it must be within the province of the Church to decide what are suitable to the needs and aspirations of the people. The Christianity of the future will, therefore, be, not the fanciful religion imagined by Bishop Carpenter and Mr. Votaw, but the infallible Church which has already existed for nearly nineteen hundred years, that is, the Catholic Church, and no other.

Is it really true, have you so shamefully neglected your departed dear ones? The souls of these departed ask this question; the souls of these that have a rightful claim on your gratidoctrine they cease to go to church, tude and affection. - Rev. John A.

#### ROARING KANE.

It is related that on the day the decree of Catholic Emancipation was signed by King George IV. the sword dropped from the hand of the statue of Governor Walker which overlooks the walled city of Londonderry. Whether there was anything psychological or portentous in this fact or not, no historian ventures to say; he merely states the fact and allows the reader to cogitate on it according to his fancy. the same way we are called upon to chronicle the demise of a personage who cut a big figure in public for a good many years—the Rev. Richard R. Kane, of Belfast, Grand Master of the Orange Society. This minister of the Gospel, by reason of his habit of tearing a passion to tatters and ranting about Rome like a third-class tragedian at every Orange meeting, had been deemed worthy the mantle of a famous predecessor known as Roaring Hanna. lieve, the better at imitating the king f beasts in his anti Catholic bellowing He died a few days age from apoplexy, brought, on we dare say, bythe advent of Local Government in Ireland, notification of which was published in the Dublin Gazette immediately before he gave up the ghost. - Philadelphia Catholic Standard and Times.

#### POWER IN WEAKNESS.

The power of baby lips and baby fingers over the heart of a strong man has often been remarked. It is a wonderful thing, this helpfulness of help-

ess childhood When the famous actor, Mr. Sol Smith Russell, lost a valuable business block in Minneapolis by fire last winter he became for a time deeply despondent. It was impossible to play the comical role that he had undertaken with such a load lying on his heart, for the fire had destroyed a large part of the earnings of a lifetime. While he was meditating his misfortune one evening in an Eastern city, a letter was handed to him, and a glance told him it was from his little daughter His face brightened and his habitual smile returned to him as he read these words, painfully scrawled in a childish

Dear Papa:-I went down to see your store that was burned, and it looks very pretty, all covered with ice. Love and kisses from

The child's point of view wrought a complete change in the mind of the susceptible actor. "Nobody," he says
"ever went on the stage with a lighter heart than I did that night."-Ave

#### ARCHBISHOP IRELAND'S WORDS.

Of drunkenness, Archbishop Ireland says: "A dreadful evil is upon the people. It is the immoderate use of alcoholic beverages. A demon I shall call it. It shoots in all directions its poison-laden arrows. It obtains dominion among all classes of society. The poor man's garret and the marble palace of the rich open alike to it their doors. It debases and degrades. scatters along its pathway disease and death. Poverty and vice are its retinue. It demolishes blasts the happiness of wife and child, laughs at the and most sacred affections, delights in the ruin of innocence and virtue. penter the changes which ought to be It fills jails and asylums, carts victims effected to make this new Christianity to morgues and gibbets. Yea, it transmits beyond the grave its fatal curse. Having mocked and racked its victim in this life, it casts him, deprived of reason, sin-laden, and un-shriven, before the tribunal of Eternal The Christian, the philanthropist, the patriot, is alarmed, and cries aloud for some spell to arrest the monster evil, and cause it to cease its ravages. I announce a spell-total

abstinence. "There are in all walks of life tensof thousands who, because of perilous temptations surrounding them, can not make use of, without the abuse of, alcoholic beverages. For them, in the judgment of physician and moralist, total abstinence is necessary. before them in the name of duty; and for the life of body and soul, I command them not to taste, not to touch, the inebriating fluid.'

#### MINISTERS AND MINISTERS.

No doubt there are a great many good men among the Protestant min isters of this country. We are personally acquainted with not a few of them for whom we have a high regard. But there are others whose hearts, we fear, are—well, not as white as their chokers. The animus of these pious men ought to be plain to all who read or hear their discourses, especially when their subject The rites to be used in Public is anything or anybody Catholic.

Worship are not to be left to individsure to betray itself; their praise is always faint and their denunciation always fierce; their condemnations are generally sweeping, and their characterizations oftenest false. They seem to manifest a disposition to be lieve the worst of Catholics and to discredit or ignore any report in their favor. Where is the charity of these men of God? We know of a writer for the press who is at present engaged in compiling a record of the crimes of which Protestant clergymen in this country have been convicted within the present decade. A fearsome, damaging record it is, but we venture to say that there is not a Catholic paper in the world that would publish it. And yet many Protestant minis-ters are always busy in spreading evil reports against their Catholic brethren. Many of the scandalous stories they are now telling their followers about

our missionaries in the Philip lands are contradicted in of ports to the Government. Sti prevaricating parsons rage; press no pity for the poor friangelled to death," or for the elled to death," or for t subjected to brutual treatm the fierce insurgents. It is a in our mind whether the savag Philippines are more savage so-called ministers of the C these United States.—Ave Ma

#### HE ANSWERS A BIG

New York, Dec. 9.—Ex. Cakley Hall, of New York, recently, was a convert to olic faith. His conversion the victim of scurrilous a mail and in print. Not lon received a postal card which

"Well how do you like far as you have gone? The put themselves under the pr the Virgin. United States Which side shoots the be Spanish brothers blind folder orse on Sunday and let a b entrails out to amuse them. amuse you? If so keep on atry, Romish puerility, ty savagery.'

The card was unsigned, cognized the hand as simi of a note received from an ian ex-clergyman, and he his cowardly correspondent ing reply:
Monsieur Thrope—To yo

postal card I can only se echo from Calvary—"Fati them for they know not wh You are ignorant. You d that Holy Church forbids and frowns upon those who in them. Also you do not the Spanish government ated with the Church as i lish government with its Church. In the Anglican which you once officiated, the Protestant sects, the v atry is used as a sneer to ation paid to the Virgi Christ by the Holy Cath Apostolic Church and as fo ages in the New Testa bigotry could use the Mariolatry," for if by the on Mount Sinai man is own mother, how much de his honor to the Moth deemer.

You also sneeringly as my Faith "so far as you You will find my answer verse of the Epistle of Phi I take leave of you by su thou obeyest the injunct in the second chapter reading "apply thy he standing.

#### GOD'S VICARS ON EA TO LEO XI

As the year draws to

not be unprofitable to

from the day God create

present He has had His v A learned writer has tra sion from Adam to shows that the redemption having been accor Chair of Moses had to m Chair of Peter, that Ce or Petros, upon which the human race declare up His Church in perpe structibility. In the ea diluvian age, the lin head of the world, and Vicar of God, through became known, signi sons of God. In the po Noah, previously disti preacher of righteousn cognized thenceforth monarch, and as the human race and of His successor, Melchisedec, besides Salem, was revered sacerdotal capacity as of God. From the fit authoritative voice of audible upon the eart tion, through God's representative. U

tian dispensation real

place of what, until

The Empire Church

alone prefigured.

centuries had been fo by the God Man, bu from its foundations, being rooted upon the jona, thenceforth Ch Lord Himself Cephas Chaldaic, spoken b meaning rock or ston our Lord Himself the and Governor of Peter - renewed i ors down to his ness, Pope Leo number of 258-has turies been ruling t with a supreme and ity. It was to Peter other Apostles, that Kingdom of Heaven the august intimati thou shalt bind up bound also in Heave thou shalt loose up loosed also in Heav Peter, and not to Apostles that our wonderful words: has desired to have sift you as wheat ; for thee that thy thou being once co

> Vicars of God wa moment of man's six thousan terruptedly maint able from the be

The principle

brethren.

our missionaries in the Philippine Islands are contradicted in official reports to the Government. Still do the prevaricating parsons rage; they express no pity for the poor friars "cudgelled to death," or for the nuns subjected to brutual treatment the fierce insurgents. It is a question in our mind whether the savages in the Philippines are more savage than some so-called ministers of the Gospel in these United States.—Ave Maria.

#### HE ANSWERS A BIGOT.

New York, Dec. 9.—Ex Mayor A. Oakley Hall, of New York, who died recently, was a convert to the Catholic faith. His conversion made him the victim of scurrilous attacks by mail and in print. Not long since he received a postal card which read:

Well how do you like Popery so far as you have gone? The Spaniards put themselves under the protection of United States, of God Virgin. Which side shoots the best? Your Spanish brothers blind folded a noble horse on Sunday and let a bull tear its entrails out to amuse them. Does that amuse you? If so keep on at Mariolatry, Romish puerility, tyranny and

The card was unsigned, but he re cognized the hand as similar to that of a note received from an Episcopalian ex-clergyman, and he mailed to his cowardly correspondent the follow-

ing reply: Monsieur Thrope-To your unkind postal card I can only send you an echo from Calvary—"Father, forgive them for they know not what they do. You are ignorant. You do not know that Holy Church forbids bull fights and frowns upon those who participate in them. Also you do not know that the Spanish government is not affiliated with the Church as is the English government with its Protestant Church. In the Anglican Church in which you once officiated, and in all the Protestant sects, the word Mariolatry is used as a sneer to the veneration paid to the Virgin Mother of by the Holy Catholic Roman Apostolic Church and as found in pass ages in the New Testament. Only bigotry could use the sneer word Mariolatry," for if by the command on Mount Sinai man is to honor his own mother, how much deeper should be his honor to the Mother of his Ra

deemer. You also sneeringly ask how I like my Faith "so far as you have gone?" ou will find my answer at the fourth verse of the Epistle of Philemon. I take leave of you by suggesting that thou obeyest the injunction contained second chapter of Proverbs reading "apply thy heart to understanding.

#### GOD'S VICARS ON EARTH-ADAM TO LEO XIII.

As the year draws to a close it may not be unprofitable to point out that from the day God created Adam to the present He has had His vicars on earth.
A learned writer has traced the succession from Adam to Leo XIII. He shows that the redemption of the world, accomplished, having been accomplished, the Chair of Moses had to make way for the Chair of Peter, that Cephas, of Kipho, or Petros, upon which the Saviour o the human race declared that He built up His Church in perpetuity and inde-structibility. In the earliest, or antediluvian age, the line of Adam, the became known, significantly, as the successor,

sons of God. In the postdiluvian age, Noah, previously distinguished as the preacher of righteousness, became recognized thenceforth as the supreme monarch, and as the original of the human race and of God's kingdom. Shem, otherwise Melchisedec, besides being ruler of Salem, was revered in hi is supreme sacerdotal capacity as the High Priest of God. From the first to the last the authoritative voice of God has been audible upon the earth since its creation, through God's appointed Vicar, or representative. Under the Christian dispensation realities assumed the place of what, until then, had heen alone prefigured. Empire Church that for forty

centuries had been foreshadowed was, by the God Man, built up for ever from its foundations, those foundations being rooted upon the rock Simon Barthenceforth Christened by our Lord Himself Cephas, or, in the Syro-Chaldaic, spoken by Him, Kipho, meaning rock or stone. Appointed by meaning rock or stone. Appointed by our Lord Himself the Sovereign Ruler and Governor of the whole flock, Peter — renewed in his success-ors down to his present Holi-ness, Pope L30 XIII., to the ness, Pope Leo XIII., to the number of 258—has for nineteen centuries been ruling the Church of God with a supreme and infallible author-ity. It was to Peter, and not to the other Apostles, that the Keys of the Kingdom of Heaven were given, with the august intimation: "Whatsoever thou shalt bind upon earth shall be bound also in Heaven, and whatsoever thou shalt loose upon earth shall be loosed also in Heaven." It was to St. Peter, and not to any other of the Apostles that our Lord uttered those "Behold, Satan wonderful words: has desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and thou being once converted confirm thy brethren.

The principle of a succession of Vicars of God was introduced at the moment of man's creation. That principle of succession introduced then has for six thousand years been unin terruptedly maintained. It is traceable from the beginning until now.

Since the coming of our Lord Himself it has been visible to the whole world, from the time when the first Supreme Pontiff, St. Peter sat enthroned in the sedia gestatoria in the house of Pudens, to this present day, when Leo XIII. will spend Christmas a prisoner within the walls of the Vatican . - The American Herald.

#### DR. DE COSTA ON PROTESTANT-ISM.

Dr. De Costa, an Episcopalian min ister of New York, made a fierce ar-raignment of Protestantism in his sermon last Sunday evening. He would not undertake to pronounce Protest antism a failure, but he said that it never was a success. lish Reformers had finished their task as they thought, it turned out that some two hundred additional reformations were required before all "super stition" was eliminated. Then it was discovered that the Bible needed overhauling. The "higher critics, Dr. De Costa rather pointedly puts it, are the latest spawn of the "Blessed Reformation." He declared that the Refermation has unchurched some fifty millious of the people of our land and that no dependence is to be placed on the statements of sectarian statisticians, who cheerfully report that the denominations are "doing very well" in spite of the fact that irreligion is increasing by leaps and bounds. "The land is defiled by almost two hundred lymphatic, gelatinus, halting, doubting sects that are just beginning to become conscious of the fact that they have lost the masses of this country to religion. All sorts of devices have been tried to draw the people, but in vain, and everything points to the conclusion that non Carholic Christian worship will rapidly decline. By way of con-trast he points to the Roman Catholic Church which, as of old, keeps the even tenor of her way and maintains her hold upon her adherents without recourse to "attractions." Dr. Da Costa confines himself to diagnosis. As to remedies, he, a "humble priest, looks so far as his communion is concerned, to the right reverend fathers who are invested with the leadership and grave responsibility. He advo cates, however, the unification of the

Churches. This lively sermon of Dr. De Costa's has elicted an editorial pronounce-ment from the New York Sun, some of which is just, the rest of which is merely smart. But before taking up that matter we want to say that the doctor's sermon contains little that is new. All that he has said about the failure of Protestantism was said years ago, and even more emphatically, in "Is Life Worth Liv-ing?" And what Mallock wrote fifteen years ago was said a quarter of a century before by Brownson. The fact is that no man who has mastered the principles of Protestautism can entertain any respect, affection hope for it. Of it Brownson speaks as

"It was a dissolvent but no harmonizer. It split by its everlasting protests, criticisms, and negatives the race into divisions, but had no power to reunite them and make them of one mind and one heart. As a religious institution it was a sham and no reality. It only disgusted men with the very name of religion, and drove every living man, every man of free thought and loving heart into doubt, infidelity, atheism, or chilled all his nobler feelings, rendered him indifferhead of the world, and, as such, the Vicar of God, through the sons of Seth, ent to all elevated thought or generous or to seek dissipation in sensual pleas

ure But to go back to Dr. Da Costa. the Sun points out, it is odd to find him, a Protestant minister, inveighing against the system of which he, himself, is officially, a champion. He has put himself in an extremely awkward position, and we shall not be surprised f he finds himself branded as a Jesuit in disguise. Other preachers before him have deplored the vagaries of the denominational system, but he goes to the root of the matter. The only consistent thing for him to do now is to give practical proof of the sin-cerity of his views. But, perhaps, consistency is hardly to be looked for in men of Dr. De Costa's position. Meanwhile it will be interesting to know on what grounds he can justify his adhesion to a system which, from his own standpoint, is more mischievous than the system which the leaders of the "Blessed Reformation" vainly tried to destroy. Dr. De Costa concluded his discourse by advocating the unification of the "Churches." might as well talk about unifying the branches of a parabola. The editor of the Sun hits the nail on the head when he says that uniformity is not possible under Protestantism because the very theory thereof makes inevitable a variety of belief, skepticism, denial and change. Even on so fun damental a point as the personality of Jesus Christ there is, incredible as it may seem, hopeless divergence. One by one the cardinal doctrines of historical Christianity have been weighed in the balance of private judgment and cast aside as unreasonable. Under the circumstances the only unification in sight is an agreement to disagree. Dr. De Costa is all right in his diagnosis, but his scheme of treatment be trays the quack.

Dr. De Costa said "Protestantism is passing, if not already dead. At least t is little more than a name." editor of the Sun points to the controversy now going on in England be-tween the sacerdotalists and their opponents in the Establishment as a refutation of the preacher's statement. One must distinguish between Protestantism as a system, and as a principle.

As a system it pretended to be a return to the truth and simplicity of primitive Christianity. In this sense Protest antism is little more than a memory All that it had of religion is borrowed from the old Church, as Brownson says, and all that it had of its own was simply negation. The process of negation has progressed till nothing is left but some ethical principles to which still clings a little of the perfume of Christian sentiment. But Protest-antism as a principle is by no means dead. Dr. De Costa has too keen an appreciation of its pernicious activity warrant the supposition that he is speaking of it in this latter sense.-Providence Visitor.

#### STEWARDS OF GOD.

Duty of Rich to Poor Fully Recognized

in Middle Ages. Whilst fully recognizing as a fact that "the poor must always be with us "-that in the very nature of things there should ever be the class of those who "had" and the class of those who had not"-our Catholic forefathers knew no such division and distinction between prosperity and poverty—or rather between the rich man and the poor man-as obtained later on when Protestant principles had asserted their supremacy and pauperism, as distinct from poverty, had come to be recognized as an inevitable consequence of the policy introduced with the Era. the Christian moralist, and even to the Catholic Englishman, whether secular or lay, in the fifteenth century, those who had been blessed by God's providence with worldly wealth were re-garded not so much as the fortunate possessors of personal riches, their own, to do with what they listed, and upon which none but they had right to claim, as in the light of trusted stewards of God's good gifts to mankind at large, for the right use and administraof which they were accountable to Him Who gave them. Thus, to take an instance, the proceeds of ecclesiastical benefices were recognized in the Constitutions of Legates and Archbishops as being in fact as well as in theory the "elemosine," the "spes pauperum," the alms and the hore of the poor. Those ecclesiastics who consumed the revenues of their cures on other than necessary and fitting purposes were de clared to be "defrauders of the rights of God's poor" and "thieves of Christian alms" intended for them; whilst the English canonists and legal profess ors who glossed these provisions of the Church law gravely discussed the ways in which the poor of a parish could vindicate their right-right, mind-to share in the ecclesiastical funds of This "jus pauperum, which is set forth in such a text of English law as Lyndwood's "Provinciale," is naturally put forth more clearly and forcibly in a work intended for popular instruction, such as "Dives et Pauper": "To them that have the benefices and goods of Holy Church, writes the author, "it belongeth prin cipally to give alms and to have the cure of the poor people." squanders the alms of the altar on luxury and useless show the poor man may justly point and say : "It is ours that you so spend in pomp and What thou keepest for thyself

of the altar passing thy honest, needful living, it is ravening, it is theft, it is sacrilege." From the earliest days of English Christianity the care of the helpless poor was regarded as an obliration incumbent on all, and in 1342 Stratford, dealing with Archbishop "appropriations," or the assignment of ecclesiastical revenues to the support of some religious house or college, ordered that a portion of the tithe should always be set apart for the relief of the poor because, as Bishop Stubbs has pointed out, in England from the days of King Ethelred "a third part of the tithe" which belonged to the Church was the acknowledged birthright of the poorer members of Christ's flock. That there was social inequality goes without saying, for this is in the very constitution of human society, and may indeed be a very law of human nature. in feudal times this obvious truth passed unquestioned as the divine law of the universe, and with the overflow of the system in the thirteenth century there was created a chasm between the upper and lower classes which it was the interest of popular agitators and demagogues to widen and deepen. But even then, in theory at least, the claims of poverty were as fully recognized as the duty of riches. The verses of "Piers Ploughman" and the "Canterbury Tales," and even the words of "the mad preacher" John Ball, are not more clear as to the existence of the social difficulties of those days, and of the of those days, and of the claims put forward in the name of justice to common humanity, than the language of the great and fearless orator, Bishop Brumton, as to the religious obligations of Christian riches. Again and again in his sermons this great preacher reminds his hearers of the fact that poor and rich have alike descended from a common stock, and that, no matter what their condition of life may be, all Christians are members of one body and are bound one to the other by the duties of a common brotherhood. Still more definite is the teaching of the book of popular instructions — Dives et Pauper—above referred to. The sympathy of the writer is with the poor -as, indeed, is that of every ecclesiastical writer of the per-In fact, it is abundantly clear that the Church in England in Catholic days, as a Pia Mater was ever ready to open wide her heart to aid and protect the poorer members of Christ's Mystical Body. This is how

readers the view that the owners of worldly wealth are but stewards of the Lord: "All that the rich man hath, passing his honest living after the degree of his dispensation, it is other men's, not his, and he shall give hard reckoning thereof at the day of doom, when God shall say to him, 'Yield account of your bailywick.' For rich men and lords in this world are God's bailiffs and God's reeves to ordain for to the poor folk and to sustain them." Most strongly does the same writer in sist that no property gives anyone the right to say "this is mine "and "that is thine," for property, so far as it is of God, is of the nature of "governance and dispensation," by which those by God's providence "have" act as His stewards and the dispensers of His gifts to such as "have not." words of Pope Leo XIII. as to the Catholic teaching most accurately describe the practical doctrine of the English pre-"Reformation" Church on this pre-"Reformation" Church on this matter. "The chiefest and most excellent rule for the right use of money, "rests on the principle that it is one thing to have a right to the possession of money and another to have the right to use money as one If the question be pleases. asked: 'How must one's possessions be used?" The Church replies without hesitation, in the words of the hesitation of the he his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need When necessity has been supplied and one's position fairly considered, it is a duty to give to the indigent out of that which is over. It is a duty, not of justice (except in extreme cases,) but

of Christian charity . . . (and) to sum up what has been said : Whoever has received from the Divine bounty a large share of blessings . received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them, as the ministers of God's providence, for the benefit of others." There is no need to dwell more upon this point, as there can be no doubt as to the practical teaching of the Church in Catholic England on the subject of the duties of the to the "masses."-Dom Gasquet, in Liverpool Catholic Times.

#### WONDER - WORKER OF PADUA.

Traditions of the Great Saint In the City of His Predilection - St. An-thony's Shrine - His Miraculous

Power. (By Rev. Wm. McMahon.) At the close of my last letter I promised to write more at length of the saint and the shrine of Padua. The devotion to St. Anthony is widespread, and, I am pleased to note, is still growing. The clients of the "Wonder-Worker" will be pleased to learn some thing more of the saint, and of the place that he selected for the scene of his principal labors, and which was consecrated by his sanctified death. I am glad to be able to write a few more lines from quaint old Padua, celebrated of yore for its university, and celebrated now for its shrine.
"Where are you from?" asked Leo

XIII. of Don Locatelli. From Padua, Your Holiness.

"And do you love your saint?" "Love him, Holy Father? Indeed, I was born and bred in sight of his tomb, and I bear his name. " Not only must you love him, but you must make him loved; for mark

me well, St. Anthony is the saint not of Padua only, but of the whole When St. Francis of Assisi was about fourteen years of age Anthony was born. Portugal was the birthplace of "the eldest son of St. Francis." the 15th of August, 1195, Anthony was born at Lisbon. At his baptism he received the name of Fernando. His mother taught him devotion to the Blessed Virgin, and the first hymn the young boy sang, and his favorite after wards, was "O Glorissa Domina." Devotion to Mary became the keynote of his life. The serving of a priest at Mass was the happiest privilege that

could be conferred upon him. Having a divine vocation Fernando oined the Augustinians near Lisbon. He had always before him the saying of St. Jerome: "It will benefit of St. Jerome: naught to live in a holy place unless one lives there holily." Talented and studious he became well versed in history, the Sacred Scriptures, religious Having controversy and theology. been ordained priest, he was appointed guest-master in 1219. It was then that he first met the members of the new order established by St. Francis of By permission he exchanged Assisi. the white robe of the Augustinians the habit of the Franciscans, and took the name of Anthony. When leaving the name of Anthony. the abbey one of the fathers said to him: "Go thy way; thou wilt surely become a saint." He gently replied: "My brother, when they tell thee I am a saint, bless thou the Lord. He had no hesitation to declare that he, with God's help, intended to become a saint. All of us are called to "go up higher," but we fail to realize the call

in action. The ability and the talent and the learning of Anthony were not known. "The occasion makes the man." expected preacher not being present at the ordination of priests Anthony was called upon. In his discourse he carried away his audience to the heights of mystic theology. The Bishop, the Dominicans, the Francis-The cans and all present were filled with wonder, and could not refrain from "Pauper," in the tract in question, him an orator of the first rank, a actions. states the Christian teaching as to the | master-mind and an apostle.

Anthony was at once placed on mis- Anthony chose Padua for the scene of duties of riches and impresses upon his

sionary work. He was of medium height, dark complexion, of a well-knit frame, and an expression of an-To full knowledge gelic sweetness. and natural eloquence were added divine inspiration and the gift of miracles. He confounded the heretics and brought back thousands to the sincere practice of religion. preaching at Vercelli in Italy the body of a young man who had been cut of in the prime of life was brought to him amid wailings and lamentations. Anthony paused and prayed, and then with hand extended said in a tone of authority: "In the name of Christ, young man, arise !" Imagine the consternation of the people in witness ing a miracle similar to that over the widow's son at Naim. No wonder that no Church could contain the crowds that flocked to hear him. He spoke in the open air.

Pen and brush and monument here in Padua make many of the miracles of St. Anthony familiar to the people Let me hastily and briefly relate some of them. With these are mingled

prophesy.

A man of rather dissipated habits became enraged at St. Anthony for the marks of respect the monk persisted in showing him in the streets of Puy. "What is the meaning of all this nonsense?" he asked, in anger. St. Anthony replied: "I envy you St. Anthony replied:
the happiness in store for you. I longed to be a martyr. The Lord did not grant my desire. This grace is not grant my desire. When the blessed reserved for you. hour comes be mindful of me." man laughed. But he remembered the prediction a few years after, when on a pilgrimage to the Holy Land he proclaimed Mohammed an impostor, he suffered martyrdom at the hands of At Bourges he disputed with a Jew

named Guillard. The Jew wanted a visible miracle before he would be lieve in the Real Presence. At the command of St. Anthony the Jew's mule knelt in the public square before the Blessed Sacrament in the monstrance held by the saint. Guillard and many others were converted and a monument commemorates the mir-

A poor sinner overcome by grief could not find voice to confess his sins. "Go and write down your sins," said the saint, "and bring me the parchment." He returned with a long list all stained with tears. As he read out his sins they disappeared one by one from the page, until nothing was left but the spotless paper.

" My son is dead; have pity on a mother's tears," was the plaintive appeal made to St. Anthony. "Go back, my daughter," said the saint, "God has granted your prayers." She found the boy alive and well.

He scattered miracles as the sower scatters seed in the field.

The most popular representation of St. Anthony is Murillo's famous painting, "The Vision of St. Anthony." The original is not here, but is in the cathedral of Seville. One evening St. Anthony sought the hospitality of the Lord of Chateauneuf. He prolonged his prayerful vigil far into the night. Suddenly he found himself surrounded by a supernatural bright-Jesus, under the form of a little Child of marvellous beauty and grace, appeared to St. Anthony. The bliss of that hour as he pressed his heart against that of his Lord and felt its the caresses would have throbbing. excited the jealousy of the angels were they capable of envy. The master of the house, attracted by the wonderful lights, saw the vision. He had to promise not to reveal it during St. Anhony's life. From the time of that vision St. Anthony sought to show more and more that the Sacred Heart of Jesus "is the source of the supernatural life, the golden altar whereon burns day and night incense that rises in clouds of perfume towards heaven and embalms the earth.

St. Anthony journeyed to Rome While preaching there on Easter Sunday, people of various tongues under stood his sermon. Here we have the renewal of the miracle of the first Pentecost at Jerusalem.

I saw a representation of St. Anthony preaching to the fishes in the Adriatic. When the people had re-fused to listen, St. Anthony, inspired by Almighty God, preached to the fishes of the sea. He cried in a loud "Ye fishes of the rivers, ye voice: fishes of the sea, listen unto me. to you that I have come to announce the Word of God, since men have turned away from Him and refuse to listen." The people soon crowded to the shore and were converted by the miracle.

St. Anthony began his mission in At the request of the 'adua in 1228. Bishop, he preached the Lenten course. Many miracles marked his presence. I have not space to enumerate them. The law courts were closed, business was suspended and labor interrupted to listen to St. Anthony. His audience often amounted to 3,000. The confessionals were beseiged and vice disappeared.

Father John Parenti, the general and a native of Florence, Anthony to that city to reconcile rival He preached during Advent and Lent. In the funeral sermon over one of the wealthy and notable men, St. Anthony took for his text: "Where thy treasure is, there thy heart is also. In the midst of the sermon, he suddenly stopped and after a pause said slowly and solemnly: "This rich man is dead, and his soul is buried in hell. Go open his coffers and you will find his heart." It is related that his heart was found among the many gold pieces This is how tears of emotion. They recognized in that he had accumulated by unjust ex-

By choice and by permission St.

his labors. He proved its deliverer. St. Leo arrested Attila, of God," when he was marching on to Rome. St. Anthony went forth to meet the armed tyrant Ezzelino and boldly addressed him: "How long, oh cruel tyrant, will you continue to shed inno-cent blood? The sword of the Lord is suspended over your head, and terrible will be His judgment upon you.

The attendants of Ezzelino, son in-law of Frederick II., were astounded at the language of the friar and at the meek submission of their general "It seemed to me," he said, "that the eyes of that monk darted forth flashes of lightning, and that I was on the point of being hurled headlong into the abyss of hell."

St. Anthony is called "The Restorer of Lost Things." Many appeal to him for such favors and often wonderful restorations are recounted. thony himself lost his written work, Commentary on the Psalms. treasured this highly. He was in deep trouble when he found that it had been stolen. He had immediate recourse to The thief was suddenly praver. stopped in his flight by a monster on the banks of a river. He was commanded on pain of death to restore the MSS. immediately. He hastened back and St. Anthony got his treasure. This was the origin of the special prerogative of St. Anthony.

I have not time to write of St. Anthony's Bread, of the blessing of St.
Anthony on seed-grain, on the blessing of a child with an equal weight of grain, the nine Tuesdays, etc., etc.

St. Anthony died at Padua on the 18th of June, 1231. He was then only in his thirty-seventh year. children inspired, ran about the streets crying: "The saint is dead! St. The saint is dead! crying : Anthony is dead!" He appeared at the same moment to his friend, Abbot of Vercelli and said, with a smile: "I have left my luggage at I am on my way home

Padua. In less than a year St. Anthony was canonized. I do not know of any other saint who was so quickly crowned with the honor of canonization. His mother and his sisters were still living. his mother died, there was inscribed on her tomb an epitaph that constitutes the highest panegyric: "Hic jacet mater Sancti Anthonii." (Here lies the

mother of St. Anthony.

There is very much to be written of St. Anthony from the places of his last labors, of his death and of his shrine.

I will briefly jot down a few facts
that may be of interest. The
basilica of St. Anthony is one of
the ecclesiastical gems of Italy. It is a mixture of Gothic and Byzantine It produces a wonderful architecture. effect with its dome, cupolas and elegant campaniles. It is filled with treasures of art. The Senate and citizens of Padua, realizing that the body of St. Anthony was the greatest treasure they possessed, began almost immediately after the saint's death to erect a church and monastery in his honor. chapel of St. Anthony is separated from the main church by a row of slender There are five lofty rounded pillars. arches enriched with medallions of the four evangelists and marble statues of St. Anthony, St. Justina, St. John the In the center of the Baptist, etc. richly decorated chapel stands the altar of green marble, enclosing the sarcophagus of the saint approached by seven steps with finely executed marble balus-trade. The noble vaulted roof is in white and gold and the walls are enriched with scenes from the life of the saint, many of which I have written of in this letter. There are also in the chapel marble statues of angels and massive silver candelabra weighing over 250 pounds. I cannot stop to describe the treasure house of the saint. It contains a dazzling array of precious metals, gems and priceless art treasures. There are reliquaries, treasures. There are reliquaries, brilliant with diamonds, golden vessels, ewelled chalices, thuribles and other votive offerings of fabulous beauty and price. At night the place is guarded by two huge mastiffs, called "the dogs

of St. Anthony. We were loth to leave the blessed shrine of the wonder worker, but time pressed and we had to hasten on. In compartment on the way to Venice we had the company of three profesors from the University of Padua. -Catholic Universe.

#### DEATH OF BISHOP NULTY.

Dublin, Dec. 24. — The Most Rev. Thos. Nulty, D. D., a Catholic Bishop of the diocese of Meath since 1864, is

The late Bishop of Meath was one of the most prominent and popular ecclesiastics in Ireland. He first attracted attention when a simple curate by de-fending the claims of the people the people against the landlords, and his writings on the land question are often quoted and held as texts. Bishop Nulty belonged to one of the oldest septs in that portion of Ireland in which his See is ocated. As a young priest he witnessed the distressing scenes of the Irish famine and saw the evictions of the remnant of his flock, which he has described in his published letters in the Irish papers of those days. was a Nationalist of decided type. R. I. P.

#### REGIOPOLIS COLLEGE, KING-STON, ONT.

The Business and Shorthand Department of Regiopolis re-opens Jan. with a chartered accountant in charge. The yearly scholarship coasts only \$30, monthly payments. Diploma courses are completed in three to six months, individual instruction. for Calendar; it explains all. Enter early.

TECEMPER 81. 1

" Go into the land of Israel

For centuries the child

had suffered the bondage

our divine Saviour also

years of His childhood in

same country, when the sought His life. At God had compassion on I

they received the consol

go into the land of Can the land of Israel,

land which flows with m

The same cheering given to St. Joseph, the of Jesus, by the angel, to day: "Go into the

To day a similar com

to you, brethren, by the

glorious land of Israel

ious land, however, I m

dom of God, the Catholic

will perhaps exclaim :

lar exhortation, as if we

tered that Church and

come her children by the baptism! I know the

yourselves born childre

Church, but are you

members? Are you, a Apostle St. Paul,

with the saints, and God?" (Eph. 2, 19)

portant question, the a

will one day decide our

tion. Let us answer

Him, who will then be

himself known, merely mal certificate, but by

keeping the faith.

loyalty, he adheres to

the Church, and cour fesses his faith by word

fore God and men. dear Christians, do y

fastly to the faith of th

Catholic Church, as vo

teacher of mankind,

The true Christian

through my mouth :

TRIL CANAA

Llorente, in the beginning of his History of the Spanish Inquisition, very truly remarks that in some sense the Inquisition is as old as Christianity. Inquisition is as old as Christianty.

The repellent forms which it assumed not given a wrong account of these
The repellent forms which it assumed not given a wrong account of these in the Middle Ages, and afterwards in Spain, are not of its essence, any more than the persecutio haereticorum of the Episcopal oath necessarily means persecution of heretics. As I have shown already, the Holy See has remitted this clause to English and American Bishops because people will try to learn Latin but of English dictionaries. In whatever form a Bishop follows up unsound dostrine, he is a persecutor haereticorum and a Presbyterian or Baptist minister zealous against error, is the same. No one of the three is "a persecutor," unless he uses civil penalties, but every of the three is a persecutor in the Latin sense. In like manner, as Llorente says, every Christian Bishop has been from the beginning, like the before him, an inquisitor of heretical pravity. He has been bound to make inquisition into unsound doc trine, and to expel it from the Church. Fenelon's refusal to persecute in his dio cese was not laid up against him, but a refusal to "follow up" heresy by zeal-ous exposition would have been. Every Anglican Bishop, no less, promises at his consecration "to banish and drive away from the Church all erroneus and strange doctrine contrary to In other words, he benes an inquisitor of heretical prav-So I believe, does every Methodt Bishop. In like manner, the Pres byterian General Assembly, which, at Pittsburg, suspended from the ministry
Doctor Charles A. Briggs and Doctor H. P. Smith, acted, in the most formal manner, as a High Court of Inquisition. I by no means agree with its action, but I have no right to find fault with it simply for discharging an essential

In the Middle Ages, and subsequently in Spain, inquiry into heresy was so amalgamated with civil penalties, and these in the cruei forms of that time, that very naturally the very name Inquisition in most men's minds means these cruelties. Yet this is an illusion, such as that which makes the word Government, in the minds of anarchists, mean tyranny and neglect of the weak. Mankind will not, for all this, give over Government, nor the name of it. In like manuer the Holy Roman and Universal Inquisition is not now, as is often said, a shadow because its decisions are no longer civilly enforced. Even in the old days some of its most potent decisions were not civilly enforced. For instance, no heavier blow has been dealt at relaxed morality in the Church than the sent ence of March 2, 1679, by which Inno-cent XI., as Prefect of the Roman Inquisition, in the decree Sanctissimus minus uoster, condemned sixty-five propositions of loose moralists. Yet this has been self acting. It has never required enforcement by civil penal-

Could we imagine the Spanish or medieval Inquisition suddenly restored why would it give the Catholic world Because it would be a recrudescence of savage methods in an age which; has past behind them. How stupid it is, however, to throw back our judgment of such a thing in the sent upon the great men who set up! That intensest of Protestants, Doctor Arnold, used to describe St. Louis as "noblest and holiest of monarchs." So he was. Yet St. Louis was a main agent in confirming the ninican Inquisition. Moreover, as Mr. Henry C. Lea justly remarks, these great and good men established it because they were great and good. They did not set it up because they loved torture or the stake. They brought it forward as a tremendous remedy of a tremendous danger. Writers so thoroughly instinct with the modern Protestant spirit as Macauley and Sabatier judge that but for the efforts of such men as St. Bernard, Innocent III., Gregory IX., Innocent IV., and St. Louis, Christianity itself, in any rational and endurable form, might well have been overthrown. Were even this danger confronting

us now, we would not propose torture and the stake. Nor did they. Torture and the stake were simply a part of established jurisprudence, and re-mained so for more than five hundred years longer. Indeed, while judicial torture was, according to Llorente's express declaration, altogether laid aside by the Spanish Inquisition soon after 1750, it was in use by zealously Protestant Nuremberg down to 1800. Yet tourists gaze at the implements of belated Protestant cruelcy, and write home about the horrid enginery of the Inquisition of Nuremberg." Nay, they transfer "the Virgin of Nurgemberg "from the Protestant city where it exists, among implements of Protestant torture, to Catholic Madrid, where it never existed at all. Whether at Nuremberg this too was in use by the Protestants, and that down to 1800, I do not know. I hope not. I only know that Reclus makes no distinction among the implements of tor-ture which he says were used by Nuremberg magistrates ( of course, in cases of ordinary crime) down to the beginning of this century. As the Catholics, out of 142 000 citizens, number but 25,000, I conclude that it is some time since they have had much handling of these pleasant tools.

Not having yet read Henry C. Lea, I will not go much into detail about the earlier Inquisition, lest I should be pulled over into some such blunder as Doctor William Butler has pulled the Rev. John Moore into about the Holy Office of Mexico. Mr. Moore informs

us that Doctor Butler, who has a building, said by some to have been once used by the Inquisition, has found twelve manacled skelstons in the walls, doubtless victims of the Inquis-Unfortunately, Doctor Butler, ition. in El Abogado Cristiano Ilustrado, says now that he is not sure he has quite a quagmire. However, I suppose he is used to that.

That some persons condemned to rigorous imprisonment for life may have been shut up in narrow cells on bread and water till death and then walled up seems by no means unlikely. This appears to be Doctor Rule's view, although Llorente says nothing of it. Yet the Abogado does not speak of skeletons, but of "mummies," and certainly the Inquisition did not use to embalm its dead. We had better wait until the matter is settled authentically. I know by experience how mortifying it is to be too precipitate, and those, like some I could name, whose principle it is never to own their mistakes are doubly bound never to make any. I have been checked for saying so

much about the Spanish Inquisition, when by my own showing I know so little in detail about the earlier Inquisition, of which it is a derivative The check is a futile one. The Holy Office of Spain, being a specification of the medieval, can not, it is true, be well understood without a general knowledge of the earlier institute That general knowledge I have, and it suffices. The Spanish tribunal is so thoroughly distinguished from the Dominican, and has so individual a history, that it is perfectly permissible and profitable to study it with only secondary and occasional reference to other orms of the Holy Office.

Why was it that the Popes had such a dislike to the Spanish Inquisition, which was established by a Papal Bull? The fact is beyond dispute. It is not only demonstrated by Ranke and Hefele, but it appears clearly through all Llorente's desperate endeavors to disguise it, and Dean Kitchen's, in the Britannica, to distort it. The Bull of confirmation was issued by Sixtus IV. Yet he did not consent until he and the Catholic sovereigns had thrown each other's ambassadors into prison, and Ferdinand had recalled his Aragonese subjects from Rome. In 1482 Sixtus sent a Brief of Ferdinand and Isabella (which I have read in full) bitterly complaining of the artifices by which the Bull had beenobtained, and of the unbounded suspiciousness and rigor of the inquisitors, and of their injustice in sending to death or prison or reducing to poverty such multitudes of good Catholics who chanced to be more or less of Jewish blood and driving num bers to flee to Rome for defence. He declares that he would depose the Inquisitors (as yet only two) but for his respect to the sovereign. He appoints a judge of appeal, and finally assumes that office himself. Again and again, Sixtus, Innocent and Alexander (Popes who unhappily lacked the moral fibre needed in such a contest) were driven by Ferdinand's truculent demeanor to revoke a great many favorable sentnces which they had pronounced, and to give the Inquisition free hand. They were almost afraid of an open deection of Spain. Yet, with all these drawbacks, Llorente's narrative of the first century (which bore the brunt of the conflict) shows us Rome as the conflict) shows us Rome as the constant hope and refuge of those who were suffering under the moroseness of Spanish bigotry. Even Saint Francis Borgia, so illustrious in rank and piety, found it expedient to guard himself from the Spanish Tribunal by repairing to the limina apostolorum f a Spaniard could make his way to Rome, he was safe. Multitudes who were acquitted or absolved there were compelled to remain, because the Spanish king, in his impotent wrath, would not let them return.

Let me here note that the common statement, to the effect that Sixtus IV. wrote to Isabella quieting her scruples over the setting up of the Inquisition, is grossly unfair. I have lately read the whole Brief, and find simply this. The Queen had complained that many accused her of setting up the Inquis ition (whose confiscations escheated to the Crown) from motives of avarice. The Pope simply assures her that he has never had such a thought. extraordinary alchemy this simple assurance is converted into an endeavor to quiet her scruples, I can not conceive. I do not see how even the animosity of a Kitchen or a Nippold could make this out of it. And the rest of the letter gives not even the shadow of a hold to such an interpresation.

No man was a better judge of this question than Francis Ximenes de lisneros. On the one hand he was Grand Inquisitor of Spain. On the other hand he was a Car-dinal of the Holy Roman Church. Moreover, he was a man of extraordin-ary balance of character and judg-Furthermore, although Grand Inquisitor, he enjoys the esteem and good will even of Llorente. Yet Ximenes, in a memorial of 1516 1517 to the young King Charles, dissuades him from making certain changes in the Inquisition, on this ground among others that it would encourage the Catalonians and the Pope in their dislike of it. Here we have

For Table and Dairy, Purest and Best

the Pope and the Catalonians present ed as the two great enemies of the Spanish tribunal. This is conclusive. It outweights the feeble denials of a hundred Dean Kitchens. Indeed, Llorente, himself, when he comes to Leo X. (who was now reigning), for gets all subterfuges and evasions, and breaks out into a glow of unreserved admiration. The Pope, he assures us, who had excommunicated several inquisitors, was on the very point of abolishing the Spanish Inquisi tion at one stroke, or of changing its character completely. He would certainly have done it, he declares, had not the Reformation, suddenly breaking out, held his hand. The same man who was King of Spain was also, as Emperor, King, or Sovereign Duke, supreme in Belgium, Germany, Austria, Bohemia, Milan Naples and Sicily, and in both Americas. It was not yet certain what attitude he would not yet certain what attitude he would take towards Luther. Even an Innocent III. would have thought twice be fore breaking with him. Leo, there fore, was compelled to give over his purpose of reducing the Spanish In-quisition to another form. Charles found it too potent an engine for breaking in the Bishops and nobles to his will, to suffer Leo's plans to gothrough. Yet Llorente has left on record emphatic expressions of the Pope's conviction of the evils it was working.

Charles C. Starbuck.

Andover, Mass.

THE MIRACLE OF BOLSENA. An Anglican divine, who visited the cathedral church of Orvieto, contributes to the latest issue of the Contem porary Review an account of tha famous minister, whose splendid facade, planned by Lorenzo Maitani, Siena's renowned architect, required two hundred and fifty years for its completion; though additions have been made to it even in the present century, six hundred years after the edifice was first opened for public worship. The event which led to the erec tion of this Italian cathedral, and the manner in which that event is annually commemorated therein, are thus related. "The monk of Bolsena, doubting whether or not the bread and wine became by the act of con-secration the very Body and Blood of the Lord, was convinced by a miracle; the napkin which he used at the time of celebration was suddenly stained with Blood which dropped from the Host he was breaking. It was most carefully preserved; and a gloriou-reliquary of filver gilt and enamel vas worked for it by Ugolino deMaestro Vieri and Viva of Siena. To morrow it will be brought forth (the writer penned this description of the eve of the feast of Corpus Christi) from the great marble shrine in the Capella del Corporale, in the northern tran sept; it will be placed, in the hush of the early morning, by the light of a thousand candels and to the sound of litanies, on the high altar; and after a great service it will go through the town on the shoulders of the priests, with the bishop and all the devout of the ancient city." In describing the marvelous beauty of this memorial church, our Anglican friend tells us that he could not pass through the splendid portals until he had unravelled and duly admired the ex-quisite tracings thereupon of the numerous Old Testament pictures wherewith it is embellished. work of Giotto he says that while the forcefulness exhibited in his decoration of the Florentine tower may be lacking, there is a daintiness and reality of expression, together with a devotion of heart, which, in the cutting of a vine, the tracing of a leaf and in the faces of the angels, compel admiration for the sympathetic soul which im agined and the delicate skill which carved them . - Sacred Heart Review .

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Dear Sirs,—I received my watch yesterday. It is a little beauty, and it is much nicer than I expected. Please accept my thanks, Lizzie McDoxald.

Dear Sirs,—I received my watch and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch easier in my life.

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Port Egist, Oct, 31st, 1898.

Yernie McLean.

Yernie McLean.



She is guided by founded upon a rock, a gates of hell shall neve Church is, according t pillar and ground of tr beacon on the sea of l through mist and dark the haven of eternal amine well, my dear C are attached to this

your hearts? Do you doctrine with unswe Do you believe in her entire submission of t cause they are taught Do you believe the Car only true faith reveale hold any other doctrin this faith as error, h and, as such, incapab eternal happiness? shaken by every brea you count yourselves called liberals, who di any instruction from ministers of God's Ch their knowledge from and who remark, with to be a Catholic or Pr thing else is immateri leads a respectable lif you, if you are believe trines. Your names deed, be written in th

mal register, but they

you have not yet ente

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darkness of Egypt. The true Christian Catholicity merely faith, but by leading to the spirit of the Ch taking part in the r and in the celebrati mysteries. Let me plainly to you : Is your favorite resort there with joyful an days and holy days participate in the hol Mass, and to refres hearing the word often approach the fountains of grace, i and sanctify your so belong to that class olics who, occasion some great feast, rep burial? Christian

> laws of God and the commandments the you look every day, which you regula words and actions? Canaan, the Chu sojourn in the d

Do you belor who, by omitting th sion and Communion in the ranks of the h sinners, and who, i death, compel the pr brother, if this shoul life, then I am force sorrow : You have into the land of prot a stranger in Israe The Catholic Ch known by his life acc

prayers daily, with votion, or is prayer long since been abo only for the days of still consider the na above all things, or devil. take His nan ing, swearing and you keep holy the d assisting devoutly do you make it a de necessary work, or dissipation and deb dear Christian, go mandments of God compare your life Your interior mon conscience, will a

#### FIVE . MINUTES' SERMON.

THE CATHOLIC CHURCH, OUR TERRES-TRIL CANAAN.

Go into the land of Israel." (Matt. 2, 20. For centuries the children of Israel had suffered the bondage of Egypt, and our divine Saviour also passed years of His childhood in extle in the same country, when the impious Herod sought His life. At last, however, God had compassion on His people, and they received the consoling mandate to go into the land of Canaan, which is the land of Israel, that glorious land which flows with milk and honey. The same cheering command was given to St. Joseph, the foster father of Jesus, by the angel, in the gospel of to day: "Go into the land of Israel."

To day a similar command is given to you, brethren, by the angel's voice, through my mouth: Go ye into the glorious land of Israel! By that glorious land, however, I mean the kingdom of God, the Catholic Church. You will perhaps exclaim: What a singular exhortation, as if we had not entered that Church and long since be come her children by the sacrament of baptism! I know that you consider yourselves born children of the holy Church, but are you true, living members? Are you, according to the Apostle St. Paul, "fellow-citizens ne saints, and domestics of (Eph. 2, 19) This is an im-God ?" portant question, the answer to which will one day decide our eternal salva Let us answer it to-day before

Him. who will then be our Judge.

The true Christian does not make himself known, merely by his baptis mal certificate, but by his fidelity in keeping the faith. With unshaken loyalty, he adheres to the doctrines of the Church, and courageously pro-fesses his faith by word and deed be fore God and men. Well, then, my dear Christians, do you cling stead-fastly to the faith of the Church? The Catholic Church, as you know, is teacher of mankind, appointed by God. She is guided by the Holy Ghost, founded upon a rock, against which the gates of hell shall never prevail. The Church is, according to St. Paul, the The pillar and ground of truth. She is the beacon on the sea of life, to show us through mist and darkness the way to the haven of eternal happiness. amine well, my dear Christians, if you are attached to this Church with all your hearts? Do you adhere to her doctrine with unswerving fidelity Do you believe in her mysteries with entire submission of the intellect, because God has revealed them, and be-cause they are taught by the Church Do you believe the Catholic faith as the only true faith revealed by God, and hold any other doctrine deviating from this faith as error, human invention, and, as such, incapable of leading to eternal happiness? Or, are you shaken by every breath of doubt? Do you count yourselves among the so called liberals, who disdain to receive any instruction from the priests, the ministers of God's Church, who seek their knowledge from an infidel press, and who remark, with scornful mien, to be a Catholic or Protestant or anything else is immaterial, provided one leads a respectable life? Ah! woe to leads a respectable life? you, if you are believers of such doc-Your names then may, in deed, be written in the Catholic baptismal register, but they are not inscribed in the book of life. Woe to you, for you have not yet entered into the land

Catholicity merely by rofessing faith, but by leading a life according to the spirit of the Church, that is, by taking part in the religious services, and in the celebration of the divine mysteries. Let me put this question plainly to you: Is the house of God your favorite resort? Do you hasten there with joyful anticipation on Sundays and holy days of obligation, to participate in the holy sacrifice of the Mass, and to refresh your mind by hearing the word of God? Do you often approach the sacraments, those fountains of grace, in order to purify and sanctify your soul? Or, do you belong to that class of lukewarm Cathwho, occasionally, perhaps on some great feast, repair to the house of Do you belong to that number, who, by omitting their Easter confession and Communion, place themselves in the ranks of the heathen and public sinners, and who, in case of sudden death, compel the priest to deny them burial? Ah! my poor brother, if this should be your Christian life, then I am forced to tell you with sorrow: You have not yet entered into the land of promise, you are still a stranger in Israel.

of Israel, but you remain still in the

darkness of Egypt.

The Catholic Christian, finally, is known by his life according to the moral laws of God and the Church. Are these commandments the mirror into which you look every day, and according to which you regulate your thoughts, words and actions? Do you say your prayers daily, with attention and devotion, or is prayer a custom which has long since been abolished, as being fit only for the days of childhood? Do you still consider the name of God as holy above all things, or do you, like the devil, take His name in vain by cursing, swearing and blaspheming? Do you keep holy the day of the Lord, by assisting devoutly at divine worship or do you make it a day for Satan, by unnecessary work, or what is worse, by dissipation and debauchery? Thus, my dear Christian, go through the com-mandments of God and the Church, and compare your life with these precepts. Your interior monitor, that is, your conscience, will answer you if you really have entered into the terrestrial Canaan, the Church, or if you still sojourn in the darkness of Egypt.

This, however, I must tell you in the name of God, and as a priest of the Church, if your Christianity consists in your baptism only, and not in your faithful adherence to the doctrines of the Church, and in living up to its precepts, you hope in vain to enter into the Heavenly Canaan. You will, on the contrary, experience the terrible punishment pronounced by our Lord : "That servant who knew the will of

his Lord, and prepared not himself, and did not according to His will, shall be beaten with many stripes." (Luke 12, 47.) Awake, therefore, arise from the (Luke 12, sleep of your lukewarmness, return to the fervor of the days of your childhood, and become indeed, what your holy name indicates, a Catholic by faith, a Catholic by participating in the life of the Church, a Catholic by a life devoted to good works in the service of God. Then only, will the Catholic faith be for you in death the portal by which you will enter into life ever-

#### OUR BOYS AND GIRLS. THE CRUSADER.

The Lord thy God in the midst of thee is mighty. He will save; He will rejoice over thee with gladness; He will be silent in His love: He will be joyful over thee in praise.— (Soph. iii. 17.)

You all know how in the eleventh century, when Jerusalem was in the hands of the infidels, and the holy places defiled, the voice of Peter the Hermit rang throughout Christendom, and how from their peaceful farmsteads in England, the sunny slopes of Italy, the vineyards of France and Spain, the forest-grown mountains of Germany, noble and peasant, king and serf, rose with one accord in answer to the call.

You know further how Richard Cour de Lion became the terror of the very children of the Mohammedans, and how he and brave St. Louis of France esteemed illness, sufferings and privations of all kinds as nothing, that they might win from the enemies of Christianity the places hallowed by the footsteps and sufferings of Christ. Now, in the reign of Richard Cour de Lion, there lived in his castle in the moorlands of Yorkshire a very power ful lord, Robert of Keneathstone He owned the broad lands from Wyeth side to the foot of the Elwer Crag, and in time of war could muster five thou sand retainers under his banner Naturally, when Richard Cour de Lion was on the point of departing for the Holy Land, he looked for aid from all his barons, and we know how eagerly and generously they answered to his call. But Robert Lord Keneath stone was very ill and unable to stir from his bed; and he had only two sons, the eldest of whom, Wilfred, had not yet completed his twelfth year and was moreover very slightly built and delicate in health.

What was to be done? Robert of Kereathstone could not suffer that men should say there was none name to lead out his retainers and fight for the cause of Jesus Christ, and yet he could not move and Wilfred was reduced to a shadow by a violent cough which threatened at times to be his end. Robert stormed and swore, and the Lady Margaret, his wife, prayed day and night, but the malady grew rather worse than better, and it was evident would chain him to his couch for many a weary

At last Wilfred vowed that he himself would go; and though his mother The true Christian does not show his wept and entreated him on her knees, and his father derided him a girl, he persisted in his resolu-tion, and finally his father, seeing that the lad was really in earnest, gave his consent.

He could hardly tear himself away from his weeping mother when the last day came, and he buckled on his armor, and proudly donned his helmet and the shield with the coat-of-arms of the Keneathstones and the motto

Loyal unto the end." "Se, gentle mother, he said, leading her, or rather suppporting her, into the little chapel of the Nativity, in "here will I hang my shield the castle, and my helmet on my return, in honor of the infant Saviour and His Mother, whose soldier I am."

"Here I will come every day to pray for thee, my son. Oh my son, would I could go out to shield thee from dangers: to die for thee, if need

be, O my son."
"Nay, gentle mother," said the boy,
"Nay, gentle number," said the boy, it please the Lord that I pass from His army on earth to the host of glorious of his pernicious example. conquerors in heaven, thou hast still We should make up our thine Alfred left to comfort thee and to sustain the glory of our house.

With a long, tender embrace, he tore himself away, received his father's olessing, and rode out at the head of

his brave soldiers. The journey passed all too slowly for the brave boy, impetuous and eager for the sound of battle; but at length they arrived at Joppe, disembarked, and joined Cour de Lion's army at Ahmed niven Kira, and Wilfred's desire was realized, for a bloody skirmish took place between the Christians and the infidels, and Wilfred, in defending wounded soldier from the cruel foe, was taken prisoner.

He was carried away by the enemies to a stronghold at a long distance from Ahmed niven-Kira, and was imprisoned in a little narrow room, with hardly any light, in the castle. A soldier came to bring him his food, but Wilfred could hardly eat; he was very ill, and never thought to see his home and his mother any more. Still day he prayed as his mother had bid him do, morning, noon and sometimes when he

her son, he hoped against hope, and dreamed of the happy days when he would clasp her in his arms and kneel with her in the little chapel to give thanks to God and Our Lady for his safe return.

But as the days went by he counted this as an idle dream, and resigned himself peacefully and even happily to die; for his cough was more and more violent every day; he could hardly stand upright, and his bones seemed starting through his skin, so emaciated had he become.

One day, as he was kneeling in a corner of the room praying for resigna tion and patience even unto the end, the door was opened and a strange man entered with his food. He stood looking at the boy, and saw him make the sign of the Cross ere he began to eat.

Then he came close to him and whispered:

"Listen, boy, I am a Christian; I spent a long time in the English camp as a prisoner, and there I learned the true religion. Now, for the sake of Jesus Christ, I will save you. night, therefore, I shall come and let you out, and you must fly, that you may be leagues hence ere the morn-

ing. He left Wilfred alone as he heard the chief calling for him. The poor boy thought to himself that he would never be able to get away with his racking cough and extreme weakness, but he knelt and prayed until even

Hope beats high in the breast of youth, and when at nightfall his deliverer came and led him down the steps to a doorway, and slipped some money into Wilfred's hand, urged him to fly for dear life, the boy sped on, and praying fervently, he felt a supernatural strength enabling him to in the direction the man had pointed For three nights and days he out. oursued his course to the east, and on the fourth day arrived at a port in the possession of the French crusaders. For two months he lay almost at death's the Count Simon door in the house of the Count Simon de la Rochefoucauld, and at last God heard his prayers, and he recovered sufficiently to be able to embark on a vessel starting for France with all the sick and wounded.

Eight long months from the day he left his father's home he arrived once more before the castle gate, and entered the chapel as High Mass was being sung on Christmas Day in the morning. And after Mass the Te Deum was chanted, while he hung shield and sword before the altar of Our Lady; and he grew stronger and fathers and left to his children the glory of an unsullied name.

#### CHATS WITH YOUNG MEN.

Have an object in lffe Resolve to do something and to be something. Set a goal for vourself and plan to reach it. Don't drift. Don't let circumstances rule your destiny. Pull against them if they flow against your purpose. Don't lose heart. But look to the end and go towards it with grim persistence. That is the summary of this article on

Why Some Men Fail. Life wrecks result largely from vagueness of purpose; or granting fixed purpose at the start, from lack of perseverance; or, in men of good parts from the silly notion that genius works only when the fit is on it, and always independent of method and divorced

huginess like habits and shrewd forethought. Set sail without pre-determined port. but content to drift with wind and tide, and who can marvel when the

fair, white ship dashes itself to pieces on the treacherous rock. Or, however well equipped, however ultimately destined, if it turn aside from its course to question the promise of every beacon light, to test the delights of every verdurous isle, is it strange that a hundred clumsier but more steadfast crafts should distance it, and when, at last, it reaches port, 'tis but to find the prize it sought to gain borne off by others, and beyond recall forever.

"A man with a purpose," said a noted ecclesiastic recently visiting this country, "is a power on earth." And he bade saints and sages pass before us and show us the mainspring of their immortal life-works, in proof of the truth of his words. In contradistinction, the man with a purpose is also a power on earth-but a power for evil to those who come within the influence

We should make up our mind, and find out that cailing for which, through the aptitude God has given us, we are destined; fix our eyes on the goal make steadfastly toward it, let nothing divert our interest; resolve on success and it is ours. We shall not gain it without weariness and suffering. Pain and labor alone can purchase lasting profits. The beautiful allurements that rise between us and the term of our endeavor must fare no better than the dragons-the merciless sword for both. A hard saying, and who can hear it. In the temporal, as in the spiritual order, the wise man builds not till he has counted the cost of The end crowns the work. his tower. The royal palace, the garden of delights, compensate for the weary way that led to them.

Because he can do much with but slight effort, the man of genius is peculiarly tempted to recognize no law in labor but the law of his moods, to trifle with precious time, to procrastinate and defends himself on the plea that genius can't be bound, Pegasus never

It is almost trite to say that the man thought how she too was praying for of moderate talent, but of stern perse- own clothes to the old man. He ran to

verance and capacity for plodding must soon distance the idle or spasmod ically working genius. Patience genius. Capacity for hard work is Love of order and system, if genius. not genius, are at least its ablest allies. Have a purpose in life, therefore, and keep everylastingly at it! - Church Progress.

Don't be a Growler.

The young man who is dissatisfied with his employer is not an uncommon type of humanity. He is looking for perfection in a world where no such quality exists. He is so independent hat he wants to do what he pleases, regardless of the wishes of his employ er, the person who pays salaries and who has to carry the weight of the business upon his shoulders. Now this is very foolish. The young man will discover this if he ever becomes an employer himself, which he is not likely to do while he continues in his present complaining frame of mind.

The young men who get on are those who do what they are told to do, as long as there is nothing dishonorable proposed, without consulting their own feelings in the matter consulting They feel that they are hired to do certain things, and they perform their duties to the best of their ability They are like the brave soldiers at Balaklava who obeyed the command to charge, though they knew that some one had blundered.

"Theirs not to make reply Theirs not to reason why. Theirs but to do and die; Iuto the valley of death Rode the Six Hundred."

If a young fellow is engaged to work in any position he should obey those above him. It is barely possible that in some respects they may be no more intelligent than he, but they are in authority, and their will should be law Many of our public officers, we will say, are far from being all that they should be, but they have been elected to carry out laws, which, maybe, ill inmed legislators have made, and they should be respected in their officia capacities until the bad enactments have been repealed through the force of public opinion. One must render unto Casar the things that are Casar's and unto God the things that are God's.

Therefore, the young man owes obedience to his employer as long as he takes money for labor he has promised to execute. If he thinks that the man in whose service he is engaged sleeps on a bed of roses, he will, probably, i he takes the pains to investigate, find out that he is very much mistaken. have heard many a person in business say that he would rather be working more manly, and did many brave and for an assured weekly or monthly sal noble deeds before he too slept with his ary than endure the uncertainties and anxieties which attend the usual course of trade or manufacture. If he fails he not only suffers himself, but he causes others to suffer, and, consequently, he has to be constantly on the alert, and passes many sleepless nights in his efforts to command success. He never can calculate accurately what his profits and losses may be, and enterprise that promises to be prosperous may end in disaster, through no fault of his own. If he knew that he had a certain sum coming to him at stated periods he could then regulate his expenses according to his income, and be comparatively happy. Here the man on a salary has advantage. If he is wise and prudent he can calculate to a certainty lmost, unless sickness or loss of employment intervenes, how much he can spend and what he can lay up for rainy

So that if a young man has plenty of good paying work, he has little real e to grumble at those to the time being, he owes strict faithful-ness, no matter how little the opinion of those by whom he is employed agree with his own. I do not ask him to slave-he could not be that in this land of liberty-but I do ask him not to growler. - Benedict Bell be a chronic in Sacred Heart Review.

#### A CHINESE MISSION.

Thrilling Story Related by a Franciscan Laboring Among the Celestials.

Rev. Placide Slykerman, a Francisan missionary in Southern Chan-Si, as, says the Annals of the Propagaion of the Faith, written as follows to Bishop Hofman, Vicar Apostolic of that district :

One day as I was going out two of my school children brought me a poor old man who had passed the night in the open air and was drenched. He knelt down, bowed most humbly and explained the motive of his visit. did my best to understand, but the old man being toothless, I could not catch a word of what he said despite all my

"He wants to become a Christian! the children cried out.

"We shall see later on," I replied. " However that may be, the poor man appears to be starving and he is very ret, so the first thing to do is to feed him and change his clothes.

The servant understanding my in-He tentions, looked only half satisfied. s an excellent fellow, but has one great defect-he imagines that every Chinese he meets must be an impostor. 'This man looks mild enough, he

said, " but still one must not trust him too much. You will see that he is either a beggar or a vagrant looking for a shelter under pretext of becoming a Christian. I would advise you not to give him any clothes." "You must not thus judge people you do not know," I answered. "He is poor, and we must have pity on him. Be more charitable in the future, and make haste to bring him some food and cloth-

ing."
Without any further discussion, my servant opened his box and gave his

fetch a bowl of tea, prepared some vegetables, spread his wet clothes be-fore the fire—in a word, showed quite a maternal solicitude towards the

stranger. In the meanwhile the old man kept colding the children, who came round

him in large rumbers.
"In truth," he said to them, "you have no heart, no pity.

The chileren laughed all the more. "He has been senthere by a sorcerer, one of them said to me, understanding the old man's language better than I

But the old man was not insane : he was simply poor, oppressed and un-justly persecuted. He had been rich, his son has been carried off by people of bad faith, who had appropriated to themselves his house and field with the aid of counterfeited documents, and to crown all his misfortunes, he had been mixed up in a ruinuos lawsuit. The Mandarin, after making him pay a heavy sum, decided the lawsuit in favor of his adversaries and ordered him to be severely flogged.

Abandoned by all, the poor old man went to a sorcerer, hoping to learn from him by what means he could keep his wife and children from dying of hunger. God had waited for this mo-Contrary to the general rule, ment! the sorcerer had given him excellent advice.

"Oli friend," he had said, "go to the Tien-tchou-Kiao (the missionary of the Lord of heaven); perhaps he will help you.

Forthwith he started off, wandering at random for five days. He had thus accomplished a journey of more than a hundred and twenty miles, selling his clothes and keeping only his trousers and an old shirt. How happy he was to find himself well received when he reached us, wet and hungry.

The next morning our guest assisted at Mass with great respect, remaining motionless all the time on his knees and with clasped hands. He came to see

"Well, my good friend," I said, "your losses are difficult to repair. Nevertheless, I will look after your case, without, however, promising you any success. As to your becoming a Christian, that is easier ; you have but to desire it and you will never repent of the decision. I shall give you a letter of recommendation to the catechist of Siao-nan ling, where there is a Christian parish. It is the nearest to

The letter was given and the old man set out, quite happy and deeply grateful.

Once back in his family, he related the sorcerer's advice and the joy he had experienced on meeting the mis-

"Let us hasten," he said, "to learn the prayers that the catechist has given me. The God of the Europeans, who is so good and powerful, will come

to our aid. His constancy, however, was to be tried first. I had set to work, had examined the ins and outs of their lawsuit from beginning to end-had written letters, said all I could to the Mandarin, but without any success; the cause seemed lost. However, the poor family, resigned to the will of God, lived quite content in their new reli-

The father, mother and two children had been converted for about three years; the eldest son had been carried off no one knew where, and there remained one daughter, married about five years previously to a pagan in a neighboring village. This daughter came one day to see her parents and were Christians. earned they allowed herself to be instructed and went away a Christian at heart. husband and his parents had never heard our holy religion spoken of. The wife related all she knew and recited some prayers.

"What do you say about it?" "Do as you like in the matter," was

the reply.

The new convert believed herself quite free to practice her religion, but this happiness was not destined to last. She was expecting a baby, her first child; would it be a boy or a girl Her pagan father and mother-in-law impatient and anxious to know the future, went to seek out a sorcerer The latter questioned about the young woman and; on learning she was a Christian, "If she perseveres in her errors," he said, "If, instead of burn ing incense with you in honor of the gods, she says prayers alone, she will never give birth to a son."

The family believed in this oracle, and when they returned home they said in an imperious manner to their daughter-in law: "You must leave off worshiping the God of the Europeans and return to your old practices, other wise the sorcerer cannot promise you

a son."
The Christian woman laughed at the oracle and when evening came knelt down to say her usual prayers. oon as her husband saw her he came into the room, seized her angrily by the hair and dragged her about the room. On hearing the noise the mother-in law rushed in.

"We had ordered you not to pray," she cried, "and you still continue Promise you will not begin again?' No answer came.
"You refuse to obey? Wait a mo-

ment and we will soon make you forget your prayers!"
With these words the mother-in law

and her son pulled off her clothes and fastened her to a press. "For the last time we command you

to burn incense! No, I will not do it !"

Wild with anger at this point blank refusal, they fell to beating the unfortunate woman. In a twinkling her body was covered with livid strips.

After this her persecutors left her, in the heart of winter, all bruised and naked and tied to the press until morn Only on the following day did ing. she receive permission to dress herself. "You will burn incense in honor of

our gods?" they asked. Again she refused. This time they did not insist.

The poor young woman was very hungry, but there was neither bread nor rice nor meat within her reachall had been taken away. Did they hope to force her to abandon her faith by starving her? Some nounced her "Will you obey now?" inquired her starving her? Some hours later: mother-in law. " If so, I will bring you some dainty dishes.

"With the help of God," she plied, "I shall always remain faithful

On hearing this the mother in-law shut the door angrily. \* \* \* To-wards evening the husband again ap-peared with his parents. Again the same questions, again the same an-The husband, with his mother, swers. was getting ready to strangle the un fortunate young woman when, suddenly, the father interfered. He had so far kept silent, as it is unheard of for a Chinese father to meddle in his married son's private concerns.

" Ne," he cried," do not kill her! Put her out to night; no doubt she will go to her parents. They are far away, as you know. The road is full of danger, on account of the precipices and wolves-above all in the night. If she escapes the wild beasts, she will die of cold and exhaustion. Thus we shall have got rid of her without hav-

ing committed murder."
"That is very well reasoned," returned the son. Then looking at his "I will not take your life, wretched Christian," he said, " but get away from here as fast as you can and woe to you if you return

Saying this, he thrust his wife out of doors

Our Heavenly Father watches over His children and He deputed His angel to guide our poor heroine's steps. About midnight she reached her parents' home, exhausted from fatigue and suffering, but without meeting any unpleasant accident. You can easily conceive the sorrow of our neophytes. The father had lost everything : it was therefore impossible for him to provide for his ailing daughter as he wished. Happily the catechist, who came the following day, had her carried to his home, where, under his wife's care, tealth soon returned. The young woman remained there a month, during which time she learned the cate-Then she returned chism thoroughly. to her parents, where she gave birth to a son! By this fact the sorcerer

was convicted of lying. The news soon spread abroad. On learning it the husband became indignant.

"The sorcerer is only an impostor!"

he cried angrily.

"I have a grandson! I have a grandson!" cried the grandfather.

"My name will not die out! Go quickly and bring back your wife and child

"I drove her away from here," exclaimed the son, weeping. she will not come back.

After much deliberation it was settled they would go and consult the Kiu jen. The Kiu jen is a man of great experience and full of kindliness. He is deeply esteemed and considered by all the inhabitants and his advice is followed as an oracle. After havlng examined all the circumstances of

the case he pronounced the following: 'The husband will declare publicly his regret at having treated his inno-cent wife in such a disgraceful manner. In expiation of his crime he will carry an offering to the temple of the outraged God. The wife will return to her husband as soon as these conditions have been fulfilled.

Both sides were equally satisfied with this decision.

Since that time the young couple live together in perfect harmony and the husband is now a zealous Christian. The sorcerer's impostures, the prayers of his saintly wife, and above action of divine grace opened his eyes. All his family became Christians and a number of pagans have followed their

Nor have I related all. During the course of this story I have almost forgotten my poor old man and the many tribulations through which he passed. no longer hoped that any justice would be done him; my intervention had been quite useless. But the Lord, who sends us trials, has likewise His own time reserved for consolation. The lawsuit was revised and the success this time was complete; the house and field were to be given over at once to their legitimate owner. And the owner-the poor old man-full of gratitude, has parted with his house. One portion of it serves as a chapel, the other is used as a school. All this ocality, hitherto completely pagan, is now a flourishing parish. ve have had forty baptisms, and the number of catecumens is always on the

#### Handsome Features.

Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic, Get Houn's.

let Hoop's.



#### THOMAS A'KEMPIS.

plous spirit of which have caused them
to be sought after by people of every
clime and tongue, and to be translated into many languages. The spiritual instruction of the inspired monk of the Catholic Church contained in his nu merous works shows the beneficent mission of the monasteries which dotted Europe previous to the Reformation, but which unfortunately fell a prey to the sacrilegious greed of the royal re-

formers who followed.

He was born at Kempen, near Cologne, in 1379. At the age of thirteen he entered the school conducted by the Brothers of the Common Life, and in 1393 became an inmate of the house of Brother Fiorentius Radewin, superior-Brother Florentius Radewin, superior-general of the order. In 1400 he began his noviceship at the monastery at Mount St. Agnes, near Zwolie, of which his brother John was prior, and way! in 1413 was ordained priest. It is thought that he composed about this time the short treatise on the Eucharist, which now forms the fourth book of "The Imitation of Christ."

In 1425 he was elected sub-prior of the monastery, and was charged with the spiritual direction of the novices. In 1429 he and his brethren were the spiritual direction of the novices. In 1429 he and his brethren were forced to migrate to Tungekerke, in Friesland, but they returned to Mount St. Agnes in 1432, when Thomas became treasurer of the monastery. In 1448 he was again elected sub-prior, and he heid this post till his death, which occurred on July 26, 1471, at the age of ninety-two. Like all his brethren, Thomas devoted himself in a special manner to the study of the Scriptures and the translation of the Biblical manuscripts. Besides his most famous works, "The Imitation of Christ," and several ascetic treatises, he wrote the chronicle of the monastery of St. Agnes down to 1471, when he died. of St. Agnes down to 1471, when he

The continuator of this chronicle says of him: "Brother Thomas a'Kempis endured great poverty, labors and trials from the foundation of this mon-He transcribed the whole of our Bible, with many other books, for our own use and for strangers. He also wrote for the benefit of young people several little treatises in a plain and simple style, but rich in practical wisdom. During several years he ap-plied himself lovingly to the contemplation of Christ's passion, and was a great comforter of persons distressed or

He owes his world wide fame to the book entitled "De Imitatione Christi," which has been many times translated into every civilized language, including Greek and Hebrew; and there are upwards of sixty different versions in English.

#### THE EARL OF DENBIGH.

\* Catholic Socialism " Carried Into Practical Effect on the Estate of This Well-Known English Catholic Peer.

T. P. O'Conner's "M. A. P." contains the following short sketch of one of the best known of English Catholic

peers:
"In alluding to the death of the
Empress of Austria, the newspapers
have persistently overlooked the fact that we have in England a blood relative of the Emperor in the person of the Earl of Danbigh, whose father's conversion from the English to the Catho lie Church was creative of much dis putation and angry controversy during the early years of the century. The Earl is descended from Geoffrey Feilding, Earl of Hapsburg, whose immediate descendant came from Ger-many and settled in England in the fourteenth century. The name of Felld ing was taken by this branch of the Hapsburg, by the members of the family, who was a bosom friend of Henry III., and who held lands in Laufenburg and Rinfelding-hence Feilding. This spelling of the name of Feilding, by-the-way, with the "e" before the "i," instead of after the manner of Butter's Spelling Book, is the correct spelling in the eyes of the philologists, and robs the jest of Feilding, the novelist, of its point, that he " supposed his ancestors were good at heart, but bad at spelling." The family have Newnham Paddox estate in held the Warwickshire since 1603. The present Earl of Denbigh, who is also a born Hapsburg, has, like his neighbor. Cap tain Caldecott-who died under Kitch ener in the taking of Ondurman-distinguished himself in the Soudan. The Earl, although he has had many experiences in various parts of the globe, and has lived more in a few years than most men live in the allotted span, is still one of the youngest members of the Upper House. He is one of the most energetic of peers.
In addition to holding a distinguished position in connection with Her Majesty's household, he is commander of the Horse Artillery Volunteers, sits in the London County Council as colleague of John Burns for Battersea, and is chairman of the new Edison Phonograph company, and an active worker in connection with other comworker in connection with other commercial enterprises. In their delightful old country home at Newnham Paddox, Lord and Lady Denbigh are extremely hospitable, and with their numerous family of little children, live a life that is the perfection of domestic happiness. Among his villagers Lord Denbigh has carried the "three acres and a cow" scheme to a practical issue. His cow clubs and

market garden competitions are a THOMAS A KEMPIS.

Of all the millions who have read and re-read the immortal works of Thomas a Kempis probably very few know anything of the leading facts of his life.

Thomas a Kempis probably very few know anything of the leading facts of his life.

Thomas a Kempis probably very few know anything of the leading facts of his life.

Throughout the Catholic world the been fighting men for many generations, and one of the heirlooms which came into his lordship's possession with wered for his wonderful lengtons came into his fordship's possession with the earldom a few years ago has a hum.

making green computitions are a stress success, noarty every laborer on this sotate having his own diminuted to the property of the stress of

# HONORED BY THE PUPILS.

atronal Feast of Archbishop Duhame Celebrated at Gloucester Street Con

vent, Ottawa,

Celebrated at Gloucester Street Convent, Ottawa.

It is well known that to be invited to an entertainment at Gloucester street convent is equivalent to being convened to a most delectable treat, a proof whereof was auforded last evening, when, between 159 and 5 o'clock a large number of distinguished ladies and gentlemen were admitted to the institution, the occasion of the assemblage being the annual celebration of the partonal feast of His Grace Archbishop Duhament of the companies of the carry, entered the reception hall. There, extired in spotless white, without other ornament than the natural charms of young maldenhood, the pupils to the number of about two hundred and fifty, greeted His Grace. It was a picture for an artist—the snowly gowns, the soft high from many a chandeler, the elegant palms and other floral dult from the legant palms and other floral dult from the pupils of the hundred and fifty, greeted His Grace. It was a picture for an artist—the snowly gowns, the soft high from many a chandeler, the elegant palms and other floral dult from the soft high from many a chandeler, the elegant palms and other floral dult from the soft high from the property of the state of the property of the property

THE SOUTHWEST.

deep flavor and refr-shment, is, I think, unknown to many coffee drinkers. And these were poor people, living an humble mud cabin with two rooms an humble mud cabin with two rooms and humble mud cabin with two rooms and humble mud cabin with two rooms and the humble mud cabin with two rooms and the humble mud cabin with two rooms and the humble mud cabin with the number of religious articles in the house only when he eats or steeps. I was struck with the number of religious articles in the house. They have a strong devotion to Maria Purissima, and large pitures of the Blessed Virgin and our Lord mag on those humble walls. The children are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and chadren are mannerly and merry as they play and the play and they are all the same and the toes of his bare feet are wide apart and know not the use of shoes. In physique he excels most red men, and when he works or paddles his skirt along the river he gives evidence of enormous strength. They have a large reservation lying between two mountain ranges, and number outs, but in their last battle with UncleSam they between two mountain ranges, and number outs, but in their last battle with UncleSam they between two mountain ranges, and number o sastrous attempt to oust the paid sastrous attempt to oust the paid inkles within their souls. With this much I will close my description of the South West, but for brevity's sake I have f the South West, but for brevity's sake I have A Reader.

# Resolution of Condolence.

Resolution of Condolence.

Toronto, Dec. 24, 1888.
At the last regular meeting of St. Mary's Branch League of the Cross, held on Tuesday evening. Dec. 20th the following resolution was uvanimously adopted:
Whereas it has pleased Almighty God in His infinite wisdom to remove by death the beloved uncle of our esteemed Recording Secretary, Mr. Walter Tyrrell.
Resolved that we, as members of St. Mary's Branch, League of the Cross, hereby express our heartfelt sympathy for the loss he has sustained, and extend to him our sincere condonce in his sad bereavement. Also Oution be inserted in the minutes of this meeting, and sent to him, and also published in the CATHOLIC RECORD and Catholic Register.

P. J. Lowe, ass't, see.

#### WINTER TERM.

The winter term at Central Business College, Stratford, Ont., opens on Tuesday, Jan. 3rd. This popular institution has a staff of inteachers and enjoys a large patronage. It is one of the most progressive schools in Canada.

If you want the most for your money write to Brockville Business College.

Address F. H. Eaton, Sec. 1054 9.

#### ARCHDIOCESE OF OTTAWA.

Impressive Ceremonies—The Church of Our Lady of the Lake, Walkerville, Re-opened.

Sunday last was a marked day in the history of the church of Our Lady of the Lake. For some time past the decorators have been at work on the interior, and their work is now about completed. The results are very pleasing to the eyes, and highly creditable to the energy of the pastor, Rev. Father Beaudoin, and to the skill of those who had the work in charge. The ceilings, walls and pillars have been kalsomined in delicate hades, while the altars are adorned with finely painted pictures of the Christ, His Mother, and St. Joseph.

In commemoration of the completion of the work, re-opening services and the swill be a serviced with the benediction, was held. The altars were a blaze of light and decoration; a large number of priests were the decoration; a large number of priests were the eccuration; a large humber of priests were the eccuration; as and then the celebrant, fev. B. Watters, of the church of Our Lady of Help Detroit, with Rev. J. B. & Mounter, of Belle River, as deacon, and lev. A. Montrouil, C. S. B., Sand-wich; A. F. Willeneuve, Tecumseh; Joseph Freeman, O. S. S., St. Josehims, Detroit; and Alfred Bechard, McGregor.

After the opening prayers and the chanting of the Magnificat, Rev. Father Ferguson, To

ntituty of externals in assisting the numan or properly perform the act of adoration of the Almighty. The propriety of the worshipper doing all in his power to make the place of worship as suitable as possible for the worshipped was enlarged upon, and it was claimed that the use by the Catholic church, of lights, decorations, incense, music and other outside means, contributed largely to the exaltation of the spirit to the point of supreme adoration and therefore to true spirituality. In concluding his remarks Father Ferguson congratuated Father Beaudoin and the congregation upon the work they had done, and assured the contributors that their efforts would be rewarded. After the sermon the ceremony of sprinkling was performed, and the services concluded with the solemn benediction. A feature of the evening was the singing by the choir, with Miss Elliza Janisse at the organ. Mrs. Bayard and J. D. Janisse were the soloists.—Walkerville Herald, Dec. 16.

From St. Mary's out.

J. D. Janisse were the soloists.—watervine Herald, Dec. 16.

From St. Mary's Ont.

The services at St. Mary's church on Christmas day were of the usual solemn character. Rev. Father Brennan celebrated three Masses.—S. 9 and High Mass at 11 o'clock. The choir, under direction of Miss McKeough, organist, rendered Crosne's Massin Gin excellent style, with "A desac Fidelis" at the offertory. During the Mass the rev. pastor delivered an intressive discourse on the Feast of the Nativity. In the evening at 7 o'clock Solemn Vespers, sermon and Benediction of the Blessed Sacrament were given. The floral decorations in the sanctuary and altars, with a lifelike crib of Bethlehem, were most magnificent, and reflected great credit on the ladies in charge.

#### C. M. B A. Election of Officers.

Election of Officers.

At the last regular meeting of Branch 10, St. Jatharines, the following officers were elected or the ensuing year:
Smirtual adviser Rev. Dean Harris, pres. W. R. Welsa, 1st vice pres. Thos. Phelan, 2nd vicers Wm. Nesbitt, rec. sec. M. Sullivan, asst. pres. W. Lawrence, sec. J. J. McLaren, fin. sec. J. E. Lawrence, reas. J. E. McCarthy, marshal R. Kearney, runard P. McCarthy, trustees Thes Durnin, Thos. Carey, J. J. O'Brien.

# CANADIAN A PACIFIC RY.

New Year's Rates Return Tickets will be sold as fol-

GENERAL PUBLIC GENERAL SINGLE FIRST Class Fare, going Dec. 31st, 1888, and Jan. 1st and 2nd, 1899; returning until Jan. 3rd, 1899 Single First Class Fare and On-Third, going Dec. 30th, 31st, 1898, and Jan. 1st, 1899; returning until Low. 4th, 1898.

TEACHERS and STUDENTS On surrender of Certificate signed by Principal.) R Single First Class Fare and One. R Third, going Dec. 10th to 31st. 1898; R returning until Jan. 18th, 1899.

#### ARCHDIOCESE OF TORONTO.

Musical Recital.

A most interesting recital was given by the junior members of St. Cecilia's Musical Cluo, in the pariors of Loretto Academy, 2 Wellesley Place, on F.1day, December 16.

Lichner, Lange, Heller, and Tartorio,—all composers of our own day—were represented in the programme. A violin solo by Miss May Ryan elicited great applause, as did also the duct by Miss Incz Brazili and Miss Beatrice Watson.

It is hardly fair, however, to criticize individually, as each and every one of the juvenile performers displayed skiliful training and musical talent.

The programme was as follows:
Part I.

Miss Mona Coxwell.

"On the Meadow" Lichner—(a)
"Curieuse Histoire" Heller—(b)
Miss Llorence Forrester.
Essay—"A Glance at the Man". John Sabas—
tian Bach.

"Scene de Bal". Lichner
Miss Beatrice Watson. Greenwell
Misses Florence and Clara Forrester.
"Playtulness" Lange
"Spanish Air". Duett. Tartorio
Misses Inc. Brazill Alexandre Watson.
"Spanish Air". Duett. Tartorio
Misses Inc. Brazill and Beatrice Watson.
"Diacolina". Lange

Misses inc. Brazili and Delaplante.

"Child's Hymn". Reiueche
Miss Giadys McConnell.
"The Skylark". Schmoll—(a)
"Little Darling". Lange—(b)
Miss Mona Coxwell.
Part II. Carnival of Venice", Duett, Greenwell Miss Beatrice Webster and Hermine Kiely, Cuckoo Song Popp Miss Anna Smith.

Recitation ... Miss Ethel Webster.

"Tulip" ... Lichner
Master John Walsh.
"Music for Boys" ... Essay
Music Master Harold Watson.
"In the Country" Duett. ... Sartorio
Masters Harold Smith and John Walsh
"Happy Hours" ... Lichner
Miss Inez Brazill. Recitation Miss Adile Dwyer.

Miss Adile Dwyer.

Violin solo Lange – Erus

Miss ... Violin solo temper Song ... Violin solo temper Song ... Miss May Ryan.

"Music in the Busy World ... ... Miss Mona Cox well.

"God Save the Queen."

#### OBITUARY.

MRS. JAMES BURKE, SUDBURY, ONT. MRS. JAMES BURKE, SUDBURKY, ONT.
A Sudbury, on Nov. 3. there passed to her
eternal reward Mrs. James Burke, after a very
painful illness, borne with Christian of the fortified by the rites of Mother Church, in with
the good Sisters of St. Joseph's Hospital. She
mas forty-six years and four months, and the
mother of eleven sons and one daughter, and a
daughter of the late John O'Dea of Admaston.
May her soul rest in peace!

MRS. GALLENA, TOLEDO, OHIO. Mrs. Gallena, Toledo, Ohio.

We regret exceedincly to record the death of
Mrs. Francis Gallena, an old regident of our
Forest City, which took place at Toledo, Ohio,
on the 8th December, 1898, The deceased, who
reached the age of sixty-eight years, had been
suffering for some time with stomach trouble,
which affection finally caused her death. Mrs.
Gallena had the great consolation of being attended during her long illness by her daughter,
Mrs. C. N. Pratt (also well known in this city),
the faithful companion and comfort of her
mother. Three children are left to mourn the
loss of a noble-hearted, devoted and unselfish
loss of a noble-hearted, devoted and unselfish

In commenoration of the completion of the work, re-opening services were held on Sunday, re-opening services were held on Sunday at 7:30 p. m. a special deciatory service, with the benediction, was held. The altars were a blaze for light and decoration; a large with the benediction, was held. The altars were a blaze for light and decoration; a large with the benediction, was held. The altars were a blaze for light and decoration; a large with the benediction, was held. The altars were a blaze for light and decoration; a large with the benediction, was held. The altars were a blaze for light and decoration; a large with the benediction, was held. The altars were a blaze for light and decoration; a large with the benediction of the deuter of the church of Our Lady of Help Letric, as deacon, and Rev. A. Montreuil, C. S. B., Sandwich of Our Lady of Help Letric, as deacon, and Rev. A. Montreuil, C. S. B., Sandwich as sub-deacon, officiated. There were also present Revs. N. Collins, C. S. B., Sandwich College, preached the sermon. The Freeman, O. S., S. S., Joachim's, Detroit; and Alfred. Bechard. McGregor.

After the opening prayers and the chanting of the Magnificat, Rev. Father Ferguson, of Sandwich College, preached the sermon. The late Mr. Carey was widely known as one of the work in the country of the worshipper doing all in his power to make the place of worship as suitable as possible for the worshipped was enlarged upon, and it was claimed that the use by the Catholic church, of lights, decorations, incense, music and other outside and therefore to true sprintainty. In concluding his remarks Father Ferguson congratulated that the use by the Catholic church, of lights, decorations, incense, music and other outside and therefore to true sprintainty. In concluding his remarks Father Ferguson congratulated that the use by the Catholic church, of lights, decorations, incense, music and other outside and therefore to true sprintainty. In concluding his remarks Father Ferguson congratulated that the use by the conc

JOHN O'NEIL, KINGSBRIDGE.

We sincerely regret to announce the sad news of the rather sudden and unexpected death of a much-respected former resident of this place, in the person of John O'Neil, son of the late John O'Neil, one of the early pioneers of this section, who died at nis home about three years ago. Deceased, the oldest of six brothers and one sister, left, home at an early age to seek his fortune in the fav leavest the went into land speculation, in which he had been very successful, being of an enterprising nature. He engaged some years ago in the employment of building contractors, and by good honest attention io his business, soon gained the confidence of his employers, so that in a short time he was able to take a front place in business, and, although otten removed from the influences of Holy Church, to the end preserved the graces received from the good Catholic training he got in his early youth, and though much interested as he was in worldly pursuits, he was aver ready to contribute liberally of his means for the advancement of religion and the relief of the acor and needy. The sad accident took place at St. Eugene's Mission, British Columbia, whilst superintending the construction of a railway bridge. Missing his foothold, he fell a great distance, receiving injuries whole caused his death in a few days. And he a man lives so shall he die. Almighty God bestowed special graces and privileges on our dear friend in his last hours. He was placed in the Catholic hospital of that place, where the good Sisters of Mercy ministered relief and consolutions, and, died patiently, reconciled to the will of God. having received the last rites of Holy Church, and the religion of the subject of the whole community in the subject of the subject of the word one. JOHN O'NEIL, KINGSBRIDGE.

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and Girl's Own," received at the Catholie Record office 75c per annum C; M. B. A.-Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every mouth, at 8 o'clock, at their hall Albion Block, Richmond Street. James P. Murray, President; P. F. Boyle, Secretary.

DIED. There died on the 20th October last Mr. Maurice McMahon, of Douro, Ont., aged fifty-two years. May his soul rest in peace!



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