NO. 999.

# Catholic Record,

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

# VOLUME XIX.

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# . LONDON, ONTARIO, SATURDAY, DECEMBER 11, 1897.

# THOSE PRELIMINARIES.

# N. Y. Freeman's Journal.

McAllister-I challenge you to furnish any historical evidence that the decrees of the Council of Nice received official ratifica-tion at the hand of Sylvester, Bishop of Rome, either directly or through a legate or legates representing him.

Freeman — Gelasius of Cyzieus, a Greek historian of the fifth century, who wrote a history of the Council of because Constantinople is New Rome." who wrote a history of the Council of Nice, says: "And Hosius was the Nice, says. representative of the Bishop of Rome; and he was present at the Council of Nice with the two Roman priests, Vitus and Vicentius." (Volumen Actorum, Council Nic. ii., 5.) also among the Patriarchate, but East, that is to say, the primacy in the whole Church. The object of the By reason of the representative char-

acter of Hosius and the two Roman riests-and for no other conceivable priests-and for no other conceivable reason-we find them first in the list of dria, Antioch, Ephesus and Jerusalem. signatures ratifying the acts of the Several lists of these signacouncil. tures are still extant, and, though they tures are still extant, and, though they tures are still extant, and, though they differ in several things, they are alike in this, that they all place Hosius and the two Roman priests first. Of these primacy among all the Patriarchs and in this, that they all place Hostic and primacy among all the big natures Hefele, in his "History of Bishops of the Church. Why, then, it may b the Christian Councils," say: "On this subject the two lists given by

West ; the two Roman priests appear only as assistants. In Mansi's two lists, it is true, nothing indicates that Hosius acted in the Pope's name, while we are informed that the two Roman to other Sees. priests did so. But this is not so surprising as it might at first sight appear, for these Roman priests had no right to sign for themselves ; it was therefore necessary for them to say in

whose name they did so ; while it was not necessary for Hosius, who as a Bishop had a right of his own." Here we have historical evidence that the Pope, through his representatives,

gave his approbation to the Acts of the Council of Nice. McAllister—The only ratification or sanc-tion given to the decrees of the council was that by the Emperor Constantine.

Freeman. We have just seen that

it was ratified by the Pope through his legates. The imperial ratification was neither necessary nor sufficient to give the council its ecumenical character, though it was necessary and sufficient to give to the Acts of the council the Empire. His ratification of the council force of law in the empire. It gave had but local force and could not there. no additional weight whatever to the dogmatic decrees of the council as articles of faith. For the latter the approbation of the head of the Churchnot the head of the State-was neces sary. This approbation was received from the Pope through his representa tives, and it is for this reason that the Council of Nice has ever been re garded in the Church as ecumenical. McAllister—It was the common practice, as Church history testifies, for the Emperor who called the council by imperial edict to ratify its decrees. the Emperor Ma

Freeman — To give them the force of law in the State, yes; to make them coumenical, no. The imperial ratification was a purely civil affair. As laymen the Emperors had no right even to a vote on the dogmatic decrees. They had the power to enforce external acquiescence in them, but when they lost the power to compel, the couns were con cil. so far as its

immediately receive the Papal sanc-

tion, on account of objections to cer-

tain of its canons. In consequence of

this hesitation on the part of Rome

another council assembled at Constan-

tinople the following year (382), at

which nearly the same Bishops who at-

tended the council the previous year

econd council sent to Rome a copy of

the decrees of faith composed the year

before, and sought to justify it in those

points which had been objected to.

Soon after Pope Damasus gave his

that part of it that treated of dogma.

Its dogmatic decrees were also sanc-

tioned by Popes Vigilius, Pelagius II.

were present.

The Bishops at this

381, and ratified by the Emperor Toco- don, a town in the Bosphorus, opposite tated, but when the explanation was 70 per cent., while the number of out a governor. It cannot be admitted two African Bishops. At the first ses-sion Paschasinus, who had been ap Canon third reads thus: The

from the most holy and most Apostolic Bishop of Rome, who is the head of all This canon recognizes the Bishop of the churches, to see that Dioscurus (Patriarch of Alexandria) shall have Rome as holding the primacy, and not only in the Western Patriarchate, but whole Church. The object of this can-on was to give the Bishop of Constan-tinople precedence over the other B either he must retire or we depart." With this demand the council complied to the satisfaction of the Pope's To make him hold the first place after the Bishop of Rome would, in the view representative. By it remembered, it was composed almost exclusively of Greek and Oriental Bishops. Here was a test of the primacy of the Bishop of Rome which the compliance of the council of Greek and Oriental Bishops recognized. Dioscurus held heretical doctrines about the nature of Christ,

Why, then, it may be asked, did the this subject the two lists given by Marsi may be consulted, as well as the two others given by Gelasius: in these latter Hosius expressly signs in the inter Hosius expressly signs in the which occasioned the Pope's peremptory demand. He was finally condemned by the council. The presiding officer thus passed sentence : "I, Paschasiname of the Church of Rome, of the churches of Italy, of Spain and of the traditional signal and attack on their nus, Bishop of the Church of Lyliba traditional rights, and the Pope, as eum, presiding over this holy synod in the stead of the most holy and Apostolic head of the whole Church, would de-fend them. He would not permit a Leo of the city of Rome, Pope of the Universal Church, have subscribed recognition of the fact of the primacy of his own See to cover a wrong done to the condemnation of Dioscurus, with the consent of the Universal

We come now to the General Council of Chalcedon (451). Dr. McAllister tells us that the Emperor Marcian did Pope, no We give this case to show that the Pope, not the emperor, was the prinfor this council what Constantine did cipal personage and leading influence in this great council of the East, held for the Council of Nice, that is, made the acts of the council laws of the one thousand four hundred and forty-Roman Empire. Here the doctor errs through forgetfulness that Constantine six years ago. The Council of Chalcedon at the conwas the Emperor of the whole Roman clusion of its sessions sent all the Acts

of the synod to the Pope in order to obtain his assent. In the letter of the council to Leo we read the following : Empire and his laws were co-extensive with the whole empire, while Marcian was only Emperor of the East-of the Byzantine Empire. His writ did not "We acknowledge the whole force o run in the empire of the West, where Valentinian ruled. Consequently Marthe things which have been done, and the confirmation of all that we have cian did not and could not do for the Council of Chalcedon what Constantine accomplished to be dependent on your approval." The Emperor Marcian, did for the Council of Nice. He could like the council, requested the Pope to only give the Acts of Chalcedon the force of law in the Byzantine or Greek sanction the decrees made at Constanti nople in a special epistle, which he said would then be read in all the churches, that everyone might know that the Pope approved of the synod. Dr. McAllister tells us that Marcian fore make a general council of what was to him but a national one. Only the sanction of the Bishop of Rome did for the Council of Chalcedon what whose authority was recognized both in the East and the West, could give the Constantine did for Nice. As Mar cian asked the Pope's sanction of Chalacts of that Council force in the whole cedon, we conclude, from the doctor's

Courch and make it ecumenical. In emphasizing the ratification of the Chalcedon by the Emperor Marcian it was the doctor's purpose to obscure the relations of the Pope to that coun-

In the first place, the Emperor Marcian wrote to Pope Leo in reference to the proposed council. To this letter Leo replied, and, among other things, said, he "would more fully communi-cate to the Emperor, who was so anxious for a synod, his view on this subject by the new legates who would soon arrive." (Epist. 82, in Mansi, Tom. 6, p. 112) Second. The Emperor in his letter Second. The Emperor in his letter

exclusively of Greek and Oriental That oning th Bishops. zerned, ceased to exist. These Em which concerns the true faith and the perors have passed away, and so has orthodox religion is to be preferred to the force of law arising from their ap everything else. For, if God is probation, but the General Councils, so gracious to us, then our empire will be firmly established. Since now doubt far as their dogmatic decrees are conhas arisen respecting the true faith, as cerned, have the same force and vital Should Note. ity in the Church to day that they had s shown by the letters of the most holy from the beginning. The imperial part has perished centuries ago; the Bishop of Rome, Leo, we have resolved hat a holy synod shall be held, etc. Papal part - that arising from the Pope's approbation-still remains. Hardouin, Tom. 2, p. 45 ) Third. In reference to this convoca McAllister-What Constantine did for the Council of Nice Theodosius did for the de-crees of the Council of Constantinople, and Marcian for the decrees of the Council of tion the Pope wrote to the emperor : "Since from love to the Catholic faith you wish this assembly to be held now. in order to offer no impediment to your pious will, I have chosen as my Freeman-Yes, they made the enrepresentative my fellow-Bishop, Pasactments of these councils laws of the chasinus, whose province appears to empire, and that was all. But, as laws of the empire, they are dead, and be less disquieted by war (by Attila) and have joined with him the priest we have nothing to do with them. It These two, together with Boniface is only as articles of Catholic faith that the previous legates, the Bishop the dogmatic decrees of those councils Lucentius and the presbyter, Basil, remain in force and are binding on and Julian of Cos, shall form the reprethe Catholic conscience to day. And sentatives of the Papal See at the until they had the Papal sanction they synod, and, in particular, Paschasinus Friday Communions. were not articles of Catholic faith. It shall there preside." (Epist. 89, in Mansi, Tom. 6, p. 125) Fourth. Pope Leo wrote a letter to is this Papal ratification that gives

381, and ratified by the Emperor Theo-dosius, recognized the primacy of the Bishop of Rome. This canon will prove the fallacy of Dr. McAllister's of Rome." making their appearance only in the middle of the fifth century.

# FAMILY FIENDS.

ment. Vespers were sung by Fr. All honor to those who attempt to frus-Foley, S. J., after which Fr. Ross-trate these infamous attempts against the good of the family. The matter not only individual homage, but the Foley, would not have been referred to but for the peculiar mark which character. for the fact that some Catholics have lowing purport :

The peculiar mark which character-izes the work of God is Unity. This seal which is so conspicuously im-pressed upon the family marks it as the special creation of God — the last in order, indeed, of the works of the creation, but the first in magnificence. A material weither is indicated in the special weither is the hydra headed mon-the special weither is indicated in the special weither is the hydra headed mon-the special weither is indicated in the special weither is the hydra headed mon-the special weither is indicated in the special weither is the hydra headed mon-ther is the special weither is indicated in the special weither is the hydra headed mon-ther is the special weither is indicated in the special weither is the hydra headed mon-ther is the special weither is indicated in the special weither is the hydra headed mon-ther is the special weither is indicated in the special weither is the special weither in the special weither is ind Such, then is the hydra headed mon-A material unity is indicated in the sacred scriptures when they speak of Divorce. But close upon it follows a sacred scriptures when they speak of two in one flesh; two roots, as it were, but united in one tree; and this unity cannot cease. Bat to this no further reference would be made, for there

inent individuals who are styled phil anthropists or lovers of men. Such have a specific end in view, subordin ate to the common good, and so are

constituted all societies commercial, religious or of other character, until they are no longer in sympathy with the principles or cease to labor for the closed the fact of the existence of 73 cause or hinder it, by involuntary or other separation from its objects.

be a characteristic of the society which He founded, namely the Holy Catholic Church and for which Holy Catholic Work for the ambition souggests some Church, and for which He labored dur ture against these fiends.

ing His life here, and which He bade These may be termed uprooting fiends; they tear up families by the roots and destroy the material unity. But there are others which we may His apostles to go and teach all, not only one another, but all ; not only unity of idea, but unity of mutual love, subservient only to love for their Creator. He was the center of this unity. He wished us to follow Him as ciple must at once more be laid down the one model as He Himself said "I have given you an example." There was to be unity, also, in their habits of that the family is from God and that nothing from any other source affects it. The father is the divinely ap pointed administrator of God's pro And perhaps all is best expressed in the sublime, beautiful and pathetic prayer of our Divine Lord at the Last perty, and all the rights, power, auth-Supper. See the importance attached ority and privilege he possesses are derived from God, whose representa ority and privilege he possesses are tive he is. Is it not then his interest. these are in the world, and I come to not to mention his duty, to see the Thee. Holy Father, keep them in Thy honor and dignity of God respected in name, whom Thou hast given me; that they may be one as we also are his family? An ambassador at the capital is the representative of some foreign potentate, and his honor and one." And a few verses lower: "And not for them only do I pray, dignity rises and falls in proportion to the honor and dignity of his sovereign but for them also who through their word shall believe in me; that they word shall believe in me; that they may be all one, as thou Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." Unity was to indicate that Jesus Christ came down

FAMILY FIENDS.Div.rce, Desertion, Irreligion, Lack of<br/>Attractive Power.Morning Post of June 20, 1883, calcu<br/>lated that, at the then existing rate<br/>of progress, in twenty years the<br/>number of divorces would equal the<br/>number of marriages! Where is it all<br/>to end? Examine the recent statistics<br/>and the alarming fact exists that the<br/>of the legislature seems to tend to the<br/>goid's rights of God, let him read the story<br/>of Eli. A similar fate will be his. To<br/>have a happy home one must have a<br/>christian home, and this is not possible<br/>to end? Examine the recent statistics<br/>and the alarming fact exists that the<br/>goid's rights. So it is and so it will<br/>deterioration and destruction of families. Witness our own legislature<br/>ties. Witness our own legislature.and responsibilities as defender of the<br/>rights of God, let him read the story<br/>of Eli. A similar fate will be his. To<br/>have a happy home one must have a<br/>christian home, and this is not possible<br/>unless you are a good Christian father,<br/>an imitator of Christ, a defender of<br/>God's rights. So it is and so it will<br/>deterioration and destruction of families. Witness our own legislature<br/>the strement, difference of antecedents and<br/>family traditions and all that is not in<br/>have a happy home one must have a<br/>happy home of Christian father,<br/>an imitator of Christ, a defender of<br/>God's rights. So it is and so it will<br/>point, all difference of antecedents and<br/>family traditions and all that is not in<br/>have a happy home one must have a<br/>happy home one must have a<br/>happy home one must have a<br/>happy home of christian father,<br/>an imitator of Christ, a defender of<br/>God's rights. So it is and so it will<br/>point, all difference of antecedents and<br/>family traditions and all that is not in<br/>have a happy home one must have a<br/>happy home one must have a<br/>happy home one christian father,<br/

reference would be made, for there is the light of day-family desertion. In parents of open quarters occur, a difference was also a moral unity. Some kind of the large cities of our States the facts versal shock is experienced, ald indi-unity or other is found in all organ izations. Without it, then, existence of ficial report of a charitable institution attraction will never get back to its official report of a charitable institution. The ficance of the state of the would be an impossibility. The "com-mon good " is sought by such organi-zations, on unified principles by prom-their books 400 deserted with they had on thinks its parents perfect, their knowltheir books 400 deserted wives, clamor-ing for work or funds to procure bread for their starving children. Counting five to every family, there would be 70,000 families and that means one out of every 17 families deserted ! What a frightful condition ! Four years ago such families, and a similiar investigation in Detroit would probably furnish Some parents are described in a

serio comic manner in a newspaper article on the training of parents. Filppantly the children are spoken of as the governors and the parents as the governed. Some parents abdicate gracefully and cannot regain their lost power. It is suggestive that a chair be founded at one of the University ities to instruct children in the art of training parents The little tyrants place a high price upon their favors ; bedience is rewarded, while smiles and frowns are the punishment of the reverse. But authority is from above, not from below. "Woe to the land whose king is a child," and woe to the home where a child is the ruling power.

The law of equality between child and parent is equally disastrous. To correct God's work is to spoil it, and any attempt to alter Providence will bring dire results. Not only will your rights be attacked, but affection will that the rights of God are respected homes, and leave you to the poorhouse and enforced in the little world over or other charity. You have not learned to keep the respect of your which he has been set by God, as head. children, and remember they will not love that which has spect for teaching power. He must b proved unworthy of respect. Your proper place is at the head ; you must always lead, not follow ; you may bend, but you must not break ; be a defender of the rights, of the honor But the rule of and dignity associated with your posi Hence a high standard, elevated tion. and attractive, which you must live up You must tune the souls of your children similarly to your own, and let your own tone be true, in harmony erty ; in essentials, unity ; in with the fundamental chord of the happy home of Nazareth, and a har mony will result, the prelude of that concert in which the angels join their must be positively enforced and pro-tected by the head of the family. But melody, in the one large family in Heaven. how can this happen in families where The discussion of another fami y extremes are found, where true piety fiend will be referred to later on. As December "is the month of the Holy Childhood," "The Child" would be he and open hostility to Christianity exist " Oh ! religion is never mentioned," it is said. On what subject of the following discourses. Woman's rights had frequently been heard of, but the rights of the child were hardly ever discussed. Next Sunday they will be enumerated from a Christian standpoint, and let parents, after hearing them, examine them selves and see if they have discharged their full duty to their children.

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sion Paschasinus, who had been ap pointed by the Pope to preside, arose and said: "We have a commission conquer." the sais and by pacing to the majority of thousand a year are broken up and that a half million cases of divorce stand to the analysical the sais and by pacing to prove that homes at the rate of three thousand a year are broken up and that a half million cases of divorce stand to the analysical the sais and to the sais and by pacing to thousand a year are broken up and that a half million cases of divorce stand to the analysical the sais and to the analysical the sais and to the sais and to the analysical the sais and to the sais and the sais and to the sais and the sais and to the sais and stand to the national discredit. The Morning Post of June 20, 1883, calcuard responsibilities as defender of the But if a father abdicate his duties

family traditions and all that is not in not only individual homage, but the collective worship of the family, a common profession of faith and practice to

center fixed, immutable and sympathetic. A confusion similar to the displacement of the poles, or the devialow a deviation of this center. When edge boundless. They do not think their childish questions could embarrass those patterns and embodiments to them of all that is good and beautiful. Would that the sad experience of their lives could be spared ! As years pass, they see in them blemishes and ugly deformities : instead of models of perfection, they find objects of disgust ; in stead of attracting they repel ; instead of elevating they debase, and in place of purifying they pollute by their daily contact.

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ecumenical authority to a council, and without this ratification no council was the council, In which he said : "The ever recognized as ecumenical. decision of the Emperor to convoke a The first Council of Constantinople synod for the warding off of the wiles (381), though ratified and thus made of satan, and for the restoration of the imperial law by Theodosius, did not

peace of the Church, should be thank. fully acknowledged. In this he had preserved the right and distinction of the Apostle, Peter, and had asked the Pope for his personal presence at the assembly. But this was permitted neither by the necessity of the times But this was permitted nor by previous custom. His legates, however, would preside in his place,

and he would in that way, although not in bodily form, be present. As the synod knew (from his Epistola dogmatica) what he believed to be in accord ance with the ancient tradition, they sanction to the council-or at least to could not doubt what he wished. No opposition to the true faith should be allowed at the synod, as the true faith in regard to the Incarnation of Christ,

and Gregory the Great. We now call attention to the third canon of this council to which Rome vian." (Epist. 93, Mansi, Tom. 6, p. particularly objected. We do this to show that this council, held in the year Fit

TWO MODEL CONVERTS. Anecdotes of Heroic Devotion to the Faith that Lukewarm Catholic

own admission, that Constantine asked

the Pope to sanction the Council of

Was the doctor aware of all these in

timate relations and the dominating

influence of the Pope with the Council of Chalcedon when he wrote to make it

appear that the Emperor was all in all and the Pope nothing? If he knew of them, did he deal honestly with his

Pope Leo sanctioned and confirmed

the dogmatic decrees of Chalcedon, and

readers in suppressing them?

Advising most earnestly the practic of going to holy Communion frequently, and especially making the nine

continuous Fridays for final perseverance after the manner of the Apostleship of Prayer, Father Power told in effect these anecdotes which may edify many of your readers, writes the poet, J. R. Randall, in the Catholic Columbian. "While giving a mission in Holly Springs, Miss., I became ac quainted with a gentleman who had been converted from Protestantism. His zeal was remarkable. Although he lived twenty miles from a Catholic church where Mass was said periodically and with no regularity, he deter mined to make the nine consecutive

" He stated his resolve to the priest. who told him how difficult it would be to carry itout. The gentleman was determined. He would make the effort. Daring the first essay, he, at one time.

travelled sixty miles to find the priest. Inadvertently, before completing the course he drank water and broke the He began again, and was frusfast. trated by sickness of his wife which rendered his presence at home imperative. At the third trial he surmounted all difficulties, and, no doubt, panoplied with the armor of faith in the novena awaits calmly the boly death an egregious error to suppose the state promised to all loyal clients of the Sacred Heart."

There was a locomotive engineer, ing the nine consecutive Fridays in honor of the Sacred Heart and for the lations ! grace of final perseverance. He could

that thou hast sent me, and hast loved them, as thou hast also loved me." Among the primitive Caristians God's voice alone imposes belief ; let here undoubtedly existed the true the father look to it that he obtain reittested by the graphic description of the initiator of young minds and shape pirit of the Gospel. Their unity is

them as all of one heart and of one mind. But we live in times when, as St. Paul has remarked, men " will not for a rigid uniformity in minor mat ters, such as politics. endure sound doctrine ; but according endure sound doctrine ; but according to their own desire they will heap to themselves teachers, having itching ears ; and will indeed turn away their hearing from the truth." No one can deny the religious differences among deny the religious differences among people, so much to be deplored-in people, so much to be deplored—in Gry; in "essential," many people, itself a proof of the absence of God's all things, chartty." No minimizing or compromising; the rights of the our pravers for the success of the reour pravers for the success of the recent efforts towards the reunion of Christendom, and the bringing together of the scattered fragments of Chris tian, thus in a manner repairing the catastrophe of the sixteenth at the same table ? century. Americans can recognize the paramount value of Unity. Is not the

rom heaven. " The world may know

foundation, then, is your home built motto of our beloved country "E Pluribus Unum?" In song and in Not on Christ ; and St. Paul says ther is no other foundation. To recognize story are perpetuated the words "United we stand, divided we fall." unity you must be agreed on unity Is the foundation on atheism, irrelig The strongest proof of our love of unity ion or indifference? Atheism is the is found in the fact that to preserve it, our noble "boys in blue" have shed their blood upon the battlefield. And and brag and boast of irreligion, but you dread it in the family, in a husis it not a sad fact that we leave so band, a wife or dissipated child. In-

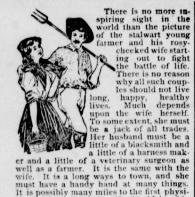
much to be desired in our family redifference is impossible. Can one b lations? Not only is the observance indifferent as to sanctity, education of of moral unity lax, but even the mater-Has God no claim ial unity seriously threatened. It is other matters? Is there no defender of His rights in your family? On what foundation is composed of individuals. No! It is composed of families. The unity of are you building? Not on Christ, and the state, the stability and firmness of again there is no other foundation. "There was a locomotive engineer," the state, the stability and infinites." But you say the religious part is left said Father Power, "who made up his mind to receive Holy Communion dur-Honor then to those who strengthen the family re-this duty? Certainly not God. To her honorable position as a mother

Not only the laxity with regard to this task has not been assigned. God manage to get to confession, but how moral unity, but the frequency of and has not given you power to delegate to go to Holy Communion he could not the facility given to the severance of your obligation. You cannot get anyunderstand, as he was on the road from the material unity forebodes the death one to take up your priesthood ; you, great numbers that would be saved ; was fully set forth in his letter to Fla vian." (Epist. 93, Mansi, Tom. 6, p. Firth. The council met at Chalce-Firth. The council met at Chalce-

# The Spirit of the True Missionary.

When Francis Xavier was about to depart from Rome on his great mis sionary work he was heard exclaiming in his sleep, "And yet more, O Lord, yet more." Long afterward he told yet more." Long afterward he told his friend that on that night he had a vision. The Lord had shown him all that he was to suffer in His service weary journeys, dangers of every kind, deep rivers to cross, savage lands to explore, sickness, tortures, death but at the same time were shown the lands he was to bring to Christ, the





er and a little of a veterinary surgeon as well as a farmer. It is the same with the must have a handy hand at many things. It is possibly many miles to the first physi-cian, and the farmer's wife should be able to see that every member of the family is kept in good health. If the young farmer's wife is wise, when he is suffering from biliousness or torpidity of the liver or indigestion, she will not permit him to neglect these disor-ders, but will have at hand Dr. Pierce's Golden Medical Discovery. This wonder-ful medicine is not a cure-all, but as most diseases have their inception in a torpid liver or a disordered digestion, it is a cure for a great many of them. It makes the appetite keen, the digestion and assimila-tion perfect, the liver active, the blood pure and the nerves steady. It cures all malar-ial troubles and reheumatism. Medicine dealers sell it, and keep nothing else "just as good." The farmer's wife may frequently save the life of her husband or that of one of her children by owning a copy of Dr. Pierce's Common Sense Medical Adviser. It tells how to care for serious accident cases while awaiting the arrival of a physician. It con-tains 1008 pages. It used to cost \$1.50 a copy ; now it is free. For a paper-covered copy send 31 one-cent stamps *lo cover* customs and mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y. Cloth binding, so stamps. Dr. Pierce's Pleasant Pellets cure consti-pation and biliousness. They regulate and invigorate, stomach, liver and bowels. Honest druggists do not recommend some-thing else as "just as good."

slow search still fails to find. The stately Gertrude, on the other hand, professed a great affection for "the doctor's daughter," as she called her. "She was so wonderfully well-bred," Lady Glenmire was pleased to say; "quite wonderful, considering—and then her eccentric notions about the poor and the Papists, and all that sort of thing, lent a certain charm of originality to a char-acter that otherwise, perhaps, ill-natured people might think a little insipid." Just at this time, when Lord Edward burst like a comet on Dublin society, the Most Noble the Marquis of Dulwich shone there with steady light. Young, hand-some, noble (in the sense in which the world uses the word), and of immense wealth, he was the centre around which the matrimonial system of the metropolis —marriageable maidens and match-mak-ing matrons—revolved.

# UNEXCELLED UNEQUALLED !! UNAPPROACHED ! !

OUR HAND-MADE BEES WAX

# CANDLES

Moulded Bees Wax Candles, Stearic Wax Candles.

GIVE BETTER SATISFACTION THAN ALL OTHER MAKES.

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True, there was no special expression in his face, unless extreme caution can be called an expression. His languid pursuit of the dowerless Lady Gertrude, had been gradually cooling off when Lord Edward came so suddenly on the scene, and at once eagerly and openly monopolized the brilliant young beauty. The sight of Eord Edward's triumph, the flashing scales that were showered upon him, seemed to stir Lord Dulwich's dull blood to something like passion. Jeal-Our hand-made wax candle is in keeping with the standard quantily of wax (in each candle) exacted by the Church. If you want the best candles in the market. at prices as low as the superior grade of our goods will allow, please communicate with is.

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# THE CATHOLIC RECORD

turned from the theatre in a delicious reverie—half joy, half sadness — that made him all unconscious of the squalour of his surroundings. So he splashed unconcernedly through the dark and dirty streets, where the few dun oil lamps smoked and sputtered, his

bursting from the open doors of Lucas's famous coffee house recalled him to him elf. It brought to his mind at the same moment a midnight appointment there with his friend Arthur O'Connor, afterwards a prime mover in the rebellion of

though he did not at first notice them were seated, tippling claret, Lord Dulwich and a couple of the gaudily dressed bucks, "rough to common men but hon-

eying at the whisper of a lord," who re-volved perpetually around the wealthy nobleman, and plied him with coarse flattery, which his soul loved. To Lord Edward, in his present mood, the crowded and noisy coffee-room was silent and solitary as vacant space. His

solar and solicity as vacant space. Inis, solar was away at Gertrude Glennire's feet, pouring ont the full torrent of his love. He had neither eye nor ear for anything around him. Suddenly, however, the name of his beloved, uttered in an arrogant voice that rang through the whole room startled

rang through the whole room, startled

rang through the whole room, startied him from his reverie, as if a pistol-shot were fired off close to his head. He listened, scarcely believing his ears. The voice was Lord Dulwich's. Lord Edward only just caught the name with which the sentence closed. An-other voice, londer and coarser than the first took up the theme in world that bet

biner voice, ionder and coarser than the first, took up the theme, in words that cut him like a sword's edge. "Be cautious, she's a tricksy jade with all her fine airs. She will come up to heel when you choose to whistle for her right enough, still —-" still-

Here Lord Dulwich's voice broke in again, more angry and arrogant from the wine and flattery he had swallowed dur-

Lord Edward's right hand shook, so that the glass that he held to his lips sprinkled the red drops on the cloth. His face was pale as the white damask. His eyes blazed with passion, but he mastered himself by a tremendous effort. He put the glass down softly, and walked very quietly to the table where Lord Dul-wich sat.

By his lordship's side lay a newspaper

then much patronized by the Castle. His elbow rested on it. Without a word

he thought the young lord was drunk, and on that hint he spoke :

on that hint he spoke : "How dare you," he broke out furious-ly, forgetting his drawl in his fury. "You insolent young—" Here he met Lord Edward's eyes. The

real motive of the deliberate insult sud-deutly flashed upon him, and he broke off abashed in the middle of a sentence. But he had said quite enough for the other's purpose. Very deliberately Lord Edward drew off his glove, and, holding it by one inger, struck him twice across the face with it. the face with it.

his feet and clapped his hand on his sword-hilt. The brace of bucks, both famous brawlers, were up with him, their ready swords half out of their scabbards. A fight seemed imminent — three to one —but behind Lord Edward, Arthur O'Connor appeared, with his customary quiet smile on his resolute face.

At the sight the swaggerers swords clattered back into their scabbards. Lord Edward was quite cool, now that his object was obtained. He bowed with stern courtesy to Lord Dulwich.

mist had cheated him out of his last hour of sunshine. At the street door two sedan chairs

streets.

uggestive.

encounter.

Captain Baker laughed out loud at his

dangerous humor. Means mischief if ever a man did." "My friend is quite ready," said O'Con-

nor, sharply, yet not without an inward thrill at the thought of the almost certain death which Lord Edward was about to

Even at that moment he felt a

companion, looming preternaturally large

some face. For the rest, he could rattle a

exulted in his discomfiture. The narrow, restless strip of flexible steel covered Lord Dulwich as securely as a shield. Clearly O'Connor had it in his mind that his friend would have but a poor chance for his life against this man, piti-less and malignant as he was disploited. whited, the bearers smoking short pipes and speculating in an undertone about the "jewel" for which some instinct told less and malignant, as he was diabolically skiful with his weapon. His cold, dull nature, raised to a white heat of passion by the public insult, could be appeased only by the life-blood of the man who inthem their services were required. Without a word, Lord Edward and his second slipped into the chairs, and the bearers, who had been already apprised of their destination, set off at a sling trot for the Phœnix Park, their heavy boots

sulted him. So O'Connor thought, and the thought filled him with fear and sorrow, for he loved Lord Edward Fitzgerald like a

brother. After a few abortive efforts to hide his

After a lew abortive efforts to hide mis fears, O'Connor left abruptly, with a promise to be punctual in the morning. Lord Edward was glad to be alone. Yet, it is no disparagement to his courage to say that his thoughts were dismal company. He had faced death often on the battlefield not merely without fear company. He had faced death often on the battlefield, not merely without fear but with delight. But this was different but with delight. But this was different —quite different. There was no fierce excitement to sustain him now. No wonder the warm blood of youth ran cold in his veins as he paced the silent room alone, waiting for the dawn and, with the dawn, death. He had little hope of escape. It would need a miracle to save him. He had tried his best in the fenc-ing school against Lord Dulwich quite in vain. The other's deadly sword point had slipped past his guard again and again, impalpable as a hightning flash. With the button off the foils, each thrust meant death. Right well he knew that Dulwich would not spare him, yet if that Dulwich would not spare him, yet if one word of regret would have averted the duel, it would not have been spoken. Nay, the humblest apology from the lips of the man who had biasphemed the name of Gertrude Glenmire would have been spurned with scorn. But the thought of death was very bitter. He was so young and happy, and the world stretched out fair and bright before him, lit up with

glorious hopes. Love and glory mingled in his thoughts. Love and giory mingled in his mongham. His whole soul rebelled against the dull oblivion of death. The bitter thought to which the greatest of poets has given words ached at his heart.

" To die : to go we know not where : To lie in cold obstruction, and to rot. This sensible warm motion to become A kneaded clod."

He strove to pierce the mystery of death into which he was about to enter, but his mind shrank back appalled from the thick darkness.

At length, late in the silent night, he grew weary with restless pacing and more restless thought, and sat down to a writing table in the corner of the room. His ing table in the corner of the room. His first letter was to his mother. Curiously enough, it was to her, not to the fair girl he so passionately loved, that his thoughts turned. He felt, in a vague way, that he was wronging her most by this duel, making her an ill return for her infinite tenderness. Har create pleading force falling back, with his left hand pressed to his side in a way that was horribly own pleasant conceit, but Lord Dulwich frowned, and jerking his arm from his, tenderness. Her gentle, pleading face was before him. The lines of an old poem he had read and forgotten refashioned stepped back a pace, without any re-sponse by word or motion to the formal salute of Lord Edward and his friend. stepped back themselves into words in his mind-"Impaired Edward and his friend. "Impairent to get his grip on the sword-hilt," said the captain in a confidential undertone to O'Connor, nodding his head sideways towards his principal. "Your friend had best look out. He is in a

As a fair pictured face whose eyes appear, With watchful love, to follow everywhere, So tenderly, so patiently, your care, Followed my life through every changing

year. Now for the love of another woman, he

was about to break the close tie be-tween them, and break the close tie be-tween them, and break her loving heart. With self-torturing fancy, he pictured his mother's agony when she gazed on his body, with a sword thrust through its boson, while he, the cause of all her sor-row law there dull and cill with the row, lay there dull and still, with no

encounter. "All right," replied the beaming Cap-tain Baker, with undiminished good humor. "I have got the toothpicks con-venient," and he took two rapiers in their scabbards from under his arm and pre-sented them to O'Connor. "As the weap-ons are ours, the choice is yours." O'L'onnor draw and ayamined the two row, hay there duil and shill, with no power to utter a word of comfort. His letter was an almost incoherent outpouring of protestations of love, and a passionate pleading for pardon. His last thought, he told her, would be hers, if it were doomed, as he feared, they should meet no more meet no more. The letter to Lady Gertrude was

O'Connor drew and examined the two splendid swords from Lord Dulwich's The letter to Lady Gertrude was shorter, yet far more difficult. It was not until he began to write to her for the first time in his life that he realized how formal after all had been their inter-course, and how far aloof it had been kept armory. transient touch of admiration at the exquisite finish of the bright, the state plades, whose points were as fine as a blades, whose points were as fine as a wasn's sting. He weighed them in his from any word of love. He felt it impos-sible to break out suddenly in hot pro-testations of passion. His letter in spite of himself ran at first into formal phrases hand, and bent and measured them carefully. There was not a feather's weight or a hat seemed so dull and coid in such an hour. But as he wrote the passion that was burning in his heart forced itself to the surface. He stood so near death that be could write with all freedom. His very despair gave power and pathos to his words. Standing by the grave's brink arrange with any friend of yours." "Arthur," he continued to O'Connor, in a lower tone, "no accommodation is pos-sible; let the meeting be to-morrow. I will tell you all later on. I know you will say I could not do otherwise than I have done. You will find me at my lodg-ing in Lawis streat." he told her simply and honestly of his great love. The letters were directed and sealed have done. You will find me at my lodg-ings in Jarvis street." With another bow, deeper than the last, to the astounded Lord Dulwich, he slipped ready for delivery by O'Connor, if the worst chanced. The dismal thoughts that the writing The dismal thoughts that the writing had broken for a time — the vague, cold shrinking from death, which even the bravest feel when death is faced without excitement — returned upon him. But, strange as it may seem, merciful sleep came and checked these dreary thoughts, even in full tide. Overfaxed nature cave even in full tide. Overtaxed nature gave way. His head drooped back upon the way. His head drooped back upon the chair, his nerveless arms fell by his side; his weary eyes closed; the restless brain was at rest; his whole being passed into an oblivion as complete, while it lasted, as the death which he anticipated with

DECEMBER 11. 1997.

could not kill the coward at his mercy. He played with him for a while, and tor-tured him with terror. A dozen times the faltering guard left the craven breast open to a fatal thrust, but Lord Edward

forewent his advantage. At length he dexterously caught his foeman's blade in his own, and with a quick twist wrenched it from his feeble quick twist wrenched it from his feeble grasp, and sent it flying straight into the air. The sword feil on the sharp point, and buried itself halfway to the hilt in the sodden earth. Lord Edward drew it the modernic the modernic heads splashing dismally through the muddy through his cambric handkerchief, pre-sented the hilt to Lord Dulwich, and in-They were first in the field, but they had hardy alighted on the spongy sod, and their chair-men withdrawn into the stautly stood again on guard. But Lord Dulwich dropped his point to the earth, and steepped out of reach of Lord Ed-ward's threatening steel. But Lord cover of the trees, when the splash o hurrying feet was heard at a little dis splash of tance, and two other chairs came lumbering along through the murky fog. The occupants alighted hastily, and walked towards Lord Edward and his

The whole incident passed like a flash. Now the seconds closed in on either side. Before they could interprose Lord Ed-

Before they could interpose total ward spoke sternly. "Sir," he said, addressing his shamb-ling foe, and forgetting or ignoring his title, "this is no pleasant passage of arms between us two. It is a duel to the death. in the grey mist. With Lord Dulwich was Captain Baker, one of his boon companions of the pre-vious evening. Baker's pretensions to the title of captain (if he had any at all) were in the past tense. Nor was there any definite information forthcoming as

between us two. It is a duel to the death. You must apologize or fight on." The seconds, now near at hand, heard Lord Edward's words. Arthur O'Connor smiled that grim smile of his. The hand of Captain Baker, who, whatever his faults were was no coward want down on any definite information forthcoming as to what regiment he had belonged to, or how he left it. But he was a well set-up, military looking man. His strong figure was a little fleshy, and his light blue eyes a little watery, and a brighter red than health generally gives flushed his hand-some face. For the rest he could ratife a faults were, was no coward, went down on sword hilt. He turned fiercely to his sword hilt. He turned hereely to his principal waiting his indignant defiance. But no defiance came. Lord Dalwich was silent for a full minute. His pale face was distorted with passion. Fear and rage were stringding for mastery. some face. For the rest, he could rathe a dice-box, crack a bottle, or use sword or pistol with the best. Lord Dulwich had found him useful. Captain Baker flat-tered and fought for him before his face, and abused him as a cold-blooded skin-flint behind his back, after the customary manner of the lad captain and rage were struggling for mastery. Fear won.

"I humbly apologize," he said, and held out his hand scarcely knowing what he did.

manner of the led captain. Captain Baker was beaming all over with good humor. His rubicund face shone like the sun through the mist. The LordEdward looked at him for a moment with contemptuous wonder-ignoring the offered hand. Then, dropping the sword on the ground, he turned from the place. O'Connor, still smiling, nodded to Cap-tain Baker. "Our work is over," he said, and followed Lord Edward to his obait chair.

shone like the sun through the mist. The meeting was entirely to his liking. To be engaged in a duel with two lords as principals, and a man of the high position of Arthur O'Connor as second, was to him a rare social distinction. He had no fear for his patron, for he knew his nurivalled skill as a swordsman, and if he killed his man the captain hoped to make their companionship in trouble profitable. He beamed all round as he came up with his arm tucked into Lord Dalwich's, who on ordinary occasions would never The unfortunate Captain was quite dumbfounded, all his fine swagger was gone. He shared the disgrace of his principal, and felt it the more acutely of the two. He turned his back upon the coward, who stood stock-still, dangling his sword. But the spark of honorable shame went out in a moment, finding no with his arm tucked into Lord Dulwich's, who on ordinary occasions would never have tolerated such familiarity. "We are well up to time," he said, ad-dressing O'Connor, who coldly nodded in return to his elaborate salute, "but, by G-, you are before us. Impatient to get to work, I suppose. Well, the sooner we begin the sooner we will get done." He made a half-pass with his walking cane as he spoke, and then a motion of falling back, with his left hand pressed fuel in a heart sodden by a long life of meanness and vice. The Captain saw that the incident which proved his patron a coward had made him his master.

Turning sharp around, he clapped him on the shoulder boisterously, as he had never dared to do before, and bade him remember the raw mist was as dangerous as a sword thrust. "A drop of brandy is what you need, my lord, to take the chill off," he said, with no attempt to dis-

guise the sarcasm in his voice. Looking back, Arthur O'Connor noticed that Lord Dulwich carried both swords to the sedan chair, and that Captain Baker swaggered by his side with the air of a

By this time the morning had begun to clear. A warm white spot showed itself in the east, where the sun ought to be. The veil of mist lifted slowly from the green wooded slopes of the Park, and patches of faint blue were seen in the pale

"We will walk, Arthur, if you do not object, ' said Lord Edward, who tingled all over with restless excitement. The chairmen, who had watched the

combat with the keenest interest, were dismissed with a handsome gratuity, and went trotting into town to spread the news of the "jewel," with what embell-ishments seemed good to them, and the two friends strode rapidly along the broad road that runs through the beautifal park.

TO BE CONTINUED.

Reform in the Organ Loft.

"Sometimes, in the afternoon," says the well-known writer, James R. Randall, in the Catholic Columbian, "I go to church when the chcir is practicing. Praying, under such circumstances, without distraction of unusual proportions, is difficult, and, to most impossible. Of course, the choir must prepare for Sunday service, but I have sometimes thought that practicing in church is not quite reverent. There is a deal of chatting, giggling and fussing, at such times, in the organ loft. Is not a choir member under as much obligation to respect the Blessed Sacrament as an ordinary mortal in the pews? Is this the common behavior of choir folks, or am I too rigid in criticism? If it be difficult for singers to practice without laughing and conversing loudly, as if in the vestibule of a theatre, would it not be well to have some other place assigned for that purpose? I have known Protestant visitors to our churches who were scandalized by such conduct. They cannot understand how anyone believ ing in the Real Presence should act as if It were a myth. I am aware that some of the choir members are very sensitive to such reproaches, but, if such a person could make valid defense of this matter, I would like to hear it. One would suppose that they who sing

# DECEMBER 11, 1897

# BIBLE STUDY.

Importance for Children Day and Sunday Schools Monsignor Dupanloup speak

the catechetical form of inst says: "No preaching h eloquent, no ministry however ing, equals this one; the good done, both to one's self and to is so very great, that no other zeal is to be compared to it."

As the Sacred Scripture is th tain head from which we are t the material for catechetical tion, so it is necessary first to thorough knowledge of the Writings, and secondly to comm this knowledge to others in our tions.

EXCELLENCE AND CHARM OF ST THE BIBLE.

But if this is true in regar instructions to adults, with he more truth can it be said of structions to children, who lambs of Christ's flock? An study of the Bible brings to teachers of the Word, an incon good, and possesses a certain so in proportion will the st knowledge of the Sacred Book in the minds and hearts of th an impression that will bear good in more mature years, carry with it an attraction for and the true. For j the painter or the must copying closely the masters, familiarizing himself with th liar characteristics, becomes in his art and produces a fai excellent copy of the origina little ones by becoming fai their tender years with the tory and events of the Sacred V will, the grace of God assisti ion their lives after the Div as portrayed in the Holy Bool

Another and excellent adv be derived by children from of Sacred Scripture is the necessary especially in our competing with non-Catholic knowledge of Holy Writ.

As Holy Church is the in and custodian of the Holy B but proper that her children imbued, particularly in the years, with a deep knowledg profound respect for the insp So that this genuine knowled this sincere veneration for th Word, like a two edged sw be instrumental, even in the the young, in destroying th iousness of false interpretati one hand, and, on the other, spect with which these not of faith are wont nowadays to Secred Book.

But this much desired en attained only by early and training in the study of the THE MANNER OF THE STUI

BIBLE It is a custom in many of day schools to defer the st Bible until the child reach called the Bible class, which the highest class. The uti system might be questioned for two reasons : first, many dren, through necessity, or other cause, leave school b reach the highest class, and feit the study of the Bible ; the study of the Sacred Sc thereby confined to one or which is insufficient for so i task. Hence the necessity the utility of undertaking t the Sacred Book in the low and among the younger c be continued as the pupi from class to class. And

"Silence, Roche," he shouted. "Sil-ence! I will not have you speak in that tone of a lady whom I admire. It is no fault in her, a merit rather, that she should aspire to the honor of my hand. Lord Edward's right hand shook, so

of request or apology Lord Edward laid hold of a corner of the paper and jerked itroughly away. Lord Dulwick felt the rude jerk, and turning sharply around, caught sight of Lord Edward's pale face. For a moment

In an instant Lord Dulwich sprang to

"You require satisfaction, my lord," he said gently, in reply to a hoarse mut-tering of his enemy, whose face was con-vulsed with passion. "You shall have it. My friend, Mr. Arthur O'Connor, will are now with or solve the order."

LORD EDWARD FITZGERALD soul a myriad miles away (so great the distance of bright fancy from sordid truth), till the lights and noise of revelry

An Historical Romance.

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

CHAPTER V.-CONTINUED.

He lived and moved in the bright do-main of love. He dreamt fair dreams of

main of love. He dreamt fair dreams of high enterprise and world-wide glory, rounded off by the perfect happiness of home. Every aspiration of his young soul took brighter tints from his love, as a lovely landscape from the golden sunrise. In that brief period of ardent hope he tasted such happiness as never twice falls

tasted such happiness as never twice falls to mortal's share amid the cold realities of life.

Norah Denver was the chief confidant

Norah Denver was the chief confidant of his love. Their friendship was not lost in the bright, full tide of passion that flooded his soul. He talked to her of Lady Gertrude by the hour, and she lis-tened patiently, a little amused at first by

tened patiently, a little amused at first by his love raptures, till her amusement vanished in his earnestness. But he found her somewhat cold in her respons-es to his ecstasies. She never could be brought to see the celestial wings that sprouted from his angel's shoulders, nor the halo of heavenly light about her head. In Norsh's curs the foir fortuned

the halo of heavenly light about her head. In Norah's eyes the fair Gertrade was a beautiful woman—very bright, very proud, very cold. She read her character with that keen instinct that women have, which shows in a moment, as with a lightning flash, what reason's slow search still fails to find.

The stately Gertrude, on the other and, professed a great affection for " the

ing matrons-revolved. Before Lord Edward Fitzgerald had

flashed into society, Lord Dulwich had for a time bestowed his well-bred, coldly

amorous patronage on Lady Gertrude Glenmire, who for her part held him on and off with half tolerant disdain. He

was a young man with no touch of youth's folly or youth's enthusiasm—in-dolent, graceful, imperturbably dull, and

supremely handsome. The smooth, white forehead was, perhaps, a shade too narrow, the bright eyes a shade too close-ly set, the red lips a shade too thin; but the most hostile criticism could find no

other fault with graceful form or clearly-

True, there was no special expression

blood to something like passion. Jeal-ousy warmed him when love failed. He renewed his abandoned half pursuit

with something as much like ardor as his nature allowed. Lady Gertrade showed not the slightest change of manner, whether he advanced or retired. She

chiselled features.

At a table close beside Lord Edward's,

ation of a man whom he despised. But atterwards, when alone with Lord Edward, Lady Gertrude would speak of the insult of this lofty patronage with such bitter scorn, and would flash to her ardent young lover bright eyes eloquent of love, and then all thought of pique and jealousy were burned up in the consum-ing ardor of his passion. He had little doubt—indeed, he had been given no cause to doubt—that his been given no cause to doubt-that his been given no cause to doubt-that his love was returned. Half-a-dozen times he resolved to beg the full assurance from her lips. But somehow her "sweet unher hps. But somehow her "sweet un-consciousness" of his meaning — her sprightly sallies that sent the talk wan-dering off in gay channels, while the earnest words of love were just trembling into utterance—always balked his pur-pose until the opportunity was gone by. One night Lord Edward had been to see Namble at the theater. The reav see Kemble at the theatre. The play was Romeo and Juliet, which is so warmed and illumined throughout with the fire of love. The great actor seemed to give eloquent voice and words to the young lover's own thoughts. In Juliet he saw his own love perbe saw his own thoughts. In Juliet he saw his own love per-sonified. Through the changing scenes he knelt in spirit at her feet and worshipped her. The tragic close filled him with a strange grief, as if the traged wars his own

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away. An hour later, O'Connor found Lord Edward pacing his sitting-room in Jarvis street in a fever of excitement. All the solf-restraint which he had shown in the Presence of the enemy had disappeared. Youth, and hot blood, and outraged love, and a feverish thirst for vengeance quite

mastered him. "Well, well, O'Connor," he cried, im-patiently, as his friend entered. "The meeting is to be to morrow morning, O Comoor replied, still impertur-able; "at sunrise, in the park, the weap-ons swords. Now, tell me why you fight. Surely not on account of that wretched newspaper you tore in pieces between

In a few words, Lord Edward told him

"A duel to the death," said O'Connor, "A duel to the death," said O'Connor, shortly. "I am sorry for it. His second insisted on swords. Of course you, as the challenged, had the choice of weapons. But he urged that your insult was so gross it was itself a challenge, and I could not gainsay him." While he spoke he strode up and down

the room impatiently, his coolness gone Right well Lord Edward knew what was

so much awe. He was awakened by a light touch on

He was awakened by a light touch on his shoulder, as he fancied, a moment afterwards. In reality he had slept for somehours. ArthurO'Connor was bend-ing over him witk a grave face. There were lights on the breakfast table, for the early morning was misty and cheerless. "I have let you sleep to the last mo-ment," O Connor said, with an attempt at cheerfulness. "You will want all your nerve and strength, and please God they will yet carry yon safe tbrough."

Will yet carry yon safe through." He glanced at the letters on the writing table, and broke off abruptly— "You will deliver them if need be," said Lord Edward.

hair's breadth between them. Courteously he held the hilts out to Captain Baker, who laid his hand carelessly on the nearest, and presented it with a bow and flourish to Lord Dulwich O'Connor handed the other to Lord Edward. "Caution," he whispered.—" I need not say courage - and all will go

There was a tremor in his usually calm

voice as he spoke. But there was no tremor in the strong, resolute young hand that grasped the sword-hilt. As Lord Edward's fingers closed on the weapons, and he saw his foe in front of him, the fierce passion of battle at once took complete possession of his head, and left no room for other teeling

The two men faced each other warily, and steel rasped on steel as their swords met, and they felt each other's deadly purpose along the quivering blades. For a second or so they stood as motionles death, scarce half a foot from either breast, and the deadly will behind each sword to drive it home.

Even in that brief space Lord Edward, while he read in his enemy's eves his fell intent, noted that his face was deadly pale, and that his thin, tight lips twitched convulsively as with concentrated rage. Lord Dulwich, he was assured, meant death.

He grew more than ever on his guard. Making his sword point spin in a half circle back and forward, like lightning, he feinted cautiously, in tierce, ready for a deadly thrust in return, which would test

deadly thrust in return, which would test all his skill and outchness to parry. But no return thrust came. Lord Dul-wich gave ground a step, feebly parried Lord Edward's pass, and stood on the de-

the solemn church music would shrink from flippancy in the temple of the Lord of Glory. Possibly I am too severe in mentioning what may be pardonable levity; but without additional light on the subject, 1 plead for reform in the organ loft."

# Do You Tire Quickly?

Bight well Lord Edward knew what was in his mind. As a awordsman Lord Dai-wich And no equal, even in Dabin, where the fencing school and the pistol gallery were the chief fashionable resorts. It was generally runored that his valet was not merely the amusement but the occupation of his lordship's life. His reputation had hitherto saved him form many a challenge, which his dull arrogance might have provoked. There was no fencing master in Dublin that could save himself had tried a bott vith the foils more than once. But, thongh timself a brilliant swordsman, let dual with the foils more than once at the cold struct. He would not the raw, misty though timself a brilliant swordsman, let dual with clean sharp, prod, while he could never once touch his gene more the fair earth's face before the fair earth's face before the words that he could never once touch his gene mean of the tools more the fair earth's face before that the drizzing gray
Do You Tire Quietity?
Do You Tire Quietity?</

accomplished by plain and struction and examination red Book.

Catholic children when gr have at times to meet in our country with two classes v to speak much about the Catholics are generally 1 being more deeply imbued ion than others, they sho least a good idea of the con two Testaments. The firs those who hold to their den creed and reverence the second class are those wh the partially inspired W but uphold and study it masterpiece of literature. Catholic can always fly t of the suthority of the should also show familiar Written Word, and for t this knowledge will only his catechism classes, an need of an extended stu history.

There is extant a system isms of the Bible used in s ant Sunday schools which the idea for a Catholic system is the division int books, about twenty-five in catechetical form, of al we were wont to learn as S in our parochial schools.

The first and second c bined in giving the life and a view of Church l third and fourth give t mankind and of the Jews Testament. The fitth is notions on natural and re ion, and the Christian et on Scripture »nd tra-course could thus be made or four years, beginn most necessary part of B edge.

Learning in some such thus drinking at the sa in their tender years, will also derive more be sermons and instructio later years they will be better capable of giving the faith that is in them F. Guinevan, in organ tolic Union of Secular Pr DECEMBER 11, 1897.

BIBLE STUDY.

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Its Importance for Children in the Day and Sunday Schools, Monsignor Dupanloup speaking of

the catechetical form of instruction quent, no ministry however consol ing, equals this one ; the good thus both to one's self and to others is so very great, that no other work of

zeal is to be compared to it." As the Sacred Scripture is the fountain head from which we are to draw the material for catechetical instruc

tion, so it is necessary first to have a thorough knowledge of the Sacred Writings, and secondly to communicate this knowledge to others in our instructions.

EXCELLENCE AND CHARM OF STUDY OF THE BIBLE.

But if this is true in regard to our instructions to adults, with how much more truth can it be said of our in-structions to children, who are the lambs of Christ's flock? And as the structions to children, who are the lambs of Christ's flock? And as the study of the Bible brings to us, the teachers of the Word, an incomparable what was at first believed concerning good, and possesses a certain charm, so in proportion will the study and knowledge of the Sacred Book produce in the minds and hearts of the young an impression that will bear fruit for good in more mature years, and will carry with it an attraction for the good and the true. For just as the painter or the musician by copying closely the masters, and by familiarizing himself with their peculiar characteristics, becomes proficient in his art and produces a faithful and excellent copy of the original, so the little ones by becoming familiar in their tender years with the text, his tory and events of the Sacred Writings,

will, the grace of God assisting, fashion their lives after the Divine Model as portrayed in the Holy Book. Another and excellent adva tage to

be derived by children from the study of Sacred Scripture is the ability, necessary especially in our day, of necessary especially in our day, of competing with non-Catholics in the knowledge of Holy Writ. As Holy Church is the interpreter and custodian of the Holy Bible, it is

but proper that her children should be imbued, particularly in their tender years, with a deep knowledge of and profound respect for the inspired word So that this genuine knowledge of and this sincere veneration for the Divine Word, like a two edged sword, may be instrumental, even in the hands of the young, in destroying the pernic iousness of false interpretation, on the one hand, and, on the other, the disrespect with which these not of our holy

begun to red itself ht to be. rom the faith are wont nowadays to treat the Secred Book. But this much desired end can be attained only by early and thorough training in the study of the Bible.

THE MANNER OF THE STUDY OF THE BIBLE It is a custom in many of our Sun-

day schools to defer the study of the Bible until the child reaches what is called the Bible class, which is usually the highest class. The utility of this system might be questioned, and this for two reasons : first, many of our children, through necessity, or from some other cause, leave school before they reach the highest class, and hence for feit the study of the Bible ; secondly, the study of the Sacred Scriptures is thereby confined to one or two years, which is insufficient for so important a

which is insumerent for so important a according to the mem and accord-task. Hence the necessity as well as the utility of undertaking the study of the Sacred Book in the lower classes, and among the younger children, to of the findings of the commission that investigated the character of Anglican and among the younger children, to be continued as the pupil advances frem class to class. And this can be accomplished by plain and simple in testants can offer to the true Catholic ordinations. Parson Tillingham might have add another instance of Anglican aping doctrine of Indulgences. But gener struction and examination in the Sac ally the true doctrine is ignored in their red Book. discussions, not through w.lful-ners, but through traditional op Catholic children when grown up will have at times to meet in our democratic position, which is handed down from country with two classes who are apt the days of Luther. Even most of his to speak much about the Bible. As condemned propositions received their Catholics are generally regarded as merited censure as much on account of being more deeply imbued with relig ion than others, they should have at their harsh infringement of theologileast a good idea of the contents of the cal freedom claimed by his opponent as for their errors somewhat doctrinal and two Testaments. The first class is of largely disciplinary. those who hold to their denominational creed and reverence the Bible. The second class are those who view it as the partially inspired Word of God, Anti-Catholic Lectures. but uphold and study it more as a masterpiece of literature. Whilst the There is more than one lesson to be learned from an incident which occurred Catholic can always fly to the shelter of the suthority of the Church, he should also show familiarity with the a few weeks ago at Torquay, England. An assembly was being regaled by a ranting priest eater; and the local pastor, Father Dale, was ostentatiously invited to be Written Word, and for the most part this knowledge will only be gained in invited to be present. The lecturer his catechism classes, and hence the need of an extended study of Bible ciously humorous comment; he distorted ciously humorous comment; he distorted texts and mis stated Catholic teaching history. and practice. He concluded with a sweep of the arm, inviting those who There is extant a system of catech isms of the Bible used in some Protesthad any objections to offer to stand torth. Father Dale rose and replied ant Sunday schools which would give the idea for a Catholic series. This in courteous but effective words. As a result the chairman of this Protestant system is the division into five small books, about twenty five pages each, in catechetical form, of all that matter gathering requested the lecturer to we were wont to learn as Sacred History withdraw his ignorant or bigoted The first and second could be com bined in giving the life of our Lord and a view of Church history. The thild and fourth give the history of mankind and of the Jews as in the Old Testament. The fitth gives a few notions on natural and revealed relig. Truth Society. One knows not whether notions on natural and revealed religion, and the Christian evidence based on Scripture and tradition. The course cculd thus be made one of three or four years, beginning with the most necessary part of Biblical knowl speculate whether such an experience would be possible in our country. Those who know the American people edge. Learning in some such manuer and best seem to believe that it would .--

SHAKESPEARE'S CATHOLICITY. A GREAT WORK DONE WITHOUT INDULGENCES. What Catholics Are Required to Be-If Shakespeare were not a Catholic lieve in Connection With the Ques-

tion. Rev. James Nilan, D. D., of St. Peter's church, Poughkeepsie, contributes the following to the columns of the Independent :

Catholics are required to believe only two propositions in connection with the question of Indulgences, viz, that the Church has the power to grant them and they are useful to Christian people. Nothing else is of faith in this whole matter.

make it obviously impossible for any one but a person who has lived and been formed in Catholic life ever to have penned correctly. The jibes at Whether, then, an Indulgence is a relaxation of canonical penance im-posed formerly on penitents or if it be the Pope which he puts into the mouths a remission of the temporal punishment of some of his characters were not only due to sin to be explated in this life or natural, considering the object matter forgiven, is a point of theological spec ulation more or less useful to subtle minds. but necessary, if he would not fall under the ban of queenly displeasure. The shallowness of the Establishment

them. Practices or usage cannot form a basis for an article of faith, but he lief or faith determines the intrinsic nature of the value of religious customs or usage. Hence we see that the first practices must have indicated the first belief, and this must determine the belief to day, for Catholic faith or belief does not change. It may not be useless to say that the

minds.

Church leaves much freedom of opinion in this as in many other such theo its pulpits made it evident that those into logical questions. For instance, it is not of divine Catholic faith that the whose keeping the "faith was com-mitted" had no desire, as they made punishment which, from the nature of no claim, to share in any larger life sin, is due to God after the eternal than that which was given to their punishment is pardoned is remitted by national Church by Act of Parliament. an Indulgence, as Holden states in his "Analysis of Faith," Lib. 2, c. 6, s Every where he commemorates Catho And Veronius, "Reg Fidei," c. 2,

sec. 4 says : "It is not of faith that in the use of granting of an Indulgence as a matter of fact the temporal punishment is for given in this life or in purgatory after the eternal penalty has been pardoned before God

Suarez adds, " Disput." 49, sec. 1 "Some Catholics said that by Indulgences the guilt of punishment is not not be the fruit of Protestantism. emitted before God, but only the ob ligation of submitting to canonical penalties inflicted by the Church is re moved.'

Other distinguished writers, such as Petzeckins and Camper, strongly sup port this opinion. I mention this to embodiments. - London Monitor. show the theological freedom secured A Protestant Order of "Priests." by the Church to her members in mat-

ters of speculation. And we may advance a step further within this domain of orthodox freedom and maintain that it is not of Catholic faith that the Church can grant such an Indulgence as will remit the temporal punishment of sin before God, immediately and per se. Much less is it of faith that the Church can concede to the dead a real or true in dulgence-that is, a remission of pun-

ishment. In the mind of the Church ishment. In the mind of the way of the remission is obtained by way of suffragil. In suffrage-per modum suffragii. In fine, it may be maintained that all effects of Indulgences are uncertain, and that the prayers and oblations and the privi leges of altars and all such pious works offered for the departed have effect only by the way of suffrage-that is, according to the measure of sanctity of

FUSS. we thick it extremely improbable that he was anything else. It were easy to construct from his phrases an almost Henry Austin Adams' "Men and Things,' in the November Donahoe's is devoted to women, ands he pays this unshakable argument for his Catholic merited compliment to one woman :

THE CATHOLIC RECORD

ity. That he was impregnated with Catholic ideas no one can deny. His "I will wager at this moment to one loud-talking, masculine busybody, who is really accomplishing anything of real value for the world, there are His knowledge of Catholic ritual and cus toms, his ever correct application even of the most insignificant observances scores, thousands, of modest, quiet women who are doing better and truer or vulgar superstitution, which will always interweave itself with the re-ligion of the unthinking, is such as to work-and I mean in the literary, scientific and sociological fields too !

"For example, here is an American woman who has done something. She has made \$ 50,000 by her writings. She has published thirty works, she has founded fifteen educational in stitutions. She has travelled, and speaks four or five languages, from which she translates for great publish ing houses. She has raised and judic ously expended hundreds of thousands of dollars for her many civilizing pro ects. She is now sixty years old, but must have been evident to his genius, still virgorous and untiring and enthu stastic. "Who is she? Surely she must be for in those days it honestly confessed itself Protestant, acknowledged that its

president or secretary of something ? She must be a public leader? A radi-cal? A terror to timid, henpecked supreme lord on earth, not only in temporals, but in spirituals, was the occupier of the English throne, and men? Not a bit of it. She is a humble Sister of Mercy who with her silent, ormally disassociated itself from Rome. The poet s Catholic sympathies could never have found a home in the dreary churches whence the beauty of Cathounknown community has done more to turn the American wilderness into a lic piety had been excluded, where the garden, to elevate and educate, than tabernacle was destroyed and the altar the whole pack of log-rolling, stump orating, careering Amazons in crea turned into a " cockle table," where the sectarian doctrine preached from

tion. "' Leaves from the Annals of the Sisters of Mercy,' this noble woman's chief literary work, is a great book. A critic says of it: 'There is nothing in fiction to equal these volumes in interest. If they were known, they would be read by tens of thousands lic ritual, speaks with deep reverence with profit and delight. They keep before the reader the noblest examples of the sacramental system, and never once ridicules Catholic life or manners. of living out in all their details the We, of course, can scarcely expect him sublimest precepts of Christ. Strength, to commemorate the beauty of the Pro ease, variety, pathos and humor are testant Church. The theme is unin

conspicuous features of the style." "Mary Austin Carroll has done literviting enough even now, but its dreari ness must have been repulsive when Shakespeare knew it. Be this, howary, scientific, educational, adminis-trative, financiering, and sociological ever, as it may, one thing is certainwork which would have furnished a whole society of agitators with some Shakespeare by the law of nature can thing to talk about for forty consecu He is the last legacy of Catholicism to this tive years. "But alas for her chance of notor

country, which formed the generation iety ! Mary Austin Carroll is a nun. She does, and talks not. She is a into which he was born, which gives him affinity with Caedmon and links woman, and neither ashamed, rebel the soul of Dante with his own divine lious, nor belligerent because of that fact

"It would be delicious to overhear a chat between this modest noblewoman and the madame president of the so-Rev. F. C. Tillingham, a well known Anglican minister, recently sent the London Tablet a communication ciety for the advancement of the idea that man must be downed and woman wherein he amusingly enumerated the emancipated !'

# Conversion By Marriage Boston Transcript.

A correspondent sends a story about conversion by marriage. A colored woman came to his office to solicit five and ten cent subscriptions for a new carpet and organ for her church. A young lady in the office gave the woman ten cents, whereupon the cor-respondent suggested that "both she and the colored hady were probably good Baptists." "Oh," said the colored woman, "I used to be a Bap tis', but I married a Mefodis' minister, an' then of course I was a Mefodis'." This is not the first case on record of conversion by marriage. One case is known in which both parties were converted. A certain Governor of Rhode Island, who lived in Newport

and was a member of the Congrega tional Church, married a woman who any under vas a Baptist. standing as to the arrangement of re ligious matters. The first Sunday norning after the marriage the pair started out at church time together. They walked side by side as far as the corner of Church and Spring streets, where their accustomed ways to church diverged, and there they stopped. He stood with a little dogged leaning toward his church, she with the same leaning toward his church, she with wife," said the Governor, "which way shall we go?" She made no answer, nor did she make any sign of going his way. The Governor looked up at the beautiful spire and cheery door of Trinity church, under the shadow of which they stood. "Ha!" said the Governor, "let's throw up both our Governor, "let's throw up both our churches and go in here !" And into

A MODERN MARTYR. Pathetic Story of a French Nun's Devo-tion to Duty.

There are many forms of martyrdom. In numberless instances the suffering that brings the crown is borne in secret, and though hidden from the world is precious in the eyes of God. On the other hand, the visible martyrdom is a source of incalculable good to weak humanity in general, and to day all France may with profit ponder the circumstances surrounding the death of Sister Pauline. This devoted religious Sister Pauline. This devoted religious was mistress of the Government school for girls at Thaon Nearly a year ago she became ill. Her disease was of a nature that must prove fatal if rest were denied her weakened body. But if she resigned, even for a day or an hour, the atheists and Masons holding official positions in the district would latcise the school! That would mean the sur-render of the pupils to the mercy of teachers who would receive their appointment only because of their avowed atheistical and Masonic beliefs. Two courses were open to Sister Paulineresignation, rest, the probability of

prolonged life and the jeopardizing of scores of immortal souls, or work and -death. She chose the latter. The worthy cure of the place had for

a long while been saving towards building new schools to be maintained by the parish and forever removed from Masonic control. The actual work of building had been started, but there was no need of immediate haste and the cure purposed allowing the contractors a year or more for their task. Then Sister Pauline came to him

'How long a time will it take you to build the new schools?" she asked. "It could be done," said the cure

'in rather less than a year.' "Quickly get to work, then," said Sister Pauline, "and get on with the building as soon and as expeditiously as you can.

The good priest, though ignorant of the nun's failing health and the motive behind her request, obeyed her direc-tions and pushed the work. Sister Pauline remained at her post. The other members of the community and her affectionate pupils-she was dearly beloved-noticed that the cheek once se fresh and fair was becoming paler and paler by degrees, until latterly it seemed to be made of virgin wax, and they remonstrated with her, for they then only began to see what form events had taken. But Sister Pauline would not resign, although she was begged to do so. "No," said she ; I have set my self a task and I shall finish it to the end." And so, on the last day, when the school was quite ready to have scholars, Sister Pauline took to her bed, from which she never rose. The autumn tints came into her room, and they bade her smile and be soon well, but she shook her head, for she knew hat it was the beginning of the end She bore up, nevertheless, rallying somewhat, but it was only the flicker of the candle in the socket, and soon Sister Pauline was no more. She died just a week before the schools were blessed by the Bishop. She did not see the result of her labors. But she kept her watch-even unto the end. Better Than Klondike Gold Better Than Klondlke Gold Is health and strength gained by taking Hood's Sarsaparilla, the great blood purifier. It fortifies the whole system and gives you such strength that nervous troubles cease, and work which seemed wearying and labori ous, becomes easy and is cheerfully per-formed. It has done this for others, it will for you.

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Fifty Years Ago. President Polk in the White House chair, While in Lowell was Doctor Ayer; Both were busy for human weal One to govern and one to heal. And, as a president's power of will Sometimes depends on a liver-pill, Mr. Polk took Ayer's Pills I trow For his liver, 50 years ago.

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in their tender years, our children will also derive more benefit from the sermons and instructions which in later years they will hear and will be better capable of giving a reason for the faith that is in them. - Rev. Peter F. Guinevan, in organ of the Apostolic Union of Secular Priests.

thus drinking at the sacred fountain Ave Maria.

RICH RED BLOOD is the foundation of good health. That is why Hood's Sarsapa-rilla, the One True Blood Purifier, gives HEALTH.

of Catholicism. Two eminent Anglican divines, the Bishop of Rochester aud a canon of Canterbury, are coming hither to establish in this coun try a celibate order of "priests. The imitation in this case is so palpab'e that it does not need to be indi cated any further than by the mere statement of the fact. It may be remarked, though, that as the other Anglican imitations of Catholicism enumerated above are all so many shams and pretences, so is this latest one; for the "priests" who are to join this celibate order will not be required to take perpetual vows of virginity, but simply be asked not to

several ways in which the High Church

members of the Anglican Establish

ment have of late years been engaged

in copying Catholic worship and prac

tices. The Ritualists, this minister de clared, began their imitation by copy

ing the Catholic idea of the Church,

claiming, some sixty old years ago, for the first time, that their sect was a branch of the Catholic Church.

Then they went further and began to imitate the Catholic Mass ;

next they began to hold conventicles,

which it pleased them to call general

councils ; and, lastly, the practice of

imitation becoming more general, the Archbishops of Canterbury and York

recently issued an "apostolical letter" in answer to the Pope's promalgation

marry as long as they remain members of the order.

# His Death a Sermon.

"I'm so glad I was ready. It was always my dearest wish to die on Sunday after Mass." This is the full text of a sermon

preached at the Cathedral on Sunday morning, not by one of the parish priests standing in the pulpit of the of the great edifice, but by a dying man who was stricken while descending the steps at the conclusion of the 9 c'clock Mass. Only a very small part of the big congregation heard the words, spoken almost in a whisper, but they were repeated again and again until the powerful lesson had entered and taken root in hundreds of hearts.

taken root in hundreds of nearts. The above words are the last the man was heard to utter. Shortly after he was prostrated the Medico Chirurgi cal Hospital ambulance reached the spot, but he died while being lifted in-to the vehicle. In his hands was clasped a rosary and in his pocket was one cent. After remaining at the hospital for a time the body was taken to the morgue, where it was identified as that of Timothy Murphy, aged sixty wassa of 1190 Brandywing streat The above words are the last the

HEALTH. Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind

Trinity they went and were devoted Episcopalians ever after.

Second Thoughts. The "cheerful giver" is Scriptur.

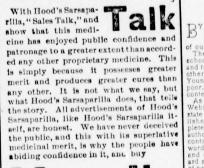
ally commended for his cheerfulness in giving. There are many cheerful givers now, who are also cheerful advertisers" of how much they gave. Some of us expect too much from even the infinite mercy of God. This is the difference between hope and presumption. Hope is the rational leaning of the soul on its Creator. Presumption is wilful forgetfulness of God's justice.

Aching Joints

FATHER DAMEN, S.J. ONE OF THE MOST INSTRUCTIVE AND USEFUL PAMPHLETS EXTANT Church, the Only True ession," and "The Re will be sent to any addr n stamps. Orders may

as that of Timothy Murphy, aged sixty vears, of 1129 Brandywine street.— Philadelphia Catholic Standard and Times. Pale sickly children should use Mother Oraves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the system. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Aibion Block, Richmond Street, G. Barry, President; Jas. Murray, ist Vice President; P. F. Boyle, Recording Secretary.





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Correspondence intended for publication as well as that having reference to business, should be directed to the proprietor, and must reach Lordon not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped

London, Saturday, December 11, 1897.

# COMPLIMENTARY.

We have been favored with the following note from the Right Rev. Dr. Gabriels, Bishop of Ogdensburg, N. Y.

Bishop's House, Ogdensburg, N. Y., November 29, 1897. I recommend THE CATHOLIC RECORD, of London, Ont., as a first class family paper ; replete with sound doctrine and interesting facts. Bishop of Ogdensburg.

It gives us great pleasure to add the name of this distiguished prelate to the list of Bishops who from time to time have been pleased to approve of the RECORD as a Catholic journal.

# NEWSPAPER ENTERPRISE.

The New York Sunday Herald is trying a new scheme to supply itself with sermons for the delectation of its readers. Dr. Hepworth, who has supplied it regularly, has gone to Armenia and during his absence the Herald of fers rewards for the best efforts of other preachers. The readers of the Herald are to decide the awards by ballots sent in the form of Hereld coupons. This is a grand opportunity for preachers who desire notoriety, though it shocks the Christian sense of propriety that the Gospel should be preached for the sake of gaining public applause and a cash premium, instead of for the purpose of converting souls to God.

# DIVORCE LEGISLATION.

A curious instance of the anomalies arising from out of divorce legislation came up in the Boston Divorce Court last week. A millionaire, Henry W. Southworth, was divorced from his wife, Florence C., some years ago, and \$150 per month was allowed as alimony to the divorced wife. In January, 1896. she married a detective. Samuel S Treadwell, and the alimony was re voked by the Court, but she now asks should reign supreme. It will be the that the alimony be restored, on the plea that her present husband is unduty of The Pen to propagate as far as able to support her, and she is thus its influence may extend, sentiments left destitute. Her second husband, in accord with this statement of our Treadwell, is attending medical lecactual position." tures in Toronto, being provided for by his mother. The judge agreed to AN IMPORTANT DISCOVERY. consider the case, but said it must be an extraordinary case where one man important discovery has been made in could be compelled to support another the Archives of the Vatican of a manu man's wife. The position of affairs script which makes mention of a comshows the evil effect of laws which per-

he will wish in vain. Echols, who knows his associates well, states sub stantially that they were in the order for gain. He admits that a large num ber wanted office from President Mc Kinley, but, being disappointed, they threw the blame on the officers of the society. He also says "at least onethird of the members of the order tried | Pagan sources. to make a living out of it." So much for their disinterested patriotism. Of course the other two-thirds or less would have to furnish most of the living to the lucky one-third. Echo's evidently wishes it to be understood that he is not a member to make a living out of the dupes, but he wants the \$1,000 all the same, and he says he is Society of Christian Unity," a circular ready to resign the presidency of the order if he be paid. It is creditable to the people of the United States that Apaism could not flourish in their midst ; and in Canada its branch or ganization, the P. P. A., appears to be

" THE PEN."

of debts.

likewise dead and buried under a heap

Such is the title of a new literary venture which will make its appear ance in Montreal the present month It will be published by J. K. Foran, Lit. D., LL. B. Our readers will recollect that this gentleman was for some years editor of The True Witness of Montreal, and while he held that position the paper showed a marked improvement. Mr. Foran is also widely and most favorably known throughout the Dominion as a writer of whom our country may well feel proud, his volume of poems, published a few years since, being a valu able and highly appreciated addition to the literature of our young country From the prospectus of "The Pan" we notice that in the initial number will appear a continued story of Canadian backwoods life ; articles upon the various historical epochs and conspicuous figures of the past and present centuries, and these will be enhanced from time to time by contributions from the pens of | eminent Canadians writers. "In Canada," the editor truly says, "there is ample scope for the exercise of a truly patriotic and sincerely frank pen. We have a land of vast proportions, un limited resources, and boundless liberties; the streams of nationality coming from various sources should blend in the great ocean of our Canadian nationhood ; harmony, mutual forbearance and Christian tolerance

A despatch from Rome states that an

It is known that it was customary

As a matter of course such a paper

document be found, it will be a great

addition to the evidences of Christian.

ity

he may get it, but from all appearances the other books of the New Testament. the Catholic Church could not give any It will be understood from this how kind of assent. important is the discovery which has just been made, and as the despatch states that several other manuscripts have been found bearing upon the same subject, these discoveries may prove to be of very great value, whether they are from Christian or

# CHRISTIAN UNITY.

We have received from the Rev. F. C. C. Heathcote, rector of St. Clement's (Anglican) church, Toronto, and provisional secretary of a new association which is to be named "The Canadian letter on the objects of the society, with a request to publish the same in our columns. As the communication is evidently

written in a spirit of charity and good will, we cheerfully comply with the request, though there are methods proposed or implied in it which will, as we believe, make it impossible for Catholics to co-operate in the work undertaken by the rev. gentlemen whose names are signed to the docu-

ment. It is based upon the Protestants idea of what Christian unity consists in, and the main object of the association is proposed to be attained in a very Protestant manner, which is by its very nature opposed to the Catholic belief in regard to what Christian unity is.

We believe that Christ established one-only one-Church having author. ity to teach mankind His doctrines, to decide all controversies of faith. and to make disciplinary laws for the whole Church. In the matter of discipline the laws of the Church are changeable, as they depend on varying circum. stances, but the faith of the Church, which is the truth as revealed by Christ, is immutable, and the Church itself has no power to change one iota thereof. Hence we see that the Chris tian faith as held by the Catholic Church cannot be made a subject of compromise, as appears to be the intention of the Society of Christian Unity "meeting together for mutual prayer, for combined study, and to consider the various ways by which the subject could be brought more prominently and systematically before the people.

Care is to be taken by the promoters of the association "that within the circle of the society there should be no preponderance of one communion over another." This would be all right in an organization which has to consider merely the human means of attaining temporal objects, but in an assembly which proposes to obey the laws instituted by Christ for the government of His Church, it is a fallacious principle. The supreme authority of Christ's own Church must necessarily be recognized in such an assembly, and the Catholic

cannot recognize any other authority

The Catholic Church, being divinely instituted, is pronounced by St. Paul to be "the pillar and ground of truth." She alone has, therefore, the prerogative of infallibility, and it is impossible for her to give up or abolish a single truth from the deposit of revelation confided to her by the Spirit of

Truth who descended upon the Apostles on the first Christian Pentecost, to " teach them all truth," as Christ had promised beforehand. Such a com-

promise would imply fallibility. It is not by bargaining away doctrines or dickering about the valid ity of Auglican or Presbyterian or Methodist orders, that Christian unity will ever be restored, but by submission to the authority of the Catholic Church. It is in this way that Christians have been made in past ager, and our Anglican friends whom we believe to be sincere in their present effort at unity, must conform to the traditions of the past in order to attain their object. That can be attained only by re entering the one fold under one shepherd which their fathers abandoned three centuries ago. Only

within that fold will spiritual peace and certainty of faith be found.

The circular is as follows :

The circular is as follows: To the Editor of The CATHOLIC RECORD: Dear Sir—The subject of Christian unity is engrossing the atiention of a continually growing body of the community. Whereas but few years ago the idea of unity appeared to the mass of men a mere dream, whose realization was impossible, it is now recog-nized, even by the secular press, that the question is one of practical interest. In England and the United States there are several societies for the promotion of

In England and the United States there are several societies for the promotion of Christian unity, but as far as we are aware, there is none in Canada, and it has occurred to a few persons represented by the under-signed committee that by the formation of a Canadian society those who were interested in this great subject, might, no matter to what Christian communion they belong, meet together for mutual prayer, for combined study, and to consider the varions ways by which the subject could be brought more prominently and systematically before the pteple.

people. Whilst we are all members of the Anglican communion, it is our earnest hope that such a society as is proposed may include all who are like-minded in their desire for at least a fuller realization of fellowship amongst Christian people, and that within the circle of the society there should be no preponder-ance of one communion over another. For this reason, whilst we have united in a society, we have as yet drawn up no constitu-tion, and have only organized ourselves as far as is absolutely necessary. Our sole officer is a secretary, all other work being conducted by a provisional committee. Amongst the methods by which such a so-ciety could bring this subject before the public, are the delivery of sermons, lectures and addresses, the sys ematic use of the re-ling of an annual meeting. Finally by the co operation of members of various communions for the special object of united prayer and consultation, we believe that mutual prejudices might be abolished, that mutual prejudices might be abolished, that mutual ignorance dispolled, whilst the unity of the spirit would be promoted, lead-ing it might be under the providence of Gad eople. Whilst we are all members of the Anglican

unity of the spirit would be promoted, lead-ing it might be under the providence of God to a larger measure of the realization of our Saviour's last prayer, that all His followers might be one, that the world might believe that He was sent from God. We ask all those who are interested, or wish for further information, to communicate with the Secretary. (Signed)

(Signed) G. C. Mackenzie, Grace Church, Brantford R. J. Moore, St. Margaret's Church, To

ronto. C H. Shortt, St. Thomas Church, Toronto. Herbert Symonds, Ashburnham. F. C. C. Heathcote, St. Clements church, Toronto, Secretary. All communications should be addressed to the Secretary at 24 Austin avenue., Toronto.

A BLUNDERING BIGOT

DECEMBER 11 1897

we would not have thought it necessary to take notice of it were it not for the insult offered to the whole body of Catholic members of the Dominion Parliament, especially of the Senate, which deals with the matter of divorce, whom he accuses of habitually receiving money to stay away from the House when divorce questions are before it. We therefore wrote to the Hon. Mr. Fitzpatrick for information regarding the correctness of Fianeur's statement, and of his other statement that divorces granted to Canadians in the United States are not recognized in any part of the British Empire. It will be seen from the Hon. Mr. Fitzpatrick's letter that Flaneur is wrong

on both points. The letter is as follows: Office of the Solicitor General of Canada, Ottawa, November 26, 1897.

Ottawa, November 26, 1897. Dear Sir, - I send you herewith a memor-andum on the subject of Divorce to which you referred in yours received this morning. In so tar as the French Canadian members of the Senate are concerned, the statement contained in the clipping you give me is an absolute libel. I think they do take part in divorce proceedings and invariably vote against granting a divorce, but it is a thing unheard of, and I never even heard it sug-gested, that a French Ganadian member of the Senate would receive money to abstain from voting. Yours truly, C. Fitzpatrick. Thos. Coffey, Eq.

Thos. Coffey, Esq., CATHOLIC RECORD, Loudon, Ont.

The memorandum referred to by the Solicitor-General is as follows :

Ottawa, Nov. 26, 1897. MEMORANDUM FOR THE SOL. GEN.

Divorce Obtained in Foreign Countries Divorce Obtained in Foreign Countries: The domicile of the spouses is the test of the jurisdiction to dissolve their marriage. The English courts will recognize divorces granted by a competent tribunal in a foreign Christian country dissolving the marriage of persons bona fide domiciled in that country, in the absence of collusion or fraud, even if the parties are English and if the marriage was solemnized in England, and although the causes for which the divorce was granted would not have been sufficient to warrant a divorce in England. But it is necessary that there should be a *bona fide* domicile of the spouses where the divorce is obtained. Harvey N. Farley, L. R., 8 App. C. 43. Lem sui er V. Lemcsurier, App. C., 1895, p. 50.

Sed vide Midwinter v Midwinter, Prob. Div., 1893, p. 93

It will now be in order for Flaneur to apologize to the Catholic Senators, and to correct the information he gave to " Nancy.

# HIGH, LOW AND BROAD CHURCHISM.

"Father" Ignatius, the well-known Church of England clergyman who founded a so-called Benedictine monastery at Llanthony, Wales, said dur ing the session of the Church Congress at Nottingham, England, "We are on the eve of a great apostasy." The occasion which gave rise to this statement was the fact that a section of the congress, represented by the Dean of Ripon and the Archdeacon of Man-

sions, and deny the divinity of Christ. There is no doubt that divided into divergent factions as the Church of England is at the present time, it can scarcely be said that any one of these factions quite predominates, and the Broad or Latitudinarian party has been in the past nearly, if not quite, as powerful and as numerous as either

accuracy of Flaneur's sage reply, but as Catholic priests, having the inherent power to forgive sin, and to offer up the Sacrifice of the Mass, as Catholic priests do. The Encyclical of Pope Leo XIII. has settled this question negatively, nevertheless we are convinced that as occurred in the past, so in the future, the fact that so large and influential a body of Anglicans recognize that the former rejection of Catholic doctrines was a mistake, will lead many to draw the very natural inference that it was altogether a mistake to reject the authority of the Catholic Church also, and thus they will be led back to the one fold.

> With High Churchism predominant, the controversy between Anglicanism and the Catholic Church will be narrowed to a few points, the chief of which will be the authority of the Pope over the whole Church of Christ, and even on this point there is some disposition on the part of many High Church Auglicans to yield much more than they would have done only a few

years ago. According to the Daily Chronicle, which we have already quoted above, even "the Low Church, as an ecclesiastical force, has been waning for the last two decades at least." It continues, showing that the High Church is surely progressing. It says : "A generation ago it was only an active minority, suffering pera via media. It could command so little sym-pathy among the masses, and so little power in Parliament, that a keen observer of popular opinion like Mr. Disraeli felt it was a safe and popular thing to denounce the 'Mass in mas querade 'and to pass a penal law of a highly Erastian type against all ritual which passed beyond the narrow rulings of the Privy Council. And now what have we? Does any one who knows the facts doubt for a moment that the party which Mr. Disraeli per-socuted has obtained the practical mastery of the Church? That party, in a word, a party full of ability, zeal, knowledge, and good works, has captured the Anglican communion, and for good or evil, the most active forces in that great body of Englishspeaking Christians have ceased to be

estant. It may be that in Canada and the United States the High Church party has not vet attained to this mastery. but it is fast coming thereto. The Daily Chronicle does not think that this movement will end in bringing the Church of England back to Rome, but whether this effect follow or not on a large scale it will certainly result in bringing many back to the old Church. through the influence which it will ex-

what our fathers understood by Pro-

# AN ARROGANT ASSUMPTION.

ert on individual minds.

For the last few years an effort has been made by a section of the Protestant Episcopal Church of the United States to change the name of that body in such a way that its designation may no longer comprise the word Protest. ant. The Low Church members are proud of the name Protestant, which is derived from the protest made by the followers of Luther against the decree of the German Diet which met at Spier in 1529, and which ordered the restoration of the Mass where it had been abolished by the Reformers. This decree likewise ordered that the scriptures should be interpreted only as they had been hitherto interpreted by the Church, and as the Lutheran protest declared that the bible should be explained by each individual by means of itself, without appeal to Church authority, the term Protestant was applied to all who rejected Church authority as the tribunal for the settlement of religious controversies. The High Churchmen of the Anglican and Protestant Episcopal churches have nurtured a dislike of the word, as it stamps their churches as having separated from the one Catholic; Church which existed for fifteen centuries before these modern Churches had an existence. They are anxious]to make it appear that they are truly a branch of the one Catholic Church, and as the designation Protestant at once gives a contradiction to this pretence, they are anxious to rid themselves of it, notwithstanding the fact that their ancestorsone hundred years ago, when making the Church in America independentiof the Church of England, deliberately called the new Church. "The Protestant Episcopal Church of America."

# DECEMBER 11, 1897.

therefore inconsistent wi conception of Christianity. Against what must the tian Church ; protest? 1 errors of Rome, those w title Protestant will tell answer gives us at once th situation. It follows that Protestant Church, unless t of vire See of Rome existed and so the very name of implies a novelty, while which protest is made has thority of that antiquity w Church necessarily po antiquity which goes bac of the Apostles and of Chr among men. Only the can be the Church of Chri

The recent proposition name of the American Ep American Catholic, or th Church, did notimeet with favor when it was brough general syncds which during the last few at the last synod of t Milwaukee a resolution whereby that diocese by i sumed to change the nan determined that hence Episcopal Church of that be called simply "the Cl conclusion, we are told, w unanimously, that it discussed, as it had been meeting of the synod twel that the question would this year. We are t several other dioceses take similar action, thou is the first to show the ex When it is borne in Catholic Church, with its about eleven millions, ou sect in the United State Protestant Episcopalians the fourth place among denominations, the pre of arrogating to itself the Church," as if it were th in the country, will be but this arrogance is al dent when this title is single diocese, while the are content with the n they have been known declared themselves an distinct from and inde Church of England.

This action of Milw has elicited much indig: Low Church party, on gans thus expresses itse

" For a long time h Church party in the Pre pal Church of the Uni been seeking to effect They wanted name. They wanted term "Protestant E former word being th ject of their aversion of Milwaukee has n matter into its own the recent convention henceforth it was to 'The Church ' in the waukee. The disloyal towards the duly const in the American Epis in keeping with th effrontery and conceit which unchurches all churches in the land. It would not be very the next general synod sentence of excommu be pronounced against diocese, unless it retui which the Church is out the country, and such a sentence wo served. With the the independent dioceses, the Anglicans hold, it how such a sentence into effect, for i theory, and the equal ative one of Nation Churches, that Anglic rejection of the Pope's first instance. The in events put to a sever authority and the co. whole Anglican system exists in the United S

chester, pronounce creeds to be illu

# mit divorce at all.

# CATHOLICS AND SCIENCE.

Notwithstanding the pretence of anti Catholic controversialists that the Catholic Church is opposed to scientific research, Catholic priests and laymen continue to rank high among the scientific men of the century. The Rev. Father John G. Hagen, of the Jesuit College of Georgetown, Md., has Archives also. just issued an important work which will be found to be of great utility in document was sent, as it is spoken of the pursuit of astronomical investigaas existing by the earliest Fathers of tions. This is a "Chart of the Varithe Church, while the Pagan Emperors able Stars " which he has been prepar ruled, yet it would not be in any way ing for a number of years. There surprising if it perished during the are two hundred and fifty charts show terribie vicissitudes through which ing the positions of the stars which are Rome passed during the barbarian inknown to have periodical changes in vasions and occupations of the city. brilliancy. The cause of these changes is not known positively, though sevfor the Imperial Governors to send to eral theories have been advanced on Rome regular accounts of their public the subject, but Father Hagen's obacts, and of important events transservations, which have been made duracted within their provinces, and it is ing many years, will undoubtedly inherently probable that this was done throw much light on this important but by Pilate in reference to the Crucifixobscure subject. Father Hagen has ion and death of our Lord. been director of the Georgetown University observatory since 1888, and he has been frequently invited to deliver its value from any respect due to the addresses on astronomical subjects be writer, who will always be infamous. fore the astronomical congresses of but from the fact that, if the authentic

# THE LAST OF IT.

Europe and America.

We mentioned in our columns a few weeks ago the total collapse of the A. P. A by the closing of its head quarhave room to deny His resurrection. ters in Washington, D. C., under a Strauss and Renan are among those mortgage for \$250. It now appears who have done so, but the fact that but few followers. Such an organthat the order was in debt in every di- Pilate sent his official report of the ization would not represent even the rection, and is not solvent. Among its matter to his master is sufficient of it- non-Catholic Christians that exist in liabilities there is an account from its self to prove this, even if we had not the world, and we could not expect supremelpiesident, John W. Echols, for the irrefragable testimony of the four from it anything more than a proposal proposal. sa ary, and he wishes very much that evangelists and the apostles who wrote for a doctrinal compromise to which

than this. Hence he could not submit munication from Pontius Pilate, the to a majority vote of such an associa-Roman Governor of Judea, to the Emtion as it is proposed in this circular to peror Tiberius, respecting the crucifix. organize. ion of our Blessed Lord. The Holv

It was aptly remarked by Daniel Father ordered that a careful study of O'Connell that if there were a congress the manuscript be made, which, being of representatives of all Christian redone, it is announced that the document ligions except Catholics, and a vote belongs apparently to the year 150 A. D. The original report of Pilate has were taken in regard to any doctrine held by Catholics, but denied by one not been discovered, but it is among the possibilities that it exists in the or more of the sects amongst which Christians are divided, in that as It has long been known that such a

sembly, composed entirely of non-Catholics, each Catholic doctrine would be maintained by a large majority, with the single exception of the supremacy of the Pope over the whole Christian Church.

Since these words were uttered the doctrine of the Immaculate Conception of the Blessed Virgin Mother of God has been defined as an article of Catholic faith, and possibly the Eastern schismatical Churches would not go so far as to agree with Catholics on this point, but they would at least agree that the Blessed Virgin is to be honored

and invoked, and that she is the purest of human beings. Apart from these two doctrines, however, it is certain as that of Pilate does not derive that O'Connell's statement is still accurate. It will be noticed, however, that the proposed Society of Christian Unity would be so composed as to give the predominance to the so called Protestant Evangelical sects, as it would from the beginning give no Infidels have dared to deny the dominance to any religion whose

death of Christ, so that they might number of adherents in the world would justify a larger representation than the sects of yesterday which have

We have from time to time taken notice of the despicable bigotry of Flaneur, a writer for the Toronto Mail and Empire, whose lucubrations appear in that journal every Saturday. It is enough that Catholics or Catholic doctrine be in question, and Flaneur is sure to say something scornful ; and as a consequence he has always a sneer when he makes reference either to the Irish or the French-Canadians, both of these being for the most part Catholics. It is needless to add that Flaneur, who poses as a wiseacre, ready to give in formation to enquirers on all conceivable subjects, is quite unreliable, especi-

ally where the subjects on which he treats have any connection with the Catholic religion. We are surprised that the Mail and Empire, the chief organ of the Conservative party in the Dominion, permits Flaneur's uncalledfor sneers to appear in its columns. They cannot be pleasant reading for its Catholic readers.

An instance of Flaneur's blundering bigotry appeared in the Mail and Empire of Nov. 13, in answer to a correspondent, " Nancy ": 4

"Nancy " writes :-Dear Flaneur, - Please inform me if a divorce obtained in Chicago of a marriage performed in Canada will be legal, the man having deserted his wife and is supposed to be in Florida; or if not, what is the expense of a Canadian divorce, and how long does it take to obtain one, and which firm of law-pers would you surgest to carry on process yers would you suggest to carry on proceed-ings?

To these enquiries Flaneur makes reply :

reply: A divorce obtained in the United States for a marriage contracted in Canada—or in any part of the British Empire—is not re-cognized. You can only obtain a divorce here by a special Act obtained at Ottawa; this is pretty expensive, as I believe the modus operand includes paying a certain number of French Canadian members to be absent, because divorces not being recog-nized by the Catholic Church, were they pre-ent they of course must vote against the proposal.

the High or the Low Church is now. The only thing which holds these factions together is the fact that the

Church is established by law, and thus all the parties in the Church have a share of the loaves and fishes. There is no authority in the Church which can restrain the clergy from teaching and preaching any kind of error or heresy they may fancy.

But notwithstanding the fears, or perhaps we may call hen hopes, of Father"Ignatiusthat the Broad Church will soon apostatize, if we may credit the London Daily Chronicle, the Broad Church question is rapidly being solved in quite a different way from the manner indicated by the monk of Llanthony. That journal in a recent

issue while discussing the same Congress of Nottingham at which "Father' Ignatius so expressed himself, stated that the Broad Church is actually vanishing out of the Church of England. This, if true, is certainly good news;

for it is desirable that the tendency towards infidelity should be checked. and the news is the more gratifying as it is announced that Broad Churchism is giving way before the tendency to High Churchism, which is gradually but surely leading back the Church of England to restore, all the doctrines and practices of the Catholic Church which were abolished by the Calvinistic Reformation which took place under Edward VI. and Queen Elizabeth.

We do not feel any very special interest in the internal contest which is going on within the Church of England between High and Low Churchism, for High Churchism is merely

The High Church party are conscious that the term Protestant is inconsistent with the claim to be the true Church of Christ. Christianity iman imitation of Catholicity without plies a belief in all the doctrines which the reality. It is the shadow without Christ taught, and this belief necesthe substance. The High Church sarily supposes affirmation, whereas a We were satisfied of the gross in clergy are desirous of being recognized protest implies only inegation, and is

# TAKING AC

There are certain t in the religious year, business year, that action and attention, Advent is one of them you all know, take an at regular interval : of every kind count u losses at stated times, brokers strike their ba

Now Lent and Ad sons of religious acco importance as a help our salvation can ne Our Divine' Lord an Christ is the author o and the source of all the concerns of the so Church, guided by an manifestly divine, h season before His con son before His cru special times for us sider what progress v the way of salvation.

# DECEMBER 11, 1897

therefore inconsistent with the true conception of Christianity.

can be the Church of Christ.

The recent proposition to change the

American Catholic, or the American to any soul in the state of mortal sin Church, did not meet with very great that does not immediately resolve on

favor when it was brought up in the repentance? If the spirit of Advent

this year. We are told also that going to the sacraments. Let the crowds of men whom we see in

Catholic Church, with its population of Divine Banquet. Let every soul seek

fervent still.

name of the American Episcopal to the

general synods which took place

during the last few years, but

at the last synod of the diocese of

Milwaukee a resolution was passed

whereby that diocese by itself has pre

sumed to change the name, and it was

determined that henceforward the

Episcopal Church of that diocese shall

be called simply "the Church." This

conclusion, we are told, was reached so

unanimously, that it was not even

discussed, as it had been agreed at the

meeting of the synod twelve months ago

that the question would be voted on

take similar action, though Milwaukee

When it is borne in mind that the

about eleven millions, outnumbers any

sect in the United States, and that the

Protestant Episcopalians stand only in

the fourth place among the Protestant

denominations, the presumptuousness

of arrogating to itself the name of " the

Church," as if it were the only Church

in the country, will be at once seen

but this arrogance is all the more evi-

dent when this title is assumed by a

single diocese, while the other dioceses

are content with the name by which

they have been known ever since they

declared themselves an organization

distinct from and independent of the

This action of Milwaukee Diocese

has elicited much indignation from the

Low Church party, one of whose or-

Church party in the Protestant Episco

pal Church of the United States has

been seeking to effect a change of

former word being the special ob-ject of their aversion. The diocese

of Milwaukee has now taken the matter into its own hands, and at

the recent convention decided that

henceforth it was to be known as

term "Protestant Episcopal,

exists in the United States.

the way of salvation.

TAKING ACCOUNT.

They wanted to discard the

"For a long time back the High

gans thus expresses itself :

Church of England.

is the first to show the example.

offer up Against what must the true Chris-Catholic tian Church ; protest? Against the tian Church protest? Against the the spirit of repentance is the response and the Mass was offered up up errors of Rome, those who love the that is sought for in every Christian altar of the parish church by of Pope question title Protestant will tell us. This soul. It is now the hour for us to arise, are conanswer gives us at once the key to the e past, so situation. It follows that there is no Protestant Church, unless the authority not mean this much to us it means so large licans reof vire See of Rome existed beforehand. ection of and so the very name of Protestant spirit if we continue is a sinful course ake, will implies a novelty, while that against 7 natural which protest is made has all the auer a mis thority of that antiquity which the true ing can this sacred season have to the the Cath-Church necessarily possesses : an y will be antiquity which goes back to the days of the Apostles and of Christ's dwelling ominant. among men. Only the old Church

glicanism be narchief of the Pope rist, and some disny High uch more nly a few

hronicle.

inherent

d above. as an waning east." It he High It says : was only ing perof being ė symand so at a keer like Mr d popular s in mas l law of a all ritual rrow rul And now one who a moment raeli pertical mas That all of abil od works, mmunion, ost active English-ased to be

i by Proand the ch party mastery, eto. The hink that bringing to Rome, or not on result in

# MPTION.

d Church.

it will ex-

effort has ne Proteste United that body ation may d Protest.

The Church ' in the diocese of Milwaukee. The disloyalty of this action towards the duly constituted authority in the American Episcopal Church is a Magdeleine, as by its means the

name.

# THE CATHOLIC RECORD

The voice of Advent is the voice of It had been arranged that the Mass

tention.

only five acres from the church.

northern and southern shores.

manet in æternum.'

Dolorosa.

effect is very good.

administration of the parish, has

thriven, giving its unbroken quota of

The faith of the French Canadian

people is very edifying, and nowhere is it more animated and striking than

in the parish and vicinity of Ste.

Nothing so defiles and entangles the

A. M. P. Berlinguet.

Hail Marys to its Queen.

Marie Magdelenie du Cap.

things .- The Imitation.

make our special accounting, and put | diocese.

on the Lord Jesus Christ by putting off

nothing. We can have no part in its

and refuse to hearken to the inspired voice crying out in the wilderness and

demanding repentance. What mean

besotted drunkard who goes right on in his abominable dissipation? What

meaning can it have to the foul crea

ture that goes on wallowing in filthy lust? What meaning can it have to

the evil tempered and the evil tongued who, in the clamor of their own pas-

sions, fail to hear the voice of con-science? What meaning can it have

touches us at all, it should make the sinful pause in their career of sin, the

lukewarm fervent and the fervent more

People seem to take a special in-terest in their religion at this season ;

but where is the fruit? We see

throng around the pulpit, but do we see a throng around the confessional?

All real religion in the Catholic Church leads directly to the sacra-

ments, for the sacraments are the divine antidote against sin;

religious observances that do not produce this result are of little practi-

cal value. Give proof, then, that you

really enter into the spirit of Advent

not only by going to church, but by

church now prove their faith and approach the Holy Table.

Let the women show their love for Oar

Blessed Lord by drawing nigh to the

purification in the Blood of the Lamb.

and thus be prepared to offer due hom

age to the Babe of Bethlehem. What

Christmas joy can be ours if our Advent

BLESSING A RAILWAY IN THE

PROVINCE OF QUEBEC.

(For the CATHOLIC RECORD)

Passengers on board the ocean liners

proceeding up the St. Lawrence to

Montreal must have been struck one

morning last summer by the gala appearance of the quaint and beautiful

ittle village of Cap de la Magdeleine

in that Arcadian district, the smoke of

the locomotive curled over the green

woods which form the background of

the village, and the resonant shrick of

that harbinger of "progress" rang

The occasion was a unique one

Monseigneur Louis Francois Laffèche, the venerable and venerated Bishop of

Three Rivers, was on that day to solemnly, and with all the pomp and

circumstance of our grand Roman rit-

ual, bless the new railroad leading

from the junction of the Piles Branch

of the Canada Pacific to the now well-

known pilgrimege shrine of Cap de la

Magdeleine. This branch of railway is a private

through the sharp morning air.

is mispent ?-- Catholic Review.

# CATHOLIC PRESS

John the Baptist crying in the wilder should be celebrated in the open air, ness, "Prepare ye the way of the but as a high wind was blowing that Lord, make straight His paths," and part of the programme was impossible, We can supernaturalize our life by doing all our duties for the love of r all our duties for the love of of injustice, viewed aright, is a fresh The offering of the League of argument for the life beyond the and the Mass was offered up upon the God. the Sacred Heart is easy to make every grave and the Divine reversal of humorning: "O my God, I offer to Thee the prayers, works and suffer-ings of this day for the intentions of God?" But the latter, with the Divine Canon Beland, the Chancellor of the

ings of this day for the intentions of the Sacred Heart in the Mass and in The sermon, which was given by the Bishop, was appropriate to the occasion the Eucharist, and for the intentions of the Apostleship of Prayer." No one and was listened to with respectful at-After the sermon a procession was

go to judgment with empty hands. Even monotonous and menial labors ormed, headed by the bands of the Taree Rivers' seminary and by the become meritorious through it. It Pilot. Oblat Fathers, Montreal congregation. In this procession Monseigneur Lamakes full sheaves of good works .--Catholic Columbian. flêche was supported by fifty priests -Franciscans, Oblates, canons, cures and vicaires, and last, though not

A well known minister is reported least, two Jesuit novices, who hap-pened to be passing through Cap de as saying recently that the Sunday bicycle and the Sunday newspapers la Magdeleine on their walking pil-grimage to Ste. Anne de Beaupre. are the greatest modern enemies of the Christian Sabbath. He does not say a One of these was the eldest son of Sir word about sensational preachers Willian Hingston of Montreal, a young whose sermons appear regularly in the Monday morning papers. Does he not know that, apart from the ruinous man of twenty, who entered the Society of Jesus some ten months ago. Following the clergy came over five effects such discourses must have upon thousand of the laity. It was a grand procession, though its route was all church attendance, a considerable part of the work of printing these sermons too short, for the railway station is

is done on the Sabbath ? And since. as preaching seems to be the sectarian Mounting upon a dais, Mgr. La idea of worship, the members of Prothe head the prescribed prayers and fleche read the prescribed prayers and solemnly blessed the new railway in the names of the Father, the Son and the Holy Ghost, after which the pro the Holy Goost, after which the pro the Holy Ghost, after which the pro cession reformed, and returned to the square in front of the church, where Benediction of the than to sit and hear another man ride Blessed Sacrament was given in the a hobby.-Sacred Heart Review. open air. The murmur of the waves of

the mighty St. Lawrence and the gentle Only in Protestant countries is there whir of the same millstone that ground the corn for the old Jesuit Seigneury a union of Church and State, as in England, Scotland, Germany, Denmark, Norway and Sweden, where the of Cap de la Magdelein in the six teenth century, mingled with the musical French voices that gave out head of the State is the head of the Church, and the Church is the creature the "Tantum Ergo" from five thousand of the law and the law makers. Com throats, and the music was carried east and west along the chain of parishes that line the St. Lawrence on both its

High over the bowed heads of the multitude the venerable hands of the last remaining Bishop of the old school in Canada flashed the golden ostensorium, tracing in the light of the fair May morning the outline of the sign of man's redemption. "Laudate Dom inum" saog the peop'e. "Laudate eum omnes populi," and underneath the altar of the oldest church in Canadas, "the little church built on the Cape ;" the still stately form of the Curé Vachon, founder of the Confraternity of the Holy Rosary, at the Cape, over two hutdred years ago, and whose remains were lately exand whose remains were lately ex-humed in a remarkable state of preserelevation, fresh green spruce boughs vation, seemed to make response :

 Plot.
 lined every path, while, strange sight misericordia ejus et veritas Domini The parish of Cap de la Magdeleine owes much to the taste and knowledge as well as to the untiring devotion of Père Frédéric de Gluyvelde-a Franciscan priest, who, before coming to Canada, was seven years assistant custodian of the Holy Places in Jerusalem. It is to his idea and direction that we owe the "Via Dolorosa." A little below the turn of the road leading o the quay is the entrance to the "Via It is arranged on a scale of one-third the size of that of Jerusaem the elevation being the same. The Brook Kedron murmurs in the distance, a torrent of the same proportions as its name ake of the Holy Land. Indeed Père Frédéric says that the imitation is perfect. The The Calvary crowning the summit is real-From this spot the view, looking met one I was driven back on my pro-gress to the Church."—Ave Maria. riverwards, is superb. We see parish after parish, east and west, as far as the eye can reach, while the mighty The Congregationalist of Nov. 11 re St. Lawrence, widened here almost produces a Thanksgiving sermon by the Rev. Doctor Nathaniel J. Barton, into a bay, sweeps over a fair sand beach, as hard and pink as if it had in which occurs the following passage been thrown up by the waves of the "First, though, let me say that in my praise of marriage and dispraise of far off ocean. On the first of the sand hills on this beach and directly opposyou I shall not speak disrespectfully of ite the "Via Dolorosa," a fine marble those few unmated people who are in cross surmounting several steps has that condition for exceptional reasons. been erected. This can be seen for I read in one of the epistles of St. Paul quite a distance up and down the that in certain circumstances of peril, iver : and seen, as the writer saw it and for the accomplishment of particu-lar noble ends it is best, for the time at first, with a Franciscan, in severe brown habit, with shaven head, and least and for some, that they stand alone sandalled feet, leaning against the And so and operate unencumbered. cross, and a Dominican in his white in all ages we have had Christian celirobe, seated upon the lowest step, the bates, men and women, clergymen, deaconesses, Sisters of Charity, mistion-Cap de la Magdeleine as a shrine for aries, enthusiastic devotees of this and pilgrimages bids fair to rival St. Anne that, God fearing souls of saintliest temper and very dear to the Lord Jesus, I have no doubt. The Roman de Beaupre. The little church is well garnished with crutches and the like, the usefulness of which being over for Church has taken up that form of self-denial and self-dedication as one of her their owners have been left as votive offerings. Pilgrims walk from points of pride, of honest pride, if you great distance to the shrine-and it is please-at all events, I have no inclinnot an uncommon thing for houseation to say that her innumerable holders in Three Rivers to have three elergy and her dark robed, meek faced orifour hurrying pilgrims in one day Sisters are in that loneliness of theirs begging food on their way to the with any other intention than the best. The sermon was especially addressed It is not strange that our Lady of to the man who undervalues the the Rosary should accord favors at this her shrine in, which for family, and who continues in the single life through mere selfishness. over two hundred years the con-Sacred Heart Review. fraternity, canonically established in the early years of the Cure Vachon's

preventable wrong to try at times the faith of the holiest. But every triumph

promises laid up in his bosom, can answer: "God is patient because He who makes that offering will be apt to them that confidently persevere in His

romises laid up in his bosom, can answer: "God is patient because He is eternal, and there can be no loss to them that confidently persevere in His service, awaiting the day when He shall justify His ways to men."—Boston Pitot. While the newspapers reek day by day with stories of crime and mean-ness, it is refreshing to come upon one story that largely offsets them to the credit side of human nature. Amos F. Eno was head of the firm of Eno, Buer-en & Valentine, when the Civil War broke out thirty six years ago. The firm did business largely in the South, and the war ruined them. They com pounded with their creditors and were legally freed of all obligations; but Mr. Eno did not consider himself mor-ally released, and so, after all these years, he has undertaken to pay his share of the dobts with interest at four per cent, per annum, the total amount ing to about half a million dollars. He tried to do it secretly, but some grateful creditor divulged the fact, and we are glad that he did. The world cannot afford to be ignorant grateful creditor divulged the fact, and we are glad that he did. The world cannot afford to be ignorant of such an honest deed. One beneficiary said wisely: "We were so astounded that we seriously discussed keeping the check and framing it. We were no such an honest deed. One beneficiary said wisely: "We were so astounded that we seriously discussed keeping the check and framing it. We were no such an honest deed. One beneficiary said wisely: "We were so astounded that we seriously discussed keeping the check and framing it. We were no going to have it cashed, though it monesty it was worth as much as the henesty it was worth as much as the ponset wit was worth as much as the prosterence. Many a soul that sat in dark-broght face to face with all he means of persective the good missionary frame wo have done so much for their more vising to have it cashed, though it prosterence. Many a soul that sat in dark-broght to us by a mission. The people of St. Chernice's chare, Metali, will then honesty it was worth as much as the cash that it represented." - Boston Pilot.

blameless suffering and apparently the Cardinals to receive their blessing, and when the dignitaries arrived at the entrance to the seminary, loud en-thusiastic cries went up of "Vive le Pape" "Vive les Cardinaux" And thus the ceremony was over.

# ARCHDIOCESE OF OTTAWA. The Redemptorist Fathers Vermeiren

and McPhail Give a Mission of One Week in Metcalf.

# DIOCESE OF ALEXANDRIA.

Mission in St. Catherine's Church, Greenfield, Ont,

5

are proud is derived o followers of the Gerr in 1529, oration of abolished cree likeres should had been e Church, t declared plained by of itself, authority, lied to all ity as the f religious

the Anglil churches e word, as wing sepc; Church aturies bes had an isito make a branch and as the ce gives a e, they are of it, noteir ances-

vhen makindependl, deliberh, "The of Amerare conant is ine'the true anity im-

nes which lef neceswhereas a on, and is

in keeping with the ecclesiastical numerous pilgrims who come to pray effrontery and conceited presumption at the shrine may be conveyed straight through to their destination without which unchurches all other Christian churches in the land."

the

having to pass the night at Three Rivers; then in the morning hire vehicles, and pay 20 cents for passing It would not be very surprising if at the next general synod of the Church over the highway bridge of that city. sentence of excommunication should On the 30th May the first pilgrimage be pronounced against the Milwaukee train arrived from Montreal, under the diocese, unless it return to the title by superintendance of Messrs. Lalonde, Bellefeuille and McGarry. The pil which the Church is known through grims, after going in a body to pray be-fore the shrine of the Holy Rosary in out the country, and we believe that such a sentence would be well dethe little old church, built at a time served. With the theory, however, of when the making of history was new independent dioceses, which many of in Canada, dispersed to their respectthe Auglicans hold, it is difficult to see ive boarding houses in the village. On these occasions almost every house how such a sentence could be put hold provides extra accommodationsinto effect, for it is by this over the doors of many hangs out : sign "Ici on donne a manger aux peltheory, and the equally absurd co rel-There is accommodation for ative one of National independent rins." four or five hundred pilgrims in the Churches, that Anglicans defend their

village. On the eventful morning of the rejection of the Pope's authority in the first instance. The incident will at all "Benediction du chemin du Fer," the events put to a severe test both the sun, which had not been seen for some authority and the consistency of the time, shone out brilliantly. From 4 o'clock in the morning " buck - boards' whole Anglican system, especially as it kept arriving from the city of Three Rivers and the adjacent parishes, and Mass succeeded Mass in the venerable old shrine of the Holy Rosary, as well as in the grand new parish church of Mary Magdeleine. The parish of

There are certain times and "seasons the Cape has for its curé the Rev. Mr. in the religious year, as well as in the Duguay, a man of well-known energy business year, that call for special and ability. The pilgrimages, however, action and attention, and the season of Advent is one of them. Merchants, as are under the direction, this year, of the Oblate Fathers - of whom there you all know, take an account of stock were five or six present. From 8:30 to at regular interval ; business concerns o clock the three mile drive from of every kind count up their gains and Three Rivers to the Cape, which was ses at stated times, and bankers and decorated all along the route with brokers strike their balances. boughs and flags, seemed to present but Now Lent and Advent are our seasons of religious accounting, and their a line of carriages, as the townspeople drove out to attend the fête. importance as a help in working out From the quay came the shrill sound our salvation can not be questioned. Our Divine' Lord and Saviour Jesus of whistles, as four steamers discharged

Christ is the author of our redemption, their passengers from Nicolet, Gregoire, St. Augele and Three Rivers. and the source of all profit and gain in the concerns of the soul. And so Holy There were between five and six thou Church, guided by an instinct that is sand persons assembled when Monmanifestly divine, has set apart the signeur Laffèche, accompanied by season before His coming and the sea-son before His crucifizion as the Montplaisir and Mr. T. Normand, M. son before His crucifizion as the

Have a good conscience, and God special times for us to pause and con- P., who were the principal promoters sider what progress we are making in of the railway, and by many other will sufficiently defend thee .- The local magnates, arrived at the station. Imitation.

"Why is God Silent " asks Robert Anderson chief of the Scotland Yard Police Service, in an astonishing book which he has just published under the title "The Silence of God." Chief Anderson is particularly troubled at Chief the Divine silence as to the Sultan of Turkey. This disposition to magnify foreign iniquities and minimize home made ones is characteristically British. Chief Anderson is not concerned about the deplorable condition of affairs in Ireland and India ; nor does he blas phemously call Divine Providence to

heart of man as impure love to created account for permitting their existence. wickedness or folly, there is still enough with people, who pressed close around Imitation.

company of St. Sulpice this new apos-It will be grand and consoling tolate. to see English and French Catholics united for the diffusion of the reign of Jesus Christ in the world.

At half past 10 Cardinals Richard and Vaughan entered in procession, preceded by Pere Meritan, the rector of St. Sulpice, giving their blessing as they walked. Two splendid thrones had been erected, one at each side of the altar in the sanctuary, that at the gospel side being reserved for Cardinal Vaughan, while the one at the epistle side was reserved for his French compeer. After the solemn chant of the canonical hours Cardinal Vaughan vested for Pontifical High Mass, in the elebration of which he was assisted by Mgr. Canon Fenton and Canon Graham as deacon and sub deacon. The music selected was a Mass by Widor, the dis tinguished composer himself accom

panying on the great organ, in the usual majestic manner which frequenters of St. Sulpice know so well. The Mass terminated with Solemn Pontifical Benediction by Cardinal Vaughan.

Large crowds assembled in the church, waiting for the afternoon service, which began at its usual hour, S o'clock. Vespers having been sung, Pere Feuillette, the eloquent Domini-can, ascended the pulpit, and in a magnificent exordium, spoke of Bos-suet's prophecy that England would one day become Catholic again. The preacher showed how each one should try to extend Christ's Kingdom. Some church, waiting for the afternoon

try to extend Christ's Kingdom. Some nations were more privileged than others, in that they were called to be the forerunners of the great apostleship, and the preacher mentioned in this respect more particularly England pale of the Church.

At about half-past 5 Cardinal Vaughan and Richard were conducted

He that is well disposed and orderly Deducting the troubles which men and back to the seminary from the church, in his interior, heeds not the strange nations draw upon themselves by their the intervening space being thick and perverse carriages of men. -- The

mode of action. During the course of the set, speaker's lengthy remarks, he dwell on the many dangers that confronted the youth of this country. He condenned in a spirited manner the practice of long " company keep, ing," and said it was the duity of all Christians who wished to save their immor-tal souls to avoid all proximateoceasions of sin, to shun all bad companies, all worldly amusements which would in any way end of the source of the set of the same the provide the source of the set of the same danger their purity or present an occasion of sin, to shun all bad companies, all worldly amusements which would in any way end of the same set of the same the set of young men in a fortible manner sgalled the said. Is a curse to his family and his relig-ion, as this vice leads to sever kield of shi. On Saturday evening a lengthy the source still the set of the mission of the set of here. Father present and the will not hear the Chair of the set of the anission of which the consecration sole mind here. Father present is to have as the beathen and the publican." (Matt will, not hear the Chair of the here as the beathen and the publican." (Matt will, not hear and the publican." (Matt, will, not hear and the substant to frequent the sacked are the mission was brought to a close by the Rev. Father's solem words of farewell, which sank deep into the hearts of all.

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# -DIOCESE OF HAMILTON.

On the feast of St. Andrew the Apostle, His Lordship Bishop Dowling conferred the order of subdeaconship on Rev. Mr. Frans Zettler, at St. Mary's cathedral. He was as-sisted in the ceremony by Rev. Dr. Sch-weitzer, teacher of moral philosophy at St. Jerome's College, Berlin, and by Rt. Rev. Mar. McEvay.

# Unfortunately Worded.

The Lake City (Fla.) Reporter says that at a camp meeting recently held near Lakeland a minister at the beand France. Then he paid an elo-quent homage to the paternal solici-tude of the Holy Father, who had or-as follows: "I will have to depend ganized a universal crusade of prayer upon the Lord for what I say this to bring back the English people to the morning ; this evening I will come better prepared."

3

# BY REV. M. P. HEFFERNAN.

It is an inexpressible joy to every sincere soul yearning for a spread and supremacy of truth and duty to read of the movement in favor of the organ ization of our boys into quasi military ization of our boys into quasi mintary societies, having for their object the bringing of the boys regularly to their religious duties. The latest news from Pailadelphis brings the "glad tidings" that this

brings the "glad tidings" that this movement there is headed by the Arch bishop and the clergy of the diocese, and that each parish is to have its own "militia." The military feature is the best to make the boys "good sciously introduces into the brain and workings. In like manner it cultivates the memory and dispels bsent mindedness, so common among The necessity of responding boys. promptly to every command, of watching untiringly for every order, sharp ens the perceptions of those unused to intellectual activity and creates habits of attentiveness and mental appreci The system develops the moral faculties by the strict conception it im imparts of the value of order, government, obedience and duty.

But what is of far more importance is that these military societies for our boys will keep the lads united to the Church and in touch with their pastors, faithful to their religious duties and interested in the maintenance and progress of the society by its attractive form and the encouragement it gives to all innocent games, healthful recraations and amusements.

Such a society for boys, in which the spiritual needs are supplied and the natural virtues and inclinations judiciously formed, so constituted that it can be suited to the varying circumstances of place and person and give a boy no excuse for not becoming a mem ber ot it, has long been a desideratum among Catholic organizations. For such a society, besides the deep and lasting impression it makes on a boy during his transition period from his twelfth to his eighteenth year- the character formation time, when those habits are formed which afterwards influence his life and conduct, has other and more tangible results, espec ially that it will be an abundant source of new life and vigor to the adult so cietles attached to the church.

However, it is not my intention to speak of the advantages of such organ izations ; these, I believe, are recog nized by all. I wish, as one who has given the subject of Catholic young men's organizations some thought merely to make one or two suggestions which may prevent failure in main taining a boys' organization.

The failure of many Catholic young men's societies can be traced to two sources-debts and factions. It may seem paradoxical to assert that the financial failure of these societies is due to excessive dues, but it is never theless true. In the first fervor of the organization twenty five or fifty cents a month seems very little for a young man to pay for dues, but a cool wave soon comes, many members fall behind and in a very short time the delin-quencies amount to dollars, and then, rather than pay such a large sum, which many can ill afford, they drop out of the society. It was an easy matter for a few rattle headed young men in the beginning to figure the amount of money that should come into the treasury each month and forth with lead the society into heavy expenses, gorgeously furnished rooms. fine gymnasium, etc., but they forgo the members could never keep up to the high dues necessary for such luxdemned than any of the others. uries, and they might have learnt from experience that such sky rocket societies are as short-lived as they are momentarily brilliant. Now I maintain that were the dues turn. of our young men's societies less than at present there would be fewer failure line pronoun. We do not do this to and larger memberships in these excel eave the impression that the male Hence we would lent organizations. Christians are the only offenders. call special attention to the suggestion They have plenty of female companin the Catholic World for August last ions. In fact, in the present case, they that in the society for boys the dues far outnumber their brothers. should be as low as possible and not more than 5 cents a month or 1 cent a week. Let me suggest that there be no regular dues at all among the boys, that he is deserving of any credit for and in its place have a collection this. taken up at the monthly meetings, tion the chances are that his comrades when each member may give accord-ing to his means or as much as he in his youth pounded it out of him. The gentle nature of woman deprive may choose to give. Compulsory taxes her of his desirable training, and perare always distasteful and offer a haps accounts in this and some other

In lieu of it I propose that the boys. a number of prominent and experienced laymen of the parish be selected—say six, three appointed by the spiritual director and three elected by the boys, form a sort of executive com-mittee, of which the spiritual director be the chairman, to transact all business, hear all complaints and appoint

in the boys is inestimable. They would put the society on a firm founda tion, remove a heavy burden from the shoulders of the spiritual director, is the best to make the boys "good isolders of the spiritual director, soldiers of Christ;" it brings home to the boys' minds more readily their duties to God, their neighbor and themselves. The military will then by rescued from the precari-ous condition of dependence on the ual director who happens to be a man of magnetism, holding the boys close to him by the sheer force of his own individuality. Frequently the change of director of such a society has a bad effect, for in his place a stranger may come who has little knowledge of and less liking for the work, with no ex perience or ability to manage such an organization. I am confident a com-mittee of laymen would be a bulwark of defense to a society of boys and keep them steadily on their original line of operation.

Moreover, young men are prone to neglect religion more so perhaps than any other class. It is declared by competent authority that on an average only twenty five per cent. of the young men of the United States attend church of any kind. The main object, therefore, of the society for boys will be to bring the youngsters to their re ligious duties once a month, and in the afternoon of that Sunday have a meet ing at which an address be made by

the director. In conclusion we would respectfully urge the spiritual director to make his monthly discourse to the boys a striking feature of the society. It is a rare opportunity to be able to speak to a body of boys on the things that speci ally concern them. The address should touch their daily lives and tend to make them not only more practical and better instructed Catholics, but also men of equity and strong character in the business and social world. Philadelphia Catholic Standard and Times

# THOUGHTLESS CHRISTIANS.

They are Found in Every Parish-How They May be Recognized.

Attention has been called to several kinds of Christians who are listed among the undesirables. There are the '' one-legged "Christians, who insist on adoring only on one knee. The no madic follower, who wanders into the next parish when there is a collection in his own. The modest believer who takes a position near the door and The maintains it against all comers. bsent minded fellow who plants him self so regularly in your pew that you begin to think he has purchased a sitting in it from some one. The stead fast brother who imagines that the out side seat belongs to him personally and that he alone is justified in occupying it, and so on. We took the liberty of classifying them all as among those who could very well be missed from any church, but whose obnoxious any church, but whose obnoxious presence made them everywhere distinctly visible.

We have another to add to this list. And when we think it over we are at

by Dr. Chase.

tried everything I could buy without any benefit, until I tried Dr. Chase's Ointment. The result was marvellous. Two boxes com-nically aured me

The result was not pletely cured me. JAS. STEWART, Harness Maker, Woodville, Ont.

by it.

The diseases cured by Hood's Sarsaparilla

# THE CATHOLIC RECORD

# DE VERE'S RECOLLECTIONS.

Noteworthy Incidents of the Irish Poet's Career.

The "Recollections" of the venerable Irish Catholic poet, Aubrey de Vere, have been issued in book form. The work is full of interest, treating as it does in a great measure of the intimate relations of the poet with some of the greatest men of his time, Gerald Griffin, Wordsworth, Sir William Hamilton, Sara Coleridge, Sir Henry Taylor, Cennyson, Newman and Manning. Mr. de Vere, like every Irishman has an eye for the humorous. In his chapter on "Old Times and New," an account of a day spent in a mail coach between Limerick and Dublin, there We are many amusing touches. quote :

# A "REPEATER "

"A short time before there had been a fiercely contested parliamentary election in Limerick. The repeal party had recently met many successes on those occasions; but on that one it had sustained a defeat. There had been a division among its ranks; and I re member a clergyman, I will not say of what denomination, expressing forebodings: Our candidate is a fine fellow ; but when the question is as to the price of a vote I am afraid he is a trifle parsimonious.' Votes went high. Earlier a freeholder had managed to get paid twice over. He had plumped for one of the candidates, and perhaps received what he regarded as the value of one vote only, not of two. He left the court, got three front teeth drawn, had his head shaved, put on a red wig, returned so disguised that nobody recognized him, and voted for the rival candidate."

One of the travellers was "a pretty girl," with modest but arch eyes. THE PARSON AND THE MAID.

"On the way she took out her rosary and began to say her beads. A Protestant clergyman beside her thought the opportunity a happy one for her conversion. 'What is the for her conversion. 'What is the name of this large bead?' he said. 'A Pater Noster," she replied. "And what is the name of the small one?" An Ave." "And those priests make

you say ten Aves for every one Pater ! Now you see how much more they think of Mary than of her Son ! What but idolatry is that ?' 'Well,' the girl answer(d, '1 always thought that any one, even a parson himself, knew that one Pater was the equal of ten Aves any day.' There was another laugh, and the controverialist took to study ing the signs of the weather.

NEWMAN AND MANNING. Mr. De Vere's intimacy with the two great EnglishCardinals was of the closest kind. He helped Newman in his enterprise of founding the Catholic University of Ireland. He had followed Manning's path into the Catholic Church. In his journey thither he had 'lay advisers as well as clerical.' Carlyle was one of his dissuaders.

"I may as well mention that Carlyle was one of those who gave me the most curious form of warning. 'I have ridden over here to tell you not to do that thing. You were born free. Do not go into that hole.' I answered, But you used always to tell me that the Roman Catholic Church was the only Christian body that was consistent and could defend her position.' He replied, 'And I say so still. But the Caurch of England is much better notwithstanding, because her face is turned in the right direction !' I answered, 'Cariyle, I will tell you in not, and could not, without the means, a word what I am about. I have lived get the end a Christian hitherto, and I intend to Now, there

same inventive imagination or pas sion, nor are the characters as sharply delineated. The poetry of that first age, though very unequal, was great because the age was great."

# CONSTANT PRAYER.

Some people think, or at all events act as if they thought, that prayer is a kind of spiritual luxury, a thing to practise as long as things go well and pleasantly, but to leave off when the times are dark. Others do not go as far as this, but look upon prayer as a duty to be done, a command to be obeyed, and if they grow careless about their other duties and obligations, this must share the same fate. Prayer and its necessity stand in an entirely different position. While it is perfectly true that prayer is a duty, yet the necessity of prayer is greater even than the duty of observing God's commands. To understand this you must remember the difference which exists between those things which must be done because God commands us to do them, and those things which must be done, or which we must have, because God has made them means to obtain our salvation. Perhaps the best way to make this clear is by a

few examples. Now, we all know that to tell a lie is a sin ; that Almighty God has commanded us not to depart from the truth. Yet there are many persons so dull, and possessed of so little sense and intelligence, as to think that in some difficult circumstance it is right to tell a lie ; for example, to save a friend from death or even from getting into small troubles. Well, suppose man were to act in this way, thinking he was doing right. Would he commit a sin and offend God? By no means, if he did it in good faith. His ignor ance would excuse him ; it would not be a sin in such a case.

Take another example and a more important one. All Catholics know owing to the advantages of their birth and education, that God has founded His holy Catholic Church, and that He preserves it in the world in order to teach His truths and to administer the sacraments which He has instituted as the means of grace and sanctification He has commanded all men to enter this Church, and, that they may be able to know that it is His Church, He has given to it certain notes of which no other body of men is in possession. But now, let us suppose that there are some men who, owing to their du! ness of apprehesion, their bad education, their prejudice or any other reason, are unable to see that the Cathohe Church is really and in truth the Church of God ; would they commit a sin on account of the mere fact that they do not do that which they did not know they are bound to do? By no means.

Ignorance in this case also excuses It brings with it many disadvantages and entails many evils, but it is not si ful in itself.

But when we come to those things which are necessary, not merely be cause God has commanded or forbidden them, but because they are made by Him means to the end, then the onission of such things involves more se i ous consequences. If a thing is » means to the end, the end can not be attained unless the means is made use of ; and if we could suppose a case in which a person were even in unblamable ignorance of such a means, that igno:

Now, there are some things which



DECEMBER II. 1897.

Uougins, Astinina, Catarrii. Hens irom physicians' statements in our Descriptive Booklet. Send for it. "Have found it of such great value in Whoop-ing Cough, Croup and other spasmodic cougis, that I have instructed every family under my direction to secure one." "It is of great value in Diphtheria." "It gives relief in Asthma. The apparatus is simple and inexpensive." Sold by all druggists. VAPO-CRESOLENE CO., 69 Wall S'., N. Y. City.

THE FLIGHT INTO WALES. Confidence in God.

Ask in faith and in perfect confi-Towards the end of the sixth cen- dence and God will give us what we

Whooping Cough, Croup, Colds,

Coughs, Asthma, Catarrh.

strong objection to many against join respects for her indifference to the rights ing the society. Taxes should only be levied to meet expenses, which in the militia for boys will be very light, and All difference aside, this is a serious matter and should receive the attention hence no need for a regular tax. of any who have in the past offended. Some people imagine that it is essential Those who have patiently waited should to a society, its first requisite, to levy not be deprived of their rights. If they a tax on each member, to demand a are, it is apt to send thoughts into their certain amount of dues once a month, heads which have no place there at and frequently the society is at a loss such a time. As a priest once said, what to do with it. Tas time for exthe first thing a penitent should confess pending the money in the treasury is was what he considered the sin of sure to be a ripe occasion for differ-ences, wrangling and hostilities having taken without permission another's place. - Advocate. among the members as to how they Piles Cured Without the Use of Knife should dispose of it.

Factions are as equally destructive as excessive dues of many of

our young man's societies. These spring up invariably out of the monthly business meetings, the election of officers, jealousies and the opposition to a few fellows who think "they know it all " and are intent on running the society according to their whims.

are many, because most ailments disappear as soon as the blood is enriched and purified To prevent this in boys' societies I suggest that the monthly business Rich red Blood is the foundation of god health. That is why Hood's Sarsaparilla, the One True Blood Purifier, gives HEALTH. mesting be abolished and the election of officers be taken out of the hands of

one

His first meeting with Cardinal Manning was at Lord Dunraven's in 1849. "He was ushered into the dina loss to know how we omitted any nention of him on all previous occa sions. He should certainly have been ing room some time after we had sat placed at the head of the list. For he down, and I had a good opportunity of is the most un Christian. the most exasperating and is certainly more conobserving a man of whom I had heard so much. I well remember saying to myself, 'I see a word written on the forehead of that man, and that word is Sacerdos.'" Mr. de Vere indicates We have in mind the selfish, mean, contemptible, unfair individual who rushes into the confessional ahead of those who no wavering in that conviction. have been patiently awaiting their rejects the unworthy imputation of in triguing ambition which the Cardinal's In writing we have used the mascu

biographer was at pains to elaborate. TWO OF THE CARDINAL'S LETTERS are printed, one on the occasion of his elevation to the archiepiscopate, and the other when he was created Cardin. al. They certainly, Mr. De Vere rightly says. do not indicate gratified

There is a certain amount of fairness ambition. On the latter occasion the in man which makes him less liable to Cardinal wrote : commit this fault. We do not know "I wish you were here with me.

You say truly that this is a time of If he had any different inclina. very mixed feeling. If I can better serve the Church, so be it ! For my self, it is a restraint upon the liberty I have hitherto enjoyed. Moreover any one who in the world's eyes rises high is thought to seek it or to love it and that hinders his work for souls

knows whether that has been so with me. And I will wait for the last One thing I feel, as I said, day. . . One thing I feel, as I said, it is like being told off to fight the persecution which from Berlin will spread wide, and for this I have a good will.'

DE VERE'S LITERARY INTERESTS are of course a chief part of his life. The chapters on his poems, and how they came to be, will be read with keen satisfaction by the admirers of bis serene and stately verse. Writing of "The Foray of Queen Meave" he pays a high tribute to Ireland's early poetry Red Branch Cycle. He says I was troubled for years with Piles and the

"The greatness of the early Irish poetry, and of the age that produced it, is brought home to us by its immense superiority to Ireland's mediæval poetry, called "Ossianic," because it relates chiefly to Ossian. These later poems combine truth to nature with vigor and pathos, but they do not possess the breadth or the force

of the epic fragments belonging to a far earlier date. They have not the

because God has commanded them, but as means to attain it, and among these things is prayer. If we wish to be saved prayer is so necessary that even ignorance will not excuse us from it. How foolishly, then, do those people act who leave off their prayers for every little misfortune or contradicwhen Our Lord bids them pray tion, at such times. -Sacred Heart Review

The Bishop and " Bobby " Burns.

It seems that "Bobby " Barns at the beginning of his career fell in with that good old Catholic Bishop in parti-

bus, Bishop Geddes. The Bishop greatly admired the "ex-cellent poet" whom he took to be a man of uncommon genius. One can guess, however, they talked of other things than poetry from Burns' letter to the Bishop, in which he says :

" As I am conscious that, wherever I am, you do me the honor to interest yourself in my welfare, it gives me pleasure to inform you that I am here at last, stationary in the serious business of life, and have now not only the retired leisure but the hearty inclination to attend to those great and import-ant questions-What 1 am? Where I am? and for what am I destined." Strange to say, the Bishop's copy of Burns' with additions the poet's writing, became the property of a gentleman in Detroit, Mich. The fate of the volume since 1865 is not mentioned. - Catholic Columbian.

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ry the Archbishops of London and York, seeing all the churches which had been subject to them destroyed by the Saxons and Angles, retired with other ecclesiastics into Wales, carry ing with them the sacred relics of the saints : and England relapsed into "The Welsh province of paganism. Terleon, subsequently known as St. David's, or Menevia is thus," we are told, "invested with peculiar honor, since it alone never lost its faith down to the time of the so called Reformation." For three centuries following that calamity the Welsh sees were unoccupied. The hierarchy was restored in 1850 by the command of Pius IX, and the throne of Menevia was again filled by a successor of St. David. "By the authority of Peter's voice that See was first established in Cærleon when the martial tramp of the Roman legions resounded

within its walls, and by the authority of that same voice its authority has finally merged in the newly created There were two other vicariate." churches, in addition to the metropolitan Church in ancient times, in Caerleon--- the church of St. Julius, to which was attached a community of nuns. and the church of St. Aaron, which was served by an order of canons. "The lives of these two tutelar saints bear witness to the influence of the See of Peter on the Church of early Britain The authority of that See drew them on. and, journeying over land and sea they applied themselves to sacred studies at the foot of the apostolic throne. On their return to their native land the Diocletian per-secution broke out. They were seized as adherents of the proscribed faith, and, when they had endured sundry torments, and their limbs had been torn after an unheard of manner, yielded up their souls to enjoy in the Heavenly City a reward for the suffer ings which they had passed through. Atter St. Alban and St. Amphibalus

they have been esteemed the chief of the protomartyrs of Britain."-Sacred Heart Review.

He will tell you that Scott's Emulsion cures poverty of the blood and debility of the nerves. He will say that it is the best rem-edy in the world for delicate children,

100 may say : But will he give us the very thing ?" That, God has not said. God has said He will give you whatsoever you ask ; but the form in which it will come and the time in which He will give it He keeps in His own power. Sometimes our prayers are answered in the very things we put from us ; sometimes it may be a chastisement, or a loss, or a visitation against which our hearts rise, and we seem to think that not only has God forgotten us, but that He is beginning to deal with us in severity. Those very things are the answers to our prayers. God gives us the things which we ask, but in the form which His Divine wisdom sees to be best.

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the Catholic men who rarely approach the sacraments; they are the Cathoe men who feel no reu

delay.

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ments.

Third Sunday in Advent. You Lose the Esteem and Respect of Befined People. THE VICE OF SCANDAL. And he confessed, and did not deny."-

DECEMBEF 11. 1897.

Gospel of the day.

FIVE-MINUTE'S SERMON.

saints to encourage you, and the ad-vice and counsel of earnest bishops

and priests to instruct and assist you.

Where others are weak you are strong,

strengthened with sacramental grace,

But the great folly with many Cath-

olic men is this. that they fancy their

only work on earth is to look out for

scramble into heaven as best they can.

Let every man take care of himself,

is a false and heathen maxim, and one

faith is too precious a treasure to be

treated lightly, and the things con-nected with it are too sacred not to

prize it highly. Your calling as Cath-olic laymen demands that you should

first cherish it yourselves and then make its influence felt by others.

with a faith that is divine.

has freely given the faith.

of Befined People. "It is unfortunate that slang phrases are so easily slipping into our every day conversation, and taking apparently so fixed a place in our talk," writes Edward W. Bok in the December Ladies' Home Journal. "And the worst of it is that so many records are using slang entirely uncon-Brethren : It is too bad that Catholic laymen do not realize the import-ant mission God has confided to them in the workings of His Church among people are using slang entirely uncon-scious of the fact that they are doing men. How much they can and ought to do, not only for the salvation of

OUR BOYS AND GIRLS.

so. If the common usage of slang were confined to a particular order of their fellow Catholics, but for those outside the Church, is a fact seldom girls, it would, perhaps, serve as an indicator of character, and pass unconsidered. Yet this is a truth : Catholic laymen by their good example, owing to the peculiar and daily opnoticed. It would, at least, not touch the sensibilities of gentle folk. But it is not so confined. Slang is invading the very nicest of circles: it is begin portunities thrown away, can bring back to the practice of faith not only negligent Catholics, but also many honest Protestants whom a priest ning to influence the talk of our mos carefully-reared girls. And this is why the habit should receive closer could never reach. Now, Catholic men, God has given attention. Girls are forgetting that slang phrases and refinement are abyou a great and precious gift when He blessed you with a divine faith, and solutely foreign to each other. A slang it is a gift for which you will some day phrase may be more expressive than a have to render an account. It is true term of polite usage, but it is never you are not called upon to go out on impressive, except to impress un favorably. It is high time that our girls should realize that they should the streets and proclaim before the public the faith that is in you, to boast of your Catholicity; but you are obliged to confess before all men, by speak the English language your example, by the modesty of your conduct, by the purity of your speech, their conversation, and not the dialect of the race-track, nor the lingo of the base ball field. A girl may cause a by your honesty in business, by your smile by the apt use of some slang charity to the poor, by your respect and reverence for God and things holy

phrase. But, inwardly, those who applaud her place her, at the same time, in their estimation. No girl ever won an ounce of respect by being that you belong body and soul to a faith that teaches uprightness of life and abhors iniquity. This is the con-fession you are called upon to make, stangy. On the contrary, many a girl, unconscious of the cause, has found and this is the confession which many herself gradually slipping out of paopie's respect by the fact that her talk was dotted with slang phrases. Catholic men in our day fail to make, and by their failure bring discredit upon the religion of Christ, disgrace upon the Church and ruin upon their 'Oh, she is clever,' said a woman not long ago, of a girl who could keep a You do not realize, brethren, your own power to influence others. See what advantage you possees. You have a faith that is unerring. You have a religion that is an information of the second s

a girl, which has as its only basis the cap and bells of the jester. The life guide. You have principles founded on that faith which will always direct of the jester is never long." you in the right path. You have the examples of the heroic lives of the

# A Story of Mozart.

The old German professor who lives next door is fond of relating stories-stories flavored with bits of life in dear "Vaterland," bearing good will from soul to soul and tenderness of heart as well, but the story of Mozart and the little wooden shoe is a favorite, and as interesting, if not as wonderful, as the mythical tale of Cinderella and the glass slipper. In the days when Moznselves, enjoy life to the full, and then by some miracle of God's mercy art was composer to the Imperial Court at Vienna there came to the palace a young peasant woman, deirous of seeing the great musician. unworthy of a Christian to whom God

Mozart instantly remembered her as former servant in his father's fam-Besides this, brethren, while there ily, and received her with kindness. are many who do not confess the faith But the grandeur with which she found Mozart surrounded awed and openly and honestly, who by their want of uprightness fail to make the frightened her, and it was with much we suffer in our soul by the loss of promise made by him to a little servant maid that on her wedding day he would present her with a gift influence of their faith affect those about them, there is still another class who may be said to actually deny their faith. That sounds strange to your Catholic hearts, but, brethren, would present her with a gift. The story says that Mozart was

thank God there are few who squarely and openly deny their faith, and such equally touched and amused by the a denial is usually preceded by a total rejection of nearly all the commandsimple faith of the little servant maid, and on learning that her marriage was to take place at no distant day, bade things of faith. But there are many who practically her, with a merry smile, to return to

deny it, many who turn a deaf ear to her home and fetch him one of her little its moral teaching, many to whom the faith is a kind of problem, an hywooden shoes. She departed, wondering much and

pothesis, true enough in theory but not a little disappointed, but, neverthetoo exacting in practice. They are less, she brought the little wooden shoe to Mozart.

THE CATHOLIC RECORD

piano, the sons brought forth their in struments and the mother and daughters took up their knitting. But the music had hardly begun when the knit-ting stopped. The eyes of the performers were moist and tears coursed freely down the cheeks of the women. Their guest alone seemed unaffected, for he could not hear the sweet strains that moved them to their utmost being. He could only gaze with yearning on the emotion of his new found friends. When the music was ended Beetho-ven held out his hand for a sheet of the music, saying : "I could not hear you, friends, but I would like to know who wrote this piece which has so stirred your hearts." It proved to be the "Allegretto" from Beethoven's Sym-phony in A. It was now the stranger's turn to weep. "Ah!" he exclaimed, "I wrote it ! I am Beetho-yan Come lat us finish the piece." ven. Come, let us finish the piece." In a moment the strength of his youth seemed to have returned to him. He went to the piano, and far into the night he played and improvised for the

It was his last performance. The next morning Beethoven was unable to rise, and a few days later he passed peacefully away.

CHATS WITH YOUNG MEN.

At the recent Glasgow convention of the Catholic Young Men's Societies of Great Britain, Prof. Stack read a paper of which this is a summary : Dangerous Literature.

It will be advisable(1) to consider the different dangers that lurk in Literature ; (2) to review briefly the various classes of Literature ; and (3) to lay down some principles for practical guidance. And first as to the meaning of the

phrase "Dangerous Literature," I as sume that it is the wish of those at whose behest I have undertaken to treat my subject that I should take the word "Literature" in a very wide sense. For practical purpose we may consider it to mean "reading matter" in gen-With regard to the adjective eral.

"dangerous," we know that it implies the presence of some special element of risk. We also know that, as far at least as its direct and moral influence is concerned, Literature can affect human beings only, and addresses itself, not to their bodily constitution, but rather to their minds and hearts. It will, then, be sufficient for us to confine our attention to the following points :-- 1, dangers to faith ; 2, dangers to morality ; 3, dangers to man's mental constitution.

they are not only the most important in themselves, but also the most far reach-ing in their consequences. Whatever tends to destroy or weaken our faith, tends to the same degree to damage our moral and intellectual being ; and this too, over and above the hurt which

We now turn to the consideration of the dangers to morality. These are haps be said to be of two types -closely connected with the want of Historical Novel and the Hysto faith, and naturally vary in character according to the varying forms of unbelief ; but in all alike a certain com-mon element of danger presents itself. And then a transformation resulted. It was Mozart's own hand that wrought authoritative standard of teaching, the This is especially the case with novels individual is driven back upon himself, and forced to combine in his own person the incompatible functions of advocate and judge. A comparative-ly slight acquaintance with Modern Literature suffices to show how the "An Inland Voyage," p. 212): polished surface, and with many a reading matter of our day reflects this light, caressing thrum he tuned and tendency to substitute inclination for cannot help wondering whether a Pro-testant born and bred is in a fit state to ness to ignore or oppose the dictates of reason and conscience, when they con-flict with the corrupt designs of binore. (of Catholic ness to ignore or oppose the dictates of neither weak nor wicked or his readers. We now come to a third danger, Euclid that my Protestant mind has missed the point, and that there goes with these deformities" (see how the whose existence in connection with evil crops out even in the very act of protest,) " some higher and more religreading is all too imperfectly realized. As in relation to our bodies we must carefully avoid certain forms of exerious spirit than I dream." Yet the amiable Stevenson is a comparatively cise, either because they are dangermild offender; would that some of his brother (and sister) novelists would take his remarks to heart! They ous in themselves, or unsuited to our particular constitution, so in the exercise of our reason and emotions we might then, at least, restrain their premust be carefully on our guard against an improper application of the powers judice, even if they could not entirely of our mind and the feelings of our overcome it. As to the second type, the hysterical heart. Now, when we consider how novel, its object seems to be to produce at any cost some strong, or even coarse, easily passion, prejudice, and self-interest may mislead a writer, we are forced to admit the multitude of dang-"sensation." This type of fiction would seem to be an importation from consequence, his temper became irrit-able and few sought his company. ers that beset the reader. From an France, and to combine just those ele-ments which Dr. Ward described as improper exercise of the reason and emotions, many acquire dangerous the components of a truly French play, habits of loose reasoning and of false namely, the height of romance and sentiment, and thus inflict permanent self devotion, as long as it can be cominjury upon the powers of mind and bined with breaking a large properheart. It is now time to take up a close tion of the ten commandments. oven from Vienna, saying that he had take an instance from our own Liter-ature. There is a certain "high-class" magazine which is supposed to got into trouble with the police, and begging his uncle to come post-haste and extricate him. The old musician started at once, but after travelling view of the various classes of Literature and to apply them to the observation and principles already set down. Let us first consider what may be circulate freely among the "cultured" classes, and whose very editor is a called Serious Literature. In this category we naturally turn our attenlord. In a recent number there were, besides a portion of a serial and some within three miles of Vienna when his to be of a religious character, and here miscellaneous articles, three short stories. The first ended with a duel, the Bible claims the position of honor. My reverence for Holy Writ being bestrength lailed nim utterly, and he was forced one evening to ask hospital-ity at a humble cottage. The poor people received the travel stained, gruff voiced, exhausted old man with cordiality, and asking no questions shared their meagers sumpary with bin and out of this. Divine Reat human, a new form of suicide. And of course shared their meagre supper with him and out of this Divine Book human a new form of suicide. And, of course, shared their meagre supper with him and out of this Divine Book human a new form of succes. And, of course, and offered him a snug seat by the ignorance or malice has managed to violations of morality in the nerrower, divine most of the heresies and many sense of the word were not forgotten. When the supper table was cleared of the other disorders that have stained Now, when we meet with such tragedies the head of the family opened the the pages of Christian history. If and think of the reckless waste of hu-

dangers of so grave a nature are found even in the Bible, what should we say of the vast body of so called "Religious Literature," especially in these countries? We must not forget that it is produced largely under the influence of a mass of misapprehensions and prejudices with regard to the Church of God-misapprehensions and prejudices which have been accumulat. ing for over three hundred years, and which the best historians are able only very gradually to temper or remove.

With regard to the literature of Mental Philosophy, I must sum up the consideration of a very wide subject in a very few words. Modern thought is largely dominated by German Transcendentalism, which is especially dis tinguished by the two following characteristics-its independence of dogma and its superiority to common-sense Lest I should seem to exaggerate in this latter statement, allow me to ob-serve that the system of German philosophy most in vogue is that of Hegel, and some of Hegel's most ardent admirers frankly confess that even the fundamental position of his system cannot be formulated without appear

ing as manifest absurdities. hardly necessary to point out that a "transcendentalism" which "trans-cends" both religion and common-

sense must be the fruitful parent of many dangers, alike to faith, to moral ity, and to sound philosophy.

A Catholic, with his absolute reliand on the truthfulness of his creed, has, of all men, least reason to fear the truths of science. But he may often find himself in opposition to the unreasoning prejudices of certain scientists, or to the tone which they adopt when touching on matters quite

beyond their province. They may indulge in the very unscientific prac-tice of "taking for granted." In no department of Literature must the reader exercise greater caution than in the domain of history, whether profane or ecclesiastical. History, which ought to be the Oracle of Truth has been too often degraded to be a mere handmaid of controversy. Cath-olics have reason to rejoice that the tendency of history nowadays is to become ever more and more favorable to the Church, but the process of improvement is yet far from complete, nor is

the evil work of nearly four centuries entirely undone. To examine the various departments of poetry, fiction and the drama would require at least a volume. But after all, as far as our present purpose is concerned, whatever may be said of one of these applies to all. In the novel of to-day irreligion and immoral

ity absolutely run riot. Religion is either ignored or only referred to in order to have its falsity calmly assumed. It is merely used as a foil to set off the agnostic's air of lofty superiority. That somewhat inconsistent individual delights to blaspheme what he professes not to know. As to morality, it is not, indeed, ignored by our novelists, but that is because it must be con-tinually outraged. What would the writer of fiction do without the three prohibitions: "Thou shalt not kill;" "Thou shalt not steal ;" "Thou shalt not commit adultery"? Were these eternal laws repealed, the novelist would find his occupation gone.

But let us view our subject a little closer. The Modern Novel may perthe Historical Novel and the Hysterical Novel. The historical novel is distinguished for its inaccurate presentment of historical facts. History is narrated must not take all things as they come, in a manner to suit the views of the but only such as are profitable. For it This is especially the case with novel hurtful, we should exercise no discrepublished in these countries, when the authors touch on matters of Catholic tion in those matters of instruction which are the nourishment of our doctrine and practice. And even Pro-testant writers confess their own submind. ection to prejudice. Stevenson say

man life affected by writers of the school of Mr. Haggard, do we not discover a new meaning in an old saying : "The pen is mightier than the sword?"-mightier, certainly, as a weapon of destruction. Such is that popular form of so-called realism which exaggerates the play of passion, and never hesitates to sacrifice decency and morality for the sake of what is called "effect." And who can tell the lasting evil that this literature must cause to the mind of the reader, by

suggesting images and ideas which, once produced, may never be effaced ? To consider the different varieties of reading matter that cannot well be classified either as "serious litera-ture" or as "light literature" would add too much to an essay that is already too long. There is, however, one class of literature which exercises such a widespread influence that it demands our special notice. I allude to Modern Journalism, and 1 need scarce ly add that I refer specially to infidel and Protestant journals. When we consider the ignorance, prejudice and hostility of the public mind in these countries with regard to Catholic Faith ; when we reflect upon the strength of the temptation which editors must feel to pander to the passions of their readers ; and when we realize how many motives tend to warp the jadgment and to lead one astray in argument, it must be evident that the public press is a formidable source of danger at once to the faith, to the morality, and to the mental health of the general reader. What are the precautions and reme

dies which a reader must adopt? In the first place, it is surely the duty of every loyal child of the Church to hearken to the voice of warning which our spiritual guides sometimes

are constrained to utter. Whether it be by means of the much abused "Index ", or of the utterances of local authority, the true Catholic will always be ready to heed the warnings that are addressed to him, and to shun all Literature which his spiritual pastors declare to be evil or dangerous. He will not make the mistake of considering these warnings as violations of his liberty. He knows that the Church leaves him free in all that is for his good, and he does not yearn for the undesirable liberty of becoming either wicked or foolish.

In the second place, I would urge upon all to cultivate the habit of examining and even cross-examining, what they read, comparing it with the stand-ard of sound sense and of true Faith. This habit will ensure their being always alive to the dangers that may lurk in the matter before them. As a man in anxious doubt about his bodily health consults his physician concern ing some particular form of food or exercise, so the Catholic who is in doubt about what he may safely read, can turn for counsel to one who has been made adequately acquainted with the spiritual and mental constitution of the infrom the disturbing influence of per-sonal bias, and full of a kindly considertion. At a time when the range of available Literature is so vast, it cannot be pleaded that observance of the rules here laid down will ever be felt as a nardship. The quantity of reading matter is so immense that he who confines himself to the very best can never find his healthy appetite stinted. I may appropriately conclude with the advice of the great St. Basil (De Legendis Libris Gentibus): "We

would indeed be a shame that, while in matters of food we reject what is



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I put dangers to faith first because

olic Christianity, displays only too clearly various forms of unbelief. And this continual presentment of false views cannot but tend to weaken or lestroy the true conception of the

delight of his humble admirers.

But will he That, God That, God aid He will ask ; but the ome and the e it He keeps metimes our in the very sometimes it r a loss, or a n our hearts ink that not , but that He us in severare the ans l gives us the t in the form n sees to be

e-tonicsr nervines tell you phites are So thorne nervous that some e Hypoin the sumption. Cod-liver with the , happily sult of its ngth and rain, the e nerves. t it. Sent free.

AL LIFE mpany holds is Re-on the Actuales' per cent, Tabl. tors : Construction of the second state of the second Mass; they are the Catholic men who make light of religious observances. wonder out of that little wooden shoe. With file and plane the ugly uneven The men who, when they come topess was brought to a smooth, delicate gether, aping the manners and the perfect has been been a shown in a touch it gave forth a low, melodious hum. Strings were drawn taut across the swagger of the worldly minded, con-sider it a smart thing to boast of and joke about how careless and how in-different they are to the practices of their faith. This is particularly a mean and cowardly fault in some young men who, while believing in toned, and lo ! the little wooden shoe with melody and music rang. their hearts, converse and act as if they did not believe. Brethren, your

And Mozart gave a great concert and the vast hall was not sufficient to give standing-room to the people who came to listen to the music of the little wooden shoe. And the marriage gift that Mozart presented to the little maid servant was a royal one indeed - the proceeds of the wonderful con-cert. - Oar Young People.

## Beethoven's Last Concert.

It is often a mystery how a cold has been "caught." The fact is, however that when the blood is poor and the The last days of Beethoven, as of many other men of genius, were clouded and unhappy. For twenty-five years before he died he had been deaf-a double calamity for a musisystem depressed, one becomes peculi-arly liable to diseases. When the appetite or the strength fails, Ayer's cian, and toward the end of his life his small savings were gone and his genius remained unappreciated. In Sarsaparilla should be taken without

delay. Serere Bronchitis Vields Promptly to Dr. Chaso's Syrup of Linseed and Turpentine. I used your Dr. Chaso's Syrup of Linseed and Turpentine for a severe attack of Bron-chitis. I got better from the time of taking the first dose. Having a family of young children, my doctor's bills have annually come to a considerable sum. I believe a bottle of Dr. Chase's Syrup occasionally will aid me in reducing them very materially. W. R. ALGER. Halifax, N. S. There was one person, however, whom he dearly loved-a reckless young nephew, who, in his own wild fashion, fully returned his uncle's generous affection. In 1827 this nephew wrote to Beeth-

Halifax, N. S. In his VEGETABLE PILLS, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For *Delicate and Debilitated Consti-tutions* Parmelee's Pills act hke a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor PARMELEE'S PILLS possess the power of part of the distance his money was ex-hausted and he had to continue the strength failed him utterly, and he was forced one evening to ask hospitalsecretions of the body, giving tone and vigor PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medi-cine to cleause and purity, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ort., writes: "I have tried Parme-lee's Pills and find them an excellent medi-cine, and one that will sell well.

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Give your stomach a rest ! You don't need to quit eating in order to do this. You may eat any food you desire if you only take one or two of Dodd's Dyspepsia Tablets after each meal.

Dodd's Dyspepsia' Tablets digest the food while your stomach rests and gains strength and health. After two or three weeks of this treatment, you can go on eating heartily of any kind of food you wish, and take no medicine.

Your stomach will have regained its natural health and strength.

Dodd's Dyspepsia Tablets, without the least assistance from the stomach, will positively digest the food you eat. They do this every time. Therefore, while you are using Dodd's Dyspepsia Tablets, your stomach is enjoying a holiday, resting and storing up health and vigor imparted to it by the Tab-

Let us

Dyspepsia simply can't exist when Dodd's Dyspepsia Tablets are used. Dodd's Dyspepsia Tablets are used. This has been proved by actual ex-perience thousands of times, and new proofs are being made every day. Dodd's Dyspepsia Tablets, each box containing a double treatment, can be procured of all druggists, or will be sent on receipt of the price, 50 cents a box, by the Dodds Medicine Co., Limited, Toronto.

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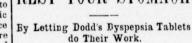
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Grogan." KATHARINE TYNAN HINKSON weaves a real Irish story out of "The Wardrobe." MAURICE FRANCIS EGAN, "An Unrea-sonable Man." WALTER LECKY. "Jemmy." A Cana-

dian story. MARION AIMES TAGGART. "The Ma-donna of the Falling Leaf."

donna of the Falling Leaf."
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is Great in Charity." "The Ermine Cloak."

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CATHOLIC RECORD OFFICE.

# C. M B. A.

Organizer Killackey in Stra ford.

There was a good attendance at the reception given to Grand Organizer W. P. Killackey of the C. M. B. A. by the local branch, at the Separate school hall last even ing. The platform was tastefully arranged, while evergreens and pictures ornamented the walls, prominent amongst them being a portrait of Rev. Dr. Kilroy, surroon-ded with the words. "Caed Mille Failthe." The blatform were President O'Loane, Rev. Father Fogarty and Messrs. V. P. Killackey, Organizer M. J. Dillon, John Capitan, M.F. Goodwin and Dr. Devin. "Development of the second scheme of the pletame transmemer of the pletames Markey, Ed. O'Flaherty, D. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. O'Connor, E. J. Kneidl, J. J. Hagarty, J. J. Hagarty, J. J. Bagarty, H. J. J. Hagarty, J. J. Bagarty, J. Killackey the presented from the wast hat a branch lowing of his neuroscient on the say that a branch flowing and the of Stratford was certainly conducted as well as the best. The reason for this was that here were business men such as the vorthy president and Mr. O'Connor at the head of the distant draw were the season of the sist state of the associan distant draw for the second and the of Stratford was certainly conducted as well as the best. The reason for this was that here were business men such as the vorthy president and Mr. O'Connor at the head of the stratford wascer, aningly conducted as well as the best, the season dist

THE CATHOL gregation having kindly voluntered their services, a very fine musical programme was prepared for the occasion, which the chair-man carried out in the following order : The first being an instrumental piece by Miss C. McCart ; followed by a solo by Miss Bergin, which was well rendered and received an encore. Then came a chorus by the choir, which was loadly ap-plauded, and was followed by a song from E. Gooderich which fairly captured the house. The chairman then announced that we had now reacted the business part of the entertainment, and gave a shortsketch of the Sarnia Branch, the number of members lost by death. etc., after which he introduced Brother Killackey by extending to him a very cordial welcome from the Branch and promising the audience a real treat in listen-ing to him. Brother Killackey on coming forward, was received with loud applause and held his audience for the best part of an hour in the closest attention, being a most fluent and pleasant speaker giving many rea sons, both social and financial, why all should join the C. M. B. A. After Brother Kil lackey's address, Fatter Hogan was called on tor a speech, which be gave in his usual fu-ent manner and closed by hoping to join the C. M. B. A. in the very near future. Then followed the second part of the musical programme. The first, an instrumental piece, by Miss Sharp, followed by a solo, by Miss Nellie Doucher, which was rapturously applauded and brought forth an encore. The choir then sang. "The Maple Leaf." Brother's Sullivan and Lysaght moved a was cartied by the whole andience standing. Vies of thanks to Brother Killackey which the addience sang the National Anthem. The audience the dispersed to their homes, al apparently well satisfied with the even-al apparently well satisfied with the even-ing so undertainment. The Music Hall was filled on Wedneseday

Organizer Killackey at Barrie.

# The soliertainment. To Organizer Killackey at Barrie. The Music Hall was filled on Wednesday evening last at the free entertainment given by the C. M. B. A. W. P. Killackey, gram trustee and organizer of the order, bectured on the aims and objects of the order, the lec-ture being preceded by an interesting pro-gramme. The programme opened with a chorus by the girls, "Oh! Tell Us Merry Birds of Spring," which was rendered in capital style. Mrs. McAvoy sang "I'll Await My Love" in splendid voice, being heartily applauded. The lullaby by eight little girls was given a rousing encore, which was well deserved, as was also the chorus by the girls "Over Yonder on the Hill Top." Miss Ryan sang "Esmer-alda" very sweedly, Miss McKee presiding at the piano. Miss Mamie McDonal acted as accompanist for the girls in the lullaby and Mis Ryan for the other numbers. Mr. Killackey is an excellent speaker and held the attention of the audience for almost an hour, whilst explaining in words of elequence the advantages of membership in the order. The speaker was introduced to the audience by William Moore, president of the Barrie branch, C. M. B. A. Following Mr. Kil-lackey, Dean Egan, Father Meyna and Dr. Maple Leaf" by Thomas O'Meara. Mr. Kilackey was tendered a voie of thanks for his excellent address, and afterwards ban-quetted at the Vespra house by the Barrie branch C. M. B. A.-Barrie Gazette.

C. O. F.

A large gathering of Sacred Heart Court members assembled in their hall, Temperance street, Thursday last. Many interesting ques-tions were discussed for the benefit of the Court and advancement of the Order in general. Seven new applications were yound on and ballotted. The principal object of the year 1890. The chair is likely to be held by the present Chief Ranger, but to fill many of the other offices new candidates were selected. Next meeting — which will take place December 16 — will be interesting, as atrong opposition prevails for the different offices. Every member of the Court is expected to be present, and whomeo-ever this may concern is also invited. Do not miss Sacred Heart Court elections, Dec. 10, 1897. A. McCkerr, Sec.

C. Y. L. L. A. NOTES.

Notes. The Catholic Young Ladies' Literary As sociation met on Tuesday evening at the re-sidence of Miss Eleanor Kelly, Trmity street. After a short business meetings consisting of the admission of new memberf, the name of Miss M. Soucie was added to the list of dele-gates to the Local Conneil of Women. The fifth canto of Dante's "Inferno" was read and discussed, after which an excellent raper on Ferimoro Cooper was read by Miss Kelly. The association adjourned after a little music, to meet again on Tuesday even-ing, December 7, at the home of Miss N. Quinn, 31 Beaconsfield avenue.

A. O. H.

# THE CATHOLIC RECORD

J. Small, of Colgan, acted as groomsman. After the ceremony the bridal party re-ceived their many friends at the residence of the bride's brother, Mr. M. J. Mahon. Among the guests were to be seen Rav. Pather Kilculian of Colgan, and Rev. Father Kiernan of Caledon. In the svening the bride and bridegroom took the train for Toronto, where they will take up their fature residence.

" A SISTER'S LOVE."

INSCRIBED TO MRS. GEORGE MORRISON PARKHILL, ONTABIO. (FOR THE CATHOLIC RECORD).

A sister's love. God given gift to man : A holy hove that doth a gower impart To hold for right, when tempted to depart The narrow path : and if thou fail there's one Will war thes stay, when friendship's love has

If thou one such possess, rover that hame, And justify her loving pride in thee: Remember, that whate or of praise or blame. Thou exrness will in her referred be: And daily kneeling, thank thy God above For glit exceeding great-a sister's love. Dec. 1, 1897.

PROTESTANT SUPERSTITIONS.

ED. CATHOLIC RECORD: The disgraceful practice still in vogue in some Protestant church curcles plainly show that Protestant superstitions are neither dead nor dying. The following clipping, from the Chicago Inter Ocean, appeared in the Detroit Evening News on November 2, 1897: 1897

1897: "Lyme, Conn., is intensely excited over the doings of a small body of its residents known as the 'holiness band' or the 'holy ghost-ers.' In pursuit of their peculiar religious ideals it is alleged that these devotees have inflicted severe bodily injury upon an old woman living in town, as a result of which half a dozen prominent citizens of Lyme have been cited to appear in court and answer to a charge of assault." "Mrs. Abina Mther, an indicate the severe of the

have been cited to appear in court and answer to a charge of assault.
 "Mrs. Abbina Mather, an indigent widow and town charge, who has been so afflicted with muscular rheumatism that she is unable to walk or to move her hands and limbs, seems to be a particular subject upon which the holi ness enthusiasis seek to practice their faith energy of the second states and limbs, seems to be a particular subject upon which the holi ness enthusiasis seek to practice their faith energy of the second states and limbs, seems to be a particular subject upon which the holi ness enthusiasis seek to practice their faith energy of the second states of the second state worman or the second state second states of the second states the second states of the second states of the second states

Holy Ghoé, Then, askie from the finite from the section of revealing the state of the prices who have a solution of revealing the state of the prices. The section of the section

Septembers, Sjc.; finest Ontario, Octobers, Sl to Sjc.; finest townships, Sl; floest Quebec, Octo-bers, 7j to 7jc. Butter-Finest creamery, 18 to 18;c.; seconds, 17j to 17jc.; dairy butter, 15h to 18;c.; eccurs, firm ; new laid, 20c. choice candled it to 15, and Montreal limed at 14 to 15c. and Western limed at 12;c. Beans, 80 to 90c for primes, and at 55c to 31 for choice hand picked. Fair demand for poultry ; turkeys, 7j to 9c.; chickens, 7 to 8c.; ducks, 8 to 9c.; and greese, 5 to 6c. Fair trade in potatoes, and prices are unchanged at 50 to 50c. carlots. PORT HURON.

prices are unchanged at 50 to 50c; car lois. PORT HURON. Port Huron. Mich. Dec. 9.—Grain—Whest, per bush. 85 to 85c; cats. per bush. 20 to 22 cents; corn. per bush. 28 to 32c; ry6, per bush. 40 to 42c; buckwhest. 23 to 25c per bush.; barley. 45 to 50c per 100 lbs.; peas. 40 to 45c per bush.; beans, unpicked, 69 to 75c, per bushel; picked. 88 to 30 per bush. Produce — Butter, 16 to 18c per 10.; sggs. 16 to 17c per doz.; lard. 6 to 7 cents per pound ; hours, 7 to 10c per pound ; cheese, 10 to 11c per pound.

b) to he per add.; isha, b; to 'cents per pound;
 honey, f: 0 log per pound; c; heese, lo to lie per pound;
 Hay and Straw-Hay, §6.00 to §7.00 per ton, on the city market; bsled hay, \$4 to \$7.50 per ton in car lots; straw, \$5.00 to \$4.00 per ton.
 Dressed Meats. - Beef, Michigan, \$5.00 to \$6.50 per cwt.
 Pork-Light. \$4 00 to \$4.25; choice, \$4 a3 to \$7.50 per cont.
 Pork-Light. \$4 00 to \$4.25; choice, \$4 a3 to \$1.50 per cwt.
 Mutton-s6.00 to \$3.55 per cwt.
 Byring lamb \$2.50 to \$3.55 each, alive.
 Yeal-\$6.50 to \$6.50 per cwt.
 Byring lamb \$2.50 to \$3.55 each, alive.
 Yeal-\$6.50 to \$6.50 per cwt.
 Poultry - Chickens. 7 cents per pound;
 foucks. 10 cents per pound; the pound;
 genes, 7 to 8 tents per pound.
 Latest Live Stock Markets.

Latest Live Stock Markets.

Toronio. Dec. 9. — Butcher's Cattle – choice. 3) to 3/e. and occasionally op to 4c paid for superfine ; good cattle fetched to 3/e per pound ; secondary grades sold to 3/e. and common at 28 to 2/e. Some export bulls sold at from 31 to 34c per

Some export bills sold at from 35 to 34c per pound. Milkers are scarce and wanted at from 350 to 815 each for really choice cows. Lambs are worth from 4 to 45c and for a few choice kirds 44c per pound. Calves are scarce, and good calves are wanted at from 31 to 37 each. Hogs—Firm at 45c per pound for the best off-car hogs, and 4 to 45c for thick fat and light hogs.

car hogs, and 4 to 4b for thick fat and light hogs. EAST BUFPALO. EAST BUFALO. Y., Dec. 9.—Ca'tle — Re-cepts. 4 loads; these were all Canada stock-ers; market very quist. Hoga—Prime selected light Yorkers. 33 45 to 53 47; mixed packers grades and medium weights. 83 45; heavy hogs, 83 45 to 83.47; roughs. 83 to 83.10; stags. 82 75 to 25.99; pitc. 83.25 to 35.36. Nheep and lambs—The fresh receipts of Canada lambs were only 6 cars Friday, but all of 6 loads, held over ; the demand was only fair and prices about 1% lower for heavy laid 18 thid co timon to good lambs sold at 85 40 to 85.65; with good tops at 85.70, and old heavy 165 pound sheep. 54 30to 84.35; lambs, yearlings, choice to prime 84.75 to 84.30; lambs, 84 15 to 84 25; native lambs, choice to exra, 85.70 to 85 to 54.75; native sheep, choice on selected wethers; 84 50 to 84.75; good to choice mixed sheep. 84 25 to 84.50; common to choice mixed sheep. 84 25 to 84.50; common to choice mixed sheep. 84 25 to 84.50; common to choice mixed sheep. 84 25 to 84.50; common to choice mixed sheep. 84 25 to 84.50; common to choice mixed sheep. 84 25 to 84.50; common to 75.

TEACHERS WANTED.

CATHOLIC TEACHER WANTED FOR R U. C. S. S. No. 4, Railegh, for the year 1808 nolding and or 3rd class certificate of qualifica-tions. Duties to begin Jan. 7rd. State satary expected, and send recommendations to Michae Giesson, Fletcher P. O., Ont. 599

THE SERVICES OF A LADY TEACHER required for separate school section No. 6, Bidduiph, holder of a second class certificate, professional: to take charge of school on 3rd January, 1893. Address, Stephen McCormick, Eiginfield. 999 tf

TEACHER, MALE OR FEMALE HOLD 1 ing a sud of 3id diss certificate, for Separate school, Sec. No. 7, Sydenham. Duties t begin Jau. 3rd. ISBN: Applications, stating salary will be received up to Dec. 20th. 1897 Apply to James Slattery. Sec Treas., Garry own, Ont.

owen, Ont. Berlinkey, Beerleas, Barry Bostf A MALE OR | FEMALE. HOLDING A 2nd class certificate, for Union school sec. No. 6, Ellice and Grogan for 1898 Applicants state salary required ; send testimonials App plications received to Dec. 22, 1897. Address Thomas Kelly, Sec., Kinkora. 998 2

TEACHER WANTED FOR THE CATHO-lic Separate school, No. 2, Asthield, for the year 1898. A male or female, holding 2nd class professional, with testimonials, and selary expected. Applications will be received by the undersigned up to Dec. 16, 1897. John E. Sulli van, Kingsbridge, Ont. 997.3 CENTRAL BUSINESS COLLEGE

I WISH TO SECURE A NORMAL trained, Roman Catholic teacher, to teach in a village school the North West Territor-ies at 350 per month. The preferguce will be given to one who has some musical ability and can speak German. Address, with foil particu-lars, W. J. McTaggart, Bank of Commerce Building, Toronto.

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BELLEVILLE, COLLEGE he system of training is normal, speci-thorough, comprising juli instruction VOLUME XIX.

I count my treasures o'er with ca. A little toy that baby knew-A little sock of faded hue-A little lock of golden hair.

Long years ago this Christmas tin My little one-my all to me-Sat, robed in white, upon my kn And heard the Merry Christmas of

"Tell me, my little golden head, If Santa Claus should come to r What shall he bring my haby b What treasure for my boy ?" I sa

And then he named the little toy. While in his round and truthful There came a look of glad surp That spoke his trustful, childish j

And, as he lisped his evening pra He asked the boon with baby g And, toddling to the chimney p He hung his little stocking there

That night, as length'ning shado I saw the white winced angels With music to our humble hom And kiss my darling as he slep!.

He must have heard that baby p For in the morn, with glowing He toddled to the chimney pla And found the little treasure the

They came again one Christmas: That angel host, so fair and wh And, singing all the Christmas They lured my darling from my s

A little sock, a little toy-A little lock of golden hair-The Christmas music on the al A watching for my baby boy.

Bat if again that angel train And golden head come back for And golden head come track To bear me to eternity. My watching will not be in vain -F

N. Y. Freeman's Jou McAllister—Not until after the fifth century was the Paps that the sanction or ratification of Rome was essential to the le the canons and decrees of a G

Freeman — That deper you mean by "legal vali

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Spanish Bishop and the priests were permitted to place unchallenged by t and Bishops of the East, watchful of any encroach

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# Open Meeting.

Open Meeting. Ed. CATHOLIC RECORD: Dear Sir and Brother-Knowing you are always anxious to spread all good news relat ing to the C. M. B. A., I forward you the fol lawing account of an open meeting held by Branch No. 7 on the occasion of Brother Ku-lackey's first official visit to this town. We had the secretary extend special invitations to all members and their friends, with the re-sult that we got our half fairly well filled on Friday evening. Our worthy President, Brother O'Kielly, being confined to the house through illness. Brother McCart was called on to preside. The chairman, on taking the chair called on the Rev. Father Hogan to tako a seat on the platform, and opened the meet-ing by a short address, explaining to the andience the object — to more fully call their attention to the C. M. B. A. as a cheap insurance, and the great benefits to be de-rived from this class of insurance—by listen-ing to Brother Kulackey who would most eloguently show borth the great good the

At the last regular meeting of Division No. 1 of the A. O. H., of St. Thomas, Eigin county the following resolution was unanimously

the following resolution was unanimously adopted: Whereas it has pleased Almighty God to re-move by death Mrs. Conley, mother of our esteemed brother, A. P. Conley, Resolved that we, the members of Division No. 1, hereby express our hearticlt corrow for the loss sustained by our worthy brother, and catend to him our most sincere sympathy. Also Resolved that a copy of this resolution be in-sorted in the minutes of this meeting and sent to the CATHOLIC KECORD for publication

# POWER OF THE CONFESSIONAL.

Witnessing its Beneficent Effects.

To God's minister we reveal the secret of our hearts, Knowing the sweetness of the balm he then

Not a minister we reveal the secret of our hearts. Knowing the sweetness of the balm he then imparts. On resuming my journey eastward through Ontario I called on my way to partake of the hospitality of a respected parish priest, whom I had met for the first time at the homo of another pastor a few weeks ago. I eagerly accepted the invitation tendered the tranquil sweetness of a pastoral abode, and knew that its serenity was favorable for the making of my notes of travel, as well as conducive to the restoration of the even balance of mind which helps the thinker to estimate things at their proper value as he passes along. I found this seclusion and composure necessary as an antidote against the oin and turbulent bustle of the associations and composure necessary as an antidote against the oin and turbulent bustle of the associations and inpressions of the past, for the record we have made, be it good or evil, will haunt and accompany us no matter how welcome or unwelcome may be its presence. But these raudom observations are only a prelude to the main subject which I had secrently service. I had not noticed their demeanor in entering the confessional box, but their conduct at the altar was the of and allows, but their conduct at the altar the instructions and directions of the worthy prustor whom God had placed over them. Nor was the occasion a special one, for it was only the ordinary expression of what good Catholics feel towards the Blessed Sucraments. My attention, however, was further aroused when I heard the good priest announce that on the solic from a special one, for it was only the ordinary expression sould be heard at its dhours, and that a priest from a distant parish would be present to the less drama and incomparise to the second and placed over them. The second week and that a priest from a distant parish would be present to the suffering and the second week and that a priest from a distant parish would be present to the suffering the distant parish would be present to the suffering the distant

# OBITUARY. MRS. JOHN MARSHALL, COBDEN.

DITTURY. In the solar MARSHAIL, COBDEN. The death of Mrs. John Marshall of this vil-ing which sad even occurred on the chronicle that which sad even occurred on the solar sevents and the solar of the solar of the solar is week. Now, 11, at e.S. the solar of the solar is week. Now, 11, at e.S. the solar of the solar is week. Now, 11, at e.S. the solar of the solar is week. Now, 11, at e.S. the solar of the solar is week. Now, 11, at e.S. the solar of the solar is the solar of the solar of the solar of the solar is the solar of the solar of the solar of the solar is the solar of the solar of the solar of the solar is the solar of the solar of the solar of the solar is the solar of the solar of the solar of the solar is the solar of the solar of the solar of the solar is the solar of the solar the solar of the solar of the solar of the solar the solar the solar of the solar of the solar of the solar the solar the solar of the solar of the solar of the solar the solar the solar the solar of the solar of the solar of the solar the solar the solar the solar the solar of the solar of the solar of the solar the so

# WEDDING BELLS.

MAHON-BRAYILLE. MAHON-BRAYILLE. An interesting event took place in St. James' church. Colgan. on Wednesday morning, Nov. 21th, when Miss Teresa Mahon, daugnier of Mrs. Jawes Mahon, and one of the most popu-lar and highly estcemed hadies of this parish, was united in the holy bonds of matrimony to Mr. R. J. Brazille. of the city of Toronto. The ceremony was performed by Rev. Father Kil-cullen, assisted by Rev. Father Kileman of Celedon, after which Mass was celebrated. Tae bride was attiended in a beautiful costume of fawn serge, trimmed with chiffon-with hat to match. She, was attended as bridesmaid by rived from this class of instrance by listen ing to Brother Kulackey who would most eloquently show forth the great good the society was accomplishing, The choir and other members of the con-

The Rosary augustic. The Christmas number of this excellent monthy is a specially attractive and interest-ing one. It is beautifully illustrated through out, and contains articles from such well known writers as Jean E. U. Nealis, Rev. John T. Slatiery, Josephene Gattsberger, Marcaret E. Jordan, Right Rev. Bernard O'Keilly, D.D., LL.D., Edith R. Wilson, Rev. Charles Me-Cready, Li.D., Very Rev. J. M. L. Monsabré, O. P., Charles Hauson Towne, George Worth Words, M. D., U. S. N., and "Aquinas."

# MARKET REPORTS.

LONDON. LONDON. London. Dec. 9. -- Wheat, Si to 82c. per bush. Oats, 24 46 per bush. Peas, 45 per bush. Rye, 33 5 to 32 5 per bush. Corn, 33 5 to 39 1-5 per bush. Buckwheat, 28 to 29c per bush. Best beef sold for 85.30 to 36 per ewt. Lamb, i of 2 cents per lb. by the carcass; 8 and 5c. per bound by the carcass. Veal, 5 cents a pound by whoiesale. Pork, 85, 85.75 to 36 per cwt., and 34 to 34.10 live weight. Turkeys, 8 cents a pound. Geese 5c alb. Ducks, 50 to 70 cents a pair. Butter, 15c per pound for best roll, and 15c for crock butter Exgs, 18 to 20 cents a dozen. Potatoes, 75 to 80 cents a bag. A few lots of apples were offered, at 52 to 83 0 per barrel. A number of shoats or young pigs were effered, at from \$t to 86 a pair. Hay, 85 to 87 per ton. Toronto, Dec. 9.-Matkat oniat. Flowments

bereel, A number of shoats or young pigs to sever offered, at from #4 to 86 a pair. Hay, 86 to your off the sever offered, at from #4 to 86 a pair. Hay, 86 to your off the sever offered, at from #4 to 86 a pair. Hay, 86 to your off the sever of the seve

This book is for girls what Father Finn's ooks are for boys.

With "Polly" the American Catholic with Poly the American Catholic girl made her first appearance in fiction. That she was heartily welcomed may be judged from the fact that the entire first edition was sold out in three days, and that edition was sold out in three days, and that three editions were printed in as many months. Till "Polly" was given to us, there were no Catholic American girls in books, just as there were no Catholic American boys until Father Finn discovered them.

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McAllister—The first app claim is found, as given by C in the letters of Leo the C Rome, or rather in letters a about the middle of the firth

prerogatives.

There is here a nice b neatly tucked away in t given by Church historia true to say that Church I the claim as first made i tury. There are some and anti Papal historia the claim, but there are positively and with bett To lump the that date. the doctor does is to mi historians and mislead t thing he should not do.

The claim that the Po necessary to a council be are of Catholic faith, or considered a general con the claim of the primad tolic See in another for tion of him who holds headship in the Church to the dogmatic decrees as the sanction of him primacy or headship i necessary to the laws of signature of the head makes a law a law of and the signature of t Church makes the dec an authoritative decre Church. The analog There is no difference as the principles of g concerned. The signa of the State is the gua State has spoken ; the head of the Church is that the Church has sp guarantee that the fait fore they accept the body of men as articles

The Pope, then, in council of the Church an essential prerogativ of headship. Consequent that the sanction of the sary to accredit a cou ful as speaking for t is as old as the claim As the primacy of the Chair of Peter was the beginning every essential prerogative of cognized from the have in a former a