

The Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, DECEMBER 11, 1897.

NO. 999.

THESE 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 ratification at the hand of Sylvester, Bishop of Rome, either directly or through a legate or legates representing him.

381, and ratified by the Emperor Theodosius, recognized the primacy of the Bishop of Rome. This canon will prove the fallacy of Dr. McAllister's talk about the "pretensions of the See of Rome" making their appearance only in the middle of the fifth century.

don, a town in the Bosphorus, opposite to Constantinople, in 451. There were between five hundred and six hundred Bishops present. They were purely Greeks and Orientals, with the exception of the Pope's representatives and two African Bishops.

FAMILY FIENDS.

Divorce, Desertion, Irreligion, Lack of Attractive Power.

Catholic Witness. The Rev. Father Roswinkel, S. J., continued his popular lectures at the Jesuit Church, Detroit, last Sunday evening, and the interest displayed showed not the slightest sign of abatement.

70 per cent., while the number of divorces increased by more than 500 per cent. Where must it all end if not checked? The New England States, as the abode of the Pilgrim Fathers, one would consider as characteristic of the national life.

out a governor. It cannot be admitted what is often said, that should God call one parent to Himself, it were better that the father died. Yet in view of the shameful education of Christian fatherhood so prevalent it might be better so.

BIBLE STUDY.

Its Importance for Children in the Day and Sunday Schools. Monsignor Dupanloup speaking of the catechetical form of instruction says: "No preaching however eloquent, no ministry however consolating, equals this one; the good thus done, both to one's self and to others is so very great, that no other work of zeal is to be compared to it."

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 instructions 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 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.

Another and excellent advantage to be derived by children from the study of Sacred Scripture is the ability, 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 proper that her children should be imbued, particularly in their tender years, with a deep knowledge of and profound respect for the inspired word.

But this much desired end can be attained only by early and thorough training in the study of the Bible.

It is a custom in many of our Sunday 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 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 task.

With such discrimination of undeniable theological accuracy, it is not easy to see what valid objection Protestants can offer to the true Catholic doctrine of Indulgences. But generally the true doctrine is ignored in their discussions, not through wilful needs, but through traditional positions, which is handed down from the days of Luther. Even most of his condemned propositions received their merited censure as much on account of their harsh infringement of theological freedom claimed by his opponent as for their errors somewhat doctrinal and largely disciplinary.

There is more than one lesson to be learned from an incident which occurred a few weeks ago at Torquay, England. An assembly was being regulated by a ranting priest called Dale, and the local pastor, Father Dainton, was ostentatiously invited to be of vestments with deliciously humorous comment; he distorted texts and mis stated Catholic teaching and practice. He concluded with a sweep of the arm, inviting those who had any objections to offer to stand forth. Father Dale rose and replied in courteous but effective words. As a result the chairman of this Protestant gathering requested the lecturer to withdraw his ignorant or bigoted assertions. Needless to say, the honorable gentleman refused to do so, and retired, "looking daggers" at the Protestant chairman. He did not even receive the customary collection.

Father Dale, on the other hand, distributes some leaflets of the Catholic Truth Society. One knows not whether to admire more the meekness and zeal of the priest or the fair-mindedness of his Protestant auditors. It is idle to speculate whether such an experience would be possible in our country. Those who know the American people best seem to believe that it would. Ave Maria.

Rich Red Blood is the foundation of good health. That is why Hood's Sarsaparilla, the One True Blood Purifier, is so successful. It is a specific for the removal of clogs and wastes. We have never heard of its failing to remove even the worst kind.

Learning in some such manner and thus drinking at the sacred fountain 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.

INDULGENCES.

What Catholics Are Required to Believe in Connection With the Question. 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.

Whether, then, an Indulgence is a relaxation of canonical penance imposed formerly on penitents or if it be a remission of the temporal punishment due to sin to be expiated in this life or in purgatory after the eternal guilt is forgiven, is a point of theological speculation more or less useful to subtle minds.

A recent Catholic writer says: "They were first used in the remission of canonical penances." This proves what was at first believed concerning them. Practices or usage cannot form a basis for an article of faith, but belief or faith determines the intrinsic nature of the value of religious customs or usage.

It may not be useless to say that the Church leaves much freedom of opinion in this as in many other such theological questions. For instance, it is not of divine Catholic faith that the punishment which, from the nature of sin, is due to God after the eternal punishment is pardoned is remitted by an Indulgence, as St. Augustine states in his Analysis of Faith, "Lib. 2, c. 6, s. 3. 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 forgiven in this life or in purgatory after the eternal penalty has been pardoned before God."

Other distinguished writers, such as Petzsch and Camper, strongly support this opinion. I mention this to show the theological freedom secured by the Church to her members in matters 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 indulgence—that is, a remission of punishment in the mind of the Church, the remission is obtained by way of 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 privileges 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 the person offering them and according to the benignity and mercy of the Almighty.

Anti-Catholic Lectures. There is more than one lesson to be learned from an incident which occurred a few weeks ago at Torquay, England.

There is extant a system of catechisms of the Bible used in some Protestant Sunday schools which would give the idea for a Catholic series. This system is the division into five small books, about twenty-five pages each, in catechetical form, of all that matter we were wont to learn as Sacred History in our parochial schools.

The first and second could be combined in giving the life of our Lord and a view of Church history. The third and fourth give the history of mankind and of the Jews in the Old Testament. The fifth gives a few notions on natural and revealed religion, and the Christian evidence based on Scripture and tradition. The course could thus be made one of three or four years, beginning with the most necessary part of Biblical knowledge.

Learning in some such manner and thus drinking at the sacred fountain 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.

SHAKESPEARE'S CATHOLICITY.

If Shakespeare were not a Catholic we think it extremely improbable that he was anything else. It were easy to construct from his phrases an almost unshakable argument for his Catholicity. That he was impregnated with Catholic ideas no one can deny. His knowledge of Catholic ritual and customs, his ever correct application even of the most insignificant observances or vulgar superstition, which will always interweave itself with the religion of the unthinking, is such as to 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 the Pope which he puts into the mouths of some of his characters were not only natural, considering the object matter of his plays and Elizabeth's jealousy and hatred of the Roman supremacy, but necessary if he would not fall under the ban of queeny displeasure. The shallowness of the Establishment must have been evident to his genius, for in those days it honestly confessed itself Protestant, acknowledged that its supreme lord on earth, not only in temporal, but in spiritual, was the occupier of the English throne, and formally disassociated itself from Rome.

The poet's Catholic sympathies could never have found a home in the dreary churches whence the beauty of Catholic life had been exiled, where the altar and the altar, turned into a "cockle table," where the sectarian doctrine preached from its pulpits made evident that those into whose keeping the "faith was committed" had no desire, as they made no claim, to share in any larger life than that which was given to their national Church by Act of Parliament. Every where he commemorates Catholic ritual, speaks with deep reverence of the sacramental system, and never once ridicules Catholic life or manners. We, of course, can scarcely expect him to commemorate the beauty of the Protestant Church. The theme is unwhiting enough even now, but its dreariness must have been repulsive when Shakespeare knew it. Be this, however, as it may, one thing is certain—Shakespeare by the law of nature can not be the fruit of Protestantism. He is the last legacy of Catholicism to this country, which formed the generation into which he was born, which gives him affinity with Caedmon and links the soul of Dante with his own divine embodiments.—London Monitor.

A Protestant Order of "Priests."

Rev. F. C. Tillingham, a well known Anglican minister, recently sent the London Tablet a communication wherein he amusingly enumerated the several ways in which the High Church members of the Anglican Establishment have of late years been engaged in copying Catholic worship and practices. The Ritualists, this minister declared, began their imitation by copying the Catholic idea of the Church, claiming, some sixty odd 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 imitating the more general, the Archbishops of Canterbury and York recently issued an "apostolical letter" in answer to the Pope's promulgation of the findings of the commission that investigated the character of Anglican ordinations.

Parson Tillingham might have added another instance of Anglican aping of Catholicism. Two eminent Anglican divines, the Bishop of Rochester and a canon of Canterbury, are coming hither to establish in this country a celibate order of priests. The imitation in this case is so palpable that it does not need to be indicated in the 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 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 great edifice, but by a dying man who was stricken while descending the steps at the conclusion of the 9 o'clock Mass. Only a very small part of the great 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.

The above words are the last the man was heard to utter. Shortly after he was prostrated the Medical Chirurgical Hospital ambulance roached the spot, but he died while being lifted into the vehicle. In his hands was clasped a rosary and in his pocket was a 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 years, of 1129 Brandywine street.—Philadelphia Catholic Standard and Times.

Pale sickly children should use Mother Graves' Worm Expellent. Worms are one of the principal causes of suffering in children and should be expelled from the system.

A GREAT WORK DONE WITHOUT FUSS.

Henry Austin Adams "Men and Things," in the November Donahoe's is devoted to women, and he pays this merited compliment to one woman: "I will wager at this moment to one long-talking, masculine busybody, who is really accomplishing anything of real value for the world, there are scores, thousands, of modest, quiet women who are doing better and truer 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 institutions. She has travelled, and speaks four or five languages, from which she translates for great publishing houses. She has raised and judiciously expended hundreds of thousands of dollars for her many civilizing projects. She is now sixty years old, but still vigorous and untiring and enthusiastic.

"Who is she? Surely she must be president or secretary of something? She must be a public leader? A radical? A terror to timid, henpecked men? Not a bit of it. She is a humble Sister of Mercy who with her silent, unknown community has done more to turn the American wilderness into a garden, to elevate and educate, than the whole pack of log-rolling, stump-orating, careering Amazons in creation."

"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 with profit and delight. They keep before the reader the noblest examples of living out in all their details the sublimest precepts of Christ. Strength, ease, variety, pathos and humor are conspicuous features of the style."

"Mary Austin Carroll has done literary, scientific, educational, administrative, financing and sociological work which would have furnished a whole society of agitators with something to talk about for forty consecutive years."

"But alas for her chance of notoriety! Mary Austin Carroll is a nun. She does, and talks not. She is a woman, and neither ashamed, rebellious, nor belligerent because of that fact."

"It would be delicious to overhear a chat between this modest noblewoman and the madame president of the society for the advancement of the idea that man must be downed and woman emancipated!"

Conversion By Marriage.

Boston Transcript. A correspondent sends a story about a 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 correspondent suggested that "both she and the colored lady were probably good Baptists."

"Oh," said the colored woman, "I used to be a Baptist, but I married a Methodist minister, and this is not the first case I know 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 Congregational Church, married a woman who was a Baptist, without any understanding as to the arrangement of religious matters. The first Sunday morning 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 hers. "Well, 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 churches and go in here!" And into Trinity they went and were devoted Episcopalians ever after.

Second Thoughts.

The "cheerful giver" is Scripturally 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 willful forgetfulness of God's justice.

Aching Joints.

Announce the presence of rheumatism, which causes untold suffering. Rheumatism is due to lactic acid in the blood. It cannot be cured by liniments or other outward applications. Hood's Sarsaparilla cures this disease, permanently cures this disease. This is the testimony of thousands of people who once suffered the pangs of rheumatism but who have actually been cured by taking Hood's Sarsaparilla. Its great power to act upon the blood and remove every impurity is the secret of the wonderful cures by Hood's Sarsaparilla. Severe colds are easily cured by the use of Bickie's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favourite with ladies and children.

A MODERN MARTYR.

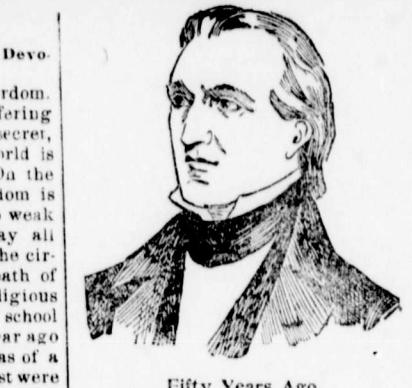
Pathetic Story of a French Nun's Devotion to Duty.

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 was mistress of the Government school for girls at Trucan. Nearly a year ago she became ill. Her disease was of a nature that must prove fatal if rest were denied her weekend body. But if she resigned, even for a day or an hour, the atheists and Masons holding official positions in the district would lay waste the school! That would mean the surrender 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 Pauline—resignation, 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 pursued 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 directions 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 she came on so 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 myself 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 that 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.



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.

Ayer's Cathartic Pills

were designed to supply a model purgative to people who had so long injured themselves with griping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous. That this popularity has been maintained is well marked in the medal awarded these pills at the World's Fair 1893.

50 Years of Cures.

CANCER! orders complete! scientific vegetable treatment at home. No knife or plaster. Full particulars by mail or at office, much valuable matter in 100-page book, all free. Write Dept. of Hygiene, Abbot Myron Mason Medical Co., 577 Sherbourne Street, Toronto.

THE WILL & BAUMER CO.

Bleachers and Refiners of Beeswax, and Manufacturers of CHURCH CANDLES. The Celebrated Purissima and Altar Brand . . . and Baumer's Patent Finish Beeswax Candles

For sale by Thos. Coffey, London, Ont.

Hood's Sarsaparilla advertisement with illustration of a woman and a bottle.

Sales Talk

With Hood's Sarsaparilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this with its superior medicinal merit, is why the people have abiding confidence in it, and buy.

Hood's Sarsaparilla

Almost to the exclusion of all others. Try it Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills FATHER DAMEN, S.J.

ONE OF THE MOST INSTRUCTIVE AND USEFUL PAMPHLETS EXTANT in the Lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the Only True Church of God," "Confession," "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to THOMAS COFFEY, CATHOLIC RECORD OFFICE, LONDON, ONT.

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The Catholic Record. Published Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription—\$2 00 per annum.

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.:

It gives us great pleasure to add the name of this distinguished 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 offers rewards for the best efforts of other preachers.

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.

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 LAST OF IT.

We mentioned in our columns a few weeks ago the total collapse of the A. P. A. by the closing of its headquarters in Washington, D. C., under a mortgage for \$250.

he may get it, but from all appearances he will wish in vain. Echols, who knows his associates well, states substantially that they were in the order for gain. He admits that a large number wanted office from President McKinley, but, being disappointed, they threw the blame on the officers of the society.

"THE PEN."

Such is the title of a new literary venture which will make its appearance in Montreal the present month. It will be published by J. K. Foran, Lit. D., L.L. 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.

AN IMPORTANT DISCOVERY.

A despatch from Rome states that an important discovery has been made in the Archives of the Vatican of a manuscript which makes mention of a communication from Pontius Pilate, the Roman Governor of Judea, to the Emperor Tiberius, respecting the crucifixion of our Blessed Lord.

It has long been known that such a document was sent, as it is spoken of as existing by the earliest Fathers of the Church, while the Pagan Emperors ruled, yet it would not be in any way surprising if it perished during the terrible vicissitudes through which Rome passed during the barbarian invasions and occupations of the city.

As a matter of course such a paper as that of Pilate does not derive its value from any respect due to the writer, who will always be infamous, but from the fact that, if the authentic document be found, it will be a great addition to the evidences of Christianity.

Infidels have dared to deny the death of Christ, so that they might have room to deny His resurrection. Strauss and Renan are among those who have done so, but the fact that Pilate sent his official report of the matter to his master is sufficient of itself to prove this, even if we had not the irrefragable testimony of the four evangelists and the apostles who wrote

the other books of the New Testament. It will be understood from this how 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 Pagan sources.

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 Society of Christian Unity," a circular 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 goodwill, 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 document. It is based upon the Protestant 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 authority 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 circumstances, 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 Christian 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 than this. Hence he could not submit to a majority vote of such an association as it is proposed in this circular to organize.

It was aptly remarked by Daniel O'Connell that if there were a congress of representatives of all Christian religions except Catholics, and a vote were taken in regard to any doctrine held by Catholics, but denied by one or more of the sects amongst which Christians are divided, in that assembly, 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 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 preponderance to the so-called Protestant Evangelical sects, as it would from the beginning give no dominance to any religion whose number of adherents in the world would justify a larger representation than the sects of yesterday which have but few followers. Such an organization would not represent even the non-Catholic Christians that exist in the world, and we could not expect from it anything more than a proposal for a doctrinal compromise to which

the Catholic Church could not give any kind of assent.

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 compromise would imply fallibility.

It is not by bargaining away doctrines or dickerings about the validity of Anglican 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 ages, 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: To the Editor of The Catholic Record:

Dear Sir—The subject of Christian unity is engrossing the attention 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 recognized, 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 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 undersigned committee that by the formation of a Canadian society those who were interested in this great subject, might, no matter what Christian communion they belong to, meet 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.

Amongst the methods by which such a society could bring this subject before the public, are the delivery of sermons, lectures and addresses, the systematic use of the religious and secular press, and by the holding of annual meetings. Our sole officer is a secretary, all other work being conducted by a provisional committee.

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 ignorance dispelled, and that the unity of the spirit would be promoted, leading it might be under the providence of God to a larger measure of the realization of our Saviour's last prayer, and how long does it 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.

A BLUNDERING BIGOT.

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 wisacre, ready to give information to enquirers on all conceivable subjects, is quite unreliable, especially 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 uncalculated sneers to appear in its columns.

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

"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 lawyers would you suggest to carry on proceedings?

To these enquiries Flaneur makes reply:

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

We were satisfied of the gross in-

accuracy of Flaneur's sage reply, but 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 Flaneur'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.

Dear Sir,—I send you herewith a memorandum on the subject of Divorce to which you referred in yours received this morning. In so far 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 suggested, that a French Canadian member of the Senate would receive money to abstain from voting.

Yours truly, C. Fitzpatrick.

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. 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.

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 during 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 Manchester, pronounce creeds to be illusions, 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 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 them hopes, of "Father" Ignatius that 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 an imitation of Catholicity without the reality. It is the shadow without the substance. The High Church clergy are desirous of being recognized

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 Anglicans 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 persecution, and suspected of being a *via media*. . . . It could command so little sympathy 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 masquerade' 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 persecuted 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 English-speaking Christians have ceased to be what our fathers understood by Protestant."

It may be that in Canada and the United States the High Church party has not yet 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 exert on individual minds.

AN ARROGANT ASSUMPTION.

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 Protestant.

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 ancestors one hundred years ago, when making the Church in America independent of the Church of England, deliberately called the new Church, "The Protestant Episcopal Church of America."

The High Church party are conscious that the term Protestant is inconsistent with the claim to be the true Church of Christ. Christianity implies a belief in all the doctrines which Christ taught, and this belief necessarily supposes affirmation, whereas a protest implies only negation, and is

therefore inconsistent with the conception of Christianity.

Against what must the Protestant Church protest? A errors of Rome, those which the title Protestant will tell answer gives us at once the situation. It follows that the Protestant Church, unless of the See of Rome existed and so the very name of implies a novelty, while which protest is made in authority of that antiquity which goes back of the Apostles and of Christ among men. Only the can be the Church of Christ.

The recent proposition to name of the American Episcopal Catholic, or the Church, did not meet with favor when it was brought general synods which during the last few years ago. at the last synod of the Milwaukee a resolution whereby that diocese by summed to change the name determined that hence Episcopal Church of that be called simply "The Church, we are told, was unanimously, that it discussed, as it had been meeting of the synod (twelve that the question would this year. We are told several other dioceses take similar action, though is the first to show the ex-

When it is borne in Catholic Church, with its about eleven millions, on set in the United States Protestant Episcopalians the fourth place among denominations, the pre of arrogating to itself the Church," as if it were in the country, will be but this arrogance is al- dent when this title is single diocese, while the they have been known declared themselves and distinct from and inde- Church of England.

This action of Milwaukee has elicited much indignation Low Church party, on gaus thus expresses its "For a long time the Church party in the Episcopal Church of the United been seeking to effect name. They wanted term "Protestant Episcopal former word being the subject of their aversion of Milwaukee has matter into its own the recent convention henceforth it was to "The Church" in the waukee. The disloyalty towards the duly consti- in the American Episcop- in keeping with the effrontery and conceit which unchurches all churches in the land."

It would be very the next general synod sentence of excommuni- be pronounced against diocese, unless it return which the Church is out the country, and such a sentence would be served. With the the independent dioceses, the Anglicans hold, it how such a sentence into effect, for a theory, and the equal- ative one of National Churches, that Anglican rejection of the Pope's first instance. The in- events put to a sever- authority and the com- whole Anglican system exists in the United S-

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 ar- at regular intervals; of every kind count u- losses at stated times, brokers strike their br-

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

therefore inconsistent with the true conception of Christianity. Against what must the true Christian Church protest? Against the errors of Rome, those who love the title Protestant will tell us. This answer gives us at once the key to the situation. It follows that there is no Protestant Church, unless the authority of the See of Rome existed beforehand, and so the very name of Protestant implies a novelty, while that against which protest is made has all the authority of that antiquity which the true Church necessarily possesses: an antiquity which goes back to the days of the Apostles and of Christ's dwelling among men. Only the old Church can be the Church of Christ.

The recent proposition to change the name of the American Episcopal to the American Catholic, or the American Church, did not meet with very great favor when it was brought up in 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 presumed 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 this year. We are told also that several other dioceses are ready to take similar action, though Milwaukee is the first to show the example.

When it is borne in mind that the Catholic Church, with its population of 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 presumption 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 evident 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 Church of England.

This action of Milwaukee Diocese has elicited much indignation from the Low Church party, one of whose organs thus expresses itself: "For a long time back the High Church party in the Protestant Episcopal Church of the United States has been seeking to effect a change of name. They wanted to discard the term 'Protestant Episcopal,' the former word being the special object 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 'The Church' in the diocese of Milwaukee. The disloyalty of this action towards the duly constituted authority in the American Episcopal Church is in keeping with the ecclesiastical effrontery and conceited presumption which unchurches all other Christian churches in the land."

It would not be very surprising if at the next general synod of the Church sentence of excommunication should be pronounced against the Milwaukee diocese, unless it return to the title by which the Church is known throughout the country, and we believe that such a sentence would be well deserved. With the theory, however, of independent dioceses, which many of the Anglicans hold, it is difficult to see how such a sentence could be put into effect, for it is by this theory, and the equally absurd correlative one of National Independent Churches, that Anglicans defend their rejection of the Pope's authority in the first instance. The incident will at all events put to a severe test both the authority and the consistency of the whole Anglican system, especially as it exists in the United States.

TAKING ACCOUNT.

There are certain times and seasons in the religious year, as well as in the business year, that call for special action and attention, and the season of Advent is one of them. Merchants, as you all know, take an account of stock at regular intervals; business concerns of every kind count up their gains and losses at stated times, and bankers and brokers strike their balances. Now Lent and Advent are our seasons of religious accounting, and their importance as a help in working out our salvation can not be questioned. Our Divine Lord and Saviour Jesus Christ is the author of our redemption, and the source of all profit and gain in the concerns of the soul. And so Holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His crucifixion as the special times for us to pause and consider what progress we are making in the way of salvation.

The voice of Advent is the voice of John the Baptist crying in the wilderness. "Prepare ye the way of the Lord, make straight His paths," and the spirit of repentance is the response that is sought for in every Christian soul. It is now the hour for us to arise, make our special accounting, and put on the Lord Jesus Christ by putting off the defilements of sin. If Advent does not mean this much to us it means nothing. We can have no part in its spirit if we continue in a sinful course and refuse to hearken to the inspired voice crying out in the wilderness and demanding repentance. What meaning can this sacred season have to the besotted drunkard who goes right on in his abominable dissipation? What meaning can it have to the foul creature 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 passions, fail to hear the voice of conscience? What meaning can it have to any soul in the state of mortal sin that does not immediately resolve on repentance? If the spirit of Advent touches us at all, it should make the sinful pause in their career of sin, the lukewarm fervent and the fervent more fervent still.

People seem to take a special interest in their religion at this season; but where is the fruit? We see a throng around the pulpit, but do we see a throng around the confessional? All real religion in the Catholic Church leads directly to the sacraments, for the sacraments are the divine antidote against sin; religious observances that do not produce this result are of little practical value. Give proof, then, that you really enter into the spirit of Advent not only by going to church, but by going to the sacraments. Let the crowds of men whom we see in church now prove their faith and approach the Holy Table. Let the women show their love for Our Blessed Lord by drawing nigh to the Divine Banquet. Let every soul seek purification in the Blood of the Lamb, and thus be prepared to offer due homage to the Babe of Bethlehem. What Christmas joy can be ours if our Advent is inisipent?—Catholic Review.

BLESSING A RAILWAY IN THE PROVINCE OF QUEBEC.

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 little village of Cap de la Magdeleine. Flags fluttered from every available elevation, fresh green spruce boughs lined every path, while, strange sight in that Arcadian district, the smoke of the locomotive curled over the green woods which form the background of the village, and the resonant shriek of that harbinger of "progress" rang through the sharp morning air.

The occasion was a unique one—Monsieur Louis-François Lafleche, 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 ritual, bless the new railroad leading from the junction of the Piles Branch of the Canada Pacific to the now well-known pilgrimage shrine of Cap de la Magdeleine.

This branch of railway is a private enterprise. Although only three miles in length, it is a great boon to Cap de la Magdeleine, as by its means the numerous pilgrims who come to pray at the shrine may be conveyed straight through to their destination without having to pass the night at Three Rivers, and pay 20 cents for passing over the highway bridge of that city.

On the 30th May the first pilgrimage train arrived from Montreal, under the superintendence of Messrs. Lalonde, Bellefleur and McGarry. The pilgrims, after going in a body to pray before the shrine of the Holy Rosary in the little old church, built at a time when the making of history was new in Canada, dispersed to their respective boarding-houses in the village. On these occasions almost every household provides extra accommodations, and over the doors of many hangs out a sign "Tel on donne a manger aux pelerins." There is accommodation for four or five hundred pilgrims in the village.

It had been arranged that the Mass should be celebrated in the open air, but as a high wind was blowing that part of the programme was impossible, and the Mass was offered up upon the altar of the parish church by Rev. Canon Beland, the Chancellor of the diocese.

The sermon, which was given by the Bishop, was appropriate to the occasion and was listened to with respectful attention. After the sermon a procession was formed, headed by the bands of the "Three Rivers" seminary and by the Oblat Fathers, Montreal congregation. In this procession Monsiegnur Lafleche was supported by fifty priests—Franciscans, Oblates, canons, curés and vicars, and last, though not least, two Jesuit novices, who happened to be passing through Cap de la Magdeleine on their walking pilgrimage to Ste. Anne de Beaupre.

One of these was the eldest son of Sir William Hingston of Montreal, a young man of twenty, who entered the Society of Jesus some ten months ago. Following the clergy came over five thousand of the laity. It was a grand procession, though its route was all too short, for the railway station is only five acres from the church. Mounting upon a dais, Mgr. Lafleche 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 procession reformed, and returned to the square in front of the church, where Benediction of the Blessed Sacrament was given in the open air. The murmur of the waves of the mighty St. Lawrence and the gentle whir of the same millstone that ground the corn for the old Jesuit Seigneurie of Cap de la Magdeleine in the sixteenth century, mingled with the musical French voices that gave out the "Tantum Ergo" from five thousand throats, and the music was carried east and west along the chain of parishes that line the St. Lawrence on both its northern and southern shores.

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 Dominum" sang the people. "Laudate eum omnes populi," and underneath the altar of the oldest church in Canada, "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 hundred years ago, and whose remains were lately exhumed in a remarkable state of preservation, seemed to make response: "Quoniam confirmata est super nos misericordia eius et veritas Domini manet in eternum."

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 Guylveide—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 to the quay is the entrance to the "hard-toe" tunnel, on a scale of one-third the size of that of Jerusalem, 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 Calvary crowning the summit is realistic.

From this spot the view, looking riverwards, is superb. We see parish after parish, east and west, as far as the eye can reach, while the mighty St. Lawrence, widened here almost into a bay, sweeps over a fair sand beach, as hard and pink as if it had been thrown up by the waves of the far-off ocean. On the first of the sand hills on this beach and directly opposite the "Via Dolorosa," a fine marble cross surmounting several steps has been erected. This can be seen for quite a distance up and down the river; and seen, as the writer saw it first, with a Franciscan, in severe brown habit, with shaven head, and sandalled feet, leaning against the cross, and a Dominican in his white robe, seated upon the lowest step, the effect is very good.

Cap de la Magdeleine as a shrine for pilgrimages bids fair to rival Ste. Anne de Beaupre. The little church is well garnished with crucifixes and the like, and the usefulness of which being over for their owners have been left as votive offerings. Pilgrims walk from a great distance to the shrine—and it is not an uncommon thing for householders in Three Rivers to have three or four hurrying pilgrims in one day, begging food on their way to the Cape.

It is not strange that our Lady of the Rosary should accord favors at this her shrine, in which for over two hundred years the confraternity, canonically established in the early years of the Cure Vachon's administration of the parish, has thriven, giving its unbroken quota of Hail Marys to its Queen. 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. Marie Magdeleine du Cap. A. M. P. Berlinguet.

CATHOLIC PRESS.

We can supernaturalize our life by doing all our duties for the love of God. The offering of the League of the Sacred Heart is easy to make every morning: "O my God, I offer to Thee the prayers, works and sufferings of this day for the intentions of the Sacred Heart in the Mass and in the Eucharist, and for the intentions of the Apostleship of Prayer." No one who makes that offering will be apt to go to judgment with empty hands. Even monotonous and menial labors become meritorious through it. It makes full sheaves of good works.—Catholic Columbian.

A well known minister is reported as saying recently that the Sunday bicycle and the Sunday newspapers are the greatest modern enemies of the Christian Sabbath. He does not say a word about sensational preachers whose sermons appear regularly in the Monday morning papers. Does he not know that, apart from the ruinous effects such discourses must have upon church attendance, a considerable part of the work of printing these sermons is done on the Sabbath? And since, as preaching seems to be the sectarian idea of worship, the members of Protestant churches in general know that they can read their minister's sermons in the papers next day, why should they bore themselves by listening to them on Sunday? As to the bicycle—it must be pleasant to ride a wheel than to sit and hear another man ride a hobby.—Sacred Heart Review.

Only in Protestant countries is there a union of Church and State, as in England, Scotland, Germany, Denmark, Norway and Sweden, where the head of the State is the head of the Church, and the Church is the creature of the law and the law maker. Commenting on the fact that Emperor William conducts divine service on board his yacht during its sea voyages, the Berlin Post feels authorized to state that he does not exercise this privilege in his capacity as head of the United Evangelical Church of the State, but like any other naval commander would do so if he were to do in the absence of a regular chaplain. It is also a custom, if not the rule, on the ships of the German merchant marine. "The sermons are prepared for the Kaiser by a theologian, who is alone responsible for the text, the Emperor having no intention to claim that his position at the head of the Church makes a minister of him," says the Post. But nothing could prevent him from preaching his own sermons if he wanted to—he is the head of the Protestant Church in Germany.—Catholic Review.

Missionary work among the non-Catholics of England is sure to be greatly stimulated by the example of Cardinal Vaughan, who, though one of the busiest men in Europe, has found time for this great apostolate. He has delivered a series of notable lectures in Essex, a Protestant stronghold; and, to the surprise of many, he has been received gladly and heard respectfully. The effect of these "missions" on those within the fold is also wholesome. People who heard the Cardinal are now recalling the saying of Kingsley—who was surely no friend of the Church—that if every Catholic would live up to his creed even for a single day, there would not be a Protestant left in the evening. And this hard-toe saying of Cardinal Manning is quoted by the Weekly Register: "I became a Catholic in spite of Catholics; nearly every time I met one I was driven back on my progress to the Church."—Ave Maria.

The Congregationalist of Nov. 11 reproduces a Thanksgiving sermon by the Rev. Doctor Nathaniel J. Barton, in which occurs the following passage: "First, though, let me say that in my praise of marriage and dispraise of hard-toe, I do not speak disrespectfully of those few unmarried people who are in that condition for exceptional reasons. I read in one of the epistles of St. Paul that in certain circumstances of peril, and for the accomplishment of particular noble ends it is best, for the time at least and for some, that they stand alone and operate unnumbered. And so in all ages we have had Christian celibates, men and women, clergymen, deaconesses, Sisters of Charity, missionaries, enthusiastic devotees of this and that, God-fearing souls of saintliest temper and very dear to the Lord Jesus, I have no doubt. The Roman Church has taken up that form of self-denial and self-dedication as one of her points of pride, of her own pride, if you please—at all events, I have no inclination to say that her innumerable clergy and her dark robed, meek faced Sisters are in that loneliness of theirs with any other intention than the best. The sermon was especially addressed to the man who undervalues the family, and who continues in the single life through mere selfishness.—Sacred Heart Review.

"Why is God Silent?" asks Robert Anderson chief of the Scotland Yard Police Service, in an astonishing book which has just been published under the title "The Silence of God." Chief Anderson is particularly troubled at the Divine silence as to the Sultan of Turkey. This disposition to magnify foreign infiquities 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 blameworthy call Divine Providence to account for permitting their existence. Deducing the troubles which men and nations draw upon themselves by their wickedness or folly, there is still enough

blameless suffering and apparently preventable wrong to try at times the faith of the holiest. But every triumph of injustice, viewed aright, is a fresh argument for the life beyond the grave and the Divine reversal of human judgments. The sufferer may ask of the afflicted believer, "Where is thy God?" But the latter, with the Divine promises 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 Pilot.

While the newspapers reek day by day with stories of crime and meanness, 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, Bueren & 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 compounded with their creditors and were legally freed of all obligations; but Mr. Eno did not consider himself morally released, and so, after all these years, he has undertaken to pay his share of the debts with interest at four per cent. per annum, the total amounting 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 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 not going to have it cashed, though it amounted to several thousand dollars. We thought that as an object lesson in honesty it was worth as much as the cash that it represented.—Boston Pilot.

WILL PRAY FOR ENGLAND'S CONVERSION.

Two Cardinals at the inauguration of an Archeonfraternity in Paris. The Church of St. Sulpice in Paris is a vast structure. It will accommodate ten thousand persons. More than this number, however, sought admission on a recent Sunday, when the Archeonfraternity of Prayer and Good Works for the Return of England to the Catholic Faith was solemnly inaugurated. The grand edifice was crowded to the doors and hundreds were unable to gain entrance. Cardinal Richard, of Paris, and Cardinal Vaughan, of Westminster, were present. There was a great number of the English colony present, as well as many who had crossed over from England for the day and were to return the next day.

The proceedings began at 10 o'clock with the reading of a pastoral letter issued by Cardinal Richard. His Eminence refers to the Brief of August 23, wherein His Holiness authorized the establishment of the Archeonfraternity and chose the Seminary of St. Sulpice as its headquarters. "The venerable founder of St. Sulpice," continues the pastoral, "was animated by a great zeal for the conversion of England, and it is fair that his children should reap the fraternal heritage. The company of St. Sulpice directs a large number of seminaries, not merely in France, but in America. The pious association may be instituted there and spread to the various parts of the world. Do you not, beloved brethren, share in the consolation which we experience in writing these things? We bless God, who confides to our beloved France and to the company of St. Sulpice this new apostolate. It will be grand and consoling 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 chanting of the canonical hours Cardinal Vaughan presided for Pontifical High Mass, in the celebration of which he was assisted by Mgr. Canon Fenion and Canon Graham as deacon and sub deacon. The music selected was a Mass by Widor, the distinguished composer himself accompanying 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, 3 o'clock. Vespers having been sung, Pere Fautillet, the eloquent Dominican, ascended the pulpit, and in a magnificent exordium, spoke of Bossuet's prophecy that England would one day become Catholic again. The preacher showed how each one should 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 and France. Then he paid an eloquent homage to the paternal solicitude of the Holy Father, who had organized a universal crusade of prayer to bring back the English people to the pale of the Church.

At about half past 5 Cardinal Vaughan and Richard were conducted back to the seminary from the church, the intervening space being thick with people, who pressed close around

the Cardinals to receive their blessing, and when the dignitaries arrived at the entrance to the seminary, loud enthusiastic cries went up of "Vive le Pape," "Vive les Cardinals." And thus the ceremony was over.

ARCHDIOCESE OF OTTAWA.

The Redemptorist Fathers Vermetten and McPhail Give a Mission of One Week in Metcalf.

If the people of Metcalf village and its surroundings are remarkable for any one thing more than another it is for their devotion to religion and the interest they take in all that pertains to their Church. It might well be expected, then, that a mission given by such successful missionaries as the two Redemptorist Fathers McPhail and Vermetten, would be crowned with success. Their devoted pastor, Rev. Father Dunn, must certainly have breathed a prayer of thanksgiving to his heavenly Master for the good results he has seen come forth from this great work of piety and devotion. The two preachers are indeed masters in their work, but the most remarkable characteristics of their discourses are the sincerity, earnestness and unctious with which every word is uttered. A large number of those outside of the faith attended the exercises, and many of them expressed themselves very highly pleased with what they had heard. It is on such grand occasions that we are all reminded of our shortcomings and our labors for the world to come. Our shameful forgetfulness of God and indifference towards Him are brought home more vividly to our minds, and our growing attachment to the vanities and perishable things of this world is pointed out to us. The high ways of pardon and mercy are opened up to us, and lastly we are brought face to face with every one of the perils of perseverance. Many a soul that sat in darkness and the shadow of death is restored to light, and many a heart weighed down with sin and sorrow is unburdened and left free and happy through the graces and blessings brought to us by a mission. The people of St. Catherine's church, Metcalf, will hardly ever forget the good missionary Fathers who have done so much for them, and their kind and thoughtful pastor who brought the good missionaries into their midst.

DIocese OF ALEXANDRIA.

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

On Sunday, the 21st ult., a general mission was opened in St. Catherine's church, Greenfield, by the distinguished Rev. Father McPhail, one of the Redemptorist Fathers of St. Ann's parish, Montreal. In explaining the first exercises of the mission, the Rev. Father promised peace, joy and consolation to all, and asked each and every one of the congregation to make "The Way of the Cross" every day during the week, to avoid all worldly amusements and distractions, to attend all the sermons; in case of neglecting any, they would run the risk of not hearing the truths which in a great measure might depend on the grace of their perseverance. And indeed, it must have been most cheering to the zealous pastor, Father McDonald, to witness such an enthusiastic attendance, especially of young men, every morning and night at the exercises.

On Monday evening after the recitation of the Holy Rosary, the Rev. Father ascended the altar steps and took for his subject "Death." For nearly two hours the reverend preacher dwelt in forcible and eloquent terms upon the dreadful consequences of the death of a sinner. In soul stirring tones he set before the eyes of a family who related; loving children gathered around the bed side of an affectionate father or loving mother, their little hands clasped in prayer, supplicating God to spare the life so dear to them, for a little longer—but death strikes the fatal blow, and the happy life in heaven; if however, we are then in the state of sin, we shall be doomed to the endless pains of hell. The Rev. preacher concluded by earnestly exhorting his hearers to pray for sinners and to strive to overcome sin, thus they would ever be ready to die.

On Tuesday the Rev. speaker preached on "Judgment"—when the soul stands before its Judge, without friend or protection, to account for its life. He dwelt on the holiness of Jesus Christ who judged the just first. He will say to them: "Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world," and to the wicked, "Depart from Me, ye accursed, into everlasting fire prepared for the devil and his angels."

On Wednesday evening a most pathetic sermon was delivered. The sanctuary was beautifully illuminated, and the whole ceremony was very impressive. On Thursday evening a special sermon was delivered to the youth of the congregation, and long before the hour announced by the church bell, the young people, anxiously waiting to hear the practical words of advice, and fervently determined to embrace a never made of action. During the course of the Rev. speaker's lengthy remarks, he dwelt on the many dangers that confronted the youth of this country. He condemned in a spirited manner the practice of long companying, and said it was the duty of all Christians who wished to save their immortal souls to avoid the company of sinners, to shun all bad companies, all bad books, public balls and dances, and all worldly amusements which would in any way endanger their purity or present an occasion of sin to themselves or others. He warned the young men in a forcible manner against drunkenness and gambling. The drunkard, he said, is a curse to his family and his religion, as this vice leads to every kind of sin.

On Saturday evening a lengthy sermon was delivered on the Blessed Virgin, at the conclusion of which the congregation solemnly recited the Act of consecration to the Holy Mother of God. The Rev. Father preached a powerful sermon. He took for his text: "He that will not hear the Church let him be to thee as the heathen and the publican." (Matt. xviii, 17.) During the course of his last remarks, he asked every man, woman and child in the congregation to pray for the souls of the departed, and to frequent the sacraments; to which they all responded in one voice. At the close of the sermon, the Rev. Father's solemn words of farewell, which sank deep into the hearts of all.

DIocese OF HAMILTON.

On the feast of St. Andrew the Apostle, His Lordship Bishop, Dowling conferred the order of subdiaconship on Rev. Mr. Francis Zetler, at St. Mary's cathedral. He was assisted in the ceremony by Rev. Dr. Schweitzer, teacher of moral philosophy at St. Jerome's College, Berlin, and by Rt. Rev. Mgr. McEvay.

On Wednesday the feast of the Immaculate Conception, Rev. Fr. Zetler and Rev. E. Doyle, will have the order of deaconship conferred on them at St. Mary's cathedral by the Bishop; and on the 18th inst. both these gentlemen will be ordained to the holy priesthood. Mr. J. F. White has begun his annual visit of inspection to the Hamilton Separatist schools.

Unfortunately Worded.

The Lake City (Fla.) Reporter says that at a camp meeting recently held near Lakeland a minister at the beginning of his discourse said he had forgotten his notes and excused himself as follows: "I will have to depend upon the Lord for what I say this morning; this evening I will come better prepared." He that is well disposed and orderly in his interior, needs not the strange and perverse carriages of men.—The Imitation.

SOCIETIES FOR BOYS.

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 organization of our boys into quasi military societies, having for their object the bringing of the boys regularly to their religious duties.

The latest news from Philadelphia brings the "glad tidings" that this movement there is headed by the Archbishop 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 soldiers of Christ;" it brings home to the boys' minds more readily their duties to God, their neighbor and themselves. The military system aids the mind by means of the systematizing influences it unconsciously introduces into the brain and its workings. In like manner it cultivates the memory and dispels absent mindedness, so common among boys. The necessity of responding promptly to every command, of watching untiringly for every order, sharpens the perceptions of those unused to intellectual activity and creates habits of attentiveness and mental appreciation. The system develops the moral faculties by the strict conception it 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 recreations 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 member of 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, especially that it will be an abundant source of new life and vigor to the adult societies attached to the church.

However, it is not my intention to speak of the advantages of such organizations; these, I believe, are recognized 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 delinquencies 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 forthwith lead the society into heavy expenses, gorgeously furnished rooms, fine gymnasium, etc., but they forgot the members could never keep up to the high dues necessary for such luxuries, 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 of our young men's societies less than at present there would be fewer failures and larger memberships in these excellent organizations. Hence we would call special attention to the suggestion in the Catholic World for August last that in the society for boys the dues 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, and in its place have a collection taken up at the monthly meetings, when each member may give according to his means or as much as he may choose to give. Compulsory taxes are always distasteful and offer a strong objection to many against joining the society. Taxes should only be levied to meet expenses, which in the militia for boys will be very light, and hence no need for a regular tax. Some people imagine that it is essential to a society, its first requisite, to levy a tax on each member, to demand a certain amount of dues once a month, and frequently the society is at a loss what to do with it. The time for expending the money in the treasury is sure to be a ripe occasion for differences, wrangling and hostilities among the members as to how they should dispose of it.

Factions are as equally destructive as excessive dues of many of our young men'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.

To prevent this in boys' societies I suggest that the monthly business meeting be abolished and the election of officers be taken out of the hands of

the boys. In lieu of it I propose that 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 committee, of which the spiritual director be the chairman, to transact all business, hear all complaints and appoint all the officers of the society. Besides avoiding petty squabbles among the boys, the advantage of having a number of laymen, men of business and experience, interested in the boys is inestimable. They would put the society on a firm foundation, remove a heavy burden from the shoulders of the spiritual director, and as they frequently mingle with the boys, will have more opportunities than the priest to discover the needs of the society. Moreover, the society will then be rescued from the precarious condition of dependence on the continuance in the parish of the spiritual 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 experience or ability to manage such an organization. I am confident a committee 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 religious duties once a month, and in the afternoon of that Sunday have a meeting 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 specially 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 made 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 maintains it against all comers. The absent 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 steady fast brother who imagines that the outside 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 presence made them everywhere distinctly visible.

We have another to add to this list. And when we think it over we are at a loss to know how we omitted any mention of him on all previous occasions. He should certainly have been placed at the head of the list. For he is the most un-Christian, the most exasperating and is certainly more condemned than any of the others. We have in mind the selfish, mean, contemptible, unfair individual who rushes into the confessional ahead of those who have been patiently awaiting their turn.

In writing we have used the masculine pronoun. We do not do this to leave the impression that the male Christians are the only offenders. They have plenty of female companions. In fact, in the present case, they far outnumber their brothers.

There is a certain amount of fairness in man which makes him less liable to commit this fault. We do not know that he is deserving of any credit for this. If he had any different inclination the chances are that his comrades in his youth pounded it out of him. The gentle nature of woman deprives her of his desirable training, and perhaps accounts in this and some other respects for her indifference to the rights of others.

All difference aside, this is a serious matter and should receive the attention of any who have in the past offended. Those who have patiently waited should not be deprived of their rights. If they are, it is apt to send thoughts into their heads which have no place there at such a time. As a priest once said, the first thing a penitent should confess was what he considered the sin of having taken without permission another's place.—Advocate.

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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, Tennyson, 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 are many amusing touches. We 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 remember a clergyman, I will not say of what denomination, expressing sad 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 name of this large bead?' he said. 'A Pater Noster,' she replied. 'And what is the name of the smallest 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 idolatry is that?' 'Well,' the girl answered, 'I 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 controversialist took to studying the signs of the weather."

NEWMAN AND MANNING.

Mr. De Vere's intimacy with the two great English Cardinals 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 Church of England is much better not understanding, because her face is turned in the right direction.' I answered, 'Carlyle, I will tell you in a word what I am about. I have lived a Christian hitherto, and I intend to die one.'"

His first meeting with Cardinal Manning was at Lord Danraven's in 1849. "He was ushered into the dining room some time after we had sat down, and I had a good opportunity of observing 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 no wavering in that conviction. He rejects the unworthy imputation of intriguing ambition which the Cardinal's biographer was at pains to elaborate.

TWO OF THE CARDINAL'S LETTERS are printed, one on the occasion of his elevation to the archbishopate, and the other when he was created Cardinal. They certainly, Mr. De Vere rightly says, do not indicate gratified ambition. On the latter occasion the Cardinal wrote:

"I wish you were here with me. You say truly that this is a time of 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. God knows whether that has been so with me. And I will wait for the last 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 his serene and stately verse. Writing of "The Foray of Queen Meave" he pays a high tribute to Ireland's early poetry, and the "Red Branch Cycle. He says:

"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 medieval 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

same inventive imagination or passion, 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 a 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 ignorance 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 dullness of apprehension, their bad education, their prejudice or any other reason, are unable to see that the Catholic 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 at all in itself. But when we come to those things which are necessary, not merely because God has commanded or forbidden them, but because they are made by Him means to the end, then the omission of such things involves more serious consequences. If a thing is a 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 an unblamable ignorance of such a means, that ignorance would not excuse him; he would not, and could not, without the means, get the end.

Now, there are some things which are necessary to salvation, not merely 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 contradiction, when our Lord bids them pray at such times.—Sacred Heart Review.

The Bishop and "Bobby" Burns.

It seems that "Bobby" Burns at the beginning of his career fell in with that good old Catholic Bishop in particular, Bishop Geddes.

The Bishop greatly admired the "excellent 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 important questions—What I 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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THE FLIGHT INTO WALES. Towards the end of the sixth century 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, carrying with them the sacred relics of the saints; and England relapsed into paganism. "The Welsh province of Caerleon, 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 re-occupied 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 Caerleon 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 vicariate." There were two other 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 persecution 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 sufferings which they had passed through. After St. Alban and St. Amphibalus they have been esteemed the chief of the protomartyrs of Britain."—Sacred Heart Review.

Confidence in God. Ask in faith and in perfect confidence and God will give us what we ask. You 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. Of all the nerve-tonics—bromos, celerics or nervines—your doctor will tell you that the Hypophosphites are best understood. So thoroughly related is the nervous system to disease that some physicians prescribe Hypophosphites alone in the early stages of Consumption. Scott's Emulsion is Cod-liver Oil, emulsified, with the Hypophosphites, happily blended. The result of its use is greater strength and activity of the brain, the spinal cord and the nerves. Let us send you a book all about it. Sent free. SCOTT & BOWNE, Bellevue, Ont.

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FIVE-MINUTE'S SERMON.

Third Sunday in Advent.

THE VICE OF SCANDAL.

"And he confessed, and did not deny."— Gospel of the day. Brethren: It is too bad that Catholic laymen do not realize the importance of their mission...

Now, Catholic men, God has given you a great and precious gift when He blessed you with a divine faith, and it is a gift for which you will some day have to render an account.

You do not realize, brethren, your own power to influence others. See what advantage you possess. You have a faith that is unerring.

But the great folly with many Catholic men is this, that they fancy they only work on earth to look out for themselves, enjoy life to the full, and then by some miracle of God's mercy scramble into heaven as best they can.

Besides this, brethren, while there are many who do not miss the faith openly and honestly, who by their want of uprightliness fail to make the influence of their faith affect those about them, there is still another class who may be said to actually deny their faith.

But there are many who practically deny it, many who turn a deaf ear to its moral teaching, many to whom the faith is a kind of problem, an hypothesis, true enough in theory but too exacting in practice.

It is often a mystery how a cold has been "caught." The fact is, however, that when the blood in our veins becomes peculiarly liable to diseases, when the appetite or the strength fails, Ayer's Sarsaparilla should be taken without delay.

Severe Bronchitis Yields Promptly to Dr. Chase's Syrup of Linseed and Turpentine.

I used your Dr. Chase's Syrup of Linseed and Turpentine for a severe attack of Bronchitis. 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.

Hadley, 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 sciences, combined with new and valuable discoveries never before known to man.

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 medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body.

OUR BOYS AND GIRLS.

You Lose the Esteem and Respect of Refined 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 people are using slang entirely unconscious of the fact that they are doing so."

A Story of Mozart.

The old German professor who lives next door is fond of relating stories of his youth, and his tales are always flavored with bits of life in dear "Austria," 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.

Mozart instantly remembered her as a former servant in his father's family, and received her with kindness. But the grandeur with which she found Mozart surrounded awed and frightened her, and it was with much timidity she made known the purport of her visit, recalling to his mind a promise made by him to a little servant maid that on her wedding day he would present her with a gift.

She departed, wondering much and not a little disappointed, but, nevertheless, she brought the little wooden shoe to Mozart.

And then a transformation resulted. It was Mozart's own hand that wrought a wonder out of that little wooden shoe. With file and plane the ugly unevenness was brought to a smooth, delicate perfection, so perfect that by a touch it gave forth a low, melodious hum. Strings were drawn taut across the polished surface, and with many a light, caressing thrum he tuned and tuned, and lo! the little wooden shoe with melody and music rang.

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 concert.—Our Young People.

Beethoven's Last Concert. 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 musician, and toward the end of his life his small savings were gone and his genius remained unappreciated.

In 1827 this nephew wrote to Beethoven from Vienna, saying that he had got into trouble with the police, and begging his uncle to come post-haste and extricate him.

It is now time to take up a close view of the various classes of Literature and to apply them to the observations and principles already set down. Let us first consider what may be called Serious Literature. In this category we naturally turn our attention to the Literature which professes to be of a religious character, and here the Bible claims the position of honor.

CHATS WITH YOUNG MEN.

At the recent Glasgow convention of the Catholic Young Men's Society of Great Britain...

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 assume 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.

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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."

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 distinguished by the two following characteristics—its independence of dogma and its superiority to common-sense.

A Catholic, with his absolute reliance 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.

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. Catholics 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 immorality absolutely run riot. Religion is either ignored or only referred to in order to have its falsity calmly assumed.

But let us view our subject a little closer. The Modern Novel may perhaps be said to be of two types—the Historical Novel and the Hysterical Novel. The historical novel is distinguished for its inaccurate presentation of historical facts. History is narrated by the writer and the prejudices of the public. This is especially the case with novels published in these countries, when the authors touch on matters of Catholic doctrine and practice.

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To consider the different varieties of reading matter that cannot well be classified either as "serious literature" 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 I need scarcely 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 judgment 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 remedies 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.

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 standard 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 concerning 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 inquirer. From such a counsellor a prudent decision may be expected, one free from the disturbing influence of personal bias, and full of a kindly consideration. 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 hardship. 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 must not take all things as they come, but only such as are profitable. For it would indeed be a shame that, while in matters of food we reject what is hurtful, we should exercise no discretion in those matters of instruction which are the nourishment of our mind."

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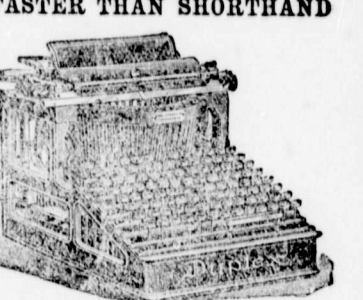
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Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. Dignified and in diverse languages. The Old Testament first published by the English College at Douay, A.D. 1609. The New Testament by the English College at Rheims, A.D. 1582. Revised and corrected according to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmer's Illustrated and Explanatory Catholic Dictionary of the Bible, etc.

THE HOLY BIBLE. (A SMALLER EDITION). Translated from the Latin Vulgate. Neatly bound in cloth. Size 6 1/2 x 4 1/2 inches, weight 12 1/2 lbs., and is beautifully bound. For \$7 (cash or by instalment) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and beside will give credit for one year's subscription of THE CATHOLIC RECORD. It is always better to send remittance by money order, but when cash is sent the latter should in every case be registered.

PICTORIAL LIVES OF THE SAINTS. THE CATHOLIC RECORD FOR ONE YEAR FOR \$3.00. The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The Book is compiled from "Butter's Lives" and other approved sources to which are added Lives of the American Saints, recently placed on the Calendar for the United States by Special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, L.L.D. With a beautiful frontispiece of the Holy Family and nearly 400 other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by His Holiness Pope Pius X. The above work will be sent to any of our subscribers, and will give them credit for a year's subscription to THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

DR. TAFT'S CURES. ASTHMA. ASTHMA gives a night's sweet sleep and a day's rest. So that you need not sit up all Night gasping for breath for fear of an attack. On receipt of name and P.O. address will mail you a Free Trial Bottle. Dr. J. W. Taft, 186 West Adelaide Street, Toronto, Ontario.

CATHOLIC HOME ANNUAL FOR 1898

Benziger Bros' Popular Annual Now Ready.

We have now on hand a stock of Benziger Bros' ever popular Catholic Home Annual, and can confidently assure our readers that this year's production surpasses that of previous numbers. It contains really excellent original contributions from the very best Catholic writers as well as some beautiful pictures and sixty nine illustrations in the text.

MARGARET M. TRAINER writes the prize story, "A Nod and What Came of It." (All about a curious mistake). ROSA MULHOLLAND-GIBBERT contributes a touching story of Irish life, "Granny Hogan."

KATHARINE TYNAN HINKSON weaves a real Irish story out of "The Wardrobe." MAURICE FRANCIS EGAN, "An Unconventional Man."

WALTER LECKEY, "Jimmy." A Canadian story. MARION AINES TAGGART, "The Madonna of the Falling Leaf."

RIGHT REV. MGR. THOS. J. CONATY, "The Study of the New Testament." VERY REV. F. GIRARDEY, "Thoughts on the 1st and 2nd Commandments."

VERY REV. DEAN A. A. LINGS, "The Good St. Andrew's Mission." REV. F. J. McGOVERN, His Excellency, Most Rev. Sebastian Martinelli, D. D.

REV. C. SCHREINER, O. S. B., "At the Threshold of America." ELLIOTT McMAHON, "He is Truly Great that is Great in Charity."

"The Ermine Cloak." "The Abyss." We will have much pleasure in mailing a copy of the Annual to any of our readers, on receipt of two dollars in advance.

THOS. COFFEY, CATHOLIC RECORD OFFICE, London, Ont. Also to be had from our travelling agents.

gregation having kindly volunteered their services, a very fine musical programme was prepared for the occasion, which the chairman carried out in the following order: The first being an instrumental piece by Miss C. McGart; followed by a song from Miss Borgia, which was well rendered and received an encore. Then came a chorus by the choir, which was loudly applauded, and was followed by a song from E. Goodrich which fairly captured the house.

The chairman then announced that we had now reached the business part of the entertainment, and gave a short sketch of the various members of the choir, which was well rendered and received an encore. Then came a chorus by the choir, which was loudly applauded, and was followed by a song from E. Goodrich which fairly captured the house.

Organizer Killackey at Barrie. The Music Hall was filled on Wednesday evening last at the free entertainment given by the C. M. B. A., by Mr. Killackey, organist and organist of the order, lectured on the aims and objects of the order, the lectures being preceded by an interesting programme.

The programme opened with a chorus by the choir, which was loudly applauded, and was followed by a song from E. Goodrich which fairly captured the house.

C. O. F. A large gathering of Sacred Heart Court members assembled in their hall, Temperance street, Thursday evening last, for a meeting. The principal object of the meeting was to discuss the proposed amalgamation of the C. O. F. with the C. M. B. A.

POWER OF THE CONFESSORIAL. Witnessing its Beneficent Effects. To God's ministers 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 the town of Hamilton, where I met a priest, whom I had met for the first time at the home of another pastor a few weeks ago.

On my return to Hamilton I met the same priest, whom I had met for the first time at the home of another pastor a few weeks ago. He was now accompanied by a young man, whom I had met at the same place.

ing clergyman was kept busy in the confession line for the night, and although I was a mere stranger, I felt constrained to mingle with the crowd of devout penitents who sat around awaiting their turn to approach the sacred tribunal of penance.

"A SISTER'S LOVE." INSCRIBED TO MRS. GEORGE MORRISON, PARKHILL, ONTARIO. (FOR THE CATHOLIC RECORD). A sister's love, God-given gift to man; A holy love, that doth give a power impart.

PROTESTANT SUPERSTITIONS. ED. CATHOLIC RECORD. The Christian practice still in vogue in some Protestant churches is plainly shown by the following clipping from the Detroit Evening News on November 2, 1897.

Mr. Lyne, Conn., is intensely excited over the doings of a small body of his residents known as the 'holiness band' or 'holy ghosts.' In pursuit of their peculiar religious ideas, they are engaged in a series of practices which have inflicted severe bodily injury upon an old woman living in town, as a result of which she has been obliged to seek medical aid.

TEACHERS WANTED. (CATHOLIC TEACHER WANTED FOR R. U. S. No. 4, Raleigh, for the year 1898.) Highest results in Book Keeping, Arithmetic, Penmanship, Shorthand, Typewriting, English, and Civil Service Subjects.

GOLDEN WEDDING OF MR. AND MRS. MALLON. We take great pleasure in recording the happy event that took place at 309 Wilson avenue, Toronto, on Saturday evening at the residence of Mr. and Mrs. Mallon, it being the celebration of their golden wedding.

THE ROSARY MAGAZINE. The Christmas number of this excellent monthly is a specially attractive and interesting one. It is beautifully illustrated through the medium of artistic pen and ink.

MARKET REPORTS. LONDON. London, Dec. 9. - Wheat, 81 to 82c. per bush; Rye, 33 to 34c. per bush; Barley, 35 to 36c. per bush; Oats, 23 to 24c. per bush; Beans, 25 to 26c. per bush; Peas, 27 to 28c. per bush; Potatoes, 10 to 11c. per bush.

OBITUARY. MRS. JOHN MARSHALL, COBLEN. This week we are called upon to chronicle the death of Mrs. John Marshall of this village, which had occurred on Thursday of last week.

WEDDING BELLS. MAHON-BRAYLLE. An interesting event took place in St. James' Church, Coblen, on Wednesday morning, Nov. 25th, when Miss Teresa Mahon, daughter of Mr. James Mahon, and one of the most popular and highly esteemed ladies of this parish, was united in the holy bonds of matrimony to Mr. Robert Braille of the city of Toronto.

September, 86c.; finest Ontario, October, 81 to 82c.; finest Ontario, 81 to 82c.; Quebec, October, 75 to 76c. Butter - Finest creamery, 15 to 16c.; seconds, 14 to 15c.; dairy butter, 13 to 14c.; Eggs - Firm, new laid, 20c. choice; candled 14 to 15c. and Montreal 14 to 15c. and Western 14 to 15c. Beans, 80 to 90c. for 100 lbs. and 45c. for 50 lbs. choice; and 40c. for 100 lbs. and 35c. for 50 lbs. choice.

PORT HURON. Port Huron, Mich., Dec. 9. - Grain - Wheat, 20 to 22c.; corn, per bush, 28 to 30c.; rye, per bush, 40 to 42c.; buckwheat, 25 to 30c. per bush; barley, 45 to 50c. per 100 lbs.; peas, 40 to 45c. per bush; beans, unpeeled, 60 to 70c. per bush; picked, 80 to 90c. per bush.

Latest Live Stock Markets. Toronto, Dec. 9. - Cattle - For export, 3 to 4c.; occasionally up to 4c. was paid for superior; good cattle fetched 3 to 3 1/2c. for 100 lbs.; second quality, 2 1/2 to 3c.; and common at 2 to 2 1/2c.

TEACHERS WANTED. (CATHOLIC TEACHER WANTED FOR R. U. S. No. 4, Raleigh, for the year 1898.) Highest results in Book Keeping, Arithmetic, Penmanship, Shorthand, Typewriting, English, and Civil Service Subjects.

GOLDEN WEDDING OF MR. AND MRS. MALLON. We take great pleasure in recording the happy event that took place at 309 Wilson avenue, Toronto, on Saturday evening at the residence of Mr. and Mrs. Mallon, it being the celebration of their golden wedding.

THE ROSARY MAGAZINE. The Christmas number of this excellent monthly is a specially attractive and interesting one. It is beautifully illustrated through the medium of artistic pen and ink.

MARKET REPORTS. LONDON. London, Dec. 9. - Wheat, 81 to 82c. per bush; Rye, 33 to 34c. per bush; Barley, 35 to 36c. per bush; Oats, 23 to 24c. per bush; Beans, 25 to 26c. per bush; Peas, 27 to 28c. per bush; Potatoes, 10 to 11c. per bush.

OBITUARY. MRS. JOHN MARSHALL, COBLEN. This week we are called upon to chronicle the death of Mrs. John Marshall of this village, which had occurred on Thursday of last week.

WEDDING BELLS. MAHON-BRAYLLE. An interesting event took place in St. James' Church, Coblen, on Wednesday morning, Nov. 25th, when Miss Teresa Mahon, daughter of Mr. James Mahon, and one of the most popular and highly esteemed ladies of this parish, was united in the holy bonds of matrimony to Mr. Robert Braille of the city of Toronto.

THE Taming of... Polly. BY ELLA LORAIN DORSEY. 12mo, Cloth, with Frontispiece, 85 Cents. This book is for girls who Father Finn's book are for boys.

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THE CHRISTMAS TREASURY. I count my treasures o'er with a little toy that baby knew - A little lock of faded hair - A little lock of golden hair.

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