LONDON, ONTARIO, SATURDAY, DECEMBER 9, 1899.

The Catholic Record. L ndon, Saturday, December 9, 1899.

TRUE CHARITY.

a variety there is in people's " bests," both as regard kind and degree. With some of us it is worldly means. With others talents, but with everyone something. And the thing that counts is the disposition of the giver. We often feel like giving alms, but are

without means. Then perhaps our

talents can be used for the benefit of

our neighbors, and help of this kind

can be more delicately given. But even those lacking talents or means are not empty-handed, for there is within reach of all the alms of cheerfulness-the help that a bright smile or a cheery word may give. Cardinal Manning tells us that every kind word and gentle tone and loving watchfulness in small things, by which the humblest and most homely life is turned into gold and transfigured in secret before God and the guardian

AMERICAN FICKLENESS.

and glory.

angels, shall have a measure of bliss

Admiral Dawey is no longer the popular hero. A week ago he was the idol of frenzied crowds and to day none so poor as to do him reverence. The sheets that had exhausted every fulsome superlative in his praise are ransacking their vocabularies to find fitting words of contempt for him. It is alleged that the outcry is due to the fact that he deeded to his wife the house given him by his friends, but that reason is too puerile to satisfy anyone with pretentions to common sense. The cause of the unseemly clamor is that Dawey married a Catholic. Ever since he made that unpardonable blunder the bigots have been fuming and fretting and waiting for opportunity to spit out their venom at him. They caught gladly at the chance of the house episode, and Dawey is appreciating doubtless the value of the plaudits of his erstwhile admirers.

He has to day, in the opinion of practical politicians, supposing be were to enter political life, no chance of winning the presidential election, be cause, according to the unwritten law of the United States, no man with | purity. a Catholic wife may be President. Sheridan, Sherman and Bland were discounted politically for the same reason. And even this law cannot stop the fustian and folly about their superior civilization.

ADORNMENT OF OUR HOMES.

A thing that has often seemed to us as peculiar is the scarcity of religious after should be. In the homes of the poor one finds an abundance of them: hideous caricatures very often, but regarded with as much love as if they came from the pencil of a master.

An old woman who is the proud possessor of a glittering monstrosity representing Christ told us the very sight of it did her good.

"Did not He have to work? Wasn't He poor? And when I'm toiling I think of Him and how He was treated!" The gaudy picture brought something very real before the vision of the old lady-the Nazarene with His wealth of love, the gentleness that spoke from the lips and beautiful eyes mayhap, made, music in her tired old

She is but a type of a class that is the very salt of the earth. She is one of the Catholics who hold straight course to ithe land beyond and who whilst here are tenacious of Catholic custom and regard no admonition as undeserving of attention.

Our spiritual guides have time and again exhorted parents to beautify the walls of their homes with pictures that will keep the inmates in mind of our Divine Lord and of His saints. And surely it is an advice to be heeded. Instead of having a picture more or less indelicate in our parlor why not have one of a man or woman who lived here and kept soul and body clean. We are not prudish in this matter. Good pictures are inot confined to the depicting of sacred personages, but anything from a painter's brush that offends delicacy in any way should, no matter how excellent from an artistic point of view, be forbidden entrance into Christian households.

A pre-2 2nd selan-2 DLD-the ighly choir Nov. Mc-

LOOTING IN THE PHILIP-PINES.

The news of Church looting and desecration in the Philippines has put our brethren over the border "They gave of their best." What in combative mood. They have stiffened up perceptibly and ordered a set of resolutions, couched in very condemnatory terms, to be forwarded to the President.

Mr. McKinley, however, was either too absorbed in the study of the international problem or in the pursuit of the affections of the giddy electorate, to pay much attention to the matter.

Then an individual, a very reliable authority who had been out there, soothes the angry feelings of all concerned by stating that the tales of looting existed only in the imagination of the enemies of the administration. It was a pretty story concocted in a moment of inspiration, and will receive no doubt its reward from the proper authorities. It found believers amongst those who are politicians first and Catholics afterwards, and who would not be a whit perturbed if every church in the islands was razed to the ground.

The varnish has been rubbed off that story by the reports that come from San Francisco, establishing beyond doubt that the American soldiers carried off everything they could lay their hands on. Chalices, silver taber nacle doors, wrenched evidently from the altars of the churches, reliquaries, vestments, rosary beads, etc , were seized by the vandals and sold to enterprising curiosity shop merchants of San Francisco. It is of little avail to waste words on the matter. It is barbarism of the crudest kind. Chalices, etc., may have little meaning for the non Catholic, but he understands that around them cluster the love and faith of thousands, and a soldier with a dash of chivalry in his nature would as soon think of stealing them as of drawing steel on a defenceless woman.

Perhaps they do not know any better. They may belong to the unchurched thousands who believe that things Catholic are to be abhorred. Bit whatever they are, they have stamped themselves as graceless blackguards who have as little respect for sacred things as for woman's

THE POLITICIANS' PATRON. Garcia Moreno should be the patron saint of all politicans who wish to keep their hands out of other people's pockets and to show them men busied with the weighty affairs of state can be disinterested, chaste, temperate-

His life reads like a fairy tale to us of the nineteenth century who are accustomed to associate vain and peculiar tricks with politicians and to have continually before us all species of jugglery, compromise and coercion as specimens of statecraft.

in a word, all that believers in a here-

He believed that national stability to be enduring must depend on God: and he saw to it, whilst he guided the destinies of Euada, that the stream of justice and morality coursed through every vein of the body politic.

How he re-organized the army, built schools and hospitals, in which betimes he gave proofs of heroic charity, and put down fraud with heavy hand, and never flagged in giving to the people confided to his care the example of truly Christian life, are matters of history. He proved beyond all doubt that a republic, recognizing God as Master in a practical manner, obeying the commands of His Church and place ing all things national under His care, can reach a high plane of prosperity

Garcia Moreno was a devout Catholic and never, though burdened with re sponsibility and the cares of office, neglected to hear Mass every morn He, as all true children of the Caurch are wont to do, loved the Pope with all his heart and soul. When the great powers of Europe stood calmly by and watched without protest the invasion of Rome by the Garibaldian horde, his voice rang out in denunci-

ation of the sacrilege. His speeches are fragrant with the aroma of simple piety that is all too rare. He was ever accustomed to ascribe his success to God and to His Immaculate Mother, and when he was done to death-simply because he was a Catholic-men of every race and creed who had aught of regard for singleness and nobility of purpose, for unsullied purity of life and spiendid intellectual gifts, knew the

world was the poorer for his death. One man of that type would purify the politics of any country.

The Church Holds Out the Only Hope for the Ultimate Safety of Chris tianity.

Boston Republic.

In the Nineteenth Century for November William H Mallock, a nepher of the late Anthony Froude, the his torian, and an author and journalist, has a remarkable article upon the future of the Catholic Church, from which we select some of the most striking and salient points. which Mr. Mallock has set for himself he thus outlines :

I shall endeavor to show that if the Christian religion holds its own at all in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism, that will survive in the intellectual contest. I shall en-deavor to show also that the outlines of the great apologia which Rome, as the champion of revelation, will offer to the human intellect, instead of being wrapped in mystery, are, for those who have eyes to see, day by day becoming clearer and more comprehensive, and that all those forces of ce, which, it was once thought, would be fatal to her, are now, in a way which constitutes one of the great surprises of history, so grouping them-selves as to afford her a new founda-

Christianity, as we look back over the nineteen centuries of its existence, will be seen to have passed through two similar, though contrasted, crises, greater and more momentous than any other thats can be be compared with them. The first of these was the ultimate and decisive victory which Christian theology gained over the secular thought of the ancient world. The secon is the victory, no less decieve, which the secular thought of the modern world has gained over Chris tian theology. The first of these events is summed up in the words of the Emperor Julian: "Thou hast conquered, O Galilean." The second be summed up in words which, willingly or unwillingly, the Church then so triumphant, has had to utter to another teacher, words almost identi 'Thou hast conquered, O Galical: "Thou hast conquered, O Gali-leo." The significance of this last confession it is impossible to over-estimate It means that in the eyes of the very Church itself, which once claimed to be the custodian of all knowledge, science has established its position AS THE SOLE AND FINAL AUTHORITY

with regard to all subjects amenable to its methods and apprehension; and that the question which non confronts us is not, as it was once, whether theology can find room for science, but whether science can find room for theology. It is for Christianity, not for science, to give this question its answer; but if the answer is to carry the least weight, Christianity must look science fully and steadily in the face, and master, in their full mean ing, the teachings which it would re-

concile with its own. The teachings of science, as bearing on the question of Christianity, will be found to group themselves into two great classes, which we may, with accuracy sufficient for our present pur pose, describe respectively as the cosmic and the historical. By the cosmic teachings of science I mean all those teachings which bear on the relations of man to the matter of which this planet—his habitat — is formed, and the relation of this planet to the solar system and to the universe. By the historical teachings of science I mean all those teachings which bear on the development of man himself, since his species first came into existence, and especially on such of his developments social and individual, as have taken place since he first began to be civil-

Now, of these two sets of teachings the former may here be set aside—the teachings by which man's old view of the universe has been so completely revolutionized and so incalculably en larged. For these teachings, if they affect Christianity at all, affect it main ly by their tendency to reduce the whole human race to insignificance, whereas it is the essence of Christian ity to invest it with solemn and eternal import. If these teachings, then, form any real obstacle to our acceptance of Christianity of any one kind, they are equally an obstacle to our acceptance of all the others, and indeed to our acceptance of any re ligion whatsoever. We must there-fore start with assuming that they can somehow or other be disposed of, and that religion, in spite of them, still has some locus stand; for otherwise, if no religion can be tolerated by science at all, it is obviously superfluous to dis cuss which of two forms of Christianity

THE BEST INTELLECTUAL EQUIPMENT for effecting a final peace with it. We assume, then, that the Christian religion is a religion which may be true knowledge, men can any longer be-lieve it to be true actually; and the answer to this depends upon two great issues which have been raised, and are being thrust before us, not by cosmic science, but by historical. One of these issues is the validity of the various proofs on which the truth of the

posed to rest. The other is the num-ber and character of the dogmas, or the Bible is as to force us to defend its distinct propositions, which the Chris- inspiration on practically new grounds. tian religion enunciates, and without this entire essay on "The Holy Spirit which it is not Christianity. The and Inspiration" is an elaboration of kinds-firstly, the history of the Bible, to us by similar means, of such dogmas change which makes a new defence or propositions, with regard to human or divine events as are held to be essential to the Christian religion to-day. And now let me sum up in as few

words as possible what science is tend been indicated, firstly with regard to cess of analytical criticism which has, as doctrine is, and is also its own warranty in that everything which it says is true the second is the principle that, if any which, it not greater, is certainly not less, than "the changes involved in find it in the beliefs and practices of the acceptance of heliocentric astron-Christ's earliest followers, the land of mental assumption of every school of Professor Harnack uses language which is almost precisely similar.

Professor Harnack uses language with its almost precisely similar.

The most decisive step of all (in reconstructions) was taken." he says, Christ's earliest followers, the funda back to the light by the removal of the

superstructures of Rome.

Both these principles the scientific Both these principles the scientific standing and exposition of the Od and study of history is rendering, year by year, more completely untenable-indeed, we may say more completely un- lowed, out of regard to the sacredness terest of the Bible in many respects, it methods than those universally recogdoctrine, or to prove it. creasing the interest of the history of of its domain. creed professed in the austerest of little the history of mankind no less grea echoes under the dome and among the coveries of natural science.

trate both these facts; and will then timidity, confines his revolutionary admissions to the O.d Testament and sion that is emerging from them-a shrinks from applying them to the dialectics and history is dissolving the admits that their application extends

of the Bible. This change amounts to structive practically than they are the complete annihilation of the belief once practically general throughout the entire Protestant world, that the Biblical books were dictated by the an article which I published last that every statement contained in tention to Dean Farrar's work, quent inculcation of conduct not only even our respect, would, if not aban-immoral but monstrous. It has forced doned by Christians, on us a recognition also of something REDUCE THEIR RELIGION TO AN ABSURDstill more revolutionary-something which concerns not the errors of the and that the foremost duty of the in its pages are to be accepted by us if tians are concerned to defend, not the they are historical only on such book as a whole, but select passages grounds as would secure our acceptance of them if stated by any ordinary historian, and are to be accepted by us, if they are moral and spiritual, only because there is something in our selves which prompts us to indorse them as morally and spiritually satis-

That the change thus briefly indi cated is a reality of the most momentous kind, and is no mere invention or exaggeration of anti-Christian critics shown by reference to the writ ings of the apologists of Christianity themselves, and apologists belonging to the most diverse and antagonistic I will confine myself to THE EVIDENCE OF PROTESTANTS

whom the change affects most decidedly, and whose natural impulse would liberal sympathies; another is a Geracter and authority of the Bible. It man, one of the profoundest of remains for us to see how it has affected devout scholars of Europe, first of these is the edit. The result in the latter case is analog. The first or of Lux Mundi, a volume of high ous to that in the former.

CATHOLICITY'S INTELLECTUAL Christian religion has hitherto sup guage than his that science has so revolutionized our conception of what forms of heresy; but historical criti-the Bible is as to force us to defend its cism is now elucidating a new truth, scientific history, then, with which this thesis. It partly consists of hints as Christianity has to reckon, in of two to what the new grounds will be; but its kinds-firstly, the history of the Bible, as revealed to us by scientific criticism are devoted to an acknowledgment of and, secondly, the history, as revealed how great great and how real is the necessary. In doing this he justifies himself with the authority of the bishop of Oxford. The bishop, Canon Gore tells us, has said in a recent charge, that "the holy scriptures of the Old Tesing to do in the directions that have just tament are now going through a prothe Bible, and secondly with regard to
Christian doctrine. It tends to anni investigation, carefulness of method hilate completely, in the eyes of every and completeness of apparatus since thinking man, the two great principles the days in which they began to be which are the foundation of what is regarded as a code of inspired literacalled reformed Christianity. The ture, and certainly not since the days first of these is the principle of our Biessed Lord's life on earth;" that the Bible contains in itself and this investigation, Canon Gore a clear indication of what Christian broadly declares, is effecting a change

OUR CONCEPTION OF THE BIBLE IS.

ligious thought) was taken," he says, when it was agreed that the under regulated by any 'creed' nor be althinkable. While increasing the in of the text, to make use of other is exhibiting the Biblical books as nized in the spheres of philology and utterly incompetent in themselves to history. The application of this rule supply us with any system of coherent to theology has produced a revolution While in which still vibrates through the whole the Christian Church, it is showing us that the Christianity of Protestantism, has it been? No one has done it, and no less than that of Rome, is, instead of every one has done it. It is a conbeing primitive, the gradual growth of centuries; and that of the simplest rise of which indicates a revolution in Bathels, as truly as of that which than has been produced by the dis incense of St. Peter's, we may say that ception of what knowledge means has it resembles the creed of the first Chrisaltered." The only difference between tian age only as a man of fifty may re the English High Churchman and the great German critic is that the former, I will briefly substantiate and illus with a curious and utterly illogical conclusion which alike in the sphere of New; whereas the latter knows and entire intellectual basis of the reformato both and with regard to the latter, though he considers himself a critical Let us begin with the change which conservative, his conclusions are, as science has effected in our conception we shall see presently, even more de with regard to the former.

And now let us turn to the witness Omniscient Spirit in such a manner December in this review, I called atthat every statement contained in them was, when properly understood, absolutely free from error, and contained some message fraught with supernatural authority. In place of this belief science has forced on us the property of the property of the state recognition that, whatever truths the throughout his entire volume is that Biblical books may contain, these the Bible, from Genesis to Revelations, truths are embedded in a mass is a mixture of truth and error; that of error — in legends pretending the view, so prevalent formerly, actobe history, in reminiscences pretending to be prophecies and in the free ling in all its facts our credence, or

ITY, Bible, but its truths. It has forced us modern Christian apologist is to show to recognize that the truths recorded the skeptic and the infidel that Christian only. These, according to the dean, are indeed supernaturally inspired, but all the rest-and the rest is a large proportion of it-we may abandon as

oncernedly as we might abandon the

books of Livy to the secular critic, who

may destroy or spare it as he pleases.

Here, then, we have the admission of three distinguished theologians who may be taken as representing the whole drift of opinion among the Protestant or reformed Churches; and from these admissions there follows one great conclusion which is not only obviously implied in them, but is also enunciated by these writers them-selves. That conclusion is this, that the Bible, taken by itself, is no guide to true Christianity, and affords no proof that such and such doctrines are will go to three writers who represent Protestantism of three widely different kinds One of them is an arrangement of the successful and a proof only when some authority outside the book is able to ear mark what is true and essential in it, and distinguish and distinguish and successful and sacerdotalist, an intellectual leader of We will return to this point presently his party; another is the most popular but there is another matter which w exponent the Euglish Church possesses must consider first. We have glanced of evangelical theology touched with at the results of criticism on the char-

ligion is a religion which may be true possibly. Our sole question here is whether, in the face of advancing whether, in the face of advancing self has contributed an essay on Bib-lical inspiration. The second is the stroy the idea, equally cherished by Canterbury. The third is Protestants, of a sense and the Canterbury. Canon Gore, as fallible, a complete primitive Christiau-

namely, that the content of orthodoxy was only very gradually arrived at by the orthodox; and that the nature and mission of Christ, as understood by His immediate followers, was something widely different from the conception of them which prevades Catholicism and any of the Christian bodies that broke away from Rome. "The historical way of regarding the New Testatament may not, "says Professor Harnack, "and will not overlook the concrete features, in which and by which the life and doc. trine of Christ were actually fashioned in their day. It seeks for points of CONNECTION WITH THE OLD TESTA-

MENT

and its developments, with the religious life of the synagogue, with con temporary hopes for the future, with the whole intellectual and spiritual condition of the world of Greece and Rome ; and it finds that the evidence of such connection is unmistakable. The consequence is that the sayings and discourses of the Lord, and the image of His life itself, not only take their color—and it is a very definite color—from the history of the time, but they are also seen to possess certain definite limitations. They belong to their time and environment, and they could not exist in any other.

And if this is true of the life of Christ Himself and the doctrines corded by the evangelists which He enunciated with His own lips, it is still more emphatically true earliest comments on them, and the earliest deductions from them, which we find in the Apostolic Epistles. So far are apologists like Canon Gore and the Bishop of Oxford from being right in fancying that criticism is affecting the Old Testament only, that the New, though in a different way, is suffering an even greater change. For an in-dication of what this change is let us go to a treatise on St. Paul by writer is Rev. S. Baring-Gould who, whatever we may think of the original views put forward by him, does nothing more in his methods and general principles than follow and illustrate those of the new historical criticism. The profound change that has been thus introduced into our whole conception of the origin of Christian doctrine is summed up in the following few words, in which the epistle to the Romans is contrasted by him with the epistle to the Galatians. "Since Paul," says Mr. Baring Gould, "had written his epistle to the Galatians, he had reconsidered the arguments he had used in it; some he strengthened, some he laid aside. In the epistle to the Romans we have his matured thought. That is to say, the greatest of the early Christian thinkers, who claimed to have been converted by a special revelation of Christ-even he is represented as a man who won his way to the truth very slowly and not without many errors; his writings, which are

accepted AS PART OF THE SACRED CANONS. embody its errors and its blunderings, no less than his truths; and even his matured thought was not final or satis-Even in the epistle to the factory. Even in the epistle to the Romans, Mr. Baring-Gould says, "the apostle was unable to think clearly, and consequently could not express what he felt in intelligible form. and forever, an infallible theologic system, he "never having a philosophic education," had done nothing more when he died than make an "attempt" to formulate one. "He saw certain possibilities, he received mys teries, behind the facts of Christ's life and these he suggested; but he had not the discipline of mind, acquired by education other than that of rabbinio chools, to think out a complete system

of theology."

The original Protestant position set forth by divines like Hooker, who de-nounced as one of the fundamental errors of Rome the doctrine that "scripture was insufficient without tradition," is by the Protestantism of to-day being itself denounced and repudiated and a doctrine which, in some respects at all events, resembles that of Rome is more or less explicitly being set up by them in its place. This is the doctrine that as a guide to truth, or as a proof of it, scripture is altogether insufficient unless it is guaranteed and interpreted by some authority external to itself; and this authority has to answer two sets of questions: Firstly, since the Bible is a mixture of truth and error, it has to separate for us the inspired passages from the erroneous ; and, secondly, since the inspired passages imply more than they say, since Christian creeds are deduced from, rather than contained in them, and since equally earnest men have de-duced from them very different conclusions, this authority must separate for us what is orthodox in dogma from for us in the Bible the divine elements from the human. It is this authority, then, which, for the modern Protestant, is now confessed to be, as it always has been for the Catholic, the intellectual and logical foundation on which might naturally be expected, main itp. It has, of course, been always tains that, in despite of science, the known that two of the creeds at all tian world of to-day the supreme probIrish! to be always wanting to place our

children in positions superior to their birth; and when, after all the strivings

"I don't know," said I, thinking of

she can know.



Let go or die. That's the alternative e shipwrecked man with the money
If there was only some one to
him a life preserver, he might
both life and money. Without save both life and money. Without help it is let go or die. A great many people have a like alternative before them. Business men come to a point where the doctor tells them that they "let go or die." Probably he ad must 'let go or die." Probably he advised a sea voyage or mountain air. There's an obstinate cough that won't be shaken off. The lungs are weak and perhaps bleeding. There is emaciation and other symptoms of disease, which if unskillfully or improperly treated terminate

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GLENCOONOGE.

RICHARD BRINSLEY SHERIDAN CHAPTER XVIII .- CONTINUED.

"He should be like a fencer, sir, alert, prompt, ready for every twist and turn, prepared to parry, and quick to see his opportunity to longe. Adroitness with us is of more importance than learning; though the more learning a man possesses in addition to the qualities I have already named," added the little man, glancing this well-filled hook-shelves, pressing named," added the little man, glancing at his well-filled book-shelves, pressing the points of his collar together, measuring a finger's-length from their tips, and pushing up his chin by that attitude, "the better. But then," he continued, almost immediately, forzetting his dignity and relapsing into ease again, "what knowledge a man has, he should have at his fingers' ends. It should not be packed and stowed away so that he cannot get at it without time and trouble; nor should it lie so heavily as to produce a torpid brooding habit of mind; but it should pervade him, like food well-digested, moving him without effort to accomplish his task with easy and unconscious strength. Such a man will be able to plish his task with easy and uncestous strength. Such a man will be able to shift his ground with facility and to pass lightly from subject to another. I re-member once, before I had been long practising—"

practising—"
And then Mr. Jardine launched into And then Mr. Jardine launched into a long story of his own professional skill, rather prosy in the telling and not worth repeating. This he followed up with a fsmiliar anecdote about O'Connell. I liked him better when he got away from the secure ground of his profession, and displayed himself as he sometimes appeared in circumstances outside the narrow groove of his everyday life. Don't you find that there are certain people who touch the sympathies of others more effectually by appearing at a disadvantage? I saw a rough soldier once who didn't know a note of music, bestride a piano stool and blunder terribly in trying to pick out the notes of a very simple to pick out the notes of a very simple tune on the piano. The girl he afterwards married was looking on, and she feil in love with him there and then and therefore. On the same principle I can't help thinking that Mr. Jardine's bitterest enemy hearing him recount one or other

enemy hearing him recount one or other of his adventures abroad, would have felt his hard opinion of the lawyer gradually melting.
"Were you ever in London?" asked

Mr. Jardine, during a pause.
I had been there several times.
"Now, isn't a terrible place? Wait till
I tell you what happened to myself. Do

you know St. Giles's?"
I had heard of it.
"I had heard of it, too," continued the

country about me at the time, and so you may imagine I mended my pace. What did he do but begin to walk quicker too.

Seeing that, I set to run; so did he. I ran faster, he did the same; and I give you my word of honor, I was nearly out of breath when in turning a corner, whom

should I run into but a policeman. Sure I was out of breath, but for all that I

wasn't that an adventure now."
And then, without leaving me time to
give him an answer, he caught up, in
quite a different tone, the thread of a
topic he had started and dropped an hour
hefore.

before.
"And so I hear Mrs. Ennis is not

I said she had been ailing for some

wasn't that an adventure now.'

the better of him; but 'tis the unfortunate way with us Irish."

"Conn's bravery won him his wife," I said definantly.

Mr. Jardine shrugged his shoulders.

"That may be; but don't forget that a man with a wife is an easier mark to hit than one without, and easier still if he happens to have children, But come, what's this? We are getting serious. Ah, young gentleman! a man of my age and of my experience, living the quiet life I lead, is apt sometimes to foreast gloomily. Never mind me. Fill your attorney, "and I was curious to see the place; and down I strolled among it one afternoon like a fool, all alone by myself. Oh! the villanous faces you'd see there! Not a man that you'd meet but had the look of murder on him. As for the women! and the children! Sure 'tis no wonder that London is the wickedest city in the world. But wait till I tell you. there was one villian, if possible, more repulsive in his appearance than the rest. He was standing at the corner of a narrow street, and he had his eye fixed on me as I came along. Will you believe me when gloomily. Never mind me. Fill your glass. Not another? Sure the daylight's all gone, the night won't be darker than I came along. Will you believe me when I say that though I perceived that man it is; you needn't start for half an hour yet. Wel, if you will. I'll walk with you to the stables, see you mounted, and send you out of Lisheen with a Godspeed, anyhow." ooking at me with an unmistakeable exlooking at me with an unmistakeable expression in his eye, I had the stout heart
—for I can call it by no other name—not
to stop; but on I walked till I passed him.
Then, sir, what do you think he did?
Why with all the impueence in the world
he turns quietly round, first to look at me,
and then walk after me. I had my
watch on, and all the money I had in the

CHAPTER XIX.

"I do indeed. Goble & Lend - the

A BURST OF SPRING. On our way to the stables where I had on our way to the states where I had put up my horse, Mr. Jardine discoursed upon a variety of topics started in every instance by this or that which happened to meet his eye on the way. Now it was a member of the constabulary force who saluted him as he passed, now some chil-dren squabbling over an upset barrow, or now a shop with a thriving appearance. As matters of this kind met us at every turned round to point out the blackguard step, one subject was rapidly dislodged it behind me, but divil a bit of him was to behind me, but divil a bit of film was a first me, best ask for "O'Keefe's," and insist upon getting and he said: 'You may think yourself and he said: 'You may think yourself or for three generations, though during and he said: 'You may think yourself lucky,' said he, 'you ran into me just in the nick of time. You don't know these people,' says he, 'I do. Now listen to me,' said he, 'and take a word of advice. Don't stay another twenty-four hours in this town. If you do, I wouldn't give a fig for your life,' said he. 'There's a plot agin you,' said he. 'You're watched. And if you let twenty-four hours go by and you in London, you're a dead man.' But you don't mean to tell me, policeman,' says I—'Oh very well,' says he, turning to walk away, 'if you don't like to believe me I can't help it. But if anything happens to you, don't say I didn't give you fair warning.' Exad I took the night mail for Dublin that same evening, and so I'm here to tell the tale. But wasn't that an adventure now.'" son for three generations, though during each period it had been a source of con-siderable revenue to its proprietor; and he was proceeding to explain that in other hands the business would have been inevitably sold long ago, in which case the Carews would by this time have case the Carews would by this time have gone to swell the class of decaying gen-tilities, when he pulled upsharply, cocked his ears, and opened his eyes at the sight of a coach laden with luggage which was drawing up at that moment in front of

the hotel.
"That," said he, "is a coach from the station at Dunmagee. I know that vehicle and the horses right well. But who can be travelling in this style at this time of year? It isn't Murphy, a car is always good enough for him; and it isn't Carew, for I saw him in his shop only this affernoon."

this afternoon. Some one in the hotel had by this time run out and opened the door of the coach, from which alighted a young lady of slight appearance, then another of about the same age, then a third and a fourth, the last two being a pair of hoydenish girls in short dresses. As they descended, they one after the other disappeared into the hotel.

"As I'm alive," cried Mr. Jardine, "is the O Daherty children come home!

"'tis the O Doherty children come home And alone, too!"

I said she had been ailing for some time past, and was being daily visited by the doctor.

"O'Leary told me as much," he returned. "Between ourselves, I don't think he's altogether easy about her. She's not getting young, you see. A fortunate woman! and an excellent woman," continued Mr. Jardine, musingly. "With that little inn of hers, she has done wonders for the place. She will be a great loss whenever she goes."

"What a pity she has no child to leave her money to!" And alone, too!"
The carriage was empty as we hurried past into the hotel.
"Welcome, welcome home, my dear young ladies!" said Mr. Jardine, following them into the parlor with both hands outstretched. "This the first blush of spring returning!" he continued shaking

they must he nearing the end of their teens. And could those two stupid-looking gawky hoydens, who were shyly eyeing me uskance, he really and truly Flossie and Fluffy, who only yesterday were noisy romping little girls? I was looking thus in blank amazement from one to the other, when I heard my own name uttered, and met Alicia's eyes bright with recognition. It was she who they are made lawyers and doctors and the rest of it, not being, as one may say, to the manner born, they haven't the heads to bear it, but launch out into ex-travagance, and recklessness, and infamy of all kinds."

"I don't know." said I, thinking of

name uttered, and met Alicia's eyes bright with recognition. It was she who had spoken. Her livelier sister catching her words, stopped in what she was saying, and looking at me steadily, cried out: "So it is! Mr. Shipley, I declare! Mr. Jardine, why didn't you tell us?"

"Why, sir!" said Mr. Jardine, turning round and addressing me with mock indignation, "do you mean to tell me you have been standing there all this time without making yourself known to the young ladies? But, my dear children, you have just come from England, and know how bashful the young men are in that country. Let me introduce Mr. Shipley, a shy young gentleman from England, a shy young gentleman from England. "I don't know," said I, thinking of instances within my knowledge, "that that tendency is peculiar to young Irishmen educated above their original station, nor indeed am I certain that the question of social position has much to with it. Given youth, and the inclinations of youth unbridled by strong principle, and unhindered by want of means to gratify them, and excess in many shapes is sure to follow. Have you never heard of the scions of old families sowing wild oats, getting into debt, falling into the hands of sharpers, forming illicit connections, making mesalliances?" connections, making mesalliances?"
"To be sure. There is some truth in what you say. I have heard of such ley, a shy young gentleman from Eng-land, sadly in want of a little Irish im-

things."

"Aye, and seen them too, if you have been in the way of it. But does Mrs. Ennis know the extent to which her pudence."
"Can't you spare him some, sir?"
asked Bell.

asked Bell.
"Egad, no," said the lawyer; "I find it too useful to part with. What is it?" to a waiter who entered.
"Would the ladies be after having any been in know the extent to which nephew is involved?"

"No, I think not. And there is no reason why she should know. The young man is not a blood-relation; but her association with him dates from his childhood, and of course it would be very painful for her to know that her death had been discounted. No, I don't think refreshment while the fresh horses is being put to," says the waiter, a sletternly fellow not at all up to the mark of ours at

fellow not at an up to the management of the concord.

"Tea," cried the ready Bell, "and be quick, or we shall go without it." The waiter was gone like a shot.

Mr. Jardine looked round in smiling admiration. "Egad, I never heard an order more promptly given, or more grighly chewad." "You speak doubtingly."

"She would surely have spoken to me of it, if she had known. Yet it is strange, too, that the partners in that rascally firm should have passed through the inn without her having gained an inkling of what their business was, especially as I am told they were most savagely ill-treated,"

"What! How? When?"

"Oh, that fellow Conn Hoolahan wasn'tit? Sure, I'm told you were there; you must have seen it all."

quickly obeyed."

I sat down by Alicia. "And so you remember me, Miss O'Doherty. I have not changed for the better then so much you must have seen it all."

'Do you mean to say those were the people who have got young Ennis in their toils?"

not changed for the better then so much as to be beyond recognition?"
"You have not changed a bit, Mr. Shipley," said Alicia, brightly. "I should have known you anywhere. Didn't you know us? Oh. Bell! listen to that! Mr. Shipley thinks we are so much altered. Well, you know, we have been to Harrogate and Leamington, and London, and Paris, and so we have seen a great deal of the world lately."
All the time she was speaking I was thinking, what a pretty quiet grace of

"I do indeed. Goble & Lend — the firm of solicitors against whom I myself put Mrs. Ennis on her guard months ago. I tell you they were at that very time taking stock—judging of the value of 'The Harp' and of how long Mrs. Ennis was likely to live."

"Good God! what a scoundrel young Ennis must be to send such vipers into our paradise; and as for them, they got off too easily; they deserved all Conn gave them, and more."

But the lawyer shook his head
"These people, my dear sir, may have thinking, what a pretty quiet grace of manner! neither too fast nor too slow; not sharply alert, yet ready enough in an effortiess way. Ohl what clear brown effortless way. Oh! what clear brown eyes! large, soft, and deep; and she has black hair, wavy black hair! and her face—how creamy white! Oh, shame! Oh, gross stupidity! How could I ever have said she was a fright! Alas, say it I did, mea culpa! and what was worse, I thought it mea maxima culpa! "These people, my dear sir, may have the powers to be revenged on Conn some day. It was a pity he let his heat get the better of him; but 'tis the unfortunate way mit an Irist'."

thought it, mea maxima culpa!
Already it seemed to me that Alicia had faroutstrippedBell in the race for beauty— Bell, who with her blue eyes and black hair and florid complexion was always considered to have the advantage. night think so still. Some might even prefer her manner, which was more animated. An honest out spoken girl! She did most of the talking, and answered Mr. Jardine's greetings and compliments for the rest with aplomb. Well after all for the rest with aplomb. Weil after all she was only the complement of the saucy, high-spirited, ready-tongued Bell, regarding whom my ordinary condition of mind had always been one of uncertainty as to what she would be likely to do or say next. But Alicia! What a revelation! What a vision!

"Are you staying here, Mr. Shipley?" she asked.

"No, at Glencoonoge, where I have been some months expecting every day you would all come home"—that was compliment if Alicia had only known.

"I am riding back to-night, and shall be

"How nice!" cried Bell from the other side of the room, where she was talking with Mr. Jardine. "Then if any one tries to shoot us we shall be all right." "But how is it you are travelling lone?" inquired Mr. Jardine. "Where alone? is your father and your—a—and his—a-

where is your father?"

"He has gone to the south of France with—a—" and Alicia turned away with

a sigh.

"With Madame O'Donerty," said Bell, addressing Mr. Jardine. "You know papa is married, of course. They wouldn't take us with them—at least papa wouldn't have minded, but Madame O'Doherty—well, I suppose she thinks she'll have enough of us when she comes home. I am sure we shall have mo than we want of her. They neadn't hurry themselves on our account—at least she needn't. I hate artful people."
"But, my dear!" said Mr. Jardine, in a shocked tone of reproof, "remember she is now your mother.
"She isn't mine

"She is not mine." flashed out the usually quiet Alicia.
"She is not mine, I'm sure," said Bell, tossing her head.

The two youngest girls put their heads

The two youngest girls put their heads together, whispered in each other's ears, and shook their heads.

"What's that?" cried Mr. Jardine, turning sharp round on the little things.

"No rebellion here, I hope?"

"She's not ours," said Flossie boidly, pursing up her lips after she had said it and shaking her head violently, while Fluffy imitated her gesture, though she said nothing.

Mr. Jardine, quite taken aback, was drawing himself up in order to deliver some remarks with a dignity appropriate to the solemn occasion, when the waiter's entrance with the tea-tray caused the oration to be postponed to that more fitting opportunity which, so far as I am aware, never arrived. The tea revived the travellers and caused what was happy in their recent experiences to come upperment. The lowering cloud disparsaed and in their recent experiences to come uppermost. The lowering cloud dispersed, and we became the brightest, cheeriest, merriest, and, if the whole truth must be told, the noisiest party imaginable. Flossie loss whenever she goes."

"What a pity she has no child to leave her money to!"

"Humph! I'm not so sure that she has much money to leave. That nephews of hers, for rather of her husband's, has drained her pretty effectually, I'm atraid. A hopeless young blackguard! He had srun through her savings and mortgaged his own reversion. Egad, the best thing he could do for all parties would be to die off. Then everything would go to his brother. What a sell it would be for the first time some of the facts with which I have supplemented in an earlier chapter the account of Mr. Jardine's visit to "The Harp" shortly after my arrival. "Ah!" exclaimed Mr. Jardine, when he had finished, "it was a mistake of Mrs. Ennis trying to make gentlemen of her nephews. One of them, to be sure, has turned out well enough according to the facts with all accounts. But it's the way with us a great and Bell, how much improved!

young ladies!" said Mr. Jardine, following the with the hads on thit to the parlor with the hads of mistretched. "Tis the first blush of springs that the whole truth must be told, the noisiest party imaginable. Flossie and Fluffy lost their shyness and screamed fspring the violets, and the rurn; "it isn't for nothing the violets, and the rurn; "it isn't for nothing the violets, and the rurn; "it isn't for nothing the violets, and the rurn; "it isn't for rushing the violets, and to print saw fluing the violets, and to print saw for the parlor with delight when the later spilt a cup of tea over her focks. Bell was as bright as the violets, and the rorsus that a delight when the later spilt a cup of tea over her focks. Bell was as bright as even she could be, and Alicia langhed how's your good father and his—ahem—and his lovely daughters, how are yourselves, my dears? But why do I ask? Sure the rose of health are on your cheeks, and if the whole truth must be told, the noise type and the crocuses white and yellow, are raising thoir heads and opening their prints from turn; "it isn't for nothing the view had his with ea

oach slackend and began to crawl uphill, put their heads out of the window to ask all sorts of questions about home, and Mrs. Mackenzie, and Mrs. Ennis, and Mrs. Mackenzie, and Mrs. Ennis, and others, concerning whom they seemed to grow more curious the nearer they approached the Castle. Imagine Mrs. Mackenzie's surprise at seeing them! for with a thoughtlessness which was to be expected from a pack of children, they had sent no word that they were coming. Suil the housekeeper was delighted as well as surprised, and while she bewailed her unpreparedness, hugged her dear young mistresses and received with joy their embraces. I rode away, leaving them thus occupied, and promising to call some time on the morrow.

Why was I so elated at this prospect?
What was it that had put ennui to flight that. Next day we met at the same spot; and again the next. Presently Alicia said she must find out some new place

What was it that had put ennui to flight

they were, they had not lost for him their power to please and soothe and color happily his vacant moments. Some in-stinct never failed to draw Conn in the stinct never failed to draw Conn in the direction in which news was to be had. I had given up waiting for him to begin again, and was just about to go upstairs, when he appeared at the end of the passage stretching his lanky form, and yawning with a heartiness which told that the day's work was over and bed-time near. He brightened as he approached, and as I told him what a jolly day I'd had, and of the arrival of the young people at the Castle. A minute later he had preceded me into Mrs. Ennis's parlor, which was presently all alive with the news. Mrs. Ennis roused herself and was very eager to hear averything, axelaimed, wondered. to hear everything; exclaimed, wondered, speculate 1, and enlarged on every fact supplied her to such an extent, that after she had retired I congratulated the bookkeeper on the success which had re-warded her care, for Mrs. Eanis seemed more like her old self than she had been

more like her old self than she had been for many a day.

"It was only just now that she became so," returned the book-keeper. "She has been very lethargic all day."

"Want of little change and excitement, nothing more," said I. "You see how she brightened up. The fact is, at her age it becomes all the more difficult to throw off even the slightest ailment, when throw off even the singhtest aliment, when existence is so monotonous, so entirely uneventful as it is, necessarily, in a quiet out-of-the-way place like Giencoonoge. We must try and enliven her somehow." "Monotoous?" inquired the book-keeper, a little surprised.
"Uneventful!" cried Conn. "Gad, I

never knew a winter like this for being fall of excitement. The days fly away so fast I don't know where they go to at

All very well for Conn and the book-keep-All very well for Conn and the book-keep-er to talk like that, I thought. But before very long I began to know how right, from their point of view, they were. The days were now lengthening; but to me they be-came shorter than any I had known that winter. Naturally hours pass more slowly when you are drifting alone in a boat on an inland sea, watching the light changing on the mountains, or the clouds flitting across the blue waters, or killing time in such-like ways with all the effort it had cost me lately, than if your boat happens to be full of merry children, or you ride along the road almost beyond bearing until her coming beside the a wagonette full of the same I said that on the whole I was satisfied company made buoyant by their own I hat wealth was a curse and had been my youthfulness, fresh as the signs of coming bane. But for it I might have done some lowed us, struggling and scrambling for the pence thrown to them. Sometimes when the days were too wet or cold for outdoor pastimes, I would walk across to the Castle. The girls had unpacked their trunks and were renewing tdeir delight over their purchases in England: or was loved. were renewing their delight over their purchases in England; or we looked over old volumes of photographs which recalled for this and more of a similar nature Alicia us old times, half-remembered faces, and some-out fashions; or we wandered loiteringly over the house. The painted birds in the cages had never been thought much much exagerated; declared herself certainly when I described County out that the cages had never been thought much exagerated; declared herself certainly when I described County out that the described county of the cages had been seen to be a sumtar nature Alicia used in the series of a similar nature and a similar nature and a similar nature and a similar nature of till now, when I described Conn's com-

of till now, when I described Conn's comments on them; but I did not repeat my own, when called upon to say what I thought of the picture lately painted of Alicia and Bell.

But it was not always wet. There came days, such as I have never known before, days which henceforth I shall always associate with the first balmy burst of spring when Hope is in the air, and sometimes visibly appears in the shape of a fine green mist brooding over sylvan scenery. I well remember the first time I became aware of their delicious peculiarity. It was in going to the Castle, and having somehow got out of the beaten track, I happened in the most unexpected way to come upon Alicia O'Doherty pacing the shady turf alone in a secluded spot. A bench was near, and Alicia, thoughtfulty. unexpected way to come upon Alicia (O'Doherty pacing the shady turf alone in a secluded spot. A bench was near, and after we had walked a little, we sat down and continued talking. It was delightful. An hour flew by like a minute. How grudgingly did I see the waning of the day! As we rose I asked Alicia whether she often came there of an afternoon. It was a favorite walk of hers, she said. The trees were so tall and old, the grass so thick and soft and mossy. It was quiet too, no one ever came that way, and could be assured of being quite undisturbed if one wanted to read or—or think or anything. Often as we walked back we stopped to listen to two answering blackbirds who seemed to be before and behind us all the way, or to admire the peeping forth of the young buds, declaring it was a shame to go home and leave them all alone.

"A day like this," said Alicia, "is so inspiriting. There is a freshness somelow over averything. You fast the win-An hour flew by like a minute. How grudgingly did I see the waning of the day! As we rose I asked Alicia whether she often came there of an afternoon. It was a favorite walk of hers, she said. The trees were so tall and old, the grass so thick and soft and mossy. It was quiet too, no one ever came that way, and could be assured of being quite undisturbed if one wanted to read or—or think or anything. Often as we walked back we stopped to listen to two answering blackbirds who seemed to be before and behind us all the way, or to admire the peeping forth of the young buds, declaring it was a shame to go home and leave them all alone.

"A day like this," said Alicia, "is so inspiriting. There is a freshness somelow over everything. You feel the winter is gone, and all the year before you. Vexation is softened and melts almost quite away."

"Vexation!" I cried, looking on that fair young brow and face without a line in it; "you do not know what the word means."

Statistics prove that 97 per cent. of our population is affected with some form of Catarrh, but since Catarrhonzone, the new meliciated air treatment for Catarrh and kindred diseases, has been introduced, this percentage has decreased. Catarrhozone the variety for catarrhozone the said treatment for Catarrh and kindred diseases, has been introduced, this percentage has decreased. Catarrhozone the variety for catarrhozone the windred diseases, has been introduced, this percentage has decreased. Catarrhozone the variety for catarrhozone the windred diseases, has been introduced, this percentage has decreased. Catarrhozone the windred diseases, has been introduced, this percentage has decreased. Catarrhozone the windred diseases, has been introduced, this percentage has decreased. Catarrhozone the windred diseases, has been introduced, this percentage has decreased. Catarrhozone the variety for catarrhozone the said treatment for Catarrh and kindred diseases, has been introduced, this percentage has decreased. Catarrhozone the variety for catarrhozone the vari

But when she told me, in all their details, her annoyances during many months caused by the prospect of her father's marriage, I was both touched by her confidence, and saw and sympathized with the magnitude of the misfortune, as with the magnitude of the misfortune, as it seemed in her eyes, of being deposed from her position of mistress of her fath-er's house. That catastrophe was clearly the cause of the subdued quietness which was part of her charm, and which yet, I thought, it would be delightful to put to flight. flight.

It seldom rained for long together after

said she must find out some new place where she could take exercise alone, and would not let me stay with her. But I grew less and less content unless we sat and talked for a long stretch. And every time I knew more surely that the recent days had become transformed because I loved Alicia. An interval of torturing doubt lest my confession should be Why was I so elated at this prospect?
What was it that had put ennui to flight as by a magic touch? that made the dark road seem luminous, and familiar surroundings interesting once more? Its wonted quiet rested on the inn, yet I thought its lights most hospitable. There was a group of loungers on the road as on most evenings, but to-night the pipes glowed warmly out of the darkness, and the voices sounded as cheerily as of old. As I dismounted, Jeremiah Hoolshan darted forward, and taking my horse, led it away towards the stables. Within the inneverything seemed renewed and fresh, and wearisome no longer. The door of Mrs. Eanis's room was sjar, the old lady dozing in her big arm-chair, the books weeper stitching silently in a low seat on the opposite side of the fire-place. From the distant kitchen came the faint wail of Conn's violin, that coy mistress from whose tones all the inconstant fellew's efforts would never now win new favors. I stood and listened, touched once more as I had been formerly at those sounds; glad, too, to think that, discordant and nalting set to be not many the proper to please and soothe and color of think money a sufficient counterto sanction his daughter's marriage with the son of a parvenu, however rich? I had heard Irish gentlemen have often so much pride of race, they sometimes do not think money a sufficient counterpoise to low birth, however much veneered by education. That was my bogus. But Alicia lightly set it at nought, and almost persuaded me by her reasoning when she spoke of her father's impoverishment during the bad seasons and the agitation, and when she said that it agitation, and when she said that it would surely be her step-mother's desire to clear the house of daughters, that

her reign as mistress of the Castle might be undisputed. But if Alicia proved my fears to be unsubstantial, hers were not worth arguing with, being only fit to make anybody laugh. How loveable was her alarm! How childlike her forebodings! Was I quite sure, she said, that my people would be pleased that I should marry a country girl with little or no money—an Irish girl, above all. When they all went to Leamington she felt how countrified her manners were. But they were bet-ter already, didn't I think so, and a very

short time in Liverpool—
I put my hand before her mouth; told her now sne was raising nightmares that were horrible indeed; assured her that if I could imagine the manners of Liverpool would ever be hers, or that she would cease to have the wavs and speech of Irish girls, the thought would make me miserable. As for money, I imparted to Alicia the conclusions my experience had led me to about that; namely, that it was wonderful everybody should be so eager to be right because should be so eager to be rich; because rich people were either very discontented, or owed their cheerfulness to the prac-tice of working hard. I told Alicia what

a dreary place my home was, where money was plentiful enough; and all about my sister Clementina and her fine match which was such a wretched affair and of her grand house which everything was so stiff; and about her ceremonious-ness and cheerless grandeur. And that it was because I was so miserable at home, though we knew none but rich people, that I constantly took refuge in Glencoonoge, where nearly every one was poor, and where I seemed to become in-fected with the prevailing cheerfulness; that even here tedium had at last overtaken me-me who had never known the want of money, me alone of all the people about—and had oppressed me almost beyond bearing until her coming. tain that my father was the dearest and

Alicia, thoughtfully.

TO BE CONTINUED. Catarrh.

BLESSED THADDEUS. From the Irish Messenger. I.

In the month of September, 1896, the Piedmontese city of Ivrea, at the foot of the Alps, was a scene of unusual rejoicings and festivity. The representatives of distant nations and peoples gathered within its ancient walls to share in a celebration seldom vouch-sated to any city outside Rome, the great centre of Christendom.

It was not the investiture of an earthly potentate with the diadem of state, neither was it the blessing of trophied standards about to be borne aloft at the head of invading armies, nor again, was it the unveiling of some memorial recording blood stained victories—for, none of these the jubilant crowds had come to witness. No! Widely different was the pageant of which we write, for, in it once again the vicas of earth and the alleluias of heaven seemed to blend in joyous harmony in acclaiming the blessedness of a servant of God, a soldier of Christ, the latest victor inscribed on the bead roll of Ireland's saints—Thaddeus of Ross, Cork, and Cloyne.

Ireland's saints—Inadeus of Ross, Cork, and Cloyne.

As we look in fancy towards that sunny southern land, and picture to ourselves the splendor of the ecclesiastical ceremony which had its seene on that autumn day within the walls of Urea's carhedral, years and years of darkness and sorrow seem to fade and vanish from the pages of Ireland's story.

story.

Six centuries have come and gone since the voice of the Church proclaimed the sanctity and glories of the last canonised Saint of Holy Ireland. Since that tar-off evening, when the bells of Normandy's fair cathedral chimed their last peal of gladness for the canonisation of St. Lawrence of Dublim, no holy one of our nation had been raised to the altars of the Church.

Grateful then should we be that for our generation has been reserved the Joy and consolation of being privileged to lift up our eyes and hearts in praise and petition to an other of our countrymen, whom the voice of Christ's Vicar on Earth proclaims to be a Saint in the Church of God. Blending with this thought come other bright and cherisher hopes, that some of us may live to see the names of many others whose sanctity, pur ity, and sufferings are written on the annal of our country, inscribed on the glorious rol of canonized saints in Paradise.

At the present time, when the Suprem Poutiff—in the plenitude of his divinely guided power, and in his further evidence his paternal affection for the suffering an scattered children of our nation—has coferred this new honor on the Irish Church the story of our Saint must needs be interesting to our readers at home and abroad.

In order to realize the circumstance which destined the Blessed Thaddeus to the his grave as a lonely pilgrim, friendless an unknown, in a foreign land, it is necessar to revert a little to the history of the peric at the close of which he lived.

From the early records of the Norman ocupation of Ireland we learn that a considerable portion of Munster was conferred on two of the first band of Norman a venturers, Robert Fitzstephens and Miles (Cogan. Both were connected by these of lationship and fellowship in arms strong bow, Earl of Pembroke, leader of enterprise. What the patents of Royal tsowal tailed to secure on their behalf tsword and treachery finally accomplished. The territory, known in latter-day histo as the Desmond country, in Celtic tim comprised the kingdom o

played by the chelitalness of the Norman and the representatives of the Norman ters.

The history of the country at this time to a dreary record of discontent and st Leaders of the contending parties were tring and unceasing in providing wighting, plundering, and betraying—for sake of gain. Among the native Irish elder families had many branches and connections, but, as the aggressive sweet the English settlers extended, they it themselves excluded from office in church, as well as in the administration public affairs. With a natural desire tain some semblance of their olden independence, there were many who chose to the their lot, by alliance, with the strangulier which led to a further perplex Irish affairs, and added fresh fury flames of civil war.

This hapleess state of affairs was not out its effects on the fortunes of the Church. The peges of our history, in centuries over which we glance, leave a pression scarcely less lamentable the dreary recital of treland's civil discord At a time when one Faith alone pre throughout Christendom, and when heresy and schism had not begun to so links which bound most of the civil one of the civil of the see, a cankering sorrow had already mark on our Island Church. The first of and woe, which soon growing bring to be her bitter portion for three lontaries.

From the day when Henry Plants.

to be her bitter portion for three lon-turies.

From the day when Henry Planta it the Council of Cashel, ordered the E of Ireland to conform to the rules a cipline of the English Church, ther two parties in the Irish Church separ-racial rather than ecclesiastical diff The old Celtic Church and the Ang man Constitution never coalesced. Al professing the same doctrines, practis same rites, acknowledging the same Si-He ad, the followers of each party, distinct from one another, and as dis-mutual sympathy, almost, as if the been worshippers at rival altars.

As the network of the Norman Co

mutual sympathy, almost, as it to been worshippers at rival sitars.

As the network of the Norman Cospread, the heel of the conqueror more heavily, and drew more tightly ling chain which fettered the religion which fettered the religion of the civil liberties of the native successive kings of England, as it on, became more and more imperious claims to interfere in the appoint Bishops, in the nominations of Abbot recommending lesser dignitaries for in the Church. Under such a systeleigh usurpation it was, indeed, dinot impossible, to preserve a ferver voted ministry within the sanctuary Ecclesisatical functions and bene came gradually the spoil and traffic princes, and even the liberty of cowas but too often violated. Prela chosen, not called by God, but for the Church by secular influence;

THE CATHOLIC RECORD

THE CATHO construction of the friend legals and a second control of the listent critical properties of the power of the listent critical properties of the listent c

of the "better land." Amidst all was raised the shrine of Blessed Thaddeus, a massive sarcopaghus of gold and crystal, and resplandent with a bright array of flowers and starry lights. As the vast processi in approached the altar of the Blessed Saciament the organ pealed furth its strains to the vorses of the hymn "Iste Confessor," Then the Archishop of Tarin, with emotional voice, recited the prayer prescribed by the Holy Ses.—

"O Almighty God, who didst deign to adorn our Church by the death and miracles of Blessed Thaddeus, vouchsafe to grant him and his relice here on earth, we may merit to erjoy his company and share his a glory in Heaven. Through Christ our Lord."

On Sunday, the 13th, numberless Masses were celebrated at the eleven altars of the Cathedral, during which multitudes of the faithful crowded round the Communion rails to receive the Bread of Life, and share in the indulgence and blessings specialty granted for the occasion. It the afternoon the relics of the Saint were solemnly borne in process, sion throughout the streets of the olden city, trodden by the feet of the homeless pilgrim toward people took part in the striking demonstration, which concluded with Benediction by the Bishop of Ross. It was a sight which for him must have been a fore shadowing of the splendor of that heavenly home to the enjyment of which he was so y, soon to be called. With his blessing ended the solemn function in which the Church Militant on earth, by the decree of its Supreme Vicar, proclaimed the canonization of Ireland's latest Saint—not the last let us hope—on the bead roll of the heavenly Jeruslem!

The McCarthys and the Geraldines are gone. Their memories linger only amid the ruins of their atrongholds by the waters of the Brandon, the Blackwater, and the Lee. The first bones are dust.,

Their bones are dust,, Their good swords rust, Their souls are with the Saints—we trust,

Their souls are with the Saints—we trust.

But the story of Blessed Thaddeus reveals the triumphs of the cross beyond the chances of the sword. The poor pilgrim whose name was well nigh forgotten in his native land has now a reason brighter and more lasting than the tributeswhich either history or fickle fame have awarded any chietrain of his race, or any foeman of his clan.

The Irish Church has given many saints to her Divine Spouse, each one remarkable for some distinctive trait in which he tried to resemble the Model of all saints. In one we admire the burning zeal of the apostle, in

Imire the burning zeal of the apostle, in nother the love of poverty, while the humil another the love of powerty, while the numi-ity, patience, and obedience of others to the Divine Will often force us to think to what sufferings and endurance a soul may be elevated by the love of God.

In the life of Blessed Thaddeus we find an

In the life of Blessed Thaddeus we find an example of patience in misfortune, submis-sion to the decrees of Providence, and filelity to the Holy See seldom equalled, and, per-haps, never surpassed in the annals of God's Church.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped. ean be stopped.

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

London, Saturday, December 9, 1899. CLERICAL CHANGES.

His Lordship' the Bishop of London has made the following appointments : The Rev. Father Traher, Pastor of Mount Carmel, comes to the city of London, to take charge of a new parish to be formed in the East End of the city. Rev. Father Tiernan, former Rector of the Cathedral, is appointed Pastor of Mount Carmel. Father La-

assistant at Mount Carmel. The changes will take effect at the beginning of the New Year.

douceur, of the Cathedral staff, goes to

Sarnia to replace the assistant priest,

Father Hogan, who is changed to be

"HIGHER CRITICISM" TO BE REPRESSED.

The Episcopal clergy of New York have established a society for the purpose of repressing the irreverent "higher criticism" which attacks the authenticity and truth of the Bible.

While we fully admit that this socalled higher criticism which makes so little of divine revelation is unworthy of the designation it claims, and ought to be restrained, we cannot but reflect on what a row would be raised concerning the unprogressiveness of the Catholic Church should the Catholic c'ergy establish an association for a like object.

DIVERSITY OF OPINIONS.

An Anglican clergyman recently advertised in a London (Eng.) paper that he is an effective preacher of Evangelical (or Low Church) procliviities, having been successful in winning souls and edifying his hearers. In the same journal another advertises himself as a High Churchman who has succeeded in increasing the attendance at divine worship in several parishes. Both are looking for places where their good qualities will be appreciated. It is no uncommon thing in Anglican Churches that at one service ultra High Church doctrines are preached, and at another in the same Church Ritualism is denounced in scathing terms as destructive of the noble principles laid down by the Reformation.

RECIPIENTS OF STOLEN AR-TICLES.

General Funston's indignation be cause it was whispered abroad that he was responsible for the looting of Cath olic churches in the Philippines, now appears to have been assumed for the purpose of drawing a red herring across the track. It was said by Arch bishop Ireland that the General was the actually guilty party, but that he should deny the rumors which had been circulated concerning him, other wise the public would believe in his

guilt. It has now been stated by several papers that General Funston or his wife was the recipient of some of the articles which were stolen from a church in Manila, and that they have them yet. At all events it is taken for a certain fact that his threat to prosecute Archbishop Ireland and the San Francisco Monitor was only a bluff.

THE FACULTY SUSTAINED.

We notice by the Daily Telegraph of St. John, N. B., that the trouble which broke out in the University of Fredericton in regard to hazing has been amicably and satisfactorily settled by the upholding of discipline. A number of students had been guilty of a serious outrage on account of which the faculty deemed it necessary to pronounce the punishment of suspension till Easter against them. As this would have caused their graduation to be deferred for a year, the students appealed to the Senate for a mitigation, and this body shortened the term of punishment till December, whereupon three members of the faculty—Professors Steckley, Dixon, and Raymond—resigned. This action took the Senate by surprise, and the appeal was reconsidered. On recentage of the state of the sta

sideration, the Senate determined to justain the action of the Faculty, and thus to maintain discipline, and the shown, yet filthy and immoral lecturers three Professors thereupon withdrew their resignation.

The suppressing of the atrocious custom of hazing will doubtless be of great benefit to the institution. The maintenance of discipline is also very necessary to success in all such institutions.

CONTINUES THE FIGHT

the Osservatore Romano had given ut-

AGAINST ROME. Some weeks ago it was reported that

cause of the Boers in the Transvaal War. It was also stated that that journal is the official organ of the Vat ican, but a contradiction was promptly cent out to the effect that the Vatican was in no way responsible for its utter ances. The Toronto Mail and Empire of Saturday quotes the sentiments of the Osservatore Romano, and the editor holds the Pope responsible therefor. The editor, turthermore, in a sneering manner endeavors to lead his readers to believe-to quote his own words-"That any slaughter is providential by which a pack of priests can gain any material advantage." We are sorry to see the Mail and Empire persisting in its vilification of everything Catholic. It is, however, playing a double game. To the Catholies; the management will be able to say: "Look here, gentlemen ; this is our editorial page : you cannot find anything objectionable therein." To the Orange lodges he can declare: "Gentlemen, look at this page! We are still doing business at the old stand. We are flying the Orange flag as of yore. Our motto is the same as ever-'To hell with the Pope: No surrender.'" We might here remark that the Mail and Empire management is entirely responsible for those articles offensive to Catholics which appear from week to week in its columns. Their author is one of the staff of that paper and receives a salary

MANILA, PAST AND PRESENT.

for his services.

The Ave Maria announces that it has received a number of papers published in Manila since the occupation by American troops, and they are mostly of high price, one of them costing \$20 a year as its subscription price. There is but little reading matter in them, as the space is almost entirely taken up with advertisements of beer, whiskey, wines, brandies and other intoxicants. The six largest of the Episcopalians, ending with his dailies of New York city, collectdailies of New York city, collectively, have less space taken up with liquor advertisements, than has one issue of the Manila Daily Times.

It appears to be the chief "blessing of the civilization" which has been brought by the Americans to that city that it is now filled with liquor saloons. Under the Spaniards the people were carefully educated in good schools, and religion was in a flourishing condition, but under the regime of the new bosst ed civilization the only school appears to be the saloon.

Surely the American Government, now that it has proclaimed that the rebellion is crushed at last, should at order, and restore the churches which have been destroyed, and the church furniture which has been looted by the American soldiery ; for there is not a shadow of doubt that looting has been perpetrated on a gigantic scale.

SISTERS ON THE BATTLE.

FIELD. It is well known that the best nurses of the sick, whether in hospitals or private houses, are the sisters or nuns who have devoted themselves to this work for God's sake and not for lucre. Hence their services are regarded by Governments as most desirable, espec ially in the battlefield and in the military hospitals. They rendered great services to the American armies both during the civil war and the recent war with Spain, and were thanked most cordially by the authorities on these occasions. So also they are rendering incalcuable service to the British and Boer armies in South Africa, and the North London Advertiser in a recent issue, under the title Brave Women on the Battle field." says of the Little Sisters of Nazareth :

It is not merely of late that the devotedness of the good Sisters has been like Maria Monk and Mrs. Margaret Shepard are welcomed and encouraged by hundreds of people in our large cities to deliver lectures abusing and slandering these devoted and selfsacrificing ladies.

REV. DR. DE COSTA.

One of the most important events of the past week was the conversion to the Catholic faith of one of the most distinguished Protestant Episcopal ministers of the United States, terance to sentiments favoring the Rev. Dr. Benjamin F. De Costa. In this issue we take pleasure in devoting a large amount of space to his statement. To the New York Freeman's Journal we feel thankful for furnishing us with an advance copy, and to that paper we are also indebted for the following interesting sketch of the life of Dr. De Costa :

> Dr. De Costa is, remotely, a descendant of an old French Catholic family, but his more immediate ancestors wer Huguenots, who settled in Boston seven generations since. He was typical Boston boy, bred in the public writing for the Charlestown Advertises owned by his Brother, William Hick ling De Costa. For full twenty year he was a constant writer for this paper. After leaving the public schools, he spent seven years in preparation for the Episcopal ministry; serving as Rector of St. John's, North Adams, Mary's, Newton Mass., and St. Mar. Lower Falls, Mass. thence to the army, serving as Chap lain to the Fifth and Eighteenth Mass achusetts Regiments. In 1863 became Editor of the New York Christian Times, an Episcopal Journal, and afterwards of The Episcopalian and The Protestant Churchman. Later he wrote in all departments of The Churchman. He devoted several years to travel and study in Europe. For a long while he preached and lectured in connection with literary work, which included the Editing of "The Magazine of American His-In 1881 he became rector of St. John the Evangelist, and took a prominent part in all progressive Church work. He was a charter

nember of the Huguenot Society, and one of the Editors of its first volume of publication. He was also the first President of "The Church Association for the advancement of the interest on Labor." With Bishop Potter, he inaugurated "The Church Temperance Society," and was its first Secretary. He was the founder and President of the "White Cross Society," and inaugurated the "Burial Reform Association." He is one of the Chap lains of the Grand Army. His life has proved laborious and the last twelve " He is one of the Chap vears have witnessed a constant struggle with the sceptical tendencies

Ritualists, having no admiration for their course, which he regarded as empty imitation. In the midst of ail devotion to liberal studies and pur suits, and the printed catalogue of his carry on his studies he has worked much among the original sources in the libraries of Europe, including the the Northmen," was republished a the end of fifteen years. He pub lished, under the nom de plum of "William Hickling," a novel
"The Rector of Roxburg," and has also printed privately a small once take measures to re-establish collection of Poems. Among his minor productions is a "Memoir of his aunt, Sister St. Clair," a member of the Ursulines for He counts among the invears. fluences tending to his reconciliation with the Catholic Church, her prayers, as well as the blessing he received at the Vatican from Pio Nono, to whom with Mrs. De Costa, he was personally presented by Dr. Chatard, afterwards Bishop of Vincennes. He was one of the contributors to "The Narrative and Critical History of America," and has written much for magazines and reviews, besides contributing to encyclopedias. He never knew an idle hour, being ever inspired by an irrepressible enthusiasm. His "Discourses and Lectures" have been reported for many years, and a large number of his ser mons have been published. He has been classed with the extreme opponents of biblical criticism, but he distinctly de clares that in this respect he is misjudged. He objects to "uncritical eriticism," which is little more than open hostility to the Bible, which he would have studied fearlessly with all the helps that he brought to the work. He says that he has no fears about the future of the Bible, and that it will be amply protected by the Catholic It is understood that he has Church prepared a paper with reasons for entering the Catholic Church, these being contained in and grouped around a statement of "the Place of

MAN WORSHIP.

Taking into consideration the fact that nearly all Protestant sects are so persistent in accusing Catholics of Saint-Worship, it is a matter of surprise that many of these same sects are themselves so strongly addicted to man worship, while, on the other hand, the men to whom they accord this heaven." homage are not at all to be compared. either for heroic sanctity, or for the correctness of their ethical and religious beliefs, as are the Saints of the

Catholic Church. Among Anglicans, it can scarcely be said that the founder of their Church is regarded with the veneration which amounts to man worship. The character of the wife-killing Henry VIII. is too evidently gross to be vindicated from the charges of licentiousness and murder, and the major ity of Anglicans leave his memory to its fate, to be abhorred by all who have any respect for the Christian virtues. Yet Cranmer, Latimer and Ridley are certainly looked upon by them with a

higher veneration than ordinary men. But with Presbyterians the homage paid to Calvin and John Knox is akin to that idolatry which they so strongly condemn, for they practically hold doctrines which these men maintain must be held and believed even if for no other reason than because Calvin and Knox maintained them.

It is the boast of the Baptists of America that they hold firmly to the teachings of Roger Williams, while the Methodists, when engaged in poemical discussions with each other, appear to think that it is sufficient to show that John Wesley believed in any doctrine or practice to establish it as God's truth. These sects have, in fact, practically set up the infallibility of their founders, or those whom they regard as having some claim to be considered as their founders, instead of the infallibility of the Church of Christ, or of the successor of St. Peter, though certainly not one among these founders can quote Scriptural authority justifying him in establishing a new sect to reform the Church which Christ Himself established on earth. And yet none of these founders were examples of the heroism of virtue which led a St. Patrick to preach the faith in Ireland, or a St. Ignatius to establish a society of priests who should face every terror of persecution, even death itself, in order to carry the good tidings of salvation to the uttermost ends of the earth. The whole life of these Saints was devoted "to the greater glory of God," which phrase was specially adopted by the sons of St. Ignatius as expressing the While a very pronounced Church motive of all their actions. But in man, he was never affiliated with the the lives of these great Catholic Saints | the Apostles. we find no such deeds as the burning of Michael Servetus by Calvin, the his cares, he manifested an unfailing murder of Rizzio, in which Knox was an accomplice, or the encouragement given by John Wesley to the rioters who perpetrated so much havoc among Catholics in London under the leadership of Lord George Gordon in May Vatican. His work on "The Pre-and June 1780, when Wesley laid it descendant, and that of saintly men and Columbian Discovery of America by down as an ethical proposition that no Government, whether Protest-

ant, Pagan, or Mahometan, should olerate Popery." We are led to make these remarks by a letter which appears in the Literary Digest of November 25 from a Lutheran minister who is the pastor of St. John's Church, Allentown, Pa., in which the witer repudiates a statement which had appeared in the Digest of Nov. 4 to the effect that there are none now, even among the Lutherans, "who believe, as Luther taught it, the doctrine of imputed righteousness, which he called "justification by faith alone." This chergymen asserts that this doctrine "is peaceful continually heard in our pulpits throughout the world, and in a tone as positive and unequivocal as was preached by Luther himself."

Further the article in the Digest had said :

"What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ, be-cause when sin abounded there did grace more than abound." The clergymen says in reply to

"The sufficient answer to this slander is the denial. Luther never gave such advice to a penitent, nor taught it anywhere in his sermons or writings. It had its source with his defamers in the sixteenth century, as there are those who still seek to give the slander currency in the nineteenth. It is certain that Luther, in his

treatise on Christian Liberty, of which there were two versions-one Latin, the other German-laid down the monstrous doctrines that having faith is incompatible with good works, and that the believing soul cannot sin, because although I have sinned, this Christ who is within me has not sinned : this Christ in whom I believe, hended, and rashly solved .- Bishop an acts, thinks, and lives in me, and Hedley.

alone accomplishes the law. It suffices to believe in the Lamb who takes away the sins of the world. Sin cannot snatch us from this Lamb, although we were to commit fornication or murder a thousand times each day." In conjunction with this he added that "indeed sin would make him holier on earth and merrier in

It is but a subterfuge to say that he did not teach this to any penitent, for he taught it to all who might read his works, among whom it is to be presumed there were some who

desired to learn from him how to become penitents.

We see in all this the same manworship of which we have already spoken. Because Luther started Protestantism in Germany, his teachings must be vindicated at all hazards, however licentious or wicked they may be.

In the same spirit the Augsburg Confession is maintained by this Lutheran pastor, though that also has undergone several changes. In reply to the question in the Literary Digest : "Who to day holds fast by the Augsburg Confession?" he answers

Augsburg Confession?" he answers:
"We reply that, with certain insignificant individual exceptions, every Lutheran Synod in these United States embracing more than 1,500,000 members; and also in general, the Lutheran Church of the world numbering above 55,000,000 of confessors of the faith contained in that Confession. Not only does the Lutheran Church hold fast by the Augsburg Confession, but there is clearer and stronger grasp of the faith it contains and sets forth. Even in this, our own time, characterized by such general doctrinal laxity and growing unrest among many of the Churches, the followers of Luther' are standing nearer together and are uniting as one man in the maintenance of this form of the faith delivered to the Saints. Were a Lutheran clergyman to openly teach any tuther a clergyman to openly teach any other doctrine, he would be dismissed, and promptly, from the Church whose doctrines he repudiates."

We will not dwell upon the inconsistency of a sect which is based upon the principle that each individual is himself the ultimate judge of what he should believe, issuing an excommunion against those who use their own judgment, further than to say that it is an unpardonable egotism in a minister of such a sect to stigmatize those who differ from him as "insignificant individuals."

We shall, therefore, proceed by remarking that we have here, again, a specimen of man worship, for what is it but man worship to cling so pertinaciously to the Augsburg Confession, which, like the Westminster Confession, is admittedly but the work of uninspired and fallible men, of whom that cannot be asserted which was said by St. Paul of "the Church of the living God "that it is "the pillar and the ground of truth. This can be predi cated only of the Catholic Church which comes from the Apostolic Church by lawful succession of ministry, and constant teaching of the doctrine of

A GREAT WORK.

An Extract From Father Elliot's Life tions by Tissot.

"God's loving condescension went even further than taking the same human nature that Adam had tainted by sin; Jesus is not merely Adam's saints for His mother ; but His blood is also that of apostate and idolatrou kings and shameless harlots. By His mother, however, that blood was passed to Him as if through a divine lembic, and cleansed till it was the immaculate blood of a perfect human ity-worthy, if such a thing were possible, to be the humanity which should be made instinct with the divinity. This is the full meaning of the words of Isaias: 'A virgin shall conceive and shall bring forth a Son and his name shall be called Em-

manuel-God with us.' "Jesus was, however, a perfect type of the Hebrew people. The renowned race of Israel made Jesus of Nazareth its heir. The fulness of David's mighty courage was His; Abraham's contemplation of God and faith in the promises were His; every noble human quality of kindness of loyalty or bravery or patience inherent in the Jewish nature flowed down into the heart of Jesus. In the super natural order, all the predestination of God for this favored people was concentrated upon Jesus, together with the completeness of all possible spirit-ual endowments of fatth and hope and love. The glorious memories of the heroic past shall be radiant upon the brow of the Hebrew Messias. as may seem his lot, the Man Christ shall outshine all His ancestors in majesty, a majesty only the more inspiring because it adorns the gracious quality of universal love, which is the paramount prerogative of His royalty.

Tissot still maintains his pre-emi-nence in the world of art, and the Catholic World Magazine for Christmas publishes a number of his pictures which are associated with the birth and early history of our Lord.

Without the faith, and without that Catholic instinct which faith creates, all the moral, social, political and inlividual problems of a generation get wrongly focussed, inadequately appre-

DE COSTA BECOMES A REV. DR. CATHOLIC.

▲ Clear Presentation of His Reasons

THE PLACE OF THE HOLY SCRIPTURES

IN THE CATHOLIC CHURCH. We are indebted to the New York Freeman's Journal for the advance proofs of the following letter of Dr. De Costa, in which he states at length the reasons which prompted him to become a member of the Catholic

With profound gratitude, I acknowledge the great goodness of God, who mercifully lightened my path, giving grace to overcome the deep prejudice implanted by false education; and has now led me, not without trial, yet with a Shepherd's gentle hand to the fold of he Catholic Church. Faith is the Gift of God, and, whatever agents may be employed, primarily, it Holy Ghost, Sanctifier of the Faithful who must be our Guide. My course, therefore, in entering the Catholic Church may not be ascribed to any mere human impulse; and yet I mus indicate the mode of thought that stands connected with so change. This change is not the work of a day or a year. The process began very long ago. Those who were near me plainly saw that my theolog ical views were undergoing evolution and that I was outgrowing the system in which I had been trained. On the other hand, the community at large, or at least the observant portion familiar with the tendencies of Reformation theological systems, must see that the position I take is intimately connected with great changes in modern thought. The sad, fallen estate of Post-Reformation belief has forced upon me a reconsideration of principles, the result of reconsideration being the conviction that the Reformation was not based upon any true foundations.

The issue precipitated in connection with the Biblical Criticism forms only one of many difficulties of the Protest ant situation, and I came to recognize the Reformation of the sixteenth cantury as, theologically at least, a monumental failure, a revolution, in fact. against the Catholic and Apostolic Church.

The world is now becoming more and more aware of the nature of that movement, and the passing of studious Anglicans to the Catholic Church, should not, under the changed conditions, be

deemed phenomenal

For the last forty or fifty years an impressive procession, composed of clergy and laity, has been moving on rom Canterbury to Rome. The significance of this spectacle is too evident. It cannot fail of application in connection with new individuals. recent examples to impulse, misunderstanding, or transient emotion. current is as steady as the flow of the Gulf Stream, and points to world wide causes. The Romeward movement is prompted by a re-reading of history and an increasing knowledge of the issues involved. It is guided by an irresistible logic. The individual example is significant when furnished by men of large learning and incorruptible character. Persons of this stamp carry with them a weight of authority, and their case serves to in-dicate the strength of the reaction in favor of the Catholic Church. unusual testimonies possess evidential value. Newman's "Apologia" and Ives' "Trials of a Mind" net only serve to blaze a path through the dim, tangled Anglican wildwood, but they owerfully convince many of the legitimate nature of the call to accept the

Roman position. When the thinkers like Newman pass out from their environment and render their obedience to the Papal authority, thoughtful men must pause and ask what it means. Not a tew of those in doubt and unable to make an original investigation, might reasonably accept the experience and counsel of men like John Henry Newman For myself, however, I may say, that, if the gifted author "Lead Kindly Light" had never spoken, and if Manning, Faber and Wilberforce had never lived, my own mode of thinking must inevitably have led me to my present faith. The Protestant world has now reached the advanced stage predicted by Newman, and its acute symptoms furnish especial reasons for leaving Anglicanism that never existed before The moribund theologian may not be aware of the state of modern thought. yet, nevertheless, when the curtain of the twentieth century rises, men alert sense and ingenuous minds will recognize a new world. Living men among non Catholics are even now somewhat conscious of the actual religious conditions. This is one explanation of the "Higher Criticism," which has discovered that the whole Reformation system is in peril, proposing to meet the emergency by the use of a reconstructive criticism which forms simply a sop to the Cerberus of unbelief, strengthening the appetite it would appeace, creating a demand for still more preposterous prepositions, and piling difficulty upon difficulty. Pelion upon Ossa. All the while, such seems to be the confidence inspired by this new learning, that the new Rabbi is able, in the presence of an unparall eled exigency, to maintain his hostile attitude with an imperturbable aplomb. Confident of his methods, he cannot realize that Reformation Christianity is deemed, "intellectually bankrupt" by thoughtful and discerning men, and is rapidly approaching a catastrophe This is evident, not only from an examination of principles, but from its actual condition in cur working day world. Though the Reformation Party has had possession of this land ever since the first permanent English colony was planted at Jamestown, in 1607, one nevertheless discovers from the las census, that, in 1890, this party had not only failed to take religious pos session of the United States, but had left forty two out of sixty two million of the people outside of any ecclesias tical organization. The advocate of the Reformation has indulged in high play, and has lost. Feeling the empti ness of the situation, multitudes ar turning away from the personal re cognition of all religion ; whilst others with better thought, finding religion to be an inextinguishable craving of the soul, are auxiously asking: "T whom shall we go for the words o eternal life?" In this great crisis th Catholic Church appears, fresh, fai and strong, after the conflict of th ages, "her brow and breast mad beautiful with scars," offering th wavering world Salvation through Christ, the one Mediator between Go and Man. Many turn away with scofing on the lip, but with a dread pro sentiment in the heart, the dark for boding that plagues the souls of thos who sin against light; while, on th other hand, others are giving then selves to inquiry as never before, an are becoming convinced of the justice of the Catholic claim. To day the stud of the Fathers, the Schoolmen and th Councils is being prosecuted ane with the facilities that have bee placed within reach by the labors of the last half century rendering it comparatively ea to obtain the benefit of knowleds bearing upon the claims of the Cat olic Church. Therefore, the authori of the Church is becoming apparent intelligent seekers after truth, who minds are not hardened into confirm hostility to Catholic thought. I do no however, propose to offer any apolog for entering the Catholic Churc Standing in the midst of modern ligious systems toppling to their fa like columns in the Temple of Karna no defense need be offered for accept ing a firm and uushaken Catho Faith. I shall not enter upon arg ment, or seek to detail reasons for re dering allegiance to Rome, but w speak in a general way on one bran of the general subject, namely, T Position of the Holy Scriptures in Teaching System of the Catho Church. In what I have to say, I trust 'th I may be understood as desiring to

press my views with all due respect opinions of non-Catholics, and that may transgress no rules of charity any allusion to the views of those w whom I was so long and pleasan associated and whose happiness a welfare will always remain, as in past, subjects of affectionate solicity and regard.

For some years I have stood w men who sought to vindicate the Sac Scriptures and rescue them from a fense which is generally regarded a dishonor : and since, moreover, it been charged that those who go o from the Protestant to the Cath Fold gain no advantage in respec the condition of Biblical Criticism shall try to meet the charge. Let proceed, therefore, to suggest that, in udgment, the Roman Catholic Chu is entitled to the profound respect confidence of all classes of non-Car lics who honestly and reverently here, as of old, to Holy Scripture ; for the reason that this Church ho without compromise, to the Bible the plenarily inspired Word of C Rome stands be English-speaking people, and Prot ants everywhere, as the unique solitary defender of the Bible in its tegrity and entirety. No other maintains this uncompromising tude. The attack upon the Bible shown by Mr. Mallock, in his rem able article in the Nover Nineteenth Century, as coming Protestant critics, who seek save the Scriptures by reducing to the level of other so called Sa Books of the East. The posite position of the Roman Ch is shown by the Encyclical of Leo

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In what I have to say, I trust 'that I may be understood as desiring to express my views with all due respect for opinions of non-Catholics, and that I may transgress no rules of charity in any allusion to the views of those with whom I was so long and pleasantly associated and whose happiness and welfare will always remain, as in the past, subjects of affectionate solicitude and regard.

men who sought to vindicate the Sacred Scriptures and rescue them from a defense which is generally regarded as a dishonor: and since, moreover, it has been charged that those who go over from the Protestant to the Catholic Fold gain no advantage in respect to the condition of Biblical Criticism, I shall try to meet the charge. Let me proceed, therefore, to suggest that, in my udgment, the Roman Catholic Church is entitled to the profound respect and confidence of all classes of non-Catho lics who honestly and reverently ad here, as of old, to Holy Scripture ; and for the reason that this Church holds, without compromise, to the Bible as the plenarily inspired Word of God. of Rome stands before English-speaking people, and Protestants everywhere, as the unique and solitary defender of the Bible in its integrity and entirety. No other body maintains this uncompromising attitude. The attack upon the Bible is shown by Mr. Mallock, in his remarkable article in the November Nineteenth Century, as coming from Protestant critics, who seek to save the Scriptures by reducing them to the level of other so called Sacred Books of the East. The op-posite position of the Roman Church is shown by the Encyclical of Leo XIII Providentissimus Deus, 1893, which leaves no doubt. Quoting the Council of Trent, the Holy Father says that the Books of the Old and New Testament, "whole and entire," "contain revelation without error," the Holy Ghost having inspired men to write "in apt words and with infallible truth." The Encyclical, therefore, de-clares that "it follows that those who ciares that "it follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration or make God the Author of such error." Leo XIII. disposes of the "Higher Criticism" in the following manner: "There has arisen, to the great detriment of religion, an inept method, dignified by the ion, an inept method, dignified by the name of 'Higher Criticism,' which pretends to judge of the origin, integrity and authority of each Book from internal indications alone. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care, and that in this matter internal evidence is selin attacking and mangling the Sacred Books; and this vaunted 'Higher Criti-

prove of any advantage to doctrine it will only give rise to disagreement and dissension, those sure notes of error which the critics in question so plentifully exhibit in their own persons, and seeing that most of them are tainted with false philosophy and rationalism, it must lead to the elimination from the Sacred Writings of all prophecy and miracle, and of every thing else that is outside the natural order.

This, then, is the attitude of Rome toward the "Higher Criticism." Fur-ther, Leo XIII. says: "It is abso lutely wrong and forbidden, either to narrow inspiration to certain parts of Holy Scripture, or to admit that the Sacred Writer has erred. For," continues, "the system of those who in order to rid themselves of these difficede that Divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of truth or falsehood of a passage we should consider not so much what God has said as the reason and purpose which He had in mind in saying it—this sys-tem cannot be tolerated." Further it is observed: "All the books which the Church receives as Sacred and Canonical, are written wholly and entirely with all their parts, at the dictation of the Holy Ghost: and so far is it from being possible that any error can co exist with inspiration, that inspiration not only is essentially incom-patible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself. the Supreme Truth, can utter that which is not true. "This," he concludes, "is the ancient and unchanging faith of the Church solemnly de fined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican."

The Catholic Church will stand by

these decisions forever.

Yet legiti-

mate criticism is welcomed in Catholic schools, and the study of Holy Scripture is encouraged by the Encyclical, which presents the most powerful motive for entering upon the ginning with "the study of the Oriental langages and the art of criti-It is recognized that there is a cism." vast field for study, and that much is to be learned in respect to interpreta-tion. It is said that "not infrequent ly interpretations have been placed on certain passages of Scripture (not be onging to the rule of faith and morals which have been rectified by more careful investigations." This result has never been gained by the denial of inspiration, or the elimination of books or parts of books. The "Higher Criticism " now attacks entire books and efforts are made to explain away the words of our Blessed Lord in His references to Old Testament characters and events. We are told, by way of illus tration, that the Church sees various For some years I have stood with subjects in a new light, notably that of astronomy; that serious and now recognized mistakes have been made in in terpretation, and that we may essay new interpretations of particular say ings of Christ. The case of Gallileo is adduced. It is doubtless true that after Christianity actually prevailed, the Emperor Julian confessed, "Thou hast conquered, O Galileean;" and, in this connection, we are told that the Church "now confesses, "Thou hast conquered, O Gaillieo." The Church, however, as Mr. Mallock may see from the Encyclical of 1893, makes no confession of the kind, indeed no confession at all; but, on the contrary, re-

jects the position assigned. Says the Encyclical, "Nothing can Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must without the smallest hesitation believe it to be so." Oa this platform, the Catholic Church stands to day. Of course there is a human and a Divine side of the Church, and the human can err. In the case of Gallileo the mistake was not ex cathedra. The Church did not err. Sne has never changed her method of dealing with Science. If Gallileo conquered anything it was not the Church He did not hold the views falsely attributed to him, and his argu ment from tides and magnetism is now declared "all moonshine." A slight examination shows that his hypothesis was pure hypothesis, while an important part is rejected to-day. The weight of argument lay with Ptolemy. On the evidence submitted, the Congregation was right, and the case of Gallileo affords no ground for the en-couragement of "Higher Criticism." There are, nevertheless, those who tell us that our Blessed Lord took Old Testament narratives, for instance those of Jonah and the Flood, and used them as He used the parables and the story of the Prodigal Son. The critic, how-ever, fails, in his zeal, to recognize the fact that for eighteen centuries the Church has accepted the parables as parables, while, on the other hand, she has accepted the Old Testament illustrations as facts, and as standing in the rank of facts with the illustrations in this matter internal evidence is seldom of great value, except as confirmation. To look upon it in any other
light will be to open the door
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specting His Divine Nature and the ncarnation, in the very highest sense involving Faith; for our Lord either knew or did not know that He was quoting what many call allegories. If He knew that these illustrations were fanciful and unhistorical. He neverthe less knew that the ages to follow would misunderstand Him and accept them as historical, which is seen to case. On the other hand, if He did not know them to be the unhistoric things which critics declare them to be. the student is justified in denying that perfection of Incarnation by which the Divine Logos was made flesh. This destroys the idea of His trustworthiness in general. In any event, whoever denies the historical character of the Old Testament in all its parts charges substantially that our Blessed Lord, at the outset, temerariously allowed the Church to misunderstand His allusions and thus permitted the Church to misworld in all these centuries, never having once, even in an indirect way, suggested the possibility of any other than the universally accepted interpretation; leaving for the hostile critic, in our late day, from his throne of judgment, to reveal and pronounce upon the error, and joyfully proclaim the gegregious blunder. Thereby the critic declares that he knows more of the mind and nature of Christ than the whole Church in all these eighteer hundred years, during which the truth was concealed.

In this connection a scholar should not allow his mind to become befogged. The issue is not simply one of science or simply interpretation. Hermeneu be involved, but, primarily it is the Mystery of the Incarnation that criticism puts on trial. The case It means a revision of is dogmatic. the Incarnation to accommodate a re vision of the Bible. This the Holy Catholic Church will never approve It is not in the slightest degree probable that she will allow her children to believe that our Blessed Lord was ignorant of the real character of the Sacred Writings, or that, with a full knowledge of those writings He stooped in the most solemn connections, to the trivialities and literary accommodations of the ordinary Eastern teacher, deliberately sending forth to all ages fiction as fact suffusing the centuries of the life and thought of the Catholic Church with allegory and legend, leaving an as-tonished world to wake from its long Oriental dream and realize that human thought, throughout the ages, has been simply the subject of illusion, the vic-tim of what at least, approximately, approaches too closely the nature of a world-encircling jest. All this in keeping with what L30 XIII. felicitously styles "the inept method nified by the name of 'Higher Criti but it cannot be seriously cism : entertained. It is incipien: Socinian

But while the Church thus carefully protects the Word of God, and holds osition from which in the ages to come here can be no retreat, it may never theless be supposed by some that the authorities are unfavorable to the circulation and use of the Bible. This is quite untrue. The memorable Encyclical from which I have quoted shows The memorable Ency in the most conclusive manner that it is the duty and privilege of Catholic scholars to study the Bible thoroughly in the original tongues; while the Papal Brief of Dec. 13, 1898, shows that it is equally the duty of the laity to read the Bible in vernacular languages, special favors being granted to the faithful who read the Scriptures not less than fifteen minutes each day If any one inclines to say that this is was chained to pillars in churches for the free use of all comers down to the present day, the Catholic Church, while restrictive on certain occasions, has always encouraged the proper use of the Sacred Word among all classes, though no invitation is given to the ignorant and the unlearned to expound it to their own destruction. As an example, take the letter of Pope Pius VI., addressed, in 1778, to the Archbishop of Florence, thanking him for sending out an edition of the Bible in the Italian tongue for the free use of the people. He tells the translator:
"You judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which should be left open to every one, to draw from them purity of morals and of doctrine, to era-dicate the errors which are so wide-ly disseminated in these corrupt This you have seasonably times. effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity." He adds: "You one's capacity." He adds: "You have not swerved either from the laws of the Congregations of the Index, or from the Constitution published on this subject by Benedict XIV." It may indeed be said that the Catholic Church requires the faithful to read the Scriptures in an authorized ver-sion, For English readers that of Douay is generally recommended. Protestantism, however, expects its adderents to use the version of King James, though it has never been shown that this version is the more correct. Indeed the revised version contains several thousands of amendments to that now in use, while a certain denomination will not be reconciled to any version save that which

favors its own creed. Likewise, it may be said that the cism will resolve itself into the reflection of the bias and the prejudice of the critics. It will not throw on the Scripture the light that is sought, or Saviour opens up considerations re-

the obligation is possible of perform-Thus in all lands wherever the Bible is read it may be understood by all substantially in the one and same sense. Among Catholics the Bible forms no Babel. It speaks with no forms no Babel. It speaks with no uncertain sound. It tells of one Faith, not of many.

Finally it may be suggested that the Catholic Church does not hold to "the Bible only," but supplements teaching with Catholic tradition. The Encyclical, Providentissimus Deus, quoting the Vatican decree, s that the Church "is herself Say great and perpetual motive of credibility and an unassailable testi mony to her own divine mission. is also declared that the Council of Frent, "following the examples of the orthodox fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Od and of the New Testament seeing that one God is the author of both-as also the said traditions, well as those appertaining to faith as to morals, as having been dictated, either by Christ's own word of mouth or by the Holy Ghost, and preserved in the Catholic Church by a continuous

succession.

The value of tradition is generally ecognized and allowed in many most important relations. In connection with our American Constitution we hear about the "traditions of the fathers." Religionists in general, when no controversy is in hand, do not the state to employ tradition, even though the word may not be used. Christianity, like the American Government, has its traditions. The Church is their guardian. traditions are really unwritten Scrip ture. They include things referred to by St. John, where he says that the world could not contain books that might be written. Protestants them-selves, and Episcopalians in particular, form an example and are forced to us traditions, unconsciously using many that were too firmly fixed to be dis placed even by the Reformation. While the Catholic Church accepts and defends the Bible without compromise she does not treasure the Bible at the expense of her own authority, any ferior to the money in his vault.

There are two authoritative source of guidance, the written and spoker Word, and no one should fancy that the Living Voice is inferior. Catholic Church is a voice that spoke with unquestioned authority before the New Testament existed, even as the Jewish Church authoritatively preeded the Old Testament. Indeed, we should not forget that generations of divinely instructed and God-fearing men lived before the first words of Genesis were recorded. The Apostles were not commissioned by our Lord to go and write books, but to give oral eaching. The Scriptures do not say that Christianity was founded up the Bible, but rather that the Bible was based on a living and authoritative Christianity. It is the Church, not the Bible, that is declared to be "the pillar and ground of Truth." The Church was fully organized speaking with an infallible authority, before the first line of the New Testa ment was written. The Church has never lost her authoritative position, and in every age the traditions of the Church have been recognized and beyed. The Caurch does not fear to submit her dogma, discipline and of Scripture, since Scripture and practices general Tradition agree. The Bible was omposed by Churchmen, who wrote, guided by divine inspiration. The Says the Encyclical, "Nothing can be proved either by physical science or archaeology which can really contradict Scripture." The declaration of St. Augustine is approved, where he says of superior of the says of superior of superior of superior of superior of says of superior of says of superior of says of says of superior of says Church should declare the Bible not to be the Word of God, the world would refuse to honor it. The Church having authenticated the Bible, holds a true position toward the Bible. This is what renders it safe in the midst of a hostile world. The Church stands behind the Book, and cannot allow it to fail. The Bible might perish, but the Church would remain. We are indeed familiar with the declaration, "The Bible only is the religion of Protestants." This is the famous saying of Chillingworth, but it does not form a notable declaration when taken in accordance with its context. If its author could return to day and hear himself quoted, he would be profoundly surprised and would repudiate the shibboleth. He teaches a Protestantism quite different from the Protestantism of our day. He understood the value of tradition, and says: "It is upon the authority o universal tradition that we would have them believe Scripture," having subscribed to St. Augustine's declara-tion, "We would not believe the Gospel, unless the authority of the Catholic Church doth move us." Having gone thus far, Chillingworth declares the assertion, "Scriptures alone to judge all controversy 'n faith' is "a plain falsehood," affirming that "Universal Tradition is the rule to judge all controversies by." Again he says, "Neither doth being written make the Word of God the more fallible, nor being unwritten make it less infallible," while "the true Church shall always both maintain and teach all necessary truth;" and "we grant and must grant, for it is the essence of the Church to be so." Here we have an essential principle. The old Pro-

testant war cry is repudiated by its alleged author;* while many critics are

discovering that the position of Hooker

is untenable, where he teaches that tra-

dition is a fundamental error of The fact is also pointed out Rome. finding their Scripture auth-gone, a class of Protest. ority gone, a class ants are inventing a doctrine of tra-dition akin to that of Rome. It is clear as charged, that the failure of Protestant religionists to maintain the integrity of the Bible is dissolving the entire intellectual basis of the Reformation. The cry now is, "The only when we agree with it. The cry now is, "The Bible old form pails on the ear. The Bible has fallen down from its high place, where it had been enthroned superior to the Church of Christ, which formed the Canon of Scripture and clothed it with authority. This is one inevitable result of venerating the Book at the expense of the Church, for which is greater, the Temple or the Builder On the principle of private judgment the Book alone could not stand. It must be ever so. An infallible book calls for an infallible interpreter. The human cannot comprehend the Divine. The Catholic Church alone can inter pret and protect the Book. Under her care it can never lose its authority in the eyes of her children. Protestant ism is an anachronism, a carnation of prejudice, and stands dazed before the twentieth century with its gates ajar

It is time for candid non-Catholics to address themselves to the subject of infallibility, and learn that the notion ing. that it interferes with individual lib erty is as true as that the mariner's compass renders the sailer an abject slave. Without instruments and guid ance the sailor would be as free as the ancient Sidonian in his ivoried galley with purple sails, without even an ast take the height of the polar star, dead reckoning and guessing his way, gazing with strained, uncertain eye over pathless sea and perilous shore. The freedom that the devout Catholics loses is the freedom to lose his way in storm and night and fog. Mr. Mallock, an independent thinker

and onlooker, evidently not caring much if anything for either side, declares, in the article already referred to, that the form of the Christian religion that serves the present intellectual crisis must be "the Christian religion embodied in the Church of Rome, and not in any form of Protestantism." In the judgment of the most disinterested observers, the Roman Church must in the future be the Church of the intellectual classes, even as it was for many centuries before the revolt of Henry VIII. against the Pope. Rome, as "th Champion of Revelation," will offer to the human intellect the "great Apologia." A class of mole-eyed men may fail to see what is taking place, but it s now nevertheless evident that "all those forces of science, which it was once thought would be fatal to her (Rome) are now in a way which constitutes one of the great surprises of history, so grouping themselves as to afford her a new foundation." On the other hand, with Protestants, it is coming to this, that every source of authority and pledge of permanence is disappearing, while the supernatural events of the Old Testament are less history than the siege of Troy. Glimpses of truth may be found, but where the real Bible begins and where it ends the critic himself cannot teil. His own end, nevertheless, is certain; and it remains, therefore, for the Catholic Church, speaking with authority, to reassure a doubting world, by declaring that all the books of the Old and New Testa ment, in all their parts, are inspired and together form the infallible Word of God. The Catholic Church is the natural and authorized guardian of Holy Scripture. She offers the solution of the Bible quesguardian of tion. Already there is a vague idea settlement not only of the Bible issue, but of all the questions that stand re lated to Christianity. Protestantism indeed talks of progress, but it does not comprehend the intellectual issues in this crisis and is not abreast the

age.
Still a few non Catholics are becom ing more candid in their estimate of the Catholic Church, both as a moral power and as a necessity of national life, recognizing that if it were taken away society would lose a needed cement and that the Republic itself would be insecure. There is less heat to-day in the discussion of Catholic claims than twenty-five years ago and we hear fewer of those unfounded charges from men's lips that they do not dare to subscribe with the hand. The Catholic Church is specially adapted to the wants of the American people, in that with needed safe-guards it is eminently favorable to real freedom of thought. Its claims are nobly supported by history and philosophy. A man argues the case

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against himself when he attempts to ignore the character and standing of Catholicity. The Catholic Church holds the key to the mental, moral and spiritual problems of the age.
When rightly understood by the
American people, the Church will be
found capable of meeting all its varied Whoever desires a requirements. Church must inevitably find it in the Catholic Church. It the Catholics are wrong in their belief, then there is no Catholic Church anywhere. Singularly, the same is true, if Protestants are right in their belief, since they deny that the Roman is the Catholic Church, and do not themselves pretend to be the Catholic Church. In denying the Catholicity of Rome they sign their own death warrant ; even as the man proves his own poverty when he proclaims the universe insolvent. On the Protestant theory these is no visible Church, the only body being a mystical body in the air. On this theory, Christianity has failed. The Empire that triumphed over the Roman Empire has perished. This is simply pessimism run mad. Reformation religionism, therefore, offers no moral or intellectual outlook for coming generations, and leaves the world forced at last to choose between Rationalism and the Catholic Church. I believe in the Holy Catholic Church and the Life Everlast-B. F. De Costa.

MRS. HOWARD GOULD'S SISTER A MISSIONARY.

San Francisco, November 17 .-Clemmons, Howard Gould, has decided to devote her life to teaching the doctrines of the Catholic Church to the Chinese, and as soon as she can lease a house in Chinatown suited to her purpose she intends to open a Catholic Chinese mission.

This she will conduct independent of any order and she will maintain it herself.

Ella Clemmons became a convert to the Catholic faith less than two years ago. Shortly after her conversion she decided to give up her pleasant life and give her entire time to the promotion of the faith she had adopted. In looking around for some line of work she became interested in the Chinese, and saw in Chinatown a wide field for Christian endeavor.

There is no Catholic Chinese mission in this city, and the idea of founding one seemed to the young women the right thing for her to do, so she began the study of the Chinese language, and for seventeen months she has labored to perfect herself.

She has learned enough of the language to enable her to carry on the kindergarten method, and she hopes in another year to be able to speak

She has already established two classes of Chinese, and these she teaches during the day and in the evening.

"I shall call the mission 'Christ's rudio,'" she said, "and I hope I Studio, shall find a place so that I can open it before many weeks go by. I am going to call my line of teaching the kindergarten Bible study. " I shall furnish the mission nicely,

just as though it were my own home and any one who desires may join any of the various classes I shall carry on. My great hope is that the mission may open the way to my working among the Chinese women. My heart aches for these poor creatures, and I want them to enjoy the truth and the beauty of my religion."

Ella M. Clemmons is a young woman and very beautiful, like her sister, Mrs. Gould, and it will be a

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BY A PROTESTANT MINISTER. LXII.

Some thirty years ago there was a considerable talk over the will of Father Farrell, of New York. I do large amounts bequeathed or on account of the peculiarity of the bequests, However, one of the leading New York newspapers, commenting upon the will, observed that it seemed to mark the coming in of a new era in American Catholicism. Hitherto, says the wise editor, priests have been con-tent, when they died, to let the Bishop gather up anything that he might find in their houses or in their bank accounts and do as he liked with it.

This is one of the many mare's nest which Protestants are continually find ing in the Catholic Church. Knowing nothing about it, usually, and caring to know nothing except such things as they could not help finding out, and having a vague notion that priests, at ordination, give up all their per-sonal rights, of every kind, to the Church, that is, to the Bishop, then, if something happens to strike their eye at variance with this notion, they forthwith stiffen themselves up proudly, and say, "Ah, see how Americanism is kneading into softness even so stubborn a material as Popery."

This is like the sage discovery I remarked upon some time back, that the existence of an occasional married priest in America was a proof of the influence of the American spirit, whereas it is simply a proof that the Church continues here the immemorial privilege of the Eistern clergy, to live in wedlock. S) with this matter of priest's wills. The right of making them is as old as Christianity. The vow of poverty, as we know, has noth ing to do with the priesthood, and is never taken by the mass of the clergy and forms no part of the ordination service. Of course every Catholic service. Of course every Catholic knows that the vow of peverty is taken simply by those who bind themselves under monastic engagements, taken indifferently by men or women, clergy men or laymen. A priest, as a priest, has just the same right as a layman t own an estate of any amount, and to bequeath it at his pleasure. I waive the question what, in the view of many logians, are his abstract obliga ilons concerning the savings from his benefices. There has never been any dispute that a secular clergyman has an absolute power to bequeath as he pleases his patrimonial estate and its lawful increase, and all bequests or gifts made to him. Yet a constant correspondent of the Champion, an agent of the same Church in another part of Spanish America, says: "Fray N N is reputed to have died worth half a million dollars. Evidently he took his vow of poverty very lightly." Let me remark that fray or traile, in the use of these men, designates any priest, monastic or secular. The fact that the monastic or secular. The fact that the deceased was capable of leaving a large property, and that, though rich, he died in high standing in the Church, shows that he was a secular and therefore unbound by any vow of poverty. But Mr. F. is determined that a priest shall not die rich without being trounced for it. As the deceased had never taken any vow of poverty, Mr. F. invents one for him, and ther scolds him for having broken it.

"Keep a thing seven years, and you will be sure to find a use for it." F. has been living months or years in Argentina or near there, and has Recommended to our prayers by His never cared to learn the difference be tween a secular and a religious. Now at last, in this case, his voluntary ignorance stands him in good stead It enables him to send a departed soul to its account laden with broken obti gations which it had never assumed The disgracefulness of such ignorance in a resident of a Catholic country, there to discuss their religion with the people, evidently weighs quite as lightly on him as the vow of poverty that he had never taken d on the departed Fray N. Mr. F. and his comrades do not appear to be exactly overwhelmed with conversions, and therefore I judge that they have considerable time for hobnebbing with one another. Being all ignor amuses alike, they do not put one another to the blush, but are all amiable and pleasant together. If their devout imagination inspires them at any time with a malevolent remark at expense of the Catholic Church, they are not restrained by any embarrassing knowledge of contrary facts, such as I have been sometimes re proached by fellow ciergyman for forc ing o" their attention, and so laming wings of their polemical oratory

A Mexican bishop has owned-and one would think that he would be very much ashamed to own it-that ther had been refiles for indulgences in his dlocese. He deales explicitly, how ever, that any priest had ever assured the laity that a particular soul, at a particular time, was released from purgatory, as this would be in c ntradiction to Catholic doctrine. The Champion, however, does not allow itself to be put down by a mere bishop. It would not allow itself to be put down by the Pope. After all, this class of They are ignorant by calculation. They reckon in this way: What is the most effective presentation of this or that Roman Catholic doctrine for Proeither religion, that is of any note? reported by a later writer, or some is the greater in the kingdom of

thing really said by that absolutely untrustworthy author, Doctor Merle D'Aubigne, it is all one. This, henceforth, is authentic Roman Catholic doctrine. Anything else is a blind. It may have been solemnly declared from the Apostolic Chair; it may be found in all Catholic theologies; it may be heard from parish pulpits in countries in which a Protestant is almost a curinot now recollect distinctly whether osity. It makes no difference. The this drew attention on account of the authentic "Romish" formula has been

authentic "Romin" formula has been found, in exactly the shape that we want, and there we must stick.

For instance, Tetzel was a venal and brutal man. The Elector Albert was an extravagant and worldly prince. As Janssen shows, he would have turned Protestant if he could have secularized his electorate. Yet even these men set forth the true doctrine of in-dulgences. They declared that these could only be obtained by the penitent, and that no one must lose an indulgence for want of money. Nevertheless, as Lepicier and Janssen and Bendel show, some of the greedy quaestors actually turned indulgences into a substitute for Penance, having power to free, without amendment of life, not from purgatory but from hell. Luther, in his theses, does not dwell on this abuse, nor impute it to the Church. What he may have done later, in pursuance of his doctrine that anything is lawful to hurt the Pope, and that a Protestant who will not lie for this good end is a poor stick, I do not know. At all events, he brings no such imputation in the Theses. Yet ever since then, this shocking depravation of indulgences has been commonly current in the Protestant world as the genuine Roman doctrine. Everything else has been disparaged as a clumsy attempt to cover up the real thing. Catholics have appealed to real thing. the unvarying language of the Church from before 1100 as showing that the doctrine of Leo XIII. is the same with doctrine of Leo Air.

that of Urban II But what signify
Leo XIII. and Urban II. compared
with the caricatures of Merle

with the caricatures ef d'Aubigne? So also these same quaestors, with more support of authority, assured the people that indulgences gained for the dad were of immediate and infallible effect. Since then this error has been papally reproved. No one may believe that the Church can exercise an act of jurisdiction over the dead. Indul-gences for the dead are only available by way of intercession, and therefore, like all prayer, are only effective through the free bounty of God. Yet the Champion, Bishop or no Bishop, Pope or no Pope, assures its readers that every Catholic is bound to believe (what no Catholic is allowed to believe that every Gregorian Mass, said in the

spring, infallibly sets free one soul. It declares also that the Pope can shut or open the gate of heaven, at his pleasure, to any man. Of course every Catholic knows this to be blasphemy It borrows this from the mendaciou priest of whom we have spoken, and who, of course, knows himself to be ly-

I may come back after a while to make some further comments. At present, however, I purpose going through Dean Hodges' recent lectures, partly for criticism, partly for com-mendation, partly for explication. Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

LEAGUE OF THE SACRED HEART.

Humility GENERAL INTENTION FOR DECEMBER

1899.

merican Messenger of the Sacred Heart. The mention of humility sounds lik discordant note in the harmony of oraise with which the world is every where celebrating its achievements and progress as the century draws to a close. The word finds no place on our lecture platforms, in the newspapers or in the public utterances and mes sages of men of civil prominence o station. The virtue itself is despised and blamed for hindering human advancement : it surely seems a hope less task to plead for it in an age which is termed so boastfully an aggressiv age. If the world is filled with pride, all the more necessary is humility, and if it seem useless to recommend it, then all the more need of prayer that men and nations may be lowered in their pride, and appreciate the advantages and motives which should keep them

or frequently recommended to us in Holy Scripture than humility, and yet for no virtue has the human heart such a dislike and abhorrence. It is the virtue which Christ especially commends in Himself for our imitation Learn of me for I am meek and humble of heart," (Matt.ii., 29,) and it is the one to which St. Paul was inspired to attribute Christ's exaltation and our re demption: "He humbled himself, be coming obedient unto death, even unto the death of the cross. For which cause God hath also exalted him and hath given him a name which is above other name." (Pnil.2, 8, 9) It is a title to God's favor : "the humble and contrite heart thou wilt never despise; (Psalm 50,19)—the most effective aid to people are not ignorant at haphazard. prayer: "the prayer of him that humbieth himself shall penetrate the clouds; (Eccl. 3 4,4;) - the safeguard of wisdom: for where humility is, there also is wisdom;"(Prov. 11,2:)- a condition of salvatestant purposes? Now can I find this tion, and a sure way to glory: "Unless doctrine so stated in any writer, of you be converted and become as little children, you shall not enter into the If so, that is enough. Be it something kingdom of heaven. Whosoever shall not said by Pope Gregory IX., and mis humble himself as this little child, he

heaven:"(Matt. 18, 4)—and the rule is often repeated: "He who humbleth himself shall be exalted;" (St. Luke 14, 11;) - "humility goetn before

(Prov 15 83) Still men dislike and abhor humility. Besides being naturally distasteful and difficult to attain, it is but too often ceived or put before them in a false light, or described in terms which sound to them so extravagant, that they turn aside and listen to the promptings of pride, which, alas! is so plausibly commended in our present day literature, as to make men forget or overlook the indements propounced on it in serio. judgments pronounced on it in scrip

Thus, humility is too often recommended and practised as a virtue which is chiefly exterior. This is why some imagine that it requires a bowed head, or a furtive glance, a drooping car riage, timid utterance, slow gait and other such graceless habits. Now, though true humility shows itself in looks and words and actions, it belongs properly in the mind and heart. In deed, nothing can be more easily af-fected, nor more deceitful than the external manners of this virtue. "There is one that humbleth himself wickedly, and his exterior is full of deceit." (Eccl 19 23) This is simply hyperisy, which an honest man must despise. Again, humility is often described

in such a way as to create the impres sion that it is more a virtue of necessity than of one's free choice and cultiva By dwelling too much on the tion. need and benefit of temptations, afflic tions and humiliations, the notion is formed that humility is forced on one from without, whereas it is only by our own internal study of the motives we have for humility within ourselves that we can prepare to profit from humiliations and other trials coming upon us from without.

Not less deporable is the opinion that some come to form, that humility makes one too retiring, inactive, timid and even little minded or grovelling, as if it were inconsistent to say, as in the Magnificat, that God "hath regarded the humility of his handmaid, and, in the next breath, glory in the fact that "He that is mighty had done great things unto me.'

Finally, the terms used to describe humility, or rather some of its prac ices, sound so strange and exagger ated at least for those who are not ac customed to them, as to mislead some in to an extreme and indiscreet observ ance of this virtue, and repel others from what they consider its agances. Thus, to speak of self abase ment or self-contempt to those who are not familiar with the first motives of humility, may result in impressing some souls with an exaggerated sense of their unworthiness, and others with a hatred for the virtue that strikes so suddenly at the root of their seif-esteer

We have thought it worth while to mention some of the erroneous notions that prevail about the virtue of humil cause we can realize better our need to pray for this virtue when we consider how much men are deceived about a matter that is so simple in it self, and so fundamental in the life of the soul.

First of all humility is a virtue, and according to the Fathers and Doctors of the Church, the foundation of al the virtues. As such it is a habit, or abiding quality of the scul disposing in to certain actions for its own welfare and perfection. By it the soul is pre-vedted from being carried to things above its capacities; its impulses are checked from tending inordinately to great things. For this the soul must know its capacities and its deficiencies. and it must restrain every faculty from seeking to attain what is above it powers, repressing exaggerated views of its own gifts and excellence, an denying every desire or appetite for things that surpass its nature Humility, therefore, is the virtue which enlightens our minds to know what we are and whence we have all that we possess and disposes the will to be con tent with what we may reasonably hope to attain. It does not concea from us one good trait, or exaggerate a single defect ; it does not obscure or minimize any perfection or excellence that we may legitimately aim at ; in deed, humility is often tersely defined as truth, because it represents all so fully and clearly, and disposes us to keep in our place, in our true relations with God as the one from whom we hold and hope to receive all that i good for us, and with our fellow beings in whom it helps us to recognize, re spect and venerate the gifts of God ust as in ourselves. No virtue is more plainly, strongly

The chief act of humility, is therefore, submission to Almighty God as the Author and Lord of all things. I disposes us to reverence Hum in all things, and to obey His law and prize it above all that we possess. St. Igna tius suggests a way of knowing in what measure we humble our thus " under the mighty hand of God," to use St. Peter's phrase. Beginning with the disposition to die, or forfeit anything in this life rather than offend God by grevious sin, he puts next the disposition to die or forfeit everything rather than to offend God venially, and finally sets before us the disposition to die or suffer any pain or disgrace the slightest imperfection. Nothing ity.

Whether we consider the intensity whether we consider the intensity of this virtue. rather than give way deliberately to can help us better than these consider-ations of the saint, to appreciate how closely humility is connected with divine love and how necessary it is to keep us united with God in charity. It is in this way that humility is said to be the mother and safeguard and foundation of all the virtues, even of the greatest of all, which is charity.

As humility regulates our submis

sion to Almighty God, so also it regu-

lates our relations with our fellow-men As it makes us recognize and rever ence in ourselves, every gift or excel-lence we have from God's bounty, so it makes us see and reverence the same in others as gifts from Him. It makes us respect their authority, influence, station, character, learning, opinions, in a word everything in them which we would respect in ourselves, and furthermore it makes us show our respect outwardly. It does not conceal from us their faults or shortcomings any more than it blinds us to our own, but it makes us suspend for them as uncertain the judgment we must pass as certain for ourselves, since God keeps us from knowing the secrets of every conscience but our own. True Christian humility begets in us a trust in the motives of others such as we love to conciliate for our own; whilst it saves us from indulging in any vain onceit or delusion about the perfectibility of human nature, it also saves us from the error of those who look upon human nature as universally depraved; like charity, it is not suspicous, and it envieth not; it makes us too much concerned with our own failings to permit us to study, much less

magnify, the failings of other men. It requires no serious labor, but only ordinary good will, to estimate our good qualities and our deficiencies in their true light. We are dust, and we are destined to return to dust. We know but little, and of that we are so uncertain; we are inconstant and prone to evil, soon tired of doing good, and ever adding sin to sin, living from day to day in satisfying our curiosity, feeding our minds with trifles, and experiencing in our bodies a multitude of miseries which should humble us if we were but consistent enough to recognize our lowliness. All this should at least keep us from judging the defects of others, and make us ap preciate the terms by which holy soul have expressed the abject condition of our nature Nothing short of grace can enable us to do this, and, in truth, the humility of which we are speak ing is a supernatural virtue, which was unknown or unnoticed, even in the category of Aristotle, until Christ came to teach the world that no virtue is possible without it, and that the glory we hope for, whether in this world or in the next, is in proportion

to our humility.

There are many reasons why w should pray earnestly for humility as we approach the close of this century. The whole world seems busy with the task of self-laudation. A spirit of pride infects the moral atmosphere, the nations are boasting of their strength, the sects glory more in the wealth and station than in the piety of their mem pers, the controllers of capital and of commerce are lost in admiration of their own enterprises, the social world feeds on the pride of life, science writes its panegyrics before it is quite sure of its own achievements. Man takes credit for everything, and proudly de-

clares that there is no limit to human perfection. God is ignored. His Church is despised and even His re-vealed word, to which so much reverence was formerly shown, is now subjected to a form of criticism in which numan reason is the supreme criterion. Religion, which would still inspire the nultitudes with respect for God and sacred things, is ruthlessly excluded from our schools to make way for supericial study of numberless branches which fills young minds with conceit, and for doctrines inculcating an abnormal sense of human indepen which fills the young minds with arro-gance. What is so badly begun in the schools is continued in the newspaper and lecture room, with the result that men and women are confirmed in the delusion that they know everything worth knowing, and that they are entitled to pass judgment on the most serious questions and difficult problems without regard to the opinions of the past or to the authority of learned men of our time. The spirit of pride affects every one of us. Without divine grace and constant self-exertion it is impos sible to dwell in an age and among people infected by it without becom ing infected by it ourselves. Too often we show our pride in the human achievements of Catholics under the pretext that they glorify and recomnenn our religion; too many of our Catholic parents pay tribute to the pride of the world by sending their children to so-called select, but godless schools, in the vain hope of obtaining for them a chance of social advantage in later life. Not unfrequently we read editorials in our newspapers edited by Catholics urging Catholics to become more prominent in official and social life, under the pretext that so much can be done for religion by such prom inence, as if these were the only means of exercising a salutary influence on our fellow beings, or, again, as if Catholics had not already attained to prominence in civil and social life, it

or extent of the actions of this virtue we cannot look upon it either as in any way passive in its nature, or as tending to make us passive or inactive. The vice of pride to which the virtue of humility is opposed is the most difficult of all vices to overcome, and it requires most intense and constant efforts of humility to eradicate it entirely. The extent to which this virtue

they would but use it for the Church.

In one word, to realize the danger we

are in of giving way to pride and of gradually coming to neglect the virtue

of this year, we were growing familia

with appeals to give preference to the

active virtues so-called, as being more

suited to our age than the passive

among which would be classed humil

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must be exercised is clear from the fact that no virtue can be exercised or cultivated without it. It is needed to make the mind submissive in an act of make the mind submissive in an act of divine faith; to keep the will from presuming on divine mercy and to help us endure anything rather than break God's law and lose His love. It is needed also for the moral virtues, since justice is impossible without a virtue which values all things at their proper worth, and prudence cannot be exercised, a disposition to subordinate the lower to the higher, as for temper ance, humility is the noblest part of it, the lower to the higher, as for temper ance, humility is the noblest part of it, and really disposes the soul to the moderation which this virtue cultivates. Finally, humility is essential for an act of fortitude. Never can we succeed in a difficult task, or overcome obstacles in our way unless we know exactly our strength and our weakness, and the resources to which we can confidently look for support. Without such knowledge, we are rash and pre-sumptuous, and cannot cope with the difficulty which is usually attendant on doing good or resisting evil. Far from making us inactive or weak, humility facilitates the exercise of virtue, and disposes us to do every great things for God, by filling us with contempt for human praise, the motive which most of all makes men mean and

little-minded. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Why? Because the humble heart is entirely submissive to God's law absolutely resigned to His will. Because: "the kingdom of heaven is not meat and drink, but justice, and peace, and joy in the Holy Ghost." (R) mans 14 17) Because the humble man is high in God's favor: "He hath regard to the prayer of the humble : and he hath not despised their petition. Because "the prayer of him that humbleth him self shall penetrate the clouds; and till it come nigh he will not be comforted, and he will not depart till the most High behold," so simple, strong and confident is the assurance with which he feels already in this life that God deigns to recognize him for His own, since he looks upon himself as nothing but upon God as his all.

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FIVE . MINUTES' SERMON.

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THANKSGIVING .

Where are the nine? (St. Luke xvii 11.) Of the ten lepers whose cure is related in the gospel only one returned to give thanks, and he was a Samaritan ; the others went their way ; they were cured indeed of their dreadful disease, but disgraced by our Lord's sad question, Where are the nine? Thanksgiving, should follow after

God's mercies to us, not only as a matter of justice, but in order to secure the effect of those mercies them-selves. Just as, in our bodily life, in order to get the benefit of fresh air. breathing-in must be followed by breathing out, so the giving of thanks must follow the reception of all divine favors. The grace of God is to the soul what the breath is to the body; and the body, to live, must not only draw the air in, but give it forth again to make room for new and fresher air. So in the life of our souls we breathe-in God's grace and we breathe-out

thanksgiving.

Thanksgiving is furthermore a mat. ter of justice. The holiest debt we owe to God or man is the debt of thanks. Every honest man gives thanks for favors received from other men, and every upright soul gives thanks to God. It is the most indispensable of all our obligations, because it is the least that we can do. In all our traffic with heaven, gratitude is the only coin we can mint ourselves. Thanksgiving is that part of our sanctifica tion necessarily our own. Well, if this be really true—and who can deny it-then a great many of us are insolvent debtors of the worst kind. you hear it said sometimes that the man who does not pay his debts is as bad as a thief, and in many cases this is perfectly true. So the difference between an open sinner and a thank less Christian is that between a thief and a man who by his own fault does not pay his debts. Indeed, we sometimes feel as if God ought to thank us for the favor we do Him by condescending to serve Him. Confession and Communion and daily prayer, forgive-ness of injuries and resisting temptations so puff us up with conceit that we are apt to blame God because in view of our holiness He does not ex-

empt us from the ordinary ills of life As a matter of fact it is with God and us as with a storekeeper and his cus tomer. You know why a man cannot get trust at a store: it is because he was trusted before and didn't pay his debts. Now pretty nearly all the pay that God asks for His favors is that we shall give Him thanks, and if we will not do that much He can hardly think us worthy of His further bounty. If we do give thanks He multiplies His favors; for He is determined to keep us in Hisdebt, and as fast as we return thanks so much the faster does He lavish His love upon us.

So when we ask why we suffer this miserable stagnation in our spiritual career, perhaps the true answer would be that we are members of a big multiple of that original thankless nine.

Oh! let us thank God that we have the blessings of the true religion, that He is our Father Jesus Christ our Redeemer, and the Blessed Virgin Mary our Mother. Let us thank Him for His gracious promise of the everlasting joys of paradise. For these unspeak able favors our thanks should be cease

Let us give thanks, too, in our fer vent morning prayers that we have escaped the dangers of the night, and in our night prayers that we have When we rise from our meals let u offer a word of thanks, making a least the sign of the cross, blessing Go for the health He gives us and our fan ily. Let us thank Him for our afflic tions-yes, even for temptations ; for the pains we suffer thereby are the growing pains of the soul. Especial after receiving Holy Communion l us give long and heartfelt thanks f all God's dealing with us ; for we have then received the greatest of all H

gifts, His only begotten Son. RELIGIOUS ORDERS OF PRIEST

The Jesuits, the Dominicans, t Redemptorists and religious orders general constitute the best troops the Church militant; they form h strongest arm against the powers The Church in her heaven-giv wisdom knows that it greatly concer her welfare to have at her comma an army of well-disciplined troo such as the religious orders furn ther with, and every diocese is be fited by them. It is in the religi orders that the most exquisite fruit our Lord's teaching are found. there were no religious many of most beautiful passages of the Gorwould lose their full force, for scarc are the counsels of perfection is with sufficient exactitude by those vants of our Lord who, though t love Him much, yet live in the wo and are not bound by the three vow to observe them to the letter. deed, their very position in the w does not admit of it. Yet our Di-Lord surely meant when He clear for Himself a perfect Church, wit spot or wrinkle, that she should be forth not only an abundance of or ary fruit, but also the choicest which the grace of the Holy S could form in human hearts. Holy Church knows that this never be attained without relig orders. Hence the Church has shown a special love for relig She loves them because she bel them to be the "bosom friends her Divine Master, and she loves too, for she is aware of their us ness. It is easy enough to theori

When Ale is thoroughly matured it s not only palarable, but wholesome.

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THANKSGIVING.

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Thanksgiving, should follow after God's mercies to us, not only as a matter of justice, but in order to secure the effect of those mercies them-selves. Just as, in our bodily life, in order to get the benefit of fresh air, breathing-in must be followed by breathing out, so the giving of thanks must follow the reception of all divine favors. The grace of God is to the soul what the breath is to the body; and the body, to live, must not only draw the air in, but give it forth again to make room for new and fresher air. So in the life of our souls we breathe-God's grace and we breathe-out

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Let us give thanks, too, in our fervent morning prayers that we have escaped the dangers of the night, and in our night prayers that we have oeen saved from the noon-day demon. When we rise from our meals let us offer a word of thanks, making at least the sign of the cross, blessing God countless insects flashing, glittering for the health He gives us and our family. Let us thank Him for our affiletions-yes, even for temptations; for the pains we suffer thereby are the growing pains of the soul. Especially after receiving Holy Communion let us give long and heartfelt thanks for all God's dealing with us; for we have then received the greatest of all His gifts, His only begotten Son.

RELIGIOUS ORDERS OF PRIESTS.

The Jesuits, the Dominicans, the Redemptorists and religious orders in general constitute the best troops in the Church militant; they form her strongest arm against the powers of The Church in her heaven-given wisdom knows that it greatly concerns her welfare to have at her command an army of well-disciplined troops, such as the religious orders furnish ther with, and every diocese is benefited by them. It is in the religious orders that the most exquisite fruits of orders that the most exquisite fruits of our Lord's teaching are found. If there were no religious many of the most beautiful passages of the Gospel would lose their full force, for scarcely would lose their full force, for scarcely scarcely would lose their full force, for scarcely scarcely scarce out to say: "I am inclined to think that you mean me no ill; I certainly meant none to you, for I am not mischievous. I was curious, that's all. are the counsels of perfection kept with sufficient exactitude by those servants of our Lord who, though they love Him much, yet live in the world, and are not bound by the threefold yow to observe them to the letter. Indeed, their very position in the world does not admit of it. Yet our Divine Lord surely meant when He cleansed for Himself a perfect Church, without spot or wrinkle, that she should bring forth not only an abundance of ordinary fruit, but also the choicest fruits which the grace of the Holy Spirit could form in human hearts. And Holy Church knows that this could never be attained without religious orders. Hence the Church has ever shown a special love for religious. She loves them because she believes them to be the "bosom friends" of her Divine Master, and she loves them, too, for she is aware of their useful-

the nobility of our Divine Lord's teaching, to describe elequently its winning charms, its matchless beauty; but if we wish men to live up to that teaching, even at some way off, it must be seen to exist actually full of life and vigor. In religious matters especially is it true that example is better than precept. And it is in the lives of religious men and women we see the Divine counsels practised; it is there we see their wondrous fruits. Hence the mere knowledge of the eminently holy lives of the members of religious orders exerts a strong influence upon the rest of the faithful; it suggests good thoughts and high aspirations and generous resolves; it shames many a laggard into earnest-ness, who but for this would die of

OUR BOYS AND GIRLS.

spiritual sloth. - Catholic Herald.

Fancy Blotter. The ever-welcome blotter may be bound in any chosen material and cut into any fancied shape. It would make a very pretty Xmas gift to a dear friend. One cover of celluloid cut in the shape of a sole is lettered thus: " Christmas happiness I wish you from the bottom of my soul.' you from the bottom in heart shape bears the inscription: "Keep a Christmas heart through all the year." Cut a piece of heavy cardboard into any desired form, cover first with fiannel and then with the material selected, on which should be either embroidered or painted some ornamentation appropriate to the occasion Line with heavy paper applied with glue. Then cut several pieces of blotting paper of a harmonizing color to correspond in size and shape with the cover, and tie together with ribbon. A dainty touch is added by perfuming the blotting paper with lavender water or good eau de cologne.

His Last Sporting Exploit. Worn out with fatigue I had flung nyself on the unfamiliar herbage of a prodical land, and there I lay, arms crossed, stretched out at full length, but little benefited by a restless sleep. Unknown trees waved their shadows over me, and through the rustling reeds close at hand my heavy eyes opening occasoinally, caught glimpses of the dazzling surface of an equator-

As often happens in cases of extreme physical weakness, my sleep was little more than a heavy drowsiness, leaving a vague impression of what was go-ing on around me, mingled with dream creations decidedly disquieting.

At last the sensation became too dis-

agreeable to be borne any longer. I

woke up suddenly with the consciousness that something was watching me. A presence, an influence not overwhelming, but real must be near me. Its gaze affected me physically, so that when I opened my eyes I saw at once what it was. In the foliage, between two arches, a little figure, grimacing, blinking, gnome-like, sat looking at me with absorbing interest, but in perfect silence. Two round eyes, very bright, very young, al very bright, very young, almost infantile in expression, peered at me with a curiosity intensely Unconsciously, but with the human. instinct of all hunters, my hand began to grope towards the gun that lay within easy reach. It was only half an action, an ineffective gesture ; my hand stopped on the way and sleep, becoming more imperious, deprived me of further motion for a few moments. The little figure, however, with gleam of steel or gold or diamond as they madly danced in the intoxication of rapturous heat and spice like perfumes. The heavy air, deadening in its effects on human beings, shed only new life on a world of baneful in

sects and on plants that exhaled poison from their expansive flowers. By degrees, however, I woke again, still conscious of the obstinate watch fulness of the figure equatting in the branches above me. My hand once more began to move very slowly, very cunningly in the effort to bring the gun

to my shoulder. Then the little figure began to move gradually away, without haste, without too evident mistrust, with even a re-gret, as it were, which he took no pains to conceal. Slowly and with comical precautions against noise, skillfully using his fine fingered hands, he glided easily through the branches, drawing his long tail after him with an amusing his long tail after him with an amusing his long tail after him with an amusing his long tail. gesture. Every now and then he would stop to look back at me with an air that seemed to say: " I am inclined Still, one is never quite sure, and as Still, one is never quite sure, and as for that instrument that you have in your hand, I assuredly don't like its looks. Don't be angry with me if I prefer to be at a safer distance away. I'm going; you see I'm going." And off he moved in the direction of two other monkeys that I now observed for the first time. Much larger in size and evidently his parents, they were ad-dressing him with a short, sharp cry

of warning.

I held the bead on him for a few seconds. His splendid fur excited my covetousness. Suddenly the trigger was pulled. The explosion sounded formidably in all that silence, scattering the leaves, scaring the birds and instantly waking up every animal that sleptain the shade all around. A gigantic butterfly big as your outspread hand started from an ebony tree and fluttered frantically here and ness. It is easy enough to theorize on there on wings of metallic blue. But

the body of the little monkey began for the gift of faith, and for the blessthe body of the little monkey began to drop from branch to branch in spite of every effort of the fine fingers to retain hold, until at last, with a sudden and rapid fall, it lay flat and motionless under the tree.

When I picked him up he was still

alive, but with a life too weak to attempt resistance. Listless as a lump of clay, he allowed himself to be handled at will. But his little pinched lips were trembling and his wide open child-like eyes were looking at me with an expression of agony, terror and reproach that I shall never forget. and reproach that I shall never forget Then and not till then rose up before me the naked horror of what I had done. I held him as he lay nestling in my arms, caressing with infinite precautions his poor little dying head. The parents whose child I had murdered. dered were screaming madly from the top of a tree, wild with a desire of tearing the assaesin to pieces, but afraid of being also murdered them-selves. The little creature soon expired, his head resting on my breast in an attitude almost of confidence, al most like that of a child resting on his mother's lap. I have often wished to execrate myself from some wrong doing, but never before did I feel the desire with such exasperation.

"Brute!" I exclaimed, with gnash ing teeth. "Oh, beastly brute."— Prof. E. Roth, for the "Young Crusading teeth. ers.

CHATS WITH YOUNG MEN.

To Take Revenge.

Certainly, in taking revenge, a man is but even with his enemy; but in passing it over, he is superior; it is a prince's part to pardon. This is certain, that a man that studieth revenge keepeth his own wounds green, which otherwise would heal and do well. - Bacon .

Ideals.

"If I go down it will be with the flag flying. I mean to stick to my ideals; even though they cost me wealth and popularity." Wise beyond praise is the person who thus adheres to his loftiest ideals. For it is nobler to fail as men count failure nobler to fail, as men count failure, for the sake of ideals, than to wax fat in temporal things by their surrender.

A Precious Gift.

A sense of humor is one of the most precious gifts that can be vouchsafed to a human being. He is not neces-sarily a better man for having it, but he is a happier one. It renders him indifferent to good or bad fortune. It enables him to enjoy his own discom-fiture. Blessed with this sense he is never unduly elated or cast down. No one can ruffle his temper. No abuse disturbs his equanimity. Bores do not bore him. Humbugs do not humbug him. Solemn airs do not impose on

The world is a stage on which actors strut and fret for his edification and amusement, and he pursues the even current of his way, invulnerable, doing what is right and proper according to his lights, but utterly indifferent whether what he does finds approval or disapproval from others.

The Apathy of Young Men.

On the part of too many of our Catholic young men there is a de-plorable amount of coldness and indifference shown toward the work of the Church. There are, among these young Catholics upon whom, humanly speaking, the future of the Church depends, enthusiasts in baseball, football, social matters, dancing and the had noticed it, that I could feel even ball, social matters, dancing and the in my sleep. Around me hummed the like who expend much time, money and labor upon the cultivation of all such things, but among whom there is no enthusiasm displayed for the religious and charitable work whereby the Church is endeavoring to better the condition temporally and spirit

ually of the people.

Now, this state of things is all wrong; and the sooner we recognize that fact, and proceed to rectify matters, the better. Owing to the purely secular education which the public school system forces upon too many of our young people, giving them wrong ideas of life, and empha sizing material, to the forgetfulness of spiritual things; and owing also to the atmosphere of indifference if not of hostility to religion wherein they live, it may be difficult to arouse them to the need of more loyal service in the cause of God. But we hardly think that it is impossible. In fact, there are many communities in which Catholic activities are fully awake, to

It is the custom with a large element of our Catholic latty to place all responsibility for it, upon the shoulders of the clergy. "The priests," they say or think, "attend to all that, and there is no need for us to bother about it. It is the priests' business, anyway. That's what they are here for." But this feeling is one of either ignorance or laziness. The Church is the priests. The Church is the priests' business anyway. That's what they are here for." But this feeling is one of either ignorance or laziness. The Church is the priests' business are necessarily and the victim feels sick all over. Parmelee's Vegetable Pills are a recognized remedy in this state and relief will follow here.

That Hacking Cough is a to be lightly. what they are here for." But this feeling is one of either ignorance or laziness. The Church is the "body of the faithful." Clergymen alone do not constitute it. It is made up of not constitute it. It is made up of people as well as of bishops and priests and the former have duties toward the Church as well as the latter. This This habit of thinking and speaking of the Church as if it were a thing apart altogether from their lives it most common among our volung man. is most common among our young men, and despite the fact that they may have, among the clergy, personal friends, former schoolmates and playmates, they draw a sharp line between the work of the laity and the priests, as if the latter were solely the ones on whom the advancement of God's cause depended, and as if they themselves had no obligations to God in return

ing of being Catholics.

Of course we are not now discussing

the strictly religious duties, such as frequent confession and Communion, though there is plenty of reason in many cases for calling attention to a neglect among young men of these very things. But assuming that these are duly attended to, our remarks are directed against the apathy shown in what might be called the external work of the Church. How many Catholic young men, in proportion to their number, are in our sodalities, our St. Vincent de Paul societies, our Holy Name and temperance societies? And how many of the young men who identify themselves with these organizations can be called really active members? Is not the spiritual director, as a rule, together with one two other earnest souls, expected to do about all the hard work, while the rest

do nothing? We fear that it is so.

Loyalty in the service of God's
Church is one of the most ennobling virtues, and we are surprised that such a comparatively small number of our young men are attracted by the beauty and utility of a closer identification with the labors of the clergy in the parish. - Sacred Heart Review

KIDNEY DISEASE. The Result is Often a Life of Pain and

Misery

MR. DAVID CROWELL OF HORTON, N. S. WAS AN INTENSE SUFFERER AND AL-MOST DESPAIRED OF FINDING A CURE TELLS THE STORY OF HIS RELEASE.

The Acadien, Wolfeville, N. S.

Recently a reporter of the Acadien was told another of those triumphs of Dr. Williams' Pink Pills, which are becoming very cemmon in this vicinity. The fortunate individual is Mr. David Crowell, a highly respected resident of Hortonville. Below is his experience, in sub-

stance, as he gave it to us :-" About two years ago, for the first time in my life, I began to realize fully what ill health meant. The first symptom was a feeling of overpowering drowsiness which crept over me at times. I would be at work in the field when the drowsiness would seize me and I would find that it required the exercise of all my will power to keep awake. In a short time I was attacked by sharp piercing pains, which shot through the lower part of my through back. At first this did not trouble me very much during the day, but at night the pain became almost unen-durable and often I would not close my eyes throughout the whole night. Gradually a nausea and loathing for food developed. Sometimes I would sit down to a meal with a keen appetite, but after a mouthful or so had passed my lips, sickness and vomiting would follow. I became greatly reduced in flesh and in a short time was but a wreck of my former self. The doctor said the trouble was disease of the kid neys, but his treatment did not help My mother, who was something of a nurse, urged me to try Dr. Williams Pink Pills, and at last to satisfy her more than from hopes of being cured I took up their use. After taking one box I seemed better and I resolved to try another. Before the second box was used my condition was improved beyond gainsay and I felt sure the pills were responsible for it. I took two more boxes and before they were all used the pain in my back had wholly disappeared, my appetite had returned and I felt like a new man. For the sum of two dollars I cured myself of a painful disease. There cannot be the

in existence.
Sold by all dealers in medicine or sent post paid at 50c. a box or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Refuse all substitutes.

least doubt but that Dr. Williams' Pink

Pills was the sole cause of my recovery, and I consider them the best medicine

A Gift to Give.

A GIR to GIVE.

It is often difficult to decide what to get your friends for holiday gifts. Here is a suggestion:

"Good morning, Jennie, I have brought you a nice present," said Gertrude, as she handed her friend a neatly wrapped package.

handed her friend a neatly wrapped package.

The pale, weary looking girl, who was slowly recovering from severe illness, opened the bundle and held up a large bottle of clear, rich medicine.

"Hood's Sarsaparilla!" she exclaimed.

"I have beer reading about it to-day and wished I had a bottle.

On New Year's Day Jennie was able to be out on the street, and to her friends who remarked how well she was looking she simply said, "Hood's Sarsaparilla," and everyone of them knew it was this great medicine that had given back her health.

For the Overworked.— What are the

THAT HACKING COUGH is a warning not to be lightly treated. Pyny-Pectoral cures with absolute certainty all recent coughs and colds. Take it in time. Manufactured by the proprietors of Perry Davis' Pain-Killer.

Killer.

If your children moan and are restless during sleep, coupled when awake with a loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the primary cause of the trouble is worms. Mother Graves Worm Exterminator affectually removes these pests, at once reliesing the little sufferers.

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these distigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure?

A PHYSICIAN is not always at hand. Guard yourself against sudden coughs and colds by keeping a bottle of Pain Killer in the house. Avoid substitutes, there is but one I Pain-Killer, Perry Davis.' 25c. and 50c.

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Undoubtedly the Best brewed on the continent. PROVED to be so by Analyses of four Chemists, and by Awards of the World's Great Exhibitions, especially Chicago, 1893, where it received 96 points out of a hundred---much higher than any other Porter in United States or Canada.

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ARCHDIOCESE OF OTTAWA.

The St. Joseph's Branch of the Catholic Truth Society had its annual meeting in the Academic Hall of the University, on Sunday of last week. In addition to the University, on Sunday of last week. In addition to the University, on Sunday of last week. In addition to the University, on Sunday of last week. In addition to the University, on Sunday of last week. In addition to the University, on Sunday of last week. In addition to the University, on Sunday of last week and tracts had seen distributed during the year—an first man and tracts had seen distributed during the year—an first man and tracts had seen distributed during the year—an first man and tracts had seen distributed during the year—an first man and the Executive Committee are Measts. A. A. Dion. M. C. MacCommac and R. E. Watts. The officers of the Ladies' Auxiliary are: President, Mrs. J. de Gaspe Stuart; Vice-President, Mrs. J. de Gaspe Stuart; Vice-President, Mrs. W. O'Gara; Secretary, Miss Poupore. It is expected that the St. Patrick's and other Franches in the city, as well as the Reading Circles connected with them, will meet during the twentieth century.

Rev. Father Gosselin of Quebec is in the city engaged in procuring data for a history of the Archdiocese which he is preparing.

A triduum of prayer in preparation for their patronal feast, the Immaculate Conception.

The Progressive Euchre parity in aid of St. Patrick's Home, under the auspices of the Homaculate Conception.

The Progressive Euchre parity in aid of St. Patrick's Home, under the auspices of the Ladies' Auxiliary, look place at the Home on Wednesday evening of last week, and was in most decided success in every way. The President, Mrs. M. P. Davis, received her guessa the mission standard of those present were treated to a very seident, Mrs. M. P. Davis, received her guessa the mission attended to the first of the selfect of a patrick's, has been appointed to the characted of the first of the selficial to about \$400. On the following afternoon the ladies entertained the old peopl

DIOCESE OF LONDON.

On the First Friday of December the devotion of the Forty Hours commenced at the cathedral, London. The Mass of Exposition was celebrated at 8 o'clock by Rev. J. T. Aylward, with Rev. P. J. McKeon as deacon and Rev. P. L'Heureux sub deacon, respectively. The Blessed Sacrament was borne in procession around the sacred edifice by His Lordship attended by the priests of the cathedral, the acolytes, and first communicants—girls—attred in white and crowned with veils and wreaths. In the evening, the rosary, as also the prayers prescribed for the members of the League of the Sacred Heart, were recited by the Rector, after which Solemm Benediction of the Blessed Sacrament was given—the Exposition continuing until 10 o'clock each night. The different societies in connection with the cathedral—male and female—were assigned a particular hour of adoration each day; while the Sodslists, wearing veils, knelt, in pairs, on prie dieux, throughout the Forty Hours—as did also the acolytes. On Saurday the Masses were at 6, 8 and the Mass Pro Pace at 9 the celebrant being Rev. Father L'Heureux, with Father McKeon aching as deacon and Father Ladouceur subdeacon. The recitation of the Rosary, the Act of Reparation, followed by Benediction of the Blessed Sacrament, constituted the evening exercises. On Sunday the Masses were as usual, 7 and 8:30 o'clock, and the Solemn Mass of Reposition at 0'clock, celebrated by Rev. P. J. McKeon, with Rev. J. T. Aylward and Rev. P. L'Heureux as deacon and subdeacon respectively. His Lordship preached an appropriate sermon, to the very large congregation. In the evening after Vespers and Solemn Benediction of the Cathedral in the following order-seeded by the Rector: the younger girl boys of St. Poter's school; cross-beat His Lordship with the Blessed Sacramen under a rich cancpy usphip school and continuence of the Solemn on the even habit—unfortunately contracted by too many—of cursing and sweating, and the reparation we should make to Jesus in the Holy Sacrament of the Altar, for this peracious THE "FORTY HOURS" AT THE CATHEDRAL

DIOCESE OF HAMILTON.

"CAPTAIN JACK" PRESENTED AT ST. JEROME'S

BERLIN.

The St, Jerome's College Literary and Dramatic Society presented the three act Irish Comedy, Captam Jack, in their hall on Friday, Nov. 24th before a large and very appreciative audience. The pisy is a great Irish Comedy, and judging by the many outbursts of laughter, and the many applauses given the actors we may well say that the lateral of the many applauses given the actors we may well say that the lateral of the many applauses given the actors we may well say that the lateral of the many applauses given the actors again added another are. The Berlin Record contains the following: 'Captain Jack was a most gratifying success and all who were fortunate enough to have witnessed it, owe the clever actors a debt of gratifuel."

The interest of the play centres about John Driscoll, an Irish rebel, known as Captain Jack, He an his band are hounded from place to place by the "Redcoats," but thanks to Barney Donovan, the leader is kent out of bondage for a long while. Squire Shannon is a Pritisher, and his love for Aline, the sister of Captain Jack, blinds him to all across of right and wrong. The squire and his spy, Teddy Burke, plot to secure Captain Jack, a Pritisher, and his love for Aline, the sister of Captain Jack, blinds him to all across of right and wrong. The squire and his spy, Teddy Burke, plot to secure Captain Jack, with whom she is in love. She meets Captain Gordon of the Royai troops, who is in sympathy with the Irish, and who finally joins them. His love for Aline is reciprocated by her, and through the institute and who finally joins them. His love for Aline is reciprocated by her, and through the institute and who finally joins them. His love for Aline is reciprocated by her, and through the institute and who finally joins them. His love for Aline is reciprocated by her, and through the hissing his processor, and a strong manly voice. He sang several Irish songs, and was most hear it applieded. William Michm, enacted the villamin squire's roll. Jungting by the hissing his prosence create

Queen. They played their respective parts very acceptably.

There were four lady characters—all of them filled by young men—and it is a question, whether the ladies themselves could have improved on them. Frank Adrowski, made made up charmingly as Aline Driscoil, and his acting was done with such artistic fin nesse that he is entilled to more than usual credit. "Neille Shannon, the Squire's daughter" was played very acceptably by Chas. Brohmea. This gentieman never took part in any play before, and like the other ladies, between the character with unusual cleverness. Joseph Schmit, as Kate Kelly, made a splendid trushearted Irish colieen. He having won the ad-

tion of so many in "Innis Fail," a former play, very much was again expected of him and the expectations were fully achieved John Piese, the Squire's servant, showed how much could be achieved oven in a small part. The college orchestra, under the direction of Father R. Lehman, rendered an excellen musical programme.

THE FICKLE POPULACE.

Alban Leyes, President.

Just as Canadians are beginning to appreciate Admiral Dewey the fickle Americans have turned their backs upon him. The Admiral tried to show his love for his wife by transferring to her the house in Washington which had been hought and paid for by popular subscription. The wife hastened to show her love for her husband by deeding the house to George Goodwin Dewey, only son of the Admiral, thus ensuring the transfer of the property in a directline of Deweys. The transaction was not discreditable either to the husband or the wife, but the curlosity and indignation aroused by the transfer is infinitely discreditable to the American people. Dewey has become the butt of jokes on the variety stage, the theme of insulting paragraphs, because he exercised his rights of ownership in a property which a grateful hatton told him was his own.

Had Admiral Dewey died without having made a voluntary conveyance of his Washing-

Had Admiral Dewey died without having made a voluntary conveyance of his Washington homestead then Mrs. Dewey would have been entitled to her dower, which according to the common law of the United States, is equivalent to one third of the property in question. Had the brave Admiral died intestate, then, the law would have given Mrs. Dewey a claim to even a larger share of her husband's mansion.

But Mrs. Dewey is a good Catholic she knew full well the intention of the American people was to preserve the Dewey Washington homestead as a "Dewey Memorial Mansion" for all time. And so, as soon as her husband transferred the mansion to her, she, without a moment's hesitation, surrendered her dower and all other relaims by deeding the property to her step-son, Goorge Goodwin Dewey, only son of the Admiral. This young man is not yet a Catholic but after he reflects on the ingratitude of the A. P. A. bicots of parson-ridden Washington he may turn his thoughts to the religion of Jesus Christ, and, like his step-mother, become a good Catholic.

DEATH OF MGR. J. P. BAUER. Brief Sketch of a Life Memorable for its Varied Fields of Service of

St. Cloud Daily Times, Nov. 20, 1899.

Monsignore Joseph Peter Bauer is dead. He passed away at 12:30 this morning at St. Raphael's hospital. He had suffered long and painfully, but as the Messenger of Death drew near, bodily pain vanished, and the end was peaceful and quiet. He was conscious to the last, seeming to fall asleep. Father Joseph, the hospital chaplain. alone was with him when he died. The remains will be embalmed, and to morrow will be brought over and placed in the basement chapel of the Cathedral, where they will lie in state until Thursday morning, when they will be removed to the cathedral altar. The funeral services and Requiem Mass will take place at 9 a. m. of that day. It is expected that Archibishop Ireland, the Bishop of the Province, the Aobol of St. John's Abbey, and many of the present of the interred in Calvary cemetery by the side of the late Bishop Martin Marty.

Monsignore Joseph Herry Per Bauer was born July 3, 192. Niederbron, Alsace, then a part of France. His father was a Protestant and France. His father was a Protestant and France and Remand Catholic. He was rect under the influence of his father's faith until he reached the age of eleven, at which time he entered the school at Ft. Bitsch, Lorraine, preparatory to study for the priesthood, He remained there until he was eighteen years of age, when he went to Algiers, Africa, where he began his course in philosophy and theology in the seminary at that place. He completed these studies in five years and was ordained to the priesthood by the Right Rev. Bishop Pawy, on June 29, 1855. He was stationed at Algiers as priest under Histope Pawy, where he labored for two years. At the expiration of this period he was placed in charge of African Missions, in which capacity he spent thirteen years under Cardinal Lavigerie.

In the year 1867, by order of the Bishop of his diocese, Father Bauer was sent to several of the priest was placed.

lavigerie.

In the year 1867, by order of the Bishop of his diocese, Fathen Bauer was sent to several of the imperial countries of Europe to procure aid for the perishing thousands that were the vicinus of the great famine which was at that time devastating that part of the dark continent. On this mission, Father Bauer carried with him letters from Cardinal Lavigerie to Cardinal Antonelli, with whom he gained an audience for the purpose of presenting his philanthropic mission. He also came into personal contact with Kaiser Francis Joseph of Austria, and the crowned heads of Hungary. Bavaria and France, and secured from each contributions for the relief of the scarring Africans. Upon this same mission Father Bauer gained an audience with Pope Plus IX. through the influence of Nunctius Faleinelli, to whom he made known the object of his presence in Rome, and was given large contributions for the Africans natives.

In 1880, the health of Father Bauer became impaired on account of the excessive work he was compelled to accompilish, and he, therefore, departed from the African shores for Canada, where he spent seven years of his life as a priest. Upon his advent on the American continent he established a college at Stony Point, Canada, with his own means, and conducted it for several years. In the year 1867, by order of the Bishop of his locese, Father Bauer was sent to several of

it for several years.

From Canada, he went to Sioux Falls, South
Dakota, into which diocese he was called by

Canada, with his own means, and conducted it for several years.

From Canada, he went to Sioux Falls, South Dakota, into which diocese he was cailed by Rt. Rev. Bishop Martin Marty. He had charge of the parish at Jefferson, S. D. until the latter part of 1889, when Vicar General Zardetti having been appointed Bishop of St. Cloud, the deceased came to this city with him, and was appointed by the Bishop, Vicar General of this diocese. This was in December, 1889, Vicar General Bauer had charge of the finances of the diocese, which he handled very skilfully.

During a visit in Rome early in 1894, Bishop Zardetti, who had been appointed Archbishop of Roumania, was instrumental in securing for Father Bauer the title of Monsignore, which was conferred upon him by Leo XIII. The ceremony of the investiture of the purple casock of a prelate took place in the eath-dral in this city on Sunday, April 14, 1894, Archbishop Zardetti officiating.

Upon the departure of Archbishop Zardetti for Roumania, Monsignore Bauer was appointed administrator of the diocese of St. Cloud, which position he filled until March 12, 1895, when Rt. Rev. Martin Marty, who had been transferred from Sioux Falls, S. D., arrived and assumed charge.

Mgr. Bauer was then appointed pastor of the church at East St. Augusta, retaining his place as Vicar General until the advent of Bishop Trobec, on Sept. 28, 1876. House and surface of the church at East St. Augusta, retaining his place as Vicar General until the advent of Bishop Trobec, on Sept. 28, 1876. House and surface of the church at East St. Augusta, retaining his place as Vicar General until the advent of Bishop Trobec, on Sept. 28, 1876. House, and the remained three weeks, and was then transferred to the Sister's hospital, at Little Falls, where he remained to fear at his residence, we have not remained for four months. He was a control to his sister of which he died. Several members of his parents' family have died from the same dassase.

During his long illness, Mgr. Bauer received every care a

the reward of his fruitful and earnest labor in the vineyard of the Master.—Ed. CATHOLIC RECORD.]

THE TRANSVAAL WAR.

The past week has been pregnant in results in the Transwaal. General Methuen has moved ateadily to the relief of Kumberly, through three flercely fought and bloody battles with the enemy, namely at Helmont, Graspan and Modder River. These three battles were fought within a week, in all of which the British were victorious, though enduring heavy losses.

At the battle of Modder River, the Boers were strongly entrenched on both banks and in the river bed. They were driven first from the south bank, and then cleared from the north bank until driven into full retreat.

It has been already stated that at the battle of Graspan, the Ninth Lancers pursued the Boers in their flight. For some days no intelligence of what had happened to the Luncers was given, and it was feared that a dissister had occurred to them similar to that which had befallen the two captured regiments at Farquhar's Farm. Later on the Lancers returned. They had pursued the retreating enemy inflicting considerable loss, but being too few to carry their pursuit far, they were obliged to return to the main army, as they encountered a severe fire from Boers stationed on one of the hills.

a severe fire from Beers stationed on one of the hills.

At the third battle, that of Modder River, 8,000 Boers were encountered on Nov. 28, by General Methuen's army. The fighting lasted ten hours and the losses were great on both sides though it is an exaggeration to say, as has fbeel said by the papers, that this was the bloodiest battle of the century.

Reinforcements are being rapidly sent to General Methuen, and the advance of the army of relief from Durban to Ladysmith is being made as rapidly as possible, so that in a few days at most it may be expected that the invaders will be compelled to retreat from their positions around Ladysmith, and that an aggressive movement will be made simultaneously on the Transvan and the Orange Free State.

ously on the Transvan and the Orange Free State.

The presence of Lord Methuen's forces on the north side of the Modder makes Kimberly safe, as he is now se close that his troops can be advanced at any moment for the protection of that town, should the Boers endeavor to take it by storm, as he can be informed by hellograph of any attempt to take it. The total British loss from the beginning of the war down to the present time is set down as 4.130, being 408 Killed, 1,806 wounded, and 1,906 prisoners and missing. Of the last number, the Boers state that they have about 1,500 prisoners at Pretoria, leaving 466 missing unaccounted for.

ber, the Beers state that they have about 1,590 prisoners at Pretoria, leaving 466 missing unaccounted for.

Many of the Dutch settlers in Cape Colony have gone over to the Beers, thus increasing the difficulties of the British. Two thousand are said to have joined the Beer army from the one district of Veuterstad. A few Beers from the Orange Free State, namely 25, together with the disloyal Dutch settlers, took posses son of the Town of Veuterstad without opposition, expelling the Loyalists.

The Canadian and Australian contingents have already been sent to the from with three battalions of infantry to protect General Methuen's communications on the De Aar and Belmont line.

ST. MARY'S CHURCH CONCERT

The concert beld under the auspices of St. Mary's Church on Friday evening last was a great success, as is usually the case with anything the ladies of that congregation undertake. Every seat was sold before the concert, and the proceeds must have been gratifying to the promoters. The talent consisted of Miss Ruby Shea, of Hamilton, contralto vocalist; Prof. Shaw of Toronto, Elocutionist; Camilia Napolitano, of Detroit, solo violinist; L. Chapman of Buffalo, comic singer, and Miss Lulu Guttin, accompanist. Misses May Scully and Agnes Campbell also contributed piano selections. The concert, on the whole, was excellent and much enjoyed by the large audience, who voiced their approval by encoring almost everything that was given. Miss Shea pleased all, both by her engaging manner and sweet singing. Mr. Shaw rectired well, and received well merited applause. The violinist, Camillo Napolitano, upheld the reputation of his country-men for good violin playing. Mr. Chapman was very amusing, both in his serio-comic and character songs. The young ladies above mentioned played the piano well, and it is unnecessary to say that Miss Guttin was a good accompanist. Many of the ladies in the audience wore evening costumes of rich designs, in which they looked most attractive, and it is to be hoped that the practice will continue and spread till the high-hat nuisance is done away with. The management deserve much praise for the exertions which resulted in such a successful affair, and the ladies especially, who seemed to think no effort too great so long as it tended to the success of the project.—Owen Sound Advertiser, Nov. 21.

ST. PATRICK'S SOCIETY.

Mr. M J. O'Connor, principal of the bi-ling-al Model school, lectured last night in Sc. Mr. M. J. O'Connor, principal of the bi-lingual Model school, lectured last night in St.
Patrick's hall before an appreciative audience,
The lecture was under the auspices of St. Patrick's Literary Society. The lecturer spoke on
some of the writers of the last half of the century referring to Dickens, Thackersy, Newman, Macaulay, Kipling, Harte, Nye. Riley,
and Carlyle. He complimented the different styles and showed the good
points of the different authors, quoting
selections Mr. O'Connor proved himself an
exceptionally good elocutionist. During the
evening, songs were rendered by Mr. T.
Stringer, and H. O'Connor; piano selection,
Mrs. T. Stringer.

Stringer, and H. O'Connor; plano selection, Mrs. T. Stringer.
A vote of thanks was tendered Mr. O'Connor on behalf of the society, on motion of Messrs. J. W. Hughes, and W. T. Byues.
Ald. D'Arcy Scott presided.
The next lecture will be given by Rev. Father Newman, on December 20. His subject will be, "Why the National Spirit Should be Kent Alive and the Alms and Obiects of Na-Kept Alive and the Aims and Objects of Na-ional Societies."—Ottawa Free Press, Dec. 2.

EVIDENTLY AN IMPOSTOR.

EVIDENTLY AN IMPOSTOR.

Mr. B. Allen has received a letter this week from Mr. Geo. Wright, a former resident of Derby, new of Desert P. O. Alkoma asking for information concerning one Allen, an expriest, who has been ecturing in his neighborhood of the Error of the Roman Catholic Concerning on the Section of the Roman Catholic On the township of Derby, and to be a foil brother of our esteemed townsman, also that his father is alive and residing in Bruce county. Mr. Allan is very indignant that his names should be mentioned in this connection. He has never had a brother residing in Canada, and as his father died some twenty years ago at the advanced age of ninety years, the claim of the exprised as to being a brother bears the stamp of improbability on the face of it, apart from Mr. Allen's denial. He has written Mr. Wright informing him that he has no knowledge of the man, who is evidently an imposor and a fraud.—Owen Sound Advertiser, Nov. 21.

FROM PEMBROKE

Pembroke, Ont.—The Forty Hours' Adoration of the Biess'd Sacrament took place here from Saturday till Monday morning of last week. High Mass on the fortaer day was sung by the Very Rev. Rector of the cathed al. Father Latulippe. The musical portion was the Mass of second tone, which was rendered under the direction of Miss Bourke, the organist.

Miss A. Hennessy and Mr. R. Graham were united in holy matrimony at the cathedral on 28th November. The Very Rev. Rector officiated.

C. M. B. A.

C, M. B. A.

On October 27 ult., St. Paul's branch, No. 215
Summerside, P. E. I., celebrated its sixth
anniversary by a social and dance in the
Itall. About fifty couple kept up the dance
till 12 o'clock, when supper was served in the
Queens thotel kept by Bro. Frank Petry, and
was got up in fine style by Mrs. Petry, who
understands her business perfectly. After
supper, dancing was resumed till 4 o'clock,
when all returned to their homes, well saitfied that anything the C. M. B. A. and especially Branch 215, undertakes will be well
carried out. The musicians were Miss Katie
Nooman (organ) and Misses Myers, Jones,
Murphy and Gaudet (violiniste).

Resolution of Condolence.

At the last regular meeting of Branch 35,

Resolution of Condolence.
At the last regular meeting of Branch 35, C. M. B. A., St. Augostine, Wanawosh, the following resolution, moved by Rev. D. P. McRamin, P. P., and seconded by Brother John McCabe, was unanimously adopted:
Whereas it has pleased God to remove by death, Brother Peter Kearney of Brantford, brother of our esteemed brother Patrick Kearney, be it
Resolved that we tender to Brother Kearney our sincere sympathy and offer the same to the beloved wife and family of his much lamented brother. beloved wite and builty of the beloved brother.
Resolved, further, that a copy of this resolution be forwarded to the CATHOLIC RECORD and Canadian.
May his soul and the souls of all our departed brethren through the mercy of God rest in

The sun has smiled a parting ray
Through she city's streets so old;
The autumn sky is all ablaze
With its crimson tint of gold.
The day is dead and the chapel chim
Goes a pealing through the air—
Tis the voice of Jesus calling,
Calling us to ev'ning prayer.

(For the CATHOLIC RECORD.

"O God! we bless and thank Thee
For your gifts to us this day;
We were lost, despairing trav'llers
And you showed us heaven's way.
Life no longer seemed a burden,
Ah no! "Twas sweet to live—
And now be beg in sorrow
Have mercy, Lord! Forgive!

And to Thee, our Queen and Mother, We sud up an evining prayer; In affliction's saddest hour We were 'neath thy blessed care, So let our hearts beat proudly As our prayers do steal along Fading, dying in the twilight With the chimes 'sweet, mellow song.— — William Fischer.

-J. William Fischer. MARY, THE MOTHER OF JESUS.

(For the CATHOLIC RECORD.) Alone, in a beautiful garden, Kneit a maiden of high degree; Anon, through her sunny tresses The breeze rustled fearnessly. In that maiden's gaze uplifted— Intense with thought divine: Of the glorious promise made her, To come in future time.

Oh woman, thou shait be blessed, For of Tnee shall be born a Son Whose name be proclaimed forever The Child of the Holy One. And this pure and lowly Virgin, So humble in heart and mind.

Oh Maid from the house of David, A MAIG from the house of David, So honoured beyond compare: Blest Mother of our Redeemer, Heed, when we ask thy prayer. Sweet Mary, the Mother of Jesus, Pray—for to Thee we cry. Intercede with thy Son, our Saviour, And be near us when we die. M. E. I

OBITUARY.

MR. ALEXANDER ANDERSON, TYENDINAGA.
On Monday evening, 20th November, as Mr.
Alex. Anderson, of Tvendanega ownship, was
driving home from Shannouville, the horses'
bit gave way. As the team was young and spirited Mr. Anderson lost control of them; they
ran away, throwing him out, cutting his head
and also inflicting severe internal injuries. He
was taken to his residence on the first concession and medical aid was summoned. At first
it was thought that his injuries were not serious, but on Wednesday he took a turn for the
worst, sinking gradually until Friday when he
passed away to "that bourne from whence no
traveller returns." The funeral took place
on Sunday after Mass from Maryaville church,
where the services were conducted by the partor, Very Rev. Dean O'Connor. The deceased
was one of the oldest and most respected resdients of Tyendinaga. He leaves a wife and
several sons and daughters to mourn his sad
end, "to his afflicted family we offerour heartfelt condolence. May his soul rest in peace!
Nov. 30, 1899.

BERNARD HISLEN, ADJALA. MR. ALEXANDER ANDERSON, TYENDINAG.

BERNARD HISLEN, ADJALA.

Miss Rosette Major, Papineauville, Que. Possibly not during its thirty odd years of establishment in the city of Ottawa had any of the thousands of pupils who have passed through the halls of a Congregation de Notre Dame, Gloucester street, endeared themselves more to Superiors, Teachers and Companions than did the subject of this notice. Amiable, bright, clever and ambitious to excel, Rosette Major, daughter of C B. Major, Esq., Q. C., who has been called away just as she was entering on womanhood has left a void in the class-rooms which shall not soon be filled. During the last scholastic term her health had been failing, yet, notwithstanding the advice of friends that she should relax somewhat in her studies, she persevered up to the last in the hope that in the current, her graduating year, she would maintain the leading position she had attained to But it was otherwise willed by a Higher Power! Unable to resume her studies during the present scholastic year she lingered on, surrounded by all that science and good care could do, until, on the beautiful restival of All Saints, fortified by all the Sacraments of Holy Church, she went to add that voice which had so often delighted her con-MISS ROSETTE MAJOR, PAPINEAUVILLE, QUE.

lequiem of the "month's filing to be celebrated in their chapel on Saturday, 2nd instant, the Chaplain, Rev. Father Murphy, O. M. I., officiating. At the entree and sortie the organ pealed forth the mourful strains of the Dead March "in Saul." During the offering of the Holy Sacrifice her pormeries," the supplication "fortar to the prometer of the complication "fortar to their Salvator mundi exude praces mother appropriate bymns. The three same and the sanctuary itself were all draped in mourning. In front of the high altar was the catafalque surrounded by a number of candlelabra holding lighted tapers, as well as a number of lighted lamps; laid on the catafalque was a beautiful wreath, the offering of her companions, while at its foot was placed the prie-dieu of the deceased surmounted by her soutless white chapel-vell, her beloved beads and her prayer-book; but in addition to all this were the heartfelt prayers of her companions and teachers as well as of a large concourse composed of her bereaved mother and other relatives and friends—the state of her father's health, its regrettable to say, utterly precluding his attendance. After the chanting of the Libera and accompanying prayers all remained to offer a short prayer for the eternal repose of the sout of one of the fairest pupils of the spiritual daughters of the wenerable Margaret Bourgeois. Requiescat in Miss Flora Campbell, London, Ont.

Miss Flora Campbell, London, Ont.

There departed this life on the first Friday of December. Flora, beloved daughter of the late Alexander Campbell, fortified by all the rites of Hely Church and surrounded by her aged mother and sister. Mary. Miss Campbell had been alling for about a year, her strength gradually growing weaker until finally, in spite of the loving administrations of her devoted mother and sister, and the best medical attendance, consumption developed rapidly and her friends at last realized that all earthly means were of no avail to save her life. The deceased was in every respect a model daughter and sister, and though suffering—and at times intensely—bore up bravely and resigned herself completely to God's holy will and when told by priest and physician that Lordays were numbered, prepared herself for the final moment which would irrevocably decide her fate for eternity. Indeed her exemplary life was a fitting predude to a happy death. Calmly and peacefully she breathed forth her soul to her Creator, from whom, let us hope, she has ere this been given the assurance of an eternal association with the Sacred Heart, for whose greater glory her life while on earth was o zealously expended as a member of the League.

NEW BOOK.

Our young folk will, we know, be glad to read Father Finn's new story, written expressly for them-entitled "The Best Foot Forward." It is, as are all the others from the pen of this gifted Jesuit, a most enjoyable volume, and we heartily recommend it to our bys and girls. Publishers: Messrs. Benziger Bros. Price 85c.

It is a shame that there should be any Catholics who are dishouest. They go to confession and never make their debts a matter of self-accusation. Many ignorant Catholics think they are entitled to all the credit they can get; that going into debt is just as

honest as paying as you go; and that as long as you do not get the goods on false pretenses, you are en-titled to them, and if you cannot pay for them that constitutes the sellers'

Those men who secure money no place in the Church."-Western Watchman.

MARKET REPORTS.

LONDON.

LONDON.

London, Dec. 7. — Dairy Produce — Eggs, fresh isid, per dozon, 21 to 23c; eggs, basket lots, is to 21c; outler, bost rolls, 18 to 20c; butter, best crock, 17 to 19c; butter, creamery, 23 to 25c; cheese, pound, etholesale, 81 to 19c; cheese, pound, retail, 12 to 13c; honey, per pound, 16 to 14c; lard, per pound, wholesale, 7 to 75c; lard, per pound, retail, 9 to 19c. Vegetables — Potatoes, per bag, 50 to 60c; onions, per bag, 30 to 50c; fowls, per pair (dressed), 30 to 55c; geges, each, 60 to 75c; turkeys, per ib, 8 to 9c. was, 4.75 to \$5.25; beef, cow, \$4.00 to \$1.50; beef, heifers and steers, \$5.00 to \$5.00; hutton, by carcass, \$5.00 to \$6.00; lamb, by the pound, 7 to 8c. Grain, per centai — Wheat, \$1.10; oats, 83 to 85c; peas, 79c to \$1.00; barley, 78 to 80c; corn, 75 to 80c; rye, 85c to \$1.10; buckwheat, 90c to \$1.00; bears, per bushel, \$1. Farm Produce — Hay, \$3.00 to \$10.00; straw, per load, \$3.00 to \$35.00.

Live Stock—Live hogs, \$3.75 to \$3.80; stags per lb., 2 to 25c; swes, per lb., 2c; pigs, pair, \$3.00 to \$5.00; rad beeves, \$3.50 to \$5.00; red and

TORONTO.

narkets to-day: Cattle—Shippers, per cwt.. \$4 to \$4.50; outcher choice, do., \$3.75 to \$4.25; butcher,

CREEKS WILLIAM (MASON) (HAMLIN) •••••

Style 447.

THE CHAPEL SHOULD BE AS WELL EQUIPPED AS THE CHURCH, and our organ here shown is the most satisfactory instrument which can be selected for use in chapels. It is especially designed for that purpose, is furnished with the control of t

PAY YOUR DEBTS.

Now, every instructed Catholic knows that to ask for credit when you have not a reasonable ground for believing that you can pay, is theft; no hing more and nothing less. Instructed Catnolics sometimes make their debt a matter of confession, but af er ten or more acknowledgmen's of the delinquency they banish the sub-jest from their minds and it is "good by, creditor," forever. They should know that to keep what belongs to another without his permission is the very essence of theft. To steal \$10 is a mortal sin. To keep \$10 that be ongs to another for a notable time without his permission and presumably against his wish, is also a mortal which they can pay and which they neglect to pay are guilty of sin in withholding payment, and guilty of still greater sin in frequenting the sacraments. Priests know very well what keeps people away from the sacraments. In youth it is lust; in mature years it is dishonesty. The Church is no refuge for thieves. The first terrible chastisement inflicted by the Church was for the crime of dishonesty. For their dishonesty Auna nias and Saphira fell dead at the feet of St. Peter. D. shonest people can-not enter heaven; they should have

TORONTO.

TORONT

white east, and good care could do, until, on the beautiful festival of All Status, fortified by all the Sacreties of the loving each of the lovin sit to \$18 per ton. Frovisions are about steady, lard, choice, refined, \$1 to \$6; extra pure. 7½ to 7½c; kettle rendered. \$\$\\$ to \$9c, according to 7½c; kettle rendered. \$\$\\$ to \$9c, according to 812e of package; hama, choice selected, large, 10½c; do., small, 11¢, do., beneless. 12¢c; Engish boneless breakfast bacon. 12¢c; Wittshire bacon, 11¢; green bacon, 12¢; and the short cut bacon, pork, \$14 to \$15 per do. The market for both cheese and buttler outliness strong, for export, 20 to 20½c, aboing paid for good butter, while at high 21¢c is realized for small lots. The strength of t

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

Toronto, Dec. 7.—Following is the range of surrant quotations at the western cattle Cattle—Shippears

Mason&Hamlin

CHAPEL ORGAN

Mason&Hamlin Co. 146 Boylston Street, Boston. NEW YORK. CHICAGO

medium to good, \$3 to \$3 50; butcher, inferior, \$2.50 to \$2.75; stockers, per cwt., \$2.25 to \$3.60, Sheep and fambs—Ewes, per cwt., \$3.60 to \$4.80; bucks, per cwt., \$2.55 to \$2.50, Milkers and Caives.—Cows, each, \$2 to \$5.0. Milkers and Caives.—Cows, each, \$2 to \$5.0. Hogs.—Choice hogs per cwt., \$4 to \$4.25; light hogs, per cwt., \$3.75 to \$4.

EAST BUFFALO.

EAST BUFFALO.

Rast Buffalo, N. Y., Dec. 7.—Cattle — The offerings were 8 loads of Canada stockers: the feeling on choice butcher grades was steady; Sheep and lambs—Offerings moderate, 16 loads and with a good demand; lambs were steady, and sheen firm; a better quality of stock sold yesterday at to day's prices; lambs, choice to extra, \$5.25 to \$5.50; good to choice, \$5 to \$6.25; common to fair, \$4.50 to \$4.75; sheep, choice to extra, \$4.15 to \$440; good to choice, \$4 to \$4.15; common to fair, \$2.50 to \$5.50; Canadas, choice to extra, \$5.35 to \$5.50. Hogs—The offerings were light, only 15 loads, and with an active demand; sold higher; heavy, \$4.10 to \$4.12‡; mixed, \$4.10 to \$4.55; one extra deck of Yorkers sold at \$4.20; the close was steady.

DEAF... Nine Years

Tormented With Noises in His Ears.

Mr. Charles Higgs is one of those honorable gentleman who are glad to acknowledge when they have been benefited, and who are anxious to have others get the same help. He writes:

DEAR DOCTOR SPROULE,—My friends are all asking me how it is that I can hear as well as anybody now. Many of them know how I had tried everything without success. I telt them it is all owing to Dr. Sproule. It is fine to feel that I don't have to make my friends scream at me any more; and I can't tell you the relief it is to get rid of that continual ringing and buzzing in the ears.

You may print this if you like and I shall be glad to answer any letters. I can never be grateful enough to you for all you have done for me.

Your patient.

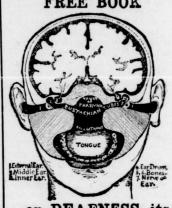
CHARLES HIGGS.

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If You are Suffering as this gentleman

If You are Suffering as this gentleman

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R. B. SMITH,

WANTED FOR SCHOOL SECTION NO. 3.
Wanted For South, a Catholic assistant school leacher, who can teach both French and English. Must hold second or third class certificate. Duties to begin 2nd January, 1800. Send recommendations and state salary. Address Alphy Cheff, Sec. Treas., S. S. No. 3, Dover South, Ont. South, Ont. 1102-4.

POR SEPARATE SCHOOL SEC., NO 1,

Wawnoash, a teacher holding second or
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190. State experience and salary wanted.

Address Thos. Cummins, St. Augustine,

1102-2.

POR S. S. NO. 6. SHERWOOD, FOR THE ryear 1990. Holding a second class certificate. To teach Public school. Board can be got for \$30 per year. Salary about \$22, Apply to James Murray, Sec. Treas. Barry's Bay, P. O., Ont.

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The Catholic Record. fina London, Saturday, December 16, 1899.

VOLUME XXI.

CATHOLICS AT PROTESTANT at i CHURCHES. Some Catholics have to all seeming mor the privilege of attending churches other than their own. We do not know whether it is done to please their Prot- for estant friends or through mere curio- pra

sity, but we do know that it is ex. far ceedingly reprehensible and that it is ers.

the worst possible way to treat non. per the Catholics. When a Catholic is asked to assist at Ta a Protestant service he should say No ers -promptly and decisively. It may the offend his friends, but it is better to by please God than men, and besides we an must avoid anything that can possibly de prevent our separated brethren from cri coming to the knowledge of truth. A un staunch Catholic proud of his faith and Lo ready at all times to proclaim it will a receive the commendation of his conscience and the respect of those without the fold, but the timorous, afraid to w

THE WAR.

contempt.

offend Catholic will be always beneath re

When will the jingo editor have tw done with his senseless reviling of the Boers? It may seem to him but a p manifestation of loyalty, but sensible citizens have yet to learn that calumny is a component part of patriot-

We believe in giving the Boers fair h play. They are stubborn fighters, s courteous to prisoners and humane to the wounded. Outrages, if we attach credence to some correspondents, have been committed by them, but their treatment of the British who were left at Dundee prevent us from giving much heed to the accusation. And even if the rules of civilized warfare were transgressed at Ladysmith, what would it prove? Will it justify us in branding the Boers as a band of murderous cut throats? If so, there are a great number of very bad people on the planet. We should remember that war is not an interchange of gentle courtesies and that unpleasant things may happen, despite the best inten-

tions in the world. Then they are intolerant. If one of the decaying nations had to do with the Transvaalers we should have eulogistic references to their love of the Bible-their frugality, simplicity and edifying manner of life-instead of columns bristling with opprobrious epithets. And if we ventured to apply to them the terms psalmdroners and pious hypocrites-much used just now by a certain species of the country would tremble with indignation. The point of view makes all the difference. In England the Bible is the source of national greatness, in the Transvaal it is the source-well-we advise our readers

to think it out for themselves. Intolerance and franchise have very little to do with the present hostilities : and every man who does not believe that endorsement of every imperial istic scheme of an amoitious demagogue is necessary for patriotism is aware of the fact. When the crisis is over the people will lay their hand on those responsible for the bloody work and mete out to them, we fervent ly hope, a just retribution. Mean while, let us remember that the Boer are entitled to the privileges of trut and charity; and let us pray God for the blessings of peace-to solace th bleeding hearts of those who mour the less of dear ones and to give reto those who have heard their last rol

CATHOLIC AUTHORS.

We hear from time to time the Catholic authors are discriminate against. They have, it is true, because unfairly dealt with by the individue who fashion text books and compend ums of literature; but we should n like to think that they do not to-d get a fair chance of obtaining litera prominence. One reason why the productions do not fall so readily in our hands is their expensivene When we see a volume of Scott, for e ample, obtainable at 25 cents and Catholic work at three times th figure, we, however much inclined help our authors, are apt to purch the former.

We wish them success, but limit