The Catholic Record. London, Saturday. Dec. 28, 1901.

MODERN SALONS.

man is slow to speak.

He finds out what reading of history bespeaking the enpared by committees of eminent English he can do, studies his limitations, and thusiastic partizan. It s hard, for exdoes not aim higher than his capacity ample, for anyone to see how Calvinpermits. But the fool is arrogant and ism "created Scotland." Most of our permiss.

is of everlasting utterance. We meet separated brethren are well aware that him in magazines cheering for Haeckel. this "creation" is not a thing to be We see him revamping some old charge proud of. Knox and the mercenary of Huxley's, and preening himself on nobles who aided and abetted him have his virility of intellect. He laughs at been given their proper niche in the miracles because he, poor fool, who is temple of history by reputable Protsurrounded by mysteries, cannot account estant authorities, and it is generally for them. The wonders of St. Anne de admitted that the Reformation was ef-Beaupre and Lourdes give him little feeted in Scotland much the same as in the overwrought imagination. But if ary measures, they are facts—what then? Every It is, of course, quite true that many the Revised Version. effect must have a cause. And if the Scots gave full allegiance to the unlovecures at the above-named places are ly creed of Calvin. However, to quote cures at the above-named places are facts, and as such are vouched for by reputable authorities, it behooves a sensible man to either explain them or to

are lond of balancing their inexperience and ignorance against the wisdom and ignorance against the wisdom and motherly solicitude of the Church for the souls of her children. But we need not be reminded that worldly-minded Catholics have ever looked adversely upon statutes running counter to their own inclinations. They are responsible for much both by their loose talk and bad example. Their faith is cold, and their vision of the supernatural hampered by passion and preindice. And when we was and the Samarian women with the Saviour talked at the well! should seem to timply that spirit is the only God." This version would be even stronger, in the sense understood in Christian Science, for it would seem to imply that spirit is the only God." The Know-Noth in gricts by which it was songlet to expended more judiciously might well better spent in reclaiming the unclinations. They are responsible for much both by their loose talk and bad example. Their faith is cold, and their vision of the supernatural hampered by massion and prejudice. And when we was a provided the Revised Version would be even stronger, in the sense understood in Christian Science, for it would seem to timply that spirit is the only God." Comment.—The article "ho" does of course refer to Theos, but that "ho" is not the reason why the translators used the indentific article—a-in the supernatural hampered by when they remember that John Wesley said: "What wonder is it that we have the sum of the God." This version would be even stronger, in the sense understood in Christian Science, for it would seem to timply that spirit is the only God." Comment.—The article "ho" does not provide the family that we could meet and hold converse with when the Saviour talked at the well! Science for it would seem to timply that spirit is the only God." A possible to the God. This version would be even stronger, in the sense understood in Christian Science, for it would seem to timply that spirit is the only God." A possible to describe the case not only in the God. passion and prejudice. And when we consider that some of these people are descendants of many who suffered persecution and death rather than prove recreant to their God we come tounderstand what a blighting influence the spirit of the world has upon a disloyal and un-Catholic kind of heart. True, they prate about such and such mixed marriages as having proved anything but abominable and detestable. They will persist in their opinion, however, the Church may decide to the contrary.

Then we have all heard that a woman of superior character can do much towards obliterating the prejudices and contributing to the conversion of the heretical party. This is a delightful bit of information, but it is a good thing not to know so much than to know so much that aint so. A woman of superior character may do a great deal, but that kind of a woman will not usually contract an alliance banned by the Church. She values her faith too highly to expose it to shipwreck and her Catholic spirit prompts unquestioning obedience to ecclesiastical superiors. And because she is superior she will always prefer a marriage "which the Church approves, which the Sacrifice (the Mass) confirms and which blessing seals.' Men who have studied the question of mixed marriages are unanimous in declaring that they are the fruitful mother of misery and unhappiness and the perversion of children. Anent this latter we may quote an extract from a statistical study of conditions prevailing among American young men between the ages of sixteen and thirty- missions in Catholic countries are the five: "In families where but one of the parents is a church member only 50 per cent. of the young men are members of churches. Where the father and mother are both Catholics, only 8 per cent, of the young men are not church members. Where one of the parents is a Catholic and the other a Protestant, 66 per cent. of the young men do not belong to a church."

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REVIVAL OF CALVINISM.

We happened lately upon an article

entitled the "Revival of Calvinism." It is, in the main, thoughtful but more hopeful, we ween, than circumstances It has been often said that the wise warrant. Here and there is a stridman is slow to speak. His knowledge ency of time that jars on one and a concern because he puts them down to other places: by spoliation and sanguin-

fought for it, and went home, many of Writing in the annals of Our Lady of them, with the sincere conviction that Writing in the annals of Our Lady of Lourdes Dr. Brunnelle says that he has they and they only had the Gospel. It lourdes Dr. Brunnelle says that he has they and they only had the Gospel. It lourdes Dr. Brunnelle says that he has they are the same than they are the same than the same that the same than the same than the same than the same than the sa verified miracles scientifically and challenges any physician to give him a names was due in no small measure to make any sense of the jumble, some words or words must be supplied or understood. tural explanation of those cures. the high scholarly attainments of many tural explanation of the control of their preachers. Whether this shall course, to be supplied, according to pened to visit while on earth and to be scientifically how a leg can instantly increase its length two inches; how an osseous tumor of three years' standing can be instantly healed and covered with a new skin, or how acute pulmon-with a new skin a new scientifically how a leg can instantly continue it is impossible to foresee.

thinking that the climate must have a somewhat deleterious effect upon the system, for we do not imagine that normal-minded men and women would seek to make calumny and vilification their crusade for religion pure and undefiled. We do not believe they would, unless in a fit of temporary insanity, immerse themselves in the filth of a cess-pool and eagerly endeavor to add to its foulness by their own personal contribution. So we put it down to the climate. Quinine and bromide of potassium are good for distempered brains, and we have no doubt that a liberal dose of them will have a soothing effect on the missionaries who cavort around the eternal city distributing high art literature. Then they can read prayerfully the advice of Wesley, that the work of God does not, cannot, need the work of the devil to forward it. And possibly, after considering that their influence lasts as long as the \$40,000, they may come home and admit that the Protestant gentleman referred to by the Ave Maria was not far wrong when he said: " Of all the shams under the sun the Protestant

graces need to be learned by every Christian—patience and submis-sion under defeat, and modesty in vic-

greatest.'

tory. We should belong to God and our neighbor without reserve; and our charity for both should dispose us at all times to do and suffer that which is most difficult, for their sake .- St. Vincent de

Version of the Bible, which was prepared by committees of eminent English and American scholars, beginning in 1870, and completing their labors fourteen years later, in 1884. It certainly follows the Greek original more closely than 'God is a Spirit.''

Comment.—We have examined the Revised Version you speak of, and find that those eminent English and American scholars retained in the text the old form "God is a Spirit," and gave the finite Creator what objection can you are doubtless overcame Holofernes, the enemy of the Lord's people, and struck off his head. It was then that the Jews cried out, 'Blessed art thou among women.' Yet Judith was so termed because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage, while Mary was because she freed the people, from mere temporal bondage and from spiritual bondage and from spiritual bondage and from some she was an instrument in freeing the world from spiritual bondage and from spiritual

can scholars retained in the text the old form "God is a Spirit," and gave "God is Spirit" in the margin, thus showing their preference for the old form as the more correct English ex-

not good English, nevertheless bears out the sense of the translation used by Comment.—As we have seen, the text of the Revised Version gives the old

with a new skin, or how acute pulmonary tuberculosis and natal blindness can be cured by a simple bath, then we will come exultant over the revival of Calvinism. With respect to this matter the Catholic Telegraph gives a few as they do.

The Greeks do not make use of the article "a" or any equivalent of it, as it is implied in the noun. And the Latins borrow greatness from the sun. To us implied in the noun. And the Latins borrow greatness from the sun. To us implied in the noun. And the Latins borrow greatness from the sun. To us the land of Galilee is hallowed ground, and we approach with reverence the town of Bethlehem, where Christ was a contribution on the above subject in compliance with the English idlom, if compliance with the English idlom, if convioled is convolved in compliance with the English idlom, in compliance with the Stations of Nazareth.

McCrackan. — "Instead of any attempt having been made to get a 'Christian Science meaning' into this 'Christian Science meaning into this translation (God is spirit), this translation was made, without any reference full of grace, the Lord is with thee. lation was made, without any reference to Christian Science, by scholars had probably never heard of Christian Science. They began their labors in 1870, five years before 'Science and Health' was published."

-We repeat that those Comment.—We repeat that those scholars of 1870 put into the text of suppose they had omitted the article, do you claim that they were wiser or more learned than all the Greek Biblical

the Bible, both Catholic and Protestceived ideas of the nature of naking their translation of God is a

nore nor less than what it says, name y, that God is a spirit and that He infinite. It affirms infinitude only of Him, and by that attribute separates

finite it excludes any other spirit or spirits. There can be no infinite spirits, for the only spirit there is is eternal

for the only spirit there is is eternal and indivisible."

Comment. — An infinite spirit excludes any other infinite spirit. So far we agree with you. But when you say it excludes any other spirits, that is, we agree with you. Due with your spirits, that is, it excludes any other spirits, that is, cording to his merits, and the Lord is her cl. finite, created spirits, we must condra- within a person when He bestows upon hops'

reason.—New York Freeman's Journal.

pression of the original Greek. McCrackan. — "Even the verbal translation 'Spirit the God,' though CARDINAL GIBBONS' SERMON ON

The verbal translation, spirit the God," does not bear out the sense of the Revised Version translation, nor any other translation, for there is no sense whatever in it; it is utterly meaningless, a mere jumble of words. To The true lover and named Nazareth.' ord or words must be supplied or nderstood.

McCrackan. — "The verb is is, of place on earth at which our Lord hap-MIXED MARRIAGES.

We have more than once in our columns called attention to the evil of mixed marriages. The declarations on this subject are decisive. The Church sample and discontinuous this subject are decisive. The Church abominates and detests such nuptials. She has a horror of these unions while present so many deformities and spiritual dangers. Therein is the verdict of the adeptorably out-of-date legislation. They cannot see wherein mixed marriages are abominable and detestable and are fond of balancing their inexperience and ignorance against the wisdom and motherly solicitated of the Church for the mother for the mother for the mother of the church for the mother for the m

> tration of this custom we will take some sure to want nothing and the latter almost to starve."
>
> The most to starve."
>
> The undiscussed with Him are entitled to our lasting veneration and which does not comply with the English the Plant of this custom we will take some conversed with Him are entitled to our lasting veneration and they were met with obstruction, and, like St. Paul, they were often cast into prison solely for being faithful to duty.
>
> The undiscussed has those that figure in the pages of romance. On every hand they were met with obstruction, and, like St. Paul, they were often cast into prison solely for being faithful to duty.
>
> The undiscussed has those that figure in the pages of romance. On every hand they were met with obstruction, and, like St. Paul, they were often cast into prison solely for being faithful to duty. most to starve."
>
> But there is no accounting for tastes. The foreign field must have some strong attraction for the males and females who hie away from their own country. We do not question their sincerity or disinterestedness, albeit their methods might induce us to have a reasonable doubt of them. Still one cannot help thinking that the climate must have a most of the government and of officials passed that what the undisguised hostility on the past of the government and of officials passed that when the have a most of the Blessed Virgin Mary, who becaute the must we say of the Blessed Virgin Mary, who becaute have a most have a mos

art thou amongst women 'Blessed the fruit of thy womb Jesus. We, like busy bees, gather spiritual honey from the bed of roses contained in this gospel. Herein lies the answer. The Lord sent His angel from heaven to the Virgin Mary and He so addressed her: 'Hail full of grace, the Lord is with thee. Blessed art thou among women. Blessed be the fruit of thy womb Jesus.' Every word is material

our consideration.

or our consideration. "Whether we consider the messenger or the divine message it is equally important. God sent to Mary not a

from among the great hosts that sur-

scholars of centuries before them?

McCrackan.—"It would seem more probable that the early translators of ant, were influenced by their precon-

Comment.—It would seem that they vere influenced by their better knowl-

edge of Greek.

McCrackan.—"There is a very good reason for not using the expression of God is an infinite spirit, because the use of the definite (indefinite?) article admits that there may be other infinite Comment.—Not at all. It means no

Him infinitely from all other spirits and McCrackan.—"If spirit is really in-

for one. And if you can say "one" Infinite Creator what objection can you have to the same word in its shortened form? Your objection to the inoffensive indefinite article has no foundation in reason.—New York Freeman's Journal. Christ. We are asked by non-Catholics why we honor the Blessed Virgin and praise her in conjunction with God. CARDINAL GIBBONS' SERMUN ON THE IMMACULATE CONCEPTION.

Baltimore Mirror.

Cardinal Gibbons preached at St. Vincent's Church, Baltimore, on last Sunday morning.

The sermon preached by His Eminence was on the feast of the Immaculate Conception.

The conception.

The sermon preached by His Eminence was on the feast of the Immaculate Conception. of the praises of his son or when a son is honored? Does he not glow with you ever see a father who was jealous joy when a son is honored? Can we imagine the sun jealous of the clouds which surrounds his glowing orb and work of missions among non-Ca which gather brilliancy from his radi-Can we conceive the sun being jealous of the beautiful rose whose lus cious bloom is but a gift from his hands, and which has blossomed into beauty through his warmth?"

BRITISH CATHOLICS.

States and Australia, where the utmost States and Austraha, where the utmost freedom prevails, and where present prosperity points to a yet greater future, the advance of the Church has been most decisive. Thus we see how groundless is the cry raised by bigots that the Faith of Rome does not flourish in an atmosphere of freedom. The contrary is the fact; it flourishes best where freedom is most extensive. It must, however, be acknowledged that England herself stands far and away the worst position of all the Englishthe worst position of all the English-speaking countries in respect to the relative proportions of the Catholics and the general population. Whilst Scotland can claim about one-tenth of her inhabitants as Catholies, Ireland king or an ambassador, not a prince or one of the world's great personages. He did not even send an ordinary angel about three-fourths, the United States about one-sixth, Canada nearly half, and Australia about one-fifth, the Catholies form scarcely more than one-twentieth of the people of England. In from among the great nosts that survound His throne, but an archangel, one of the first and foremost of the heavenly regions. How did the angel salute the Blessed Virgin? Did he praise her beauty and her charms. No! Although she was the first lily of Israel and possessed of a rean heapty he did not alour opinion this may in no small degree be attributed to the power of what may be called the Protestant tradition The Protestants took possession of Catholic churches and Catholic instituessed of a rare beauty he did not allude thereto because he knew how fleeting were earth's charms, all of the vanity of mere physical beauty. Did he speak of her lineage, although he knew her to be the descendant of one of the kings of Israel? No. He rather praised her for her merits of character, for her graces of mind and heart, for her virtues, for her beautiful character which was like the dimend which renects a hundred rays when exposed to the rays of the sun. Like the glistening diamond exposed to the noonday light, a beautiful benediction was the character of Mary when the sup of the character of Mary when the character of Ma tue beamed upon her.
"Gcd gives grace to every one ac-

In the great American Republic, in Australia, in Canada, in South Africa, her clergy are enthroned in the Bishops' Sees or are occupied in the par-

CHRISTIAN SCIENCE.

(Continued.)

McCrackan.—"In further elucidation of the translation of 'pneuma ho Theos,' by 'God is Spirit,' allow me to say that this translation is not my own, but is the translation found in the Revised by the manufacture of the Bible, which was presented by the possibility of creation. But you admit that the infinite spirit does not exclude finite spirit does not exclude finite spirit of that person especial graces for especial ricks. And the Lord was virtues and merits. And the Lord was not His very flesh and blood united with her. Other women, according to sacred spirit Creator. Your own position, therefore, requires you to admit that the infinite spirit dees not exclude finite spirit overgrame Holofernes, the enemy of the that person especial graces for especial grace of sects, and nowhere save in the Catholie Church is presented the grand spectacle of some two hundred and fifty millions of people united in the worship

MISSIONS TO NON-CATHOLICS.

The last number of The Missionary, the organ of the Catholic Missionary Union, gives a deeply interesting ac-count of the late meeting of a Convention of Missionaries to non-Catholics, in Winchester, Tennessee. The convention was composed of twenty-five members, including Bishops, members or religious orders, secular clergy and laymen. The meeting was not only members of the convention were inthe convention in this number of the

The view we get from the proceedwork of missions among non-Catholies, both that which has already been ac-complished and that which is contemplated in the future, is very encouraging and even stimulating. The work is evidently no longer an experiment. It active co-operation of too many of the Bishops and priests of the Church to be allowed to fail. Its growth has been rather slow to the present time, but steady and permanent, and the meeting of this conference has given it an im-pulse which at a single bound promises

which is exceedingly interesting reading. It is hoped that this conference will be repeated annually, and on a much larger scale and with more general interest. The universal feeling of the delegates was that the mission to non-Catholics is a work of God, and is bound to succeed. They confidently look forward to nothing less than the lie Church.—Sacred Heart Review.

A Mistake.

The hymn "Lead Kindly Light," so much spoken of in connection with the late President, is very improperly credited to Cardinal Newman. When that hymn was written there was no Cardinal Newman. It was written by Rev. John Henry Newman, minister of the Church of England, when he was slow-Church of England, when he was slow-ly groping his way toward the truth. It is, as the Presbyterian Journal says, "rather an expression of doubt and groping in the dark." Newman was always a most conscienti-ous man, and always loyal to the light he had, and in comtowards the Catholic Church material considerations have lent strength to religious prejudice. Whilst regretting the depletion of Ireland's population, painful though it is it can at least 100 time of the Catholic Church material pliane with his prayer cried out from the gloom and darkness and confusion of Protestantism; the Kindly Light led him on until he came into the Catholic Church material pliane with his prayer cried out from the gloom and darkness and confusion of Protestantism; the Kindly Light led as he expressed it. wards Newman said: wards Newman said: "Never have I ceased to thank my Maker for His mercy in enabling me to make the great change, and never has He let me feel forsaken by Him, or in distress, or

any kind of religious trouble."

After he became a Catholic his
hymns were in a different key and timber, and hence we repeat it is improper to credit Cardinal Newman with

hot drinks as she thought might be use-

The man was too far gone, however, and the only consciousness he recovered and the only words he spoke, was the consciousness he woke to in Rachel's

presence, and the words he spoke to Rachel herself.

stamped upon her memory with inefface ble grief and horror, held her heart a

ble grief and norror, held her heart a it were, that it might give neither sign nor sound of its breaking. She heart those about her say he was dead—Tom "her boy," who had come to her, true this promise, and when

mise, and whose head, now

Rachel, upon that cruel night, a night

AN ORIGINAL GIRL.

By Christine Faber. CHAPTER XXXIX.

The day of the reception dawned sun-bright and cloudless. Rachel awoke early with scarcely an abatement of the same fever of expectation and longing with which she had gone to bed, and that had kept sleep from her eyes for a long time. Her thoughts this morning were much more concerned with the coming of Tom, now so near it made her heart bound to think of it, than with the reception, joyful and eager as had been hitherto all her anticipations of that.

Perhaps one reason that Tom alone engrossed her thoughts was, that she had various dreams of him during the night. In one dream he had returned according to his promise, but looking so strange and changed she did not so strange and changed she in hot know him; in another he had returned, but only to go again; and in still a third, he had come to her, but with a wall rising in front of him at every step he took, till the wall hid him from sight and left her despairing on the other

She smiled as she remembered the various dreams, and she felt very glad and thankful that they were only

dreams.

Twenty-four hours more would bring the date that Tom bad assigned for hi return, and she found herself, while dressing, wondering what time of the day he would come, and how Miss Burram would receive him. Perhaps he would not let Miss Burram know just who he was at first, maybe not till after he had seen her, Rachel, and then, as she pictured to herself the way in she would fly to his arms regardless of Miss Burram's presence, burst into happy tears; they ran down her cheeks unrestrainedly and she paused in the act of putting on her dress in order to let them flow, and at the same time to draw from her bosom Tom's

little keepsake. My own dear Tom! only to-day and to-night, and maybe a part of to-mor-row, till you're here," she said aloud, patting the trinket and pressing it to her heart and then to her lips.

Sarah, coming according to her custom to call "Miss Rachel," and comin her usual tip-toe way, had arrived in time to overhear the tearful soliloquy. With her eyes almost start-ing from her head in amazement and curiosity, she knocked, but without waiting to have the knock answered she turned the knob, half fearing to find the door locked, but it was not, and she entered only to see Rachel engaged the door locked, but it in putting on her dress, and putting it on in such a manner that it entirely covered her face. Sarah hastened to her dress between her face and Sarah's eyes, until she knew her tears were pretty well dried. Then she said a nughing "good morning," and went bout the rest of her toilet in a way about the rest of her toilet in a way that baffled all the woman's burning curiosity, and left her nothing to say, mpart before she had overheard the so

Your dress, Miss, has come; and Miss Burram's; they're in big boxes— they were brought late last night, and Miss Burram had me open them the first thing this morning and lay 'em out in the parlor. They're just dazzlin', Miss, and everybody in Rentonville is that excited about this reception that there ain't nothin' else talked of; you Miss, nobody's goin' that isn't just somebody-they wouldn't be let to go for love nor money; and that's what makes the bodies that can't go so mad; they say that Herrick's a-gnashin' his teeth and a-foamin' at the mouth; and oh, Miss Rachel, the cart-loads of flowers that's goin' in to the club housethey've been goin' in almost since it was day-light - stacks of them, besides day-light — stacks of them, besides ferns, and palm trees as high as this room—it's just goin' to be a fairyland to-night, and Jeem, and Mrs. McEl-vain, not to speak of meself, Miss, are right glad that it's to be all so fine, because it's your first party, Miss."

"Her first party." The words, to

"Her first party." The words, to-gether with Sarah's somewhat mixed description of the intended splendor, roused Rachel from her thoughts of Tom, and restored to her the joyful anticipations in which she had lived for

weeks past. She tripped with her wonted lightness to the parlor, and burst upon Miss Burram, at that moment trying the effect of her topaz ornaments on the shimmering surface of her gorgeous

SS.
Ah. Rachel!" she said in her accustomed cold way, but with perhaps a shade of softening in her countenance as her eyes lingered for a moment on the sparkling face of her Charge. Then, as the girl stood in some indecision to the property of going immediately to the mass of filmly lace spread over one of the satin chairs, and which she of the satin chairs, and which she recognized as her party dress, Miss Burram went to it, taking as she walked the pearl ornaments from the case she

You can wear these to-night," she necklace and braceside by side upon the lace, and Rachel with an exclamation of delight bounded forward and said impulsively
"Thank you, Miss Burram; you are

very good But Miss Burram turned coldly away only telling Rachel to replace the pearls in their case and take them to her room. "This evening," she added, "two women will come from Madame La Guerre's (the *modiste*); one will assist you to dress; also, we shall have dinner in hour earlier."

Sarah below-stairs was telling the events of the morning to Mrs. McElvain and to Hardman, who had come in to his breakfast.

"I heard Miss Rachel with my own ears; I heard her say as plain as you two hear me now, 'My own dear Tom! only to-day and to-night, and maybe part of to-morrow till you're here,' and then I heard a sound as if she was kiss ing something, and I know she was cry ing; I could tell it by her face when I went in, for all that she tried to hide it from me—for she kept her dress that she was puttin' on, over her head, as if

the hooks had caught in her hair and she could'nt get 'em out, and I know she was holding the dress so I couldn't get 'em out either. Now what does that mean I'd like to know?" and she that mean I d like to know and an allowed looked in a very searching, questioning way at Hardman; but he didn't see her; he was eating his breakfast as if he hadn't heard her.

He hardly dared to raise his eyes lest

Sarah might read in his face the tumult of thoughts her information had raised in his mind-he knew so well what it

He remembered as faithfully as did Rachel what she so fondly and so conidently expected the morrow to bring—the date was imprinted upon his heart almost as deeply as upon her own, for should her fond expectation be realized, he knew not what change it might to her, and also to him. If it should remove her, it blow to his heart, for though for more than three years past he had not spoken to her, he had seen her sometimes, he heard about her often, and he knew she was somewhere near, and in his honest, affectionate soul there was a secret hope that in the future, should she continue to live with Miss Burram, some chance might put him entirely into Miss

achel's service. When he left the kitchen, which he did in the midst of Sarah's description of her mistress' dress, he was fiercely chiding himself for not being more eager for "Mr. Tom's" arrival for

Miss Rachel's sake.

The women from the French dressmaker in the city arrived early in the evening, and Sarah was bidden to conto Miss Rachel's room, and then to hold herself in readiness to attend as she might be required, both he mistress and her mistress' Charge, an order which Sarah was nothing loath to obey; such attendance might give her an opportunity to see both toilettes as they progressed.

weather had suddenly changed; the wind was rising and the surface of the water was unusually agitated; black, squall-like clouds hung low in the sky and a couple of summer yachts anchored in the bay were rocking violently; round the corners of the house the wind, as it went, had the house the and of subdued voices in distress, and among the tress it rose to howling echoes of the serf now roaring upon the beach. Hardman, coming into his sup-per and finding only Mrs. McElvain, Sarah being still above-stairs, -said, there was going to be a great storm. 'I'm afeared a worse one than we gen erally have in these parts," he continued, to which Mrs. McElvain responded anxiously:

"I hope my poor boy is nowhere near to be caught in it; I'm expect-

ng him any day now."

Hardman looked up, wondering a little at the coincidence which should be bringing to Mrs. McElvain her boy expecting "Mr. Tom;" but he answered cheerily, seeing the woman's anxious look, "There is not much danger of this storm catching him.

Rachel was dressed at length; so fair a vision that she hardly recognized herself, and her first thought was a wild desire for Tom to see her thus. she said to herself. Perhaps.

Burram will let me dress like this again just to show him," and both the woman and Sarah having proceeded her to the parlor, she snatched a moment to throw parlor, she snatch the remaining pebble from the basket; but the wildness of the night as she put her head out of the window affrighted her; not a drop of rain, but the savage fury of the wind seeming to drive everything before it, and she vithdrew her head with a shiver.

Miss Burram was in the parlor when she descended, "a most dazzling sight," as Sarah afterward described, all the more dazzling, perhaps, because of the contrast she presented to her Charge. Certainly, Miss Burram was a very picture of splendor—her gor-geous dress fairly scintillated between its own sheen and the magnificence of which ed to accord with her fine figure and her stately poise, while Rachel, slender and childish-looking in her white lace dress devoid of all ornament save the shining pearls clasped in several rows about the white throat gleaming on the shapely arms, looked like an ideal being.

Sarah had been bidden to take the strange woman to the kitchen for re-freshments, and hardly had she obeyed. ents, and hardly had she obeyed, when there was the sound of carriage driving up to the door, and a momen ater a ring at the upper bell. I never be burned nor drowned alive she said, as she hastened to answer it, and when she opened the door the exlamation rose again to her lips, only this time it was suppressed, for there stood before her the whole Gedding

"Take our eards to Miss Burram said Miss Gedding quickly, thrusting several squares of pasteboard nto Sarah's hand, and ushering herquite into the hall, while her prother seemed engaged in an endeavor to hustle his father and mother after

er. His father was saving in a very ex-

cited manner:
"Will, what is the meaning of this? I understood we were to be driven directly to the club house. This is not

the club house." "Father, for my sake," pleaded Rose, catching his arm and looking up o him with almost tears in her eyes I'll explain after—it's my doing. Miss Burram's house, and we

roing to take Miss Burram and her Charge to the reception." "Oh-o-o-h," gasped Mr. Gedding, trying to smother his choler; but with her mother Rose found it more difficult. "That woman!" gasped the little lady. She had no time to say more, for the parlor door was thrown open and Miss Burram stood on the

threshold to receive them.

The sight of her seemed to make Mrs Gedding speechless, for which her daughter was very thankful, but Miss Burram herself rendered most unexeffectual assistance in the pected and awkward dilemma. She was smiling, extending her hand and looking so different from her wonted cold, grim, for-

bidding self, that it seemed as if a mask had fallen from her face. Her self-possession was perfect—her manners those of one who had mingled all her life in the very best society, and young Ged-ding found the task of introducing his parents delightfully easy so far as Miss parents delightfully easy so far as Burram herself was concerned, but most awkward and embarrassing with regard to his father and mother even the aid that Rose rendered in trying to make her mother respond and look a little less like an idiotic wooden image had any effect. Mrs. Gedd did not seem to be able to utter a w Mrs. Gedding She sat down, it is true, on the chair Miss Burram graciously invited her to; but only upon the extreme edge of it. and at seeming imminent risk of tumbling forward on her nose. Mr. Gedding also seated himself, but with a look from his daughter to his son as if he were appealing to know what further ed of him.

Miss Burram did not seem to notice the awkward, constrained manners of her visitors; she turned from one to the other, smiling, gracious, but without abating anything of her courtly dignity, and acting as if this were the first time in all her life she had ever

met any of the Gedding family. Between Rose and Rachel was established immediately a bond of sympathetic union; Rachel showed in it eyes and the warmth of her tones, but despite that, poor Rose was filled with confusion by the awkward constraint of her parents. A facility of her parents-a feeling that was not in the least assuaged when she glanced at her brother and found a look upon his face which seemed to say, "I told you

Indeed, her father appeared to be at the point of exploding some remark every moment, and Rose in an agony crossed to his side and got her under her cloak ready to pinch him back to a sense of propriety, Miss Bur ram, however, was saying, so affably that Rachel could hardly believe it was

she who was speaking:
"I feel much indebted to you all for this evening's attention—from the invitation which young Mr. Gedding sent, to the kindly coming of you all to escort us." Her look lingering on Mr. Gedding, Sr., his frank, sturdy soul was stirred to vigorous protest:

"Bless my soul! ma'am; don't thank me; I had nothing to do with it—

o oh—I was brought here—o-o-o-o-without any knowledge on my part-o-o-o—bless my soul! Rose "bound ing from his chair and rubbing you have pinched me till I am black and blue.'

His unexpected movement disclosed her long, gloved arm being hastily withdrawn into the folds of her wrap, while her whole face was crimson from shame and confusion. Will laughe he couldn't help it—the situation, Will laughedof Rose's own making, was so ludic-rous, and Miss Burram, seeming to understand, laughed also,

Sarah, evesdropping in the adjoining oom, heard the laugh, and wondered ore than she had done on the other occasions when she had heard her misress laugh—this laugh was so utterly unlike the others. And I said, continuing to laugh: And Miss Burram

"Still, Mr. Gedding, do not let it be a bar to your friendliness that you have been brought here without your knowledge or consent; and now on, as if to forestall his reply, "in what manner are we to proceed to this entertainment—which of you will do me the honor to accompany Rachel and me in my carriage?

Young Gedding hastened to answer:
"We did rot think of using your carriage, Miss Burram, as we provided with two; my father and sister in one, and my mother and I in the other, and-'

"You thought two carriages would be enough for us all," interrupted Miss Burram with a repetition of the laugh she had given before. "Thoughtless she had given before. "Thoughtless young man! you forgot to take into account our party costumes - Rachel's and mine, not to speak of those of your and sister Mrs. Gedding and Rose, whose dresses were entirely hidden by long wraps. "If you will permit me, as I am possibly the oldest of this company,"—with a quizzical look at the elder Gedding, who could only stare in wonder at her ridiculous assumption of age, knowing himself to be sixty years old, whereas Miss Burram looked to be scarcely fifty—"to make a suggestion, perhaps Mr. Gedding will do me the great honor to accompany me in my carriage, letting you, Mr. Gedding," turning to the young man, "accompany your mother of yours, and the young ladies can follow in the other.'

Rachel could hardly believe what she had heard, that she was going to be entirely alone with Rose, even though it should not be more than the few minites required to drive to the club house while Rose, who at another time would have been delighted with such a proposition, was now only sick with appre-hension of the dreadful blunders her father might make when shut up alone with Miss Burram. As for Will, if he only could have given vent to a faint whistle, or to some exclamation as an his feelings, he would have outlet been relieved—he was so divided between a desire to laugh again outright. things were turning out in such a ludicrously unexpected manner, and the sympathy he felt for his sister, reading her apprehensions in her face. however, seemed to have either the the tact to make any amendcourage or ment to Miss Burram's suggestion, and it was fully carried out. Into her carriage she went, handed thither Gedding, Sr., who seemed to think the proper deportment for him, under such puzzling and undesirable circumstances, as to hold himself very stiff and erect. making at the same time a firm resolu tion to give only the most absolute reolies to any and all remarks Miss Burram might choose to make. Hardman, then he beheld the two going alone into the carriage, gave a little whistle under his breath-for once he agreed with Sarah that Miss Burram's ways

were past understanding, With his mother, Will had a very ur pleasant ten minutes; that little lady had found her tongue, and with it tear that distressed her son.

"Had I known," she said, "I never would have gone to that woman's house, and if Rose or you cared for your mother you never would have asked to go, after the way she treated me—and now you the way she treated me—and now you actually let her take your father and my husband away from me to be her escort—it is too bad of you, Will, too bad, and I shan't have anything to do with her to-night; I don't want to be near To all her.' ply: he only leaned back in the car-riage and wished Miss Burram and the

reception a thousand miles away.

Rose, when she found herself alone carriage with Rachel, shook off somewhat her apprehensions about tather, and began at once to make the most of her opportunity in forming this long desired acquaintance; there was such magnetism about her and evident simplicity and sincerity about her and such everything she said that Rachel was more than ever drawn to her; it hardly seemed as though there were five year difference in their ages, and by the time they arrived at the club house their friendship seemed to be much more than the growth of a few moments.

CHAPTER XL.

At the door of the club house imme diately after the three carriages de-posited their occupants, they were met by the Fairfax party. Mr. Fairfax, to whom everything pertaining to Miss Burram had been explained by Notner also by his niece, and who was a man of much more adaptability, tact, and polish than Mr. Gedding, was quite prepared to acknowledge his introduc-tion to that lady with as much high-bred ease as that remarkable woman herself displayed. Mr. Fairfax in turn presented her to Notner, upon whom she flashed a smile that showed both rows of her exquisite teeth. Notner bowed low, at the same time saying something about receiving at length a long desired pleasure. Then the ladies were co ducted by an attendant to be divested of their wraps and Will snatched a

ment to whisper to his father. "How did I get on with her?" repeated Mr. Gedding to response to the whisper, and too irritated to lower his voice, "I didn't get on with her—I listened to her that was all—bless my send! I had to listened to her that was all—bless my soul! I had to listen to her-I couldn't do anything else-and anybody that takes Miss Burram for a silent woman

is a fool for his pains; that's all."

Notner, having overheard, laughed

quietly.

Lights and flowers were all that Rachel seemed to see at first. divested of their wraps and joined by their escorts, the ladies were us to the main hall where an orchestral band was rendering exquisite music. It was indeed like fairyland to Rachel, and she could only hold her breath, and listen, and look—not look, as many in the select assembly were doing—at the costumes if those about her hardly aware of what Rose's about her-she was further than that it was white-and at the flowers that were everywhere. Even the groups of lights were arranged to blossoms, and the ferns and he palms were, as Sarah had said, as high as the ceiling. The band itself to be hidden by palms and flowers, and when there was a pau the music and they all went to walk on the promenade built over the water, there was the same flowery aspect, under the same blaze of light. On account of the storm, the slides of heavy translucent glass were closed tightly so that the enclosure was secure f wind and wave. But the storm was was secure from creasing, and increasing so violently that the water beat furiously against the lower edge of the frames in which

the great panes of glass were set. Rachel ; ave no thought to the storm; she was it too much of a fairyland with-in to think about the elements without, and she vas so ravishingly happy with everything about her ministering to her senses as never before in the course her whole life, that she was afraid i was all a dream. Indeed, Miss Burram was well calculated to make her think a dream-this stately, queen-like woman, than whom there was none more queen-like in the whole assembly, recoiving the introductions which in every instance Notner performed—with entle elegance of breeding, and a graciousness of manner so different from all Rachel's experiences of her that it all Rachel's experiences of her that re-really seemed as though some strange substitute had taken her place. Of course, she was the cynosure of all eyes, both she and Rachel, and despite the protests hitherto, of many of the families of the members of the Club at issuing an invitation to Miss Burram, now that she had the patronage of the distinguished Notner and the greatly respected Fairfax, not to speak of the Gedding family, they were eager enough for in

troductions. Even Mrs. Gedding's placidity returned, possibly owing to the fact Miss Burram was in such demand by other people she had not much oppor-tunity for bestowing any notice on Mr.

Gedding.

There was dancing in a hall set apart for that amusement, but as Rachel did not dance, both Miss Gedding and Miss Fairfax decided they did not want to and both declared they much preferred remaining on the delightful promenade, whence they could also hear Gradually, they with thdrawn a little from the the music. Gradually Rachel had withdrawn a group that surrounded Miss Burram, and Rachel was laughing and talking with a happy-hearted simplicity and abandon which was at once charming and in-fectious—other young people joined them, and the mirth grew, and everybody forgot how swiftly the hours were passing, and how the storm was increasing without. Suddenly their attention was drawn to the storm—Miss Gedding looking down at her satin-shod feet, be held a tiny stream of water making its way across the floor and increasing as

Look, girls !" she cried, but before they well comprehended, there was crash behind them. A whole side crash behind them. A whole side of glass had been rent by the tempest, nd wind and water poured in together. Shricking, they fled, met on the way by fathers and brothers, who, hardly less startled, hurried them into the main hall whither everybody was now crowd-

ing, and where there were the most alarming reports of the damage the storm was doing. Many were for de-parting at once, anxious about the safety of their property, or curious to observe the havoe, and there seemed to be confusion and consternation everywhere fusion and consternation everywhere.
Perhaps the calmest persons were Notner and Miss Burram; he had hurried
her off the promenade the moment the
crash sounded, and had guided her to the frightened-looking group amid which Rachel stood. "There is no cause for alarm here."

he said quietly, " we are quite secureit is only the promenade that has been

It has been quite carried away," said Mr. Fairfax, returning to the group which he had left for a moment, to ascertain the amount of the damage,
"and the water is dashing on the south veranda with a force that will take that

They heard it and they heard the rain rattling like bullets against the windows, while the gusts of wind shook the club house till it rocked like a cradle. "The stable sheds have been blown

down," reported some one coming in from without, "and so many trees have en felled by the wind that they say it will be impossible to drive through the That statement had the effect of

scattering many who otherwise might have lingered, even Mr. Fairfax and the elder Mr. Gedding deeming it ad-

visable to go at once.

"By all means," said Notner instant-ly, "before the storm becomes more severe. I shall take care of Miss Bur-

ram and Miss Minturn.' Rachel was as white as her dress with an inward terror she could not control, but she said nothing. Notner proposed they should get their wraps immediately and he would take them home. While they obeyed, he sent to ascertain the whereabouts of Miss Burram's carriage; his messenger returned drenched in a state of great excitement. Miss Burram's carriage was nowhere to be seen, nor any carriage in fact-no horse being able to stand in such a gale, and a vessel was going to pieces on Miss Burram's beach—he couldn't tell anything more, for he hadn't waited to hear. But that information, such as it hear. was, made Notner eager to get scene of the wrecked vessel; he thought perhaps it was just as well to say nothg about it to Miss Burram when she but he made what haste he uld, with propriety, to get her and er Charge without.

He explained that the carriage could

ot be found, and Miss Burram surmised not be found, and allies burrain standard that Hardman, in his care for the horses, in the beginning of the storm had taken them back to their own stable, the latter being so near, but why he himself was not at hand, puzzled r somewhat—he was always so dutiful. However, the horses could have been of service were they at the club house door, for at every few steps great branches of trees rudely broken, strewed ne way, and in more than one instance great tree itself lay directly across he road. was difficult to stand against the

wind, and but for the support of Notner, Miss Burram holding one arm and Rachel clinging to the other, neither could have withstood the furious blasts. They could scarely hear themselves speak, because of the combined noises of surf and wind, and Notner had to abandon all attempt to hold open the umbrella which he had found in the club house. The rain was pouring in torrents; Miss Burram suggested the short cut through her grounds, and that brought them in a very few moments to the carriage house. There seemed to be a commotion within; numerous lights were showing and they heard the sound of excited voices. We shall go in here, Mr. Notner," said Miss Burram.

the house, and the rain may abate while we wait."

Notner opened the door and together the three went withiu. On some sort of bed in the center of the room was stretched the form of a man, his matted hair still dripping from the sea; his shaven and smooth as a face—clean boy's—ghastly white, and his lips pinched and blue; his eyes were closed and he lay as still as though he were his side were Hardman dead. By and several other men, and Sarah, who held some hot restorative, a part of which under Hardman's direction, she had been forcing between the blue lips.

Without a word Miss Burram drew near, followed by Rachel and Notner Rachel with a shiver that seemed to bring the blood from her face and leave it as white as that of the prostrate Some fascination appeared to draw her closer, till, with an tary motion, she had placed herself in front of Miss Burram, in front of Sarah, close, close to the face of the silent figure : no one spoke, no one seemed to have the power to act—it was as if some invisible force held them all motionless, silent, till the same invisible power should have restored the dying soul to momentary consciousness. He opened his eyes and lifted himself up. dashing the coverlet from him and making motions with his hands as if he were

still fighting the waves.
"Rachel, Rachel!" Not that he knew her, for his eyes looked rather at Sarah, and his cry was that of delirious longing for some absent one, but his voice—that voice so fondly and so well remembered—supplied the last link in the recognition which she, in a seeming voice of horror, was striving and yet fearing to make. She could no longer doubt nor defer it, and with a cry of heart-breaking despair, she fell on her knees by his side and threw her arms around his neck. "Tom, Tom!" around his neck.

Full consciousness returned to him conscious. hen; strength, in the very moment of his departure, to say, while he strove to v her to him:
I have kept my promise, Rachel."

A sudden rustling made him turn his eyes; they rested on Miss Burram in her shimmering dress with her shining jewels—she having unconsciously slipped the fastening of her cloak, aliewels-she lowing it to fall entirely off. Her eyes were as lustrous as the jewels, her face sufferer to Hardman's quarters, she re-

ing man's head dropped, pillowed on Rachel's arm, his eyes kept staring with the awful stare of death on the figure at the foot of the bed.

CHAPTER XLI.

For sixty years no storm had wrought such havoc in the bay of New Utterton, as the storm in which Tom had returned to Rachel. Several yachts had gone to pieces, their fragments, as well as the household contents of their cabins, strewing the beach in all direct tions; small boats caught in the teeth surf, and their occupants drowned before aid could reach them. Every boat-house belonging to the Onotomah Club had been demolished, the whole pr ade had been swept away and the beach itself in front of the club house had bee so torn up that it looked as if huge ex-eavations had been going on. The beach in front of Miss Burram's honse had equally suffered. Her own and Rachel's boat had been utterly broken alike with the boat-house and the flight of steps that led from it; but on her beach, and up almost to the steps of her house, we've the fragments of the wrecked vessel from which Tom had een taken; if there had been other board they had not been seen; he alone had been visible in the beginning of the storm when the lightning flashed, cling-ing to a mast—discovered by Hardman, who, at the commencement of the terpest, had deemed it best to take t es to the shelter of their own stable and who then, while waiting the hour at which he was to go for his mistress, patrolled the beach.

The vessel seemed to be clipperbuilt, three-masted, but shorn of all sail and in a sadly dismantled condition.

The wind drove her furiously on till she was caught in the hellows of the surf not far from the shore, and Hardman shouted for help. Two of the Club's stable men responded, but what to do was a problem. No boat, no swimmer. could live in such a sea, and on and on came the vessel, plunging at intervals so far forward, that it seemed as if it must bury the lone figure beneath the waves; but each time it rose again, the op of the mast to which he clung bare clearing the water, and still he held s grip. As well as could be seen in intermittent flashes of lightning, he did not seem to be lashed to the and they shouted to him to hold on, but ssible for him to hear. men were now on the beach, each excited and vociferous as to what could be

A rope," shouted Hardman ; " he s bound to fall, if he does not jump; ith a rope we can make a line to rescue

The rope was brought; Hardman in sisted on being tied first and leading the line. Just then another flash showed the man endeavoring to divest himself of his clothes preparatory to making a jump. With a mighty shout, which seemed to reach him, for he paused they told him not to do so.

Every plunge was bringing the vessel ependently of the lightning, from the numerous lanterns now gleaming upon the beach, and if the mast would hold till the vessel got near enough to shore, a jump would then bring the man withach of Hardman, who was no in the surf neck-deep, at the head of a line of men each similarly fastened to Nearer came the vessel, the clinging figure giving indications that he was aware somewhat of the attempts of his would be rescuers, for he had stopped all operations and he seemed trying to look in their direction. A couple of more plunges at the rate

at which the vessel was now driving for the beach, and it would be near enough for the lone survivor to jump; every man along the line of the rope braced himself, and held himself in readiness to shout in unison and so loudly that it must sound about the frightful din of the elements, the word which should send the man, clinging so far aloft, into the seething depths the furious grinding of the waves was shivering the vessel to pieces, and a flash of lightning, unusually prolonged showed to the horrified spectators the mast swinging clear of the deck, and falling outward with its clinging figure. They called to him to jump, and he must have heard them, for he obeyed, and guided by the sound of their voices, he must have jumped in their direction, for a few moments after, they saw him, when another flash of lightning illumined the scene, hardly a man's length from them, battling with the waves. He was evi-dently a good swimmer, but the weight of his clothes kept him back. The line of rescuers shouted to him, every man of them now so excited and desperate that the very helplessness of the situation almost drove them into a frenzy-fortunately, the flashes of lightning continued to be frequent, so they could note his progress. With desperate efnote his progress. With desperate effort he came onward till he was almost within reach of the ready arms waiting to seize him, then a huge wave threw him back and he had to begin the struggle again. Three times he was thus thrown; then it was evident his strength was spent. The men holding the rope shouted to him not to give up, and he made another effort, but it was o feeble that an outgoing wave caught him and whirled him with it as if he had been a chip; then he was grasped by an incoming one—a very giant, appalling the spectators. On the very of that he was resistlessly surface borne till it swept him actually over the heads of the foremost of his wouldbe rescuers to a point on the beach be-yond where the last man stood who held the rope; there it left him totally un-

As speedily as the suddenly submerged men could recover themselves, they answered the call of the man at whose feet the wave had deposited its burden, and at Hardman's suggestion

he was taken to the carriage-house Of course Sarah had been upon the beach flitting hither and thither in a state of horrified excitement, but of her turned to the house and prepared such to his promise, and whose to his promise, and whose to dead weight, she was holding close to dead weight. She felt Miss Burran breast. She felt Miss Burran her say her breast. She felt Miss Burrat touch her arm and she heard her say "Come, Rachel!" She heard Mr. Not ner say also softly, "Come, my poo little gir!" She heard even Hardma-say in a husky voice, "Poor Mis Rachel!" She heard them all with a strang She heard them all with a strang distinctness, but she did not seem to it able to heed them, and it was cruel it ask her to heed them; to ask her theed anything in the world when Toway lying dead before her—Tom, for whom alone she had seemed to live due to the five years of their some the stranger. ing the five years of their separation and in a strange, dream-like way, ever incident connected with him was con to her mind, even to the last pe had thrown from the baske No, she had no power to move—no tea even to shed—she could only be sti and think—think of the days, and day and days, that would never bring h now-think of her breaking heart th now—think of her breaking heart the nothing could comfort. How could shear it? How could she exist, with never a hope of seeing him more? At the voices, again asking her to least the coices, again asking her to least the coices. him, sounded this time from a distance as if those who had spoken were goi from her—going, and leaving her alo

with him, and closer her arms wou about his neck, and lower her fa dropped to his, as if in this moment

her supreme anguish he must give so answering sign. But some one came

could not tell who it was, for there

a strange blur before her eyes, and t resistance she tried to make count

for nothing against the strong of gentle clasp in which she was held a

also urged forward, she wondered

so changed she could not seem to

member anything but that Tom,

Tom, was dead, and then she felt

self falling, falling in spite of her

port-falling into the cruel sea that

killed "her boy," and after that

knew no more—merciful un ness had given her a respite.

vague way whither, for everything l

side, some one who unwound is, and lifted her to her feet;

TO BE CONTINUED. STORY OF A CONVERSION.

merciful unconse

"Well, Mary, I'm not satisfied," to his wife, as he was walking to his wife, as he was walking to his wife, as he was walking home Sunday evening from the Episco Church, where they had been toget "I don't see how there can be faiths and two Churches, when Apostle tells us there is but 'one fa one hope and one baptism,' and our Lord Himself said He had four His Church on a rock, and 'the g of hell should not prevail against i

"But, Ralph," replied Mary ge "don't you recollect Mr. Andrews ing us that though all this was true, we might be quite content cause we were a branch of this one

"That's all very fine talking, dear," answered her husband, "t it be a branch, why are we not all to go to the parent tree? Wh ctured us all in the pit last week for going to see that sion of the Blessed Sacrament i Peter's Catholic Church, and sa was being 'unfaithful to our own church and all the rest of it."

"But Mr. Lewis told me the day, Ralph, that when he was trav d with his master, Mr. rews said he might go to the Ca

Church as much as ever he please so he did." 'Yes," replied Ralph, "he was ing me all about it the other day he and I agreed there was no se all in Mr. Andrews saying that making the truth just a matter of raphy! Why, if it's wrong is States, it ought to be just as wr France or Italy. Don't you see

"Well, yes, I couldn't make it answered Mary; "but, then, Wills tried to explain it to me b ing that here the Episcopal Chur the rightful Catholic Church, an was a deadly sin to leave it; be on the continent of Europe the Catholic was the rightful chur cept where the Greek or old U

churches prevail."
"But if that is true," of Ralph, "we are all in heresy and because the Episcopal church daughter of the Established Ch England, which became Pro when Parker was advanced to t of Canterbury, he being the fir lish prelate who was ordained we Protestant ceremony of our I Common Prayer. Everybody what to the old church and wouldn't Protestant was put to death. G the old church again, I say, and

itation of it! Mary walked on, looking rat and grave. She felt, it is true in the same way as her husba she was of a timid, shrinking and she dreaded very much the taking any step which would them from their old friends, the clergyman whom they lov probably injure their business So unconsciously, perhaps, she tried to shut her eyes to the tried to shut her eyes to the true put the subject from her. Ting, however, she seemed to not to be left in peace; for, or ing home they found an old friends. had come from the country to had sand this man was hin husband; and this man was faithful Catholic family. He h a great interest in the young and had shown them substant ness in many ways; so that h was hailed with pleasure by and and wife.

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hot drinks as she thought might be use-

The man was too far gone, however, and the only consciousness he recovered and the only words he spoke, was the consciousness he woke to in Rachel's ence, and the words he spoke to el herself.

Rachel herself.

Rachel, upon that cruel night, a night stamped upon her memory with ineffaceble grief and horror, held her heart as it were, that it might give neither sign nor sound of its breaking. She heard nor sound of its breaking. She heard says he is a Catholic but yet he doesn't obey the Catholic Church. stamped upon her memory with inefface-ble grief and horror, held her heart as those about her say he was dead—Tom, "her boy," who had come to her, true mise, and whose head, now a to his promise, and whose to dead weight, she was holding close to dead weight. She felt Miss Burram breast. She felt Miss av her breast. She felt Miss Burram touch her arm and she heard her say, "Come, Rachel!" She heard Mr. Notner say also softly, "Come, my poor little girl!" She heard even Hardman say in a husky voice, "Poor Miss Bachel!" "But surel

incident connected with him was coming to her mind, even to the last pebhad thrown from the basket. No, she had no power to move—no tears even to shed-she could only be even to shed—she could only be still and think—think of the days, and days, and days, that would never bring him now—think of her breaking heart that pothing could comfort. How could she and the could she had been described in the statements of doctrine in the Book of Common Prayer?"

"But Mr. Andrews says we are Anglo-Catholics," said Mary hesitatand days, that would and days, that would she nothing could comfort. How could she exist, with hear it? How could she exist, with never a hope of seeing him more? And the voices, again asking her to leave the voices, again asking her to leave him sounded this time from a distance, because of the country o so changed she could not seem to re-member anything but that Tom, her Tom, was dead, and then she felt herself falling, falling in spite of her support-falling into the cruel sea that had killed "her boy," and after that she knew no more—merciful unconsciousknew no more—merciful un ness had given her a respite. TO BE CONTINUED.

STORY OF A CONVERSION.

"Well, Mary, I'm not satisfied," said well, Mary, I m not satisfied, said a respectable-looking young tradesman to his wife, as he was walking home one Sunday evening from the Episcopal Church, where they had been together. "I don't see how there can be two faiths and two Churches, when the Apostle tells us there is but one faith, one heart is not and that one hope and one baptism, and that our Lord Himself said He had founded His Church on a rock, and 'the gates of hell should not prevail against it."

"But, Ralph," replied Mary gently, "don't you recollect Mr. Andrews telling us that though all this was very true, we might be quite content, be-cause we were a branch of this one true

"That's all very fine talking, my dear," answered her husband, "but if it be a branch, why are we not allowed to go to the parent tree? Whereas ctured us all in the pulpit last week for going to see that pro-cession of the Blessed Sacrament in St. Peter's Catholic Church, and said it was being 'unfaithful to our own dear church and all the rest of it."

"Well, yes, I couldn't make it out," answered Mary; "but, then, Mrs. Wills tried to explain it to me by saying that here the Episcopal Church was the rightful Catholic Charles and the say had being so kind, and good, and paths rightful Catholic Charles and the say had being so kind, and good, and paths rightful Catholic Charles and the say had being so kind, and good, and paths rightful Catholic Charles and the say had been good and paths and the say had been good and paths an ing that here the Episcopal Church, and so it the rightful Catholic Church, and so it the rightful Catholic Church, and so it the rightful Catholic Church, and so it the twith people like us; so the two morrow night. Will you come too, morrow night. Will you come too, morrow night. A squeeze of the hand was her on the coulty that the step they were reply. She felt the step they were Catholic was the rightful church, except where the Greek or old Catholic churches prevail."

"But if that is true," observed Ralph, "we are all in heresy and chism.

The following evening found them beth kneeling in the Sisters' little

of Canterbury, he being the first Eng-Common Prayer. Everybody who stuck to the old church and wouldn't become the old church again, I say, and not the

Mary walked on, looking rather sad and grave. She felt, it is true, much in the same way as her husband; but she was of a timid, shrinking nature, and she dreaded very much the idea of taking any step which would separate them from their old friends, and from the clergyman whom they loved, and probably injure their business besides. So unconsciously, perhaps, she always tried to shut her eyes to the truth, and to put the subject from her. This evening, however, she seemed to be fated ing, however, she seemed to be fated not to be left in peace; for, on reach-ing home they found an old friend who not to be left in peace; for, on reaching home they found an old friend who had come from the country to see her husband; and this man was himself of a faithful Catholic family. He had taken a great interest in the young couple, and had shown them substantial kindness in many ways; so that his arrival was hailed with pleasure by both husbandand wife,

A Corn Photographed by X Rays

Shows a smill hard kernel, covered by layers of hard skin. This tiny corn causes kern pain. The only sure means of extracting its without property and had shown them substantial kindness in many ways; so that his arrival was hailed with pleasure by both husbandand wife,

"Why, if you're not the very man I was just thinking of, and longing to see," exclaimed Ralph, warmly shaking his friend's hand. "Sit down here by Seene at the Death bed of the Late Dr.

LAST MOMENTS OF A CONVERT been darkness." son with which all his former years had been darkness."

The following is an extract from the late Bishop's will, dated July 20, 1894: the fire, and Mary will get us our supper, and we can have a good talk."
"What, on the old subject?" asked Mr. Richards-"the difference between

be a dead branch, musn't it?" answered Mr. Richards, "because it's got no sap

"But surely, sir," exclaimed Mary.

Anglo-Protestant heresy and chism. Is it not really silly to say that your de-nomination is Catholic, when you have only lay priests and can discover only

son. Surely, if a religion is to be larged only the first one?"

No. Surely, if a religion is to be larged only the first one?"

Mr. Richards smiled at Mary's warm prise of the minister, and still more at her conclusion. Then, gently taking her hand, he said:

"Listen to me, my dear child. I grant that Mr. Andrews may be a very conscientious man, but that is no proof that he is right. A very good man I once knew was a Unitarian; but that is no mere was a Unitarian; but that is been brought up in error and to consider himself a priest, and he acts up to that belief. But we know his denomination is no church at all, and that his priesthood is no priesthood at all. For to be a priest one must have received the sacrament of Holy Orders and the Anglican ecremony of ordination may be classed as an ecclesiastical rite for blessing ministers, as a sacramental, but to call it a sacrament is contrary to the express teaching of the articles of religion and contrary to its own plain meaning. Thus Mr. Andrews has been ordained by men who have no power to confer that grace; and therefore he in his turn, cannot consecrate the elements, or give absolution, or perform, in fact, any priestly and mental property of the last time only about it. All these things which he does in his Church are simply shams. Mind, I do not say he does them thinking they are shams; but that does not prevent my words being true; of the minister, and the effect of the minister, and the proper man in fact, any priestly and the more many of the property of the last time only after saying Compline for that day.

An anxious night followed. In the moring attacks were frequent, alternative and therefore he in his turn, cannot consecrate the elements, or give absolution, or perform, in fact, any priestly shams. Mind, I do not say he does them thinking they are shams; but that

Church as much as ever he pleased so he did."

"Yes," replied Ralph, "he was telling me all about it the other day; and he and I agreed there was no sense at he and I agreed there was comes every Monday to some Sisters of Charity who are doing a wonderful work down in our neighborhood, and they say tient with people like us; so I'll go to-

because the Episcopal church is a daughter of the Established Church of England, which became Protestant when Parker was advanced to the see priest, both pronouced their adjuration and were admitted into the fold of the lish prelate who was ordained with the Protestant ceremony of our Book of Only Holy Catholic Apostolic Roman

L o XIII'S Policy

me old church again, I say, and not the mitation of it!"

Mary walked on, looking rather sad and grave. She felt, it is true, much a the same way as her husband; but he was of a timid, shrinking nature, and she dreaded very much the idea of sking any stem which where the same way as her husband; but he was of a timid, shrinking nature, and she dreaded very much the idea of sking any stem which will fashion the future of the Papacy. It many lands he has held the belance between the people and their grouned. Iu many lands he has held the belance between the people and their crowned and uncrowned rulers. So deftly has he boised the scales on every occasion that not one murmur has been heard from prince or proletariat against the equity or soundness of his ruling." Such words from a non-Catholic paper is maiss indeed. is praise indeed.

Seene at the Deathbed of the Late Dr. Brownlow, of Clifton-His Will.

doesn't obey the Catholic Church. And then he tells us we are a branch of it, and that I can't believe, because, as Protestants, we're cut off from the worthy of record. After a devout and worthy preparation for receiving Holy Victoria in which His Lordship was "But surely, sir," exclaimed Mary, istration of the last solemn rites. Father the church of our baptismal because we fancy we should like another better."

"Stop a bit, Mary, in whose name and them and it was cruel to ask her to heed them; to ask her to heed them; to ask her to heed anything in the world when Tom heed anything in the world when Tom whom alone she had seemed to live during the five years of their separation, and in a strange, dream-like way, every incident connected with him was comisident conne the customary use, was read to the Bishop. At its close, having assented to all therein contained on the bock of the Gospels, His Lordship for the last time addressed his Cathedral clergy together. Rousing himself with markable effort, he said that on the 15th of November, thirty-eight years ago, he for the first time made that profession of faith and declared his belief therein him, sounded this time from a distance, as if those who had spoken were going from her—going, and leaving her alone with him, and closer her arms wound his neck, and lower her face dropped to his, as if in this moment of her supreme anguish he must give some ther supreme anguish he must give some answering sign. But some one came to answering sign. But some one came to ther side, some one who unwound her arms and lifted her to her feet; she could not tell who it was, for there was a strange blur before her eyes, and the consistance she tried to make counted to be part of the church of faith and declared his belief therein on being received into the Catholic Church. Ever since that time he had the to each and every article with unswering fidelity. Although difficulties attributable, undoubtedly, to having been matured in heresy, never had he for one moment wilfully entertained a doubt, but in all things had rews is a very learned man, I've heard people say; and I'm sure he's a very Vicar. He now reasserted his belief therein on being received into the Church. Ever since that time he had held to each and every article with unswering fidelity. Although difficulties attributable, undoubtedly, to having been matured in heresy, never had he for one moment wilfully entertained a doubt, but in all things had ever submitted to the unerring judgment of Chirch. Ever since that time he had the to each and every article with unswering fidelity. Although difficulties attributable, undoubtedly, to having been matured in heresy, never had he for one moment wilfully entertained a doubt, but in all things had ever submitted to the unerring judgment is the problem. drews is a very learned man, I've heard people say; and I'm sure he's a very good man. Why, he gives everything against the strong but gentle clasp in which she was held and also urged forward, she wondered in a laso urged forward was the first of the forward was the first of the dinner day after day to some sick person. Surely, if a religion is to be judged by its fruits, his must be the right one!"

Mr. Picker day to some sick person. Surely, if a religion is to be judged as a religion is to be proposed by the first one of the first of th

diocesan matters. Shortly after 3 o'clock, however, just after the arrival church and all the rest of it."

"But Mr. Lewis told me the other does not prevent my words being true; and if he is so good a man, I firmly believe the day will come when he will have as great a so he did."

them thinking they are shams; out that does not prevent my words being true; and if he is so good a man, I firmly believe the day will come when he will have as great a truth, and then he will have as great a so he did."

them thinking they are shams; out that does not prevent my words being true; and if he is so good a man, I firmly believe the day will come when he will have as great a truth, and then he will have as great a truth, and then he will have as great a so he did."

them thinking they are shams; out that does not prevent my words being true; of the Papal blessing from Rome, another attack ensued whilst Mgr. Russell, who gave him the final absolution, and Dr. Skerritt, were both present. Restoratives were applied and the particular truth, and then he will have as great a horror of his present imitations as we have a self-weight he has been and there are like define his views of Catholicism. Among of the Papal blessing from Rome, of the Papal blessing from Rome, and the papal bl

"When the late Bishop made up his mind to become a Catholic he was an Anghean elergyman, well off as far as this world went. He had recorded the history of his conversion in a letter published in Advent, 1863, a week or two after his reception into the Church. One day in the autumn of 1855 he was praying for greater faith in our Lord's presence and desiring to follow Him when in a moment the Church of Rome was presented to his mind and Jesus seemed to ask him, Wilt thou follow Me thither?" That thought nover left him again. He was one who could him again. He was one who could was presented to his mind and Jesus seemed to ask him, 'Wilt thou follow Me thither?' That thought never left him again. He was one who could never have sinned against the light. His writings showed that he had read and prayed and practiced. Wilberforce's hooks on the Incarnation, on Holy Baptism and the Blessed Eucharist had informed his mind. When at last the light of faith came, in his own words 'he cast himself into the arms of the Mother of all the children of God.' He found himself in the possession of faith, in the array of the living Church, with the way of justice open, with the dispensation of grace around him, and there was given to his aspirations peace, to his heart courage and strength to his self-sacrifice. Too many born Catholics failed to realize and value their inheritance. A man of around him, and there was given to his aspirations peace, to his heart courage and strength to his self-sacrifice. Too many born Catholies failed to realize and value their inheritance. A man of acute mind and mobile sympathics of hereditary culture, who was brought into that great inheritance in mature life was naturally more deeply impressed, and when William Robert Brownlow, and when William Robert Brownlow, the Church of the Oratory at Birmington the Church of the Oratory at Birmington and made his renunciation and his profession of faith in the hands of John Henry Newman, he rose up to a blissful and divinely guided life, in comparison.

son with which all his former years had been darkness."

The following is an extract from the late Bishop's will, dated July 20, 1894:
"In the name of God Amen. ** * I renew the profession of answerving faith"

The creed avowed by Mrs. Wilman in

in spirit, the heavier crosses will be of humanity telegraph.

Telegraph.

General deb.

Yet the man, thus many ways afflicted, is not without some allay of comfort because he is sensible of the

ing the cross.

For whilst he willingly resigneth himself to it, all the burden of tribulation is converted into an assured hope of comfort from God.

took occasion in a late sermon to define his views of Catholicism. Among

the mother Church has lived and pros-pered through so many centuries is an evidence that Christ is in it, otherwise it would have perished from earth. Its monasteries were the seats of learning during the dark, middle ages, and its numeries were the homes of virtue during that period."

After discoursing at length on the

Clifton passed away.

The following passage from the sermon delivered at the funeral by Bishop Hedly, of Newport, is worthy of preservation:

"When the late Bishop made up his mind to become a Catholic he was an Anghean clergyman, well off as far as Anghean elegyman, well off as far as this early work. He had recorded the

The philosopher that asserted that any humbug could advocate a new doctrine, or school of thought, and, in the course of time, find many believers, no matter how ridiculous his system, seems not so far wrong in the light of recent discoveries made by the Washington postoffice authorities. The wasnington postonee authorities. The action of the government in opening the mail belonging to the "Mental Science Healer," Mrs. Helen Post, alias Wilman, of Sea Breeze, Fla., who proclaimed herself able to bestow success upon all Where Medical Science Fails

Been at the Death bed of the Late Dr. Brownlow, of Clifton—His Will.

Much interesting and edifying matter relating to the life and death of the late Dr. Brownlow, Bishop of Clifton, England, is finding its way into print. The following description of the last moments of the Bishop's life is by one of the pricets who were present:

The scene—almost the closing scene in the Bishop's life—which was enacted worthy of record. After a devout and worthy preparation for receiving Holy Viatieum, in which His Lordship was assisted by Father Mather, who read the preparatory prayers, all necessary arrangements were made for the administration of the last solemn rites. Father Troake approached the bedside to assist the Bishop in vesting his rochet, mozeta and stole. The remark made by His Lordship—an apology for giving his clergy trouble—was characteristic indeed of the patience and thought for others shown by him during his tedious centinement. Mgr. Russell, V. G., the Pro-Catheéral administrator, having then entered the room with the Biessed Sacarment, attended by Father Williams and Father Troake, the solemn profession of faith, in accordance with the teustomary use, was read to the Bishop hat its close, having assented by Bishop. At its close, having assented to Bishop hat its close, having assented shows the buried to seek the best of the last took and the preparatory prayers and successing the contered the room with the Biessed Sacarment, attended by Father Williams and Father Troake, the solemn profession of faith, in accordance with the customary use, was read to the Bishop hat the close, having assented by the profession of faith, in accordance with the customary use, was read to the Bishop hat the close, having assented by the profession of faith, in accordance with the customary use, was read to the Bishop hat the close, having assented by the profession of faith, in accordance with the cust

And how dost thou pretend to seek another way than this royal way, which as it confident, but can it restore the another way than this royal way, which is the way of the Holy Cross?

The whole life of Christ was a cross and a martyrdom; and dost thou seek rest and joy?

Thou errest, thou errest, if thou seekest any other thing than to suffer tribulations; for this whole mortal life is full of miseries and beset on all sides with crosses.

as it confident, but can it restore the faith of the thousands who have been led astray by the adventuress' blasphemous and God-arraigning pamphlet? This work of hers is more infamous than her fraud in depriving the credulous of their hard earnings. It may be, however, that exposing such apostles of destruction may serve a warning on many to beware of other "advanced". of destruction may serve a warning on many to beware of other "advanced with crosses.

And the higher a person is advanced thought'' leaders, who pose as helpers of humanity. — Cincinnati Catholic

General debility—failure of the strength to do and the power to endure—is cured by the great tonic—Hood's Sarsaparilla. Very many persons die annually from cholera and kindred summer complaints, who

disease.

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they were used to allay.

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Barnum's Monkeys

"All well-all happy-lots of fun". That is the regular report from the monkey cage of Barnum's Circus ever since the keepers began dosing the monkeys with Scott's Emulsion. Consumption was carry- Winter Term Opens Monday, Jan. 6 ing off two thirds of them every year and the circus had Gusiness Colleges to buy new ones.

One day a keeper accidentally broke a bottle of Scott's Emulsion near the monkey cage and the monkeys eagerly | in I There have been faults in the lapped it up from the floor. This suggested the idea that it might do them good. Since then the monkeys have received regular doses and the keepers report very few deaths from consumption. Of course it's cheaper to buy Scott's Emulsion than new monkeys-and that suits the circus men.

Consumption in monkeys and in man is the same disease. If you have it or are threaten-

ed with it can you take the hint?

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that organ. Its sufferers certainly do not live to eat; they sometimes wonder if they should

A. Nugent, Bellville, Ont., was greatly

ally prescribed.

ey were completely cured, as others

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cording to their own statement vol-tarily made. This great medicine rengthens the stomach and the whole gestive system. Be sure to get Hood's.

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address be sent us.

Agent or collectors have no authority to stop
your paper unless the amount due is paid. LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
Te the Editor of THE CATHOLIC RECORD,
Loaden, Ont: Dadon, Ont:

Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congratulate you upon the manner in which it is published.

Its matter and form are both good: and a truly Catholic spirit pervades the whole Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, Dec 28, 1901.

DEATH OF REV. DR. FLANNERY.

A cablegram was received in London on the 22nd instant, conveying the sad tries. intelligence that Rev. W. Flannery, D. D., had died in Borrisokane, Co Tipperary, Ireland, on the 21st. He had gone there a few months ago on a visit to his many friends in that part of Ireland. When he left Canada he was not in good health, having some time previously suffered from a stroke of paralysis. It was thought, however, that the change would effect a complete restoration of his old-time vigor. But such was not to be the case. On account of his advanced age this was too much to expect.

Rev. Dr. Flannery was perhaps one of the best known priests in Canada. His studies were made in this country and in France, chiefly in the last named country, and he could speak French fluently. When Right Rev. John Walsh, the late Archbishop of Toronto, was consecrated Bishop of London, Father Flannery became assistant at the Cathedral, a few years afterwards being appointed to the important parish of St. Thomas, where he remained, beloved of his people, for about twentyfive years. A few years ago he assumed the pastoral charge of the more important parish of Windsor, but, on account of his advancing years the cares of that mission were found to be too onerous, and he was given the newly-formed parish of St. Columban, a charge which did not call for such severe labor as he had been forced to perform in Windsor. It was shortly after he took charge of St. Columban parish that he was attacked with paraly-

Dr. Flannery was one of the most learned priests in the province, and on many occasions when he entered the field of controversy, all were surprised at the extent of the historial lore which he possessed. For some years he was associate editor of the Catholic Record, and his articles were admired for their learning and brilliancy.

His was a noble nature. Largehearted was he on all occasions, and times without number his purse was opened to extend a helping hand to the unfortunate ones amongst his flock. In all things he was great-minded and generous, and no one came under the influence of his genial, whole-souled nature without being benefited thereby. He will be sorely missed in the Diocese of London. From one end of it to the other priests and people knew and loved Father Flannery. Indeed, we might almost say that such was the case in many other dioceses as well as London. He was always the faithful priest, for his sacred duties were well performed; and the Master in whose vineyard he was working alone knows the extent and the hardship of the labors he performed. We are sure that one and all will join us in the prayer that his noble soul may be given a high place in the home of eternal bliss.

PRESBYTERIAN REVISION.

Creed revision which has been sitting which reigns in Belfast, and would dein Washington, has completed its stroy the good character of that city, shortened Confession of Faith, for the which is usually represented by those information of Church members. This interested in its welfare as the "centre statement of creed is not final, but will of respectability, intelligence, order be submitted to the General Assembly, and commercial prosperity." probably with modifications which may be adopted after the opinions of Pres- rowdies on this occasion were mere been made public, so that it is impos- the rising generation of boys will make. own signature that he has received sigsible to say yet what may be their

of election and the salvation of all in- after seeing "the gentleman's creden fants have yet to be considered, as the instructions given to the Committee by the General Assembly direct that these disputed matters are to be explained in a supplementary chapter.

TO SURPRESS ANARCHY.

The Bill introduced into the United States House of Representatives for the suppression of anarchy appears to be drastic enough to meet the necessity of the occasion which calis it forth, and it is expected that it will be the basis of legislation against anarchy in the country, in accordance with the recommendation of the President.

The bill provides that serious assaults upon the President or other Executive officers shall be punished with death. It will make it a felony to advise or teach the overthrow of the Government, or any interference with Government officers in the discharge of their duty, and the death penalty is proposed to be inflicted on persons in the United States who conspire for the killing of any foreign king, emperor, president, or other ruler.

The Bill will probably be modified by Congress in some of its provisions which do not appear to be quite clear as regards their purpose : but it is at all events a step in the right direction, as it will undoubtedly make anarchists feel that they are putting their own lives in peril when they plot against the life of the President of the United States or the rulers of other coun-

ROWDYISM IN BELFAST.

The Orangemen of Belfast every July have a month of hilarity of that kind in which they take special delight, spending their free time in wrecking Catholic houses and assailing the Catholic workmen.

Last July was spent in the usual manner, and on one day of that month, the 26th, a savage attack was made on a body of Catholic workingmen who, to save their lives, took to a number of boats which were lying in the harbor. The Orangemen then took their revenge by making a bonfire of the men's coats, and hurling iron nuts at the

Our attention has been called to a copy of the Belfast News Letter, the regular Orange organ of that city, which gives some of the doings of the day for which it expresses regret.

A respectable Protestant English gentleman was doing business in one of the extensive vards, and afterwards walked down the Queen's Road.

The mob took him to be a Catholic. but, as he was not aware of the fact, he supposed that they were merely amusing themselves with some coarse plays at his expense as he passed.

The News Letter described what ensued in the following manner:

"He was soon disillusioned by ceiving on his back a blow from a piece of wood. This was followed by several stones, and then he was again struck by the same piece of wood, ap hurled by a man, and parently onsiderable force, as the blow was It was between 1:39 and 1:45 p. m. when this unprovoked attack took place, and, of course, broad day-light, and this being the case, the gentleman who was so inhospitably the workers was only a bit of horseplay, and that nothing more serious was intended. He is himself an employer of labor, having workmen of offigerent religions and political opinions, and he has been accustomed to their ways from his youth. He, therefore, proceeded without paying any more attention to the crowd of boys, who were still following him. He intended to cross from the end of the Queen's Road by ferry to the north yard of Messrs. Workman, Clarke and Co., Limited, but before he reached the ferry steps the crowd became bolder, and finally surrounded him, and, to use an expressive phrase, 'held him up.' orleaders demanded his name and asked for his money."

The gentleman gave his address, and showed his notebook for the purpose of identification, and made his escape while they were engaged in examining it. But as the rowdies thought he was deceiving them he was taken to be a Catholic reporter, and the gentleman pursued was told by one in the crowd: We're hunting rats." The News-Letter adds "he did not explain whether the rats in question were four-footed or two-footed."

This Orange organ was indignant that an English gentleman had been so treated, as he would certainly inform The Presbyterian Committee on his friends in England of the mob law

The News Letter falsely states that the byterians through the country upon it boys; but if this had been really the shall have been made known. The case, it might well be wondered what has changed his mind on the subject nature of the changes made from the kind of people brought up their boys to and now says: Westminster Confession have not yet such conduct, and what kind of men

That journal also, as the organ of nals from England, I believe him, and I character. It is stated, however, that Orangeism, declares that there was no think he will carry it to a commercial such disputed points as the doctrines justification for the conduct of the mob, success. It is a great achievement,

tials.

Evidently there would have been ample justification in the News Letter's estimation if the gentleman had been a mere Papist. And such is the education given to the hopeful rising generation of Orangemen in that centre of "intelligence, order and commercial prosperity."

SIGNOR MARCONI'S WIRELESS TELEGRAPHY.

The clever Italian electrician, Signor Marconi, has succeeded in receiving signals at St. John's, Newfoundland. across the Atlantic Ocean, by wireless telegraph from his station at Cornwall, England.

The wireless telegraph has this advantage that even with a powerful transmitting machine, the expense is much less than by cable, but it labors at present under the disadvantage that whereas a cable despatch is sent to a definite station, the despatches by wireless telegraphy go forth to the whole world and may be received by any one who has the necessary receiver of the telegraphic current, and no means have yet suggested themselves whereby wireless telegrams can be

Besides, from the fact that the electrical currents sent by the wireless mode of transmission pass freely through the atmosphere, which is open to all, when this mode of telegraphy becomes common, it will be liable to constant interruption from other messages sent from various quarters through the same medium, provided is that these Bishops derived their these other messages have the same or nearly the same wave lengths, which will be the case when the instruments used in several stations are of the same power.

The electrical force necessary to send a wireless telegram to a great distance increases in the very rapid proportion of the square of the distance. The reason for this is that the electricity as it travels forward is spread through a constantly extending space which increases in the same proportion, just as the space increases through which rays of light travel.

Hence a much more powerful machine requisite to send messages across the Atlantic than to send them a much less distance. But this requisite is somewhat counterbalanced by making the receiver extend higher into the air. and, therefore, Signor Marconi made at his station in Cornwall a machine one hundred times more powerful than his usual machines, besides elevating a kite with an aerial wire at his station in Newfoundland. The aerial wire connected with the kite collects a larger amount of the current, thus counterbalancing the loss of force owing to the great distance traversed.

Signor Marconi asserts that he has received signals previously agreed upon to be sent from Cornwall as soon as he gave notice that he was ready for their reception. He gave the notice, and was soon gratified by receiving the signals which consisted in the letter S often repeated. It is to be noted, however, that electricians connected with the cable companies express strong doubts whether the signals were received from Cornwall. Ever Mr. Edison joins in these doubts, the opinion expressed being that the signals were caused by electrical disturbances in the atmosphere. Signor Marconi, however, expresses himself as quite certain that they were sent to him by his assistants, as they fully agreed with the signals which were to be sent to him: and as he received them himself, he maintains that he cannot be deceived in regard to them.

These signals were somewhat irregular, varying in force, but this attributed to the fluctations of the kite. The great inventor intends to erect a pole 200 feet high to take the place of the unreliable kite, and to put in a still more powerful machine at Cornwall, so that a permanent wireless telegraph service may be established between the two points.

It is remarkabled that Italians have been among the foremost electrical discoverers since the first discovery of the fact that electricity can be relied upon as one of the most useful servants of man; and the present discovery by Signor Marconi must be reckoned as one of the most remarkable discoveries of the age in electrical science.

The present experiments are being conducted at the expense of the British Government, which expects to use to good purpose the discoveries made regarding this new mode of telegraphy.

It is stated in later despatches that the renowned electrician Thomas A. Edison on learning that Signor Marconi is so positive in his assertion that he received the Cornwall messages himself, and that he is certain of them,

"Since Marconi has stated over his

and he is a great experimenter." Mr. Edison's opinion in the matter is undoubtedly worthy of very great respect.

AN INTRUDED BISHOP.

The Protestant Enisconal Church of the United States, at the General Convention held in San Francisco, elected as Missionary Bishop of the Philippines a Canadian by birth and a graduate of Trinity University, Toronto, the Rev. C. H. Brent, M. A., of the class of 1884.

This is the third occasion on which the American Episcopal Church has found Canadians and graduates of Trinity the most available persons to choose for the filling of its bishoprics. Rev. Mr. Brent, however, though a native of Canada, is an American by adoption, and has been for a number of vears stationed in Boston.

We believe the choice to be a wise one, if a Protestant missionary Bishop were required or desirable to be sent to this newly-acquired territory of the United States; but we must say that we do not regard such an appointment as needful or as consistent with the professions of either the Ediscopal Church or the Church of England, to which the Rev. Mr. Brent belonged formerly.

Whence do these two churches derive Episcopal authority? Catholics maintain that they have no such authority; but, according to their own contention, they derive their authority from Matthew Parker, the first Archbishop of Canterbury of the Church of England and his colleagues; and the claim Episcopaey from Catholic Bishops, who received their authority and jurisdiction from the Pope.

This claim is an admission that the Pope had authority to send to and authorize an Episcopate in a country at least which had no Episcopate previously to his mission. The Pope had, therefore, the right to establish an Episcopate with complete jurisdiction in the Philippine Islands, which he actually did. Any other Episcopate sent to the same ground by another authority must, therefore, be interlopers and usurpers, since the authority of the Bishop is necessarily, from its nature, territorial and cannot be interfered with or restricted except by the supreme authority in the whole Church of God.

Even Anglicans or Episcopalians must admit that the supreme authority in the Church was conferred upon the Pope, even though they deny it to be divinely conferred. It was at least conferred by the universal Church, which has constantly admitted it, and as there certainly exists no decree of the uni versal Church withdrawing it, even on Anglican principles, it must still exist. The notion that the change of Gov-

ernment in the Philippine Islands.

whereby they were lost to Spain and became, theoretically, the territory of the United States, has entailed a change in the government of the Church, cannot be entertained for a moment : for in the first place the United States does not claim any ecclesiastical authority. and in the second place, such a claim would be preposterous if it were made; for there is not the least foundation either in Scripture or tradition for the Anglican hypothesis and practice that the Church should be subdivided into independent branches to suit the whims of new nations like the United States, or of colonies like Canada. In the Apostolic age Asia, Africa and Europe, Greece and Rome, and far off India, all acknowledged one supreme authority in the Church, and eccepted alike the authority of the Council of Jerusalem and the Apostolic body-and it has been so ever since in regard to the successors of the Apostles, and especially to the successors of St. Peter, who have been recognized in every age as the supreme authority. Mosheim himself admits that this was the case in the third century, St. Irenaeus maintained it in the second century, and the Scripture shows that it was held equally in the first age.

In fine, the sending of missionaries to the Philippines presupposes that they have not been converted already to the Christian faith, which is contrary to fact. We might adduce many testimonies to prove that both in religious knowledge and civilization the Christian Filipinos are not only far in advance of the American Indians, but are

even rivals of fully civilized nations. The Hon. Jno. Bartlett, an American Minister to Siam, wrote about two years ago in the North American Review:

"The efforts (of the Catholic priests) to preserve order are so respected that seldom displayed within the sphere of their influence. Numbering nearly three thousand, they include many men of great ability, noble character and wide knowledge."

Mr. Frederic E. Foster, of St. Paul, Min., who did business for eight years at Manila, wrote:

"A great debt of gratitude these islands owe to the courage and untiring zeal of the Roman Catholic missionaries who, during the early days of the col-

Christianity, but also in the useful and practical arts of civilized nations. From one of them, Padre Sedens, the natives learned how to construct substantial houses in place of the rude shelters which had sufficed them in the

days of savagery.

It is evident that the Filipinos are not so much in need of missionaries of the Protestant Episcopal, Methodist, or any other sect, as are the savage mobs of lynchers of America, whose brutalities cry to heaven for vengeance, and the Episcopal Convention might have saved itself the trouble of electing a missionary Bishop for that field of

DISGUISED INTOXICANTS.

A curious prosecution for selling liquor without a license took place before Recorder Poirier last week in Montreal. Evidence was given that chocolate sweets were purchased containing a liquor which had the flavor of name, and as a matter of course her brandy, which was found on analysis to story was understood to be a mere contain three per cent of alcohol. The fraud to serve some ulterior purpose; vendor was Miss Annie Miller, confectioner, of Place d'Armes.

dence was clear to the effect shat the candies contained intoxicating liquor, and that, therefore, the vender care under the operation of the laws affecting the sale of alcoholic drinks, and could not be exempted from them. But he thought it strange that the police should have pounced upon a young woman who offended, perhaps unconsciously against the law, instead of some of the rich merchants of St. Catharine street who are known to have persistently ignored the law on the subject.

It is further stated that the candies in question were manufactured in Toronto; and we have been aware that they that have been regularly sold there. The transgression of the law is treal; and the reason for their extensive sale appears to be that there are people who would sooner sweetmeats than drink in a hotel under lished. fear that somebody might observe them and make public the fact that they were frequenters of the hotel or saloon bars.

From the testimony of the police it young persons are very liable to fall inmagistrate, therefore, felt himself case guilty; but on account of her respectable character, her want of intention to transgress the law, and the fact that this prosecution was intended to be a test case to show what the law really is on this subject, he wished to be lenient to the lady who was individually prosecuted. He, therefore, merely found her guilty without imposing a fine

or saddling her with costs of the suit. While we are fully of the opinion that the law in regard to the restrictions on the sale of intoxicants should be rigidly enforced, we fully approve of the leniency shown by the Police Magistrate in the case in point, for the reasons which he gave, which in our estimation justified fully the mild course he pursued.

A CHEQUERED CAREER.

The notorious Ann Odelia Diss de Barr, who figured in America some years ago under so many various characters, has turned up in London, England, where she and her supposed husband Theodore Jackson are charged with fraud for procuring money under various false pretences.

It may be remembered by many of our readers that this person first became known to the public as a no-Popery lecturer through several of the States. She afterwards figured as a where she succeeded in defrauding many persons by the production of pictures which were said to have been which was carried out by the heroine of this sketch in collusion with Mr. Diss de Bar, who was supposed to be her husband.

Mrs. Dis de Bar subsequently disappeared from New York, but as the authorities of the State did not desire to pursue her, she remained for some years in obscurity, until she suddenly appeared in Chicago as the guest of a certain Protestant clergyman, a. Methodist, if we remember rightly.

While at this clergyman's house, she visited the Jesuit's residence in the city, carrying in her hand a satchel. She obtained a short interview with one of the priests, at which she represented herself as engaged in a benevolent enterprise on behalf of strayed and abandoned children, and declared her olic Church.

From the Jesuits' residence she went into the Church, on the pretence of wishing to pray there, but mysterious- tion is not sufficiently strong ly disappeared, leaving in a carriage at the door of the Jesuits' house the wife

her to the place. It is proper to mention here that the pious lady was seen just after making her exit from the Church surreptitiously, walking away on another street so that she could not be observed from the carriage in which the minister's wife was seated, waiting for her return.

After a time Mrs. Dis-de-Bar was missed, search being made for her in vain, until she was found dazed on the streets of Cleveland, Ohio, where she gave an incoherent account of how she had been robbed of her satchel by the Jesuits, the satchel being very valuable, as it contained a number of precious gems and jewels. According to her story she had been drugged and brought to Cleveland, presumably by the Jesuits. to conceal their crime.

It was then discovered that the woman was Mrs. Dis de Bar, though she was now traveling under another but the police did not deem it worth while to investigate the woman's pro-The Recorder stated that the evi- ceedings, and she once more disappeared from view.

She passes now by the name of Laura Jackson, wife of Theodore Jackson, and the police have discovered that she was married at New Orleans on Nov. 13th, 1898, under the name of "the Princess Edith Lallita Baroness Rosenthal, and Countess Lausdseldt of Florence, Italy, to Frank D. Jackson of Wisconsin

These parties had instituted or promoted several leagues or associations among which was some kind of a sect called the Kareshan Unity. These leagues were schemes for money making, but we have not learned how far they are successful.

The two parties, Theodore and Laura Jackson are now under trial at the Old Bailey, London. They contend that not, therefore, confined to Mon- there is a conspiracy against them, and ask that their past careers be fully investigated, as they are confident that by such an investigation their good take their brandy under guise of eating characters will be completely estab-

as no-Popery lectures are all cast in one mould of fraud and deceit-the Widdows, the Margaret Sheppards, was shown that these alcoholic candies the Dis-de-Bars. There may be diverare very easily procurable, and that sity in the manner in which their schemes are carried out, but the main to drinking habits by their use. The features are always about the same, viciousness, hypocrisy, lying, and greed bound to declare the defendant in the for money-making by every possible scheme.

Later news is to the effect that the parties have been found guilty, the years and the man fourteen years in

nations seems to be the strongest. If there is world that is calculated to make the blood of an honorable man boil with indignation it is the ruthless and unfeeling manner in which a powerful nation takes advantages of a quered nation for its own selfish, material benefit without regard to the wishes or the feelings of the conquered people, establishing among them a despotic government, changing their laws Spiritualistic medium in New York, and customs, their language and even

The selfish, brutal injustice of such a course is very greatly aggravated when produced by spirits. Lawyer Marsh it so happens that the moral condition of many of the conquered nations is really superior to that of the conquerso that the introduction of the civilization would actually tend infallibly to their demoralization. The con-querors, in their selfish greed for material advantage and their neglect of the courtesies and the high-toned, chivalrous sense of justice and generosity which ought to distinguish all international intercourse, simply take advantage of the weakness of their new acquisition to import and place their own people in positions of honor and emolument, levying burdensome taxes upon the people and making all they can out of them. If this is not a sin that cries to heaven for vengeance, we know not

When two powerful nations are pitted against each other the world justifies the conqueror in demanding indemnity, though justice is not always observe in such cases. But when a powerful nation does not hesitate to mulct a weak and inoffensive nation which has come desire to become a member of the Cath- into its power, especially one that has been an enemy, that deed co tainly is to be deplored by every wellwisher to mankind. The fact that public sentiment in any such powerful g to prevent such high-handed injustice cer etainly does not speak well for the upward pro-

The persons who are wont to figure

woman receiving a sentence of seven

POWER NO EXCUSE FOR INJUS-TICE.

The spirit of the age is pre-eminently material. The ambition to make money to be rich, to have an abuudance of the good things of this life, to live in luxury and to abound in the means of gratifying the appetites and passionsthis seems to be the controlling motive of the great multitude, and it enters into, influences and controls to a greater or less extent all our social and governmental organizations. It is a thoroughly selfish feeling and, of course, is destitute of that high, noble, disinterested spirit which we all admire wherever we see it, and which ought to characterize all international intercourse, especially the conduct of a powerful nation toward a weak one.

At present, unfortunately, the law of their religion, and killing them if they attempt to assert their right.

ony, devoted themselves to instructing the door of the Jesuits' house the wife of the minister who had accompanied the natives, not only in the doctrines of the minister who had accompanied the natives, not only in the doctrines of the minister who had accompanied view.

They Say " I Believe in the Hot; olic Church," But do Tacy terpretation " by Rev. Dr. Ec

Philadelphia Catholic Standard and "I believe in the Holy Church" is recited every Sun thousands who never grasp the meaning of what they say. The rule belong to the various sects rule belong to the various sects. we their existence to the six century mortals who protested the doctrines of the Holy C Church and attempted to improve that which Christ had founded.

This difference between profess performance sometimes strikes Protestants themselves, and the Protestants themselves, and t quick to explain that they do no the Roman Catholic Church, I "universal Church," when the if they believe in the doctrine the denominations claiming to b tian they must accept a vast nu contradictions. Contradictions.

This part of the Apostles' Cre
Mervin J. Eckels, D. D., of the

street Presbyterian Church, at to elucidate on Sunday evening His church has a dome which so resembles that of the Cathedra Peter and Paul, and their pr sometimes causes visiting Cath mistake the Protestant edifice chief Catholic church in Phila A close view, however, always the error. The temporary m standing is pardonable in strang Rev. Dr. Eckels ought to know St. Augustine in the fourth

said that he was kept in the Church by "the very name wh without cause among so many that Church alone has obtained although all heretics wished called Catholic, no heretic, if a asked the way to the Catholic dared to point out his own ba house." Dr. Eckels would no He is too much of a gentleman stranger. The Apostles' Cre stranger. The Apostles' Creever, which Protestants have from the Catholic Church, as the Scriptures, will have to be or it will soon give as much t the Westminster Confe sion of THAT WORD "CATHOLIC

That work Carnon The congregation of the Ar Presbyterian Church is see very devout one, just such make the very best Catholics, shining even those born with who do not realize the grace treceived. With much unction a hymn entitled "The Chu which occurred these lines: We are traveling home to G In the way the fathers trod.

Let us hope for their sake that congregation are in good the way they have chosen, bu "the way the fathers trod." tor read from Acts ii., 36-47, occurs the words, "they steadfastly in the Apostles" and fellowship." Previous to mon he read Acts v., 2, "A mon he read Acts V. 2. A fear came upon all the Church as many as heard these thing speaker said that he believed the first time the term "Church as the original Centile Continuation of the original Centile curs in the original. Conti

said in substance: When we recite the Apost we add also this declaration, in the Holy Catholic Churc sure we do well in interpreti ause generally it is not u By a great many it is suppose word 'Catholie' stands oppo word 'Protestant.' As a b up attending a Lutheran Sund ere we recited the Apostl called after Luther, who had cated as a priest in what w Church of Rome, the Catholi and who had rebelled ag Church, continued to say, 'I the Catholic Church.' I am there are men and women that part of the Creed with Why? Those familiar with Churches as exists to-day ex when the creed was writted was but one Church, the

and used the word "all" as of the "whole" Church, th lie" Church, and said the w Catholic Church " meant whole Church." He said were other places in the ment where the word "C ment where curred, and quoted the text eter, and upon this rock My Church, and the gates not prevail against it." The the creed, needed a Prote pretation, and he explaine rock was "this firm found confession of faith in Christ. of Pentecost, he continue called the birthday of t There is no record of its for zation-nothing to show t solved to meet together to elect members, adopt rule officers. The Holy Spirit them and from that day the ievers was called the C

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Here the speaker reverted

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The institution did not i ning resemble in any degree of to-day, with its officers, co and splendid cathedrals. not have found society to s There was a simple serv and prayer, the reading Scriptures and the expond they were of one heart at Christ came not only to for but a Catholic Church. sioned the Apostles to go world and preach the Gos not read anything there a Bishops or Archbishops; y elders and deacons. Roman Catholic or Episcop the speaker alleged, could thing up to this point.

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Church had come into the

of the Church, the conv Roman Empire, the patrona tine, the changing of p into Christian edifices. vices would not do there ally there was developed liturgical service.

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They Say " I Believe in the Holy Ca'h olic Church," But do They? "I terpretation" by Rev. Dr. Eckels.

Philadelphia Catholic Standard and Times, "I believe in the Holy Catholic Church" is recited every Sunday by Church thousands who never grasp the real meaning of what they say. These as a rule belong to the various sects which owe their existence to the sixteenth century mortals who protested against the doctrines of the Holy Catholic Church and attempted to improve upon that which Christ had founded.

This difference between profession and This difference between the strikes even Protestants themselves, and they are by the ordinance of baptism and quick to explain that they do not the Roman Catholic Church, but the "universal Church," when the fact is if they believe in the doctrines of all the denominations claiming to be Chris-

street Presbyterian Church, attempted to elucidate on Sunday evening last. His church has a dome which somewhat resembles that of the Cathedral of SS. Peter and Paul, and their proximity sometimes causes visiting Catholies to mistake the Protestant edifice for the chief Catholic church in Philadelphia. A close view, however, always exposes the error. The temporary misunder standing is pardonable in strangers., but Rev. Dr. Eckels ought to know better.

St. Augustine in the fourth century said that he was kept in the Catholic Church by "the very name which, not without cause among so many heresies, that Church alone has obtained, so that annough an nereties wished to be called Catholic, no heretic, if a stranger asked the way to the Catholic church, dared to point out his own basilica or house." Dr. Eckels would not do so. He is too much of a gentleman to fool a stranger. The Apostles' Creed, however, which Protestants have received from the Catholic Church, as they did the Scriptures, will have to be revised or it will soon give as much trouble as the Westminster Confe sion of Faith.

THAT WORD "CATHOLIC."

The Scriptures show that Chirst established one Church, even as one faith and one baptism, and that the Church is sued warnings against selism; and yet Dr. Eckels says that up to the Reformation there were no Protestants. There were heretics and schismatics before that, and it was to distinguish the Church from the seets claiming to be Christian that the word "Catholic" was originally adopt-

the way they have chosen, but it is not "the way the fathers trod." The pastor read from Acts ii., 36-47, in which occurs the words, "they continued steadfastly in the Apostles' doctrine of the control of the chosen at the foundation. The Church had a divine foundation and was not man-made. True, it had to have a visible body with a visible head, and Christ selected St. Peter (the rock) for that position. steadfastly in the Apostles doctrine and fellowship." Previous to the sermon he read Acts v., 2, "And great fear came upon all the Church and upon as many as heard these things." The speaker said that he believed this to be the first time the term "Church" occurs in the original. Continuing, he read in emperators.

St. Peter (the rock) for that position. Over seventy texts prove his eader ship, and the one most frequently quoted by Protestants against it proves it most strongly, namely, where St. Paul boasts that he withstood even "the very chiefest?" All of well and the position. Who was the "very chiefest?" All of well and the position. said in substance:

ause generally it is not understood. dent as Peter's appointed leadership. By a great many it is supposed that the word 'Catholie' stands opposed to the word 'Protestant.' As a boy I grew up attending a Lutheran Sunday school, where we recited the Apostles' Creed, and I often wondered that Lutherans, called after Luther, who had been educated as a priest in what we call the Church of Rome, the Catholic Church, Church of Rome, the Catholic Church, for his one denomination, let alone for and who had rebelled against that Churches as exists to-day existed at all when the creed was written. There was but one Church, the Christian There

Church. How came it to be called Here the speaker reverted to his text and used the word "all" as expressive of the "whole" Church, the "Catholie" Church, and said the words "Holy Catholic Church" meant the "holy, whole Church." He said that there were other places in the New Testament where the word "Church" occurred, and quoted the text, "Thou art eter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." This also, like This also, like the creed, needed a Protestant interpretation, and he explained that the rock was "this firm foundation, this confession of faith in Christ." The day of Pentecost, he continued, may be called the birthday of the Church. There is no record of its formal organization-nothing to show that they resolved to meet together to proceed to elect members, adopt rules and choose officers. The Holy Spirit came upon them and from that day the body of believers was called the Church. The Church had come into the world and it

had come to stay.

The institution did not in the beginning resemble in any degree the Church of to-day, with its officers, costly temples You could and splendid cathedrals. not have found society to suit you in it. There was a simple service of praise and prayer, the reading of the Holy Scriptures and the exponding of them they were of one heart and one soul; Christ came not only to found a Church. but a Catholic Church. He commis sioned the Apostles to go out to all the world and preach the Gospel. You do not read anything there about priests, Bishops or Archbishops; you do read of elders and deacons. Nobody in the Roman Catholic or Episcopal Churches, the speaker alleged, could dispute any-

thing up to this point.

Here the preacher outlined the growth of the Church, the conversion of the Roman Empire, the patronage of Constantine, the changing of pagan temples into Christian edifices. "Simple services would not do there," and gradually there was developed an elaborate

There was a great contrast, continued the speaker, between the first simple gathering of the flock in Jerusalem and the great Catholic Church down to the Reformation. The great Church of Rome had its Vatican in the city of the Cæsars, with its supreme ruler, the Pope, on his throne exercising supreme authority over all who called themselves Christians, until Martin Luther divided the universal Church into Protestants of many denominations and Roman Catholics. To-day when we say we believe in the Catholic Church we do not mean the Roman Catholic but the universal. "Let us be fai enough to say that we do not exclude any one who believes in our Lord Jesus Christ, who came into the Church body erated by the Holy Spirit. We mean all men and women carrying on the spiritual work of Jesus Christ, and we need not be ashamed of this Church, with all its faults."

tian they must accept a vast number of contradictions.

This part of the Apostles' Creed Rev.
Mervin J. Eckels, D. D., of the Arch street Presiy topian Church at the Arch of Rome," and then explained by the contradictions. by saying parenthetically, "the Catholic Church," "the great Catholic Church," which "down to the Reformation was the only one," "when Martin Luther divided it into Protestants, with many denominations (who have not yet quit dividing) and Roman Catholics." The term "Church" occurs in the New Testament many times, and not only where Peter, whose new name, changed from Simon with a purpose by our Lord, means "a rock," that upon which He built His Church In Matt. xviii., 17, we read, "If he neglect to hear the Church, let him be to thee as the heathen and the publi-can." "There was a great persecution

word "Catholic" was originally adopted. It is a title and refers to doctrine dent attempt to import into the Church That word Catholic.

The congregation of the Arch Street Presbyterian Church is seemingly a very devout one, just such people as make the very best Catholics, often outwery devout one, just such people as make the very best Catholics, often outshining even those born with the faith, who do not realize the grace they have received. With much unction was sung a hymn entitled "The Church," in which occurred these lines:

We are traveling home to God In the way the fathers trod.

Let us hope for their sake that all that congregation are in good faith in the way they have chosen, but it is not formation. The Church had a divine the cannot be displeasing in the have no habitation outside the country of their origin. If Protestants are Catholics, why is it that they are only Catholics while reciting the creed? Or why don't they say, "I believe in the Holy Calvinistic Church or the Holy Calvinistic Church or the Holy Church have all the good things."

There is a certain truth in this statement, but with it there is a fallacy. The music of the theatre may be high art, but it very often is conceived in a spirit of volupt-uousness and carried out in a most sensuous manner, and if any ideas are foreign from church service they are converted they are only Catholics, why is it that they are only Catholics, why is it that they are only Catholics, often out-should not have all the good things."

There is a certain truth in this statement, but with it there is a fallacy. The music of the theatre cannot be displeasing in the church. As some say "The devil should not have all the good things."

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"When we recite the Apostles' Creed we add also this declaration, 'I believe in the Holy Catholic Church.' I am sure we do well in interpreting it, besure we were thing in the New Testament is so evidence.

Dr. Eckels speaks of the simple ser vices of the early Church. The ritual may be more elaborate, but the one sacrifice was offered and the seven sacraments were administered. They e of "one heart and one soul, Church of to-day. Can he say as much

anoint? Do they pray with fasting?

Peter occupied an office equivalent to that of the Pope, and the other Apostles offices similar to that of Bishops and Archbishops. It is evident folly to speak of all Christian denominations, with their conflicting doctrines, as the one Church, established by Christ. He was truth itself, and His doctrines cannot be a mass of contradictions. His Church must be one in dectrine, composed of those in visible communion with each other and having visible head. She must be engaged in the work He entrusted to her, of teaching all nations whatsoever He com-manded and of teaching it authoritatively and infallibly, since He promised to be with her all days, even unto the consummation of the world. If the Catho-I'c Church, the Holy Catholic Church, founded by Christ is not this, then Christ's word has failed. And will any Christian say that ? If He has kept His promise He was with her in the beginning and in the sixteen century, is now and will be forever. Catholics can in all charity believe that a Protestant validly baptized and in good faith may be saved, because he is a member of the Church in spirit, but when he doubts, it is his duty to inquire whether he is in the Church by Christ whether he is in the Charlon we established or in one of the numerous sects founded by Luther and other men. To each new sect the Church can say, "I was here before you; I, not say, "I was here before you; I, not say," I was here before you; I, not say, "I was here before you."

ments which still survive. In his PREACHERS HAD FRONT SEATS. it epistle appears for the first time the epistle appears for the first time the word "Catholie" He says: "Do nothing without the Bishop," and again, "Jesus Christ is one, therefore again, "Jesus Christ is one, therefore let all of you meet together as in one temple, as at one altar; as in one Jesus We are to receive one Eucharist, for there is one faith of our Lord Jesus Christ; one altar; one chalice as there is one Bishop." St. Ignatius is said to have been one of the children

carp, who was a disciple of St. John, said in a treatise against hereties: "We must not seek from others the truth it pal stores. The lectures were thus earp, who was a disciple of St. John, said in a treatise against heretics: "We is easy to obtain from the Church. Suppose," said he, "the Apostles had pose," said he, "the Apostles had left us no Scriptures, should we not follow the order of tradition which they have handed down to those into whose hands they entrusted the hymns. Everybody seemed enthusiastic; even the children and objeople

Here is the Catholic idea expressed in a nutshell. How foolish it is to accept as Scripture that which comes to you from a source you condemn as corrupt upon the testimony of a man like , whom Protestant historians like Hallam and Sir William Hamilton have not hesitated to condemn.

How Protestantism and Presbyterianism come to be "tossed about by every wind of doctrine" (Eph. iv., 14) was foretold by St. Irenaeus in the second century, when he said each heretic "in turn wished to set up for a teacher and seceded from the sect in which he found himself at first." This is not meant to be personal to Dr. Eckels, the Lutheran Sunday school boy who be-came a Presbyterian minister, but rather to emphasize that Church unity cannot come by the road of secession, but by a return to "the way the fathers

these. Devotionalism is of an entirely different paternity from emotionalism, and the thoughts and feelings that are awakened by sensuous music are not the ones that do honor to the service of

music carries with it an atmosphere. It is not a pleasant thing when one is or meditating on the agonizing suffering Who was the "very chiefest?" All of the Evangelists who give a list of the Apostles name Peter first and Judas last the others are invarious arising and to seem to see the opening casement and witness the forbidden midnight meeting.

WHAT IS AN INDULGENCE?

An Indulgence is not a pardon for sin or a permission to commit it. An Indulgence is the remission of the temporal punishment due for sin after the guilt and the eternal punishment due for it have been forgiven. We have several proofs in Holy Writ that after the guilt of sin has been forgiven there still remains due for it a temporal the Catholic Church.' I am sure that there are men and women who recite that part of the Creed with reluctance. Why? Those familiar with Church history know that no such division of Churches as exists to day strategy at the case of the Catholic Churches as exists to day strategy at the case of the case of the case of the creed with reluctance. Why? Those familiar with Church history know that no such division of Churches as exists to day strategy at the case of the catholic Churches as exists to day strategy at the case of the c among you, let him call in the priests ("elders,") Protestant version) of the Church and let let them pray over him, anointing him with oil in the name of the Lerd." Do the Presbyterian elders anoint? Do they pray with fasting? adultery and murder. And yet he was punished for it by the death of his child. Moses was forgiven his sin of As for Bishops, the Protestant Bible still has them in Phil. i., 1; I. Tim. iii., 1-2; Titus i., 7, and I. Peter ii. 25. and Acts i., 20, contains the word "bishopric." But whether the words were there or not, the fast remains that 1-2; Titus i., 7, and I. Peter ii. 25, and Acts i., 20, contains the word of promise. It is therefore certain that a temporal punishment remains due for sin after the guilt of it has been green there or not, the fact remains that peter required an office continue to of the power of loosing and binding left to her by Christ, can remit this left to her by Christ, can remit this temporal punishment on certain prescribed conditions — such as the worthy reception of the Sacraments of Penance and the Blessed Eucharist, the recitation of certain prayers, acts of mortification, alms prayers, acts of mortification, alms deeds and other works of mercy. There is nothing in all this to show that an Indulgence is the pardon of sin or permission to commit it. This is of course, another Protestant misrepresentation, another false accusation against God's Church. On the contrary the Catholic doctrine of Indulgence shows the enorm doctrine of induigence shows the enormity and heinousness of sin, it illustrates the infinite merits and efficacy of Christ's atonement, and shows forth the tender mercy and goodness of God and the mutual union and charity that bind the members of the Church in one great brotherhood.

In the Catholic theory an Indulgence is not so indulgent a thing after all, and is not at all as easy as the ample plenis not at all as easy as the angle ary indulgence given by Protestantism, which has abolished fasting and abstinence, done away with self-denial and mortification, which has a horror of constitutional protections and heavigraphized all penitenlession and has stigmatized all penitential works as not only useless but derogatory to the merits of Christ's atonement. Thus, Protestantism is a vast plenary indulgence which has sought to make broad and smooth the narrow road that alone, by Christ's appointment. you, have received the commission to teach the nations."

Since Protestants accept the Apostles' Creed and then interpret it Apostles' received for them St. Length of the control of the

Three Ministers at Father Sutton's Correspondence of Philadelphia Catholic Standard and Times.

Lebanon, N. H., December 9. This beautiful city's fine town hall, seating more than 1,000 persons, has been the scene of a most successful mission to non-Catholics, conducted by Rev. Xavier Sutton, Passionist. The city's "Select Men" kindly gave the St. Irenaeus, a disciple of St. Polywell advertised.

On Sunday Father Sutton called the were on hand to catch the tune. were a little out of tune, no doubt for want of practice; however, they made up in good will what they lacked in

came with them, and Father Egan, our pastor, who was near the entrance, led the three dominies up to the front row of seats, displacing three Catholics with the request to go to the gallery and find places. I need not describe the lectures nor a lecturer who is so widely known and appreciated. The order to be saved. In setting forth true Catholic doctrine there were some One gentleman came to Fathe true Catholic doctrine there were some sharp raps for Protestant errors, but sharp raps for Protestant errors, but the Protestants seemed to take them in good will, or it may be, indeed, that they did not see how the arguments told against them. It was a happy thought to secure the town hall, as our church would not have accomodated one-half the crowd, even had they been willing to go there, though that is doubtful, as our Yankees are not very fond of entering Catholic church

We heard Father Sutton relate an incident that happened on one of his missions in New Hampshire. A lady and gentleman were approaching the church where the lectures were being held, when the gentleman suddenly stopped. He was heard to say to his companion: "Gosh! I hate to go in there!" "Oh, come on," she urged, being evidently braver than he; "they won't notice you." Both walked a few won't notice you. Both water a steps further, when the gentleman came to another full stop. "Couldn't you," he gallantily suggested, "go in yourself? I hate worse than h—to be seen going into that church!" Again there was an argument, but, to be sure, Moreover the singing of a strain of the lady conquered and in he went.

"The public hall," remarked Father Sutton, "seems to draw everybody," and when we looked about the building and saw the great number of men whom we know never attend any church, we were convinced of the truth of his re-

AN INTERESTING INCIDENT. A lady from a romote country town called on Father Sutton and gave this

account of herself:
She had not been baptized nor any of her five children, but they possessed a Catholic prayer book and a catechism and had studied it and learned the She had not been baptized nor any of her five children, but they possessed a catholic prayer book and a catechism and had studied it and learned the prayers. They desired to become Catholics, but how? There was no Catholics, but how? There was no Catholic priest in her town and only a few French people of the faith. Her boys and girls, who worked in the mill, endured a lot of petty persecution from the other workers in the shape of teasing and calling of names, so hard for young people to bear patiently; but they were brave in professing their belief, and they would say: "Mother tells us it's the true religion, and we believe her." Sometimes the attacks became more severe, and then they would relate the catholic so many of her commemorations in the catholic of the cures affected at Lourdes are miracles worked by our Divine Lord at the intercession of our Blessed Lady and in response to the Queen of Heaven, Our Lady of Perpetus and Catholics. We think it not at all unlikely that the Queen of Heaven, Our Lady of Perpetus and mounce to her, 'I am they would say: "Mother tells us it's the true religion, and we believe her." Sometimes the attacks became more severe, and then they would relate to the belief that not a few of the cures affected at Lourdes are miracles worked by our Divine Lord at the intercession of our Blessed Lady and in response to the Queen of Heaven, Our Lady of Perpetus the tell was in a way that transcends any poor, feeble fancy of ours to portray. During the dured a lot of petty persecution from the other worker in the shape of teasing and calling of names, so hard for young people to bear patiently; but they were brave in professing their belief and the provided the intercession of our Blessed Lady and in response to the Lourdes are miracles worked by our Divine Lord at the intercession of our Blessed Lady and in response to the Universe the dured a lot of petty persecution from the other worker in the fact that to-day the Holy Spirit is present with us in a way that transcends any poor, feeb more severe, and then they would relate their trials to their mother; but one of the boys, only sixteen years of age, remarked: "Well, the early Christians marked: put their heads on the block and had them chopped off; we ought to be able to stand a little for God's sake!"
"Think of it, you luke-warm Catho-lies!" continued Father Sutton.

'These poor souls had never received baptism nor spoken to a priest in their

Well, there came a day when she was much disturbed in mind. "I could not rest," she explained to Father Sutton. rest, she explained to rather Sutton.
"I felt a hunger in my soul for something. I hardly knew what. What could I do? At last I told my children I could endure it no longer and I would go to Portsmouth and see some friends.
I came, not knowing the mission to non-Catholics was in progress, and my friends asked me to attend the lectures. I eagerly accepted the proposal, as I thought it might be a chance for me!"

The ways of God are wonderful! The priest in charge of that district was notified of this family and in a short time, no doubt, they will have the pleasure of receiving the grace of the sacraments.

QUESTION BOX.

Of course, an usual, the Question Box was quite an important feature. I quote a few of the queries propounded and Father Sutton's able replies:

Q. Will you kindly explain why the Catholies attend church so much more regular than non-Catholies? Is it a love of the church or love of the faith?

A. Catholics look upon it as a con-

it moves with a diurnal motion is absurd, philosophically false and erroneous in faith."—Decree of Pope Urbain XIII., signed by Cardinals Felix, Guido, Desideris, Antonio, Belligers and Fabricius. Why doesn't your society proclaim such nonsense to the world at this time?—A. P. A.

A. Pope Urbain XIII. never issued such a document, for the simple reason that there never was such a Pope. It

that there never was such a Pope. was under Pope Urban VIII, that Galilio was condemned by a committee of Cardinals, not for his scientific theories, which had been taught two hundred years before by Cardinal Cusa and ninety years before by Copernicus, but because he mixed theology with his

astronomical theories.

Q. How in your modern method of idolatry do you get around your first (but really second) commandment of the Decalogue?"—A. P. A.

A. Almighty God tells us that idolatry is a most odious and abominable crime. What a charge, then, to make against not an individual, but against three hundred million of Catholies! artistic finish.

Sunday night! Who shall forget it?
The hall was jammed. The Protestant churches were dismissed at 7:15 and their congregations poured into the big auditorium. Three of the preachers were distributed by the confidence of the preachers of the process with them and Eather Evan work. No; we reverence them for the etc.? No; we reverence them for toone they represent, just as you respect. the picture of a loved one because it is a picture of such a one. So we love and respect pictures, images and the like on account of the one they repre-

It will be seen that Father Xavier's non-Catholics were profuse in their patience is equal to great demands, praises. One of the ministers remarked that he "would like to see the wers questions of this type, which are person who could find fault with this talk." Father Sutton spoke on religion and the necessity to have faith in

CATHOLIC REVIVAL NEEDED. Ritualist Journal's Plea for Greater Spirituality in America.

Evidently the High Church party in this country sees the chief need of the hour. It is, at least, a trifle significant that a moment which hears so much in praise of merely intellectualism should be favored to listen to a demand for the spiritual in American life, and that spiritual is found in the Catholic faith. Angelus, a ritualistic journal hailing first time in its history mankind ceased from Chicago, is doing all in its power from continuous war and obeyed the to foster the upward movement. recently made use of these significant words

"Nothing so isolates the Anglican communion from the rest of Catholic Christendom as the lack of devotion to Our Lady, which unforunately characterizes so many Anglicans. Finally, doubtless nothing so retards the progress of the Catholic revival in the Anglican communion as the neglect on the part of even advanced high church men to secure by invocation of Our Lady those inestimable blessings which could most surely flow from the special exercise by the Mother of God of her strictly subordinate and derived, but none the less important, intercessory function. It is for the purpose of suggest-ing special devotions to her that we noe so many of her commemorations in

the Anglican church the same super-natural faith which is shown by the pilgrims at the shrine of Our Lady of Lourdes. Perhaps if we in America had a Lourdes grotto we should be without Christain Science temples, and if we had a blessed Bernadette we should be without a May Eddy and a blassing. be without a Mrs. Eddy and a blasphemns Dowie.

PREACHING CULTIVATES FAITH.

The statement is sometimes made that there is such a thing as too much preaching to the people, and in support of the statement the deep faith of the Russian peasantry is quoted. There, it is said, there is no preaching at all, and see how the faith persists! It is said, moreover, that the faith of the Irish people was stronger in the days when they had very little ceremony and less preaching. Father Johnston, in an article in the Catholic World Magazine for December, takes a contrary posi-

tion. He says:
"Preaching is an essential element
in the practical life of the Church, and
in the practical life of the Church, and a sure index of her vitality. This is proved by the fact that religion is ever proved by the fact that religion is ever at a low ebb when preaching is neglected — for instance, the period of the Renaissance. Whereas the Church flourishes precisely during the periods of her best oratory—Middle Ages, counterreformation. Why should this be? Because good preaching gives the Church firm hold upon the masses, in whose affection lies her greatest strength and glory. This is a secret. And surely it is amply proved by the And surely it is amply proved by the whole history of the counter-reformation, when the Church, betrayed by politicians, was saved by the masses who were scientious duty. God has commanded us to keep holy His day, and the Church, which speaks in His name, informs us how we are to keep this day holy. Every Catholic feels he must assist at Mass on Sunday if he would comply with his duty to God. It is the love of God and his own soul that prompts the Catholic to be so regular in his religious duties. "If you love Me, keep My commandments."

O, "In the name and by the author:

when the Church, betrayed by political infancy of civilization. In the Middle Ages the autracted by her eloquence. This too his the view of a writer speaking of the political influence wielded by the orators of the early church; admitting that they owed much of their fame and intended in the political influence wielded by the orators of the early church; admitting that they owed much of their fame and intended in the political influence wielded by the orators of the early church; admitting that they owed much of their fame and intended in the political influence wielded by the orators of the early church; admitting that they owed much of their fame and intended by the orators of the early church; admitting that they owed much of their fame and intended by the orators of the early church; admitting that they owed much of their fame and intended by the orators of the early church; admitting that they owed much of their fame and intended by the orators of the early church; admitting that they owed much of their fame and intended by the orators of the early church; admitting that they owed much of their fame and intended by the orators of the orators. Bishop. How could be be otherwise?

He was the man responsible before God for the preservation and spread of the church and state, he adds: 'But it may commandents.''

O, "In the Middle Ages the autracted by the reloquence. This to could be attracted by the reloquence. Apostles' Creed and then interpret it fallibly, let us quote for them St. Ignatius, the disciple of St. John, who was the last of the Apostles to die. He is the only disciple of the Apostles who spoke ex professo on doctrine in docu-

Dr. Shahan's Notable Address at Z Bishop Conaty's Consecration.

On the recent occasion of the conse-cration as Bishop of the esteemed right cration as Bishop of the esteemed right reverend president of the Catholic University of America, the sermon was preached by the Very Rev. Dr. T. J. Shahan, Dean of the Faculty of the University. He spoke for more than an hour, and during all that time he was listened to with the deepest attention and interest. His text was "Let the priests that rule well be esteemed worthy of a double honer, especially worthy of a double honor, especially they who labor in the word and doc-trine." First Epistle to Timothy, v.

Dr. Shahan, in reference to the work

and office of a Bishop, said:

"The Catholic Church has this day more than one special cause for rejoicing. This day seals the consecration of a mature and virtuous life to the high-est spiritual ideal that man can grasp— the total devotion of self to the public good. In the three epistles that St. Paul wrote on the nature and qualities of the office of Bishop, there recur un-ceasingly two ideas—blamelessness of life and total surrender of self to the utility of the community.

utility of the community.

THE APOSTOLIC OFFICE.

"Then, again, to-day witnesses another link in the chain of Apostolic office and tradition. It confronts the world across nineteen centuries with those poor fishermen of Galilee whom their Master sent forth clothed with His power and charged with the continuance of His work. In that hour, by tinuance of His work. In that hour, by the waters of Genesareth, there was born into this world a new force, higher than state or nationality or race or cul-ture, the idea of a universal membership in the mystic body of Jesus Christ, a membership that was based on preg-nant ideas of fatherhood and sonship and brotherhood so vast and so pro and brothermood so vast and so pro-found that they transcended easily all ordinary metes and bounds of space and time, all human relationships of the past. It is true that the imperial ad-ministration of the civilized world had been but lately rounded out and solidi-fled. The turbulent domestic liberties of Rome were then only a memory.
The Orient lay broken beneath the legions of Cæsar and the rude stirrings of
Teutonic barbarism had been severely spir-itual troubling prophetic insight into the The future of the Roman state. For the mandate of peace and order that went out from the Seven Hills by the Tiber. Yet the true cement of universal peace was not the legion of Rome any more than it had been phalanx of Macedonia; rather was it the new concept of a com-mon brotherhood that Jesus had brought upon the earth and enlivened and confirmed by His own example.

AUTHORITY HANDED DOWN.

Dr. Shahan spoke of the unique phenomenon in history—the handing down after the same manner of an identical authority — that of the Church — for

authority — that of the Church — for nearly 2,000 years. "The Church's actual Bishops," he said, "are the last links in the chain of individual succession that goes back to Jesus Christ. Each one of those selected men, apart from his personal worth, is truly an epitome of the history of the

"In the Catholic Church the office of a Bishop is pre-eminently the office of a teacher. It is as the first and most eminent teachers of the new law of Jesus Christ that the Apostles have always been remembered and honored. After all, does not Jesus Christ Himself and honored, and the state of the second come before us as a teacher? Is it not in that mild and beneficent role that He chose to appear among men, and not in the exercise of any political author-

Dr. Shahan went on to speak of the history of education in the Catholic Church, and the strengthening effect it

had on the Church itself.
"In general," he said, "when we speak of education we may remember that its natural friend has always been the Catholic Bishop, and that he alone saved it as a theory and a system through the long thousand years of the through the long thousand years of the Middle Ages, when the prevailing war-like and ignorant secularism despised all learning and fixed on every scholar in derision the epithet of clerk or churchman. He saved it, too, from the neglect and opposition of a false mysticism and an excessive asceticism which would have left human society a prey to ignorance and all her evil broad.

Sacred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXIX. What is meant when a Protestant paper, published in a Catholic country, and devoted to controversy with the Catholics, gives as a distinctive doctrine of the Reformation, "that the Bible is to be examined in the vernacular?"

Assuredly this does not mean now, and never has meant, in either religion, that people are to sit down, with minds blank, every man for himself and every woman for herself, without any help of authorities esteemed by them wiser than they, to construct a system of be-lief of independent of the past and of general acceptance in the present, expecting then to be received as brethren and sisters by those whose researches may have landed them in exactly opposite conclusions. Such an intellectual and moral anarchy may be the protoplasm of a new belief, but of itself it leads on to nothingness.

The Reformers neither set out from any such chaos of opinion in them-selves, nor endured it in their followers. The Anabaptists, it is true, went beyond the bounds allowed by Luther and Calvin, and for that very reason were disowned and hunted down. Even Elizabeth, who disliked severe measures against those who agreed with her in rejecting the Pope, suffered some of them to be burnt. At last the remnants of them, though still refusing to baptize infants, accepted the general reformed

system, and were finally allowed the name of Protestants.

All the reformers were pre-committed, and committed their followers, to a belief in God, the Scriptures, the Trinity, the Incarnation, the Atonement, the two main Sacraments, the ministry, an outward form of the Church, the judgment, life and death If any one of their adherents rejected any one of these points, they longer owned him for a brother, or a Christian. Men might inquire into Scripture as much as they would, and come to various opinions, but not be-yond these limits. At this bound in-quiry stopped. It still stops there, and quiry stopped. It still stops take, and indeed short of there, among the Lutherans, where these are free of the state, as well as among the Baptists and Methodists, and most organizations of the Presbyterians. Those denominations of which this is not true would hardly be owned by the Champion as worth;

of the name of Christian. Now what is there distinctive in all this? The Catholic Church allows all her members to inquire freely into the meaning of Scriptore, and to come to conclusions at their best judgment, if only they researe these comparatively. only they respect those comparatively few interpretations which have the unanimous support of the Fathers, or are held by the Church as of faith. I have been surprised to see the freedom have been surprised to see the freedom and subtlety with which an uneducated Irish peasant, evidently out of his own reflections, would discuss the doctrine of the Resurrection, while yet remain-ing unwaveringly within orthodox lim-its. He handled Paul with an ease which I envied him. It was plain that he had not discovered himself to be cabin'd and confined in his Scripture

researches. Suppose a Baptist or Methodist an nounces that his Scriptural readings have convinced him that the Bible does not teach the Trinity, or the Incaraa-tion, or the Atonement, or future Re-tribution. He is no longer owned as a fellow Christian. He has transgressed the determined limits of the faith, and is no longer in recognized fellowship. Now what more is true of a Catholic who denies Transubstantiation, or the Primacy? Each is free to range the Scriptures at will, but must stop, on pain of non-recognition, where his pain of non-recognition, Church has fixed her bounds.

It may be said that ach a man would, indeed, no longer be kept in communion, but that he would be lovingly commended to the mercy of Church. tion uses St. Paul's own words, and nothing else, delivering over the man
"unto Satan for the destruction of the flesh, that the spirit may be saved in the day of judgment." However, it is scarcely ever used.

It is wholly unwarranted, I need not say, to put of all the rude and virulent tempers upon the "Romanists." We have our full share of them, and here, too, the Methodists do not fall behind.

It transcended all limits of Church authority, and common decency, when a Methodist paper, the quotation from is no reason to question, called a number of new students of Cornell, many of them no doubt orthodox church members, "seven hundred re-cruits for Satan." So also when the Rev. Dr. Thomas, of Chicago, was deposed by the Methodists, some of his judges are described as rushing out from the trial exclaiming: "The dog is lead." Of course no one would put uch words into the mouth of Dr. Kelley, or Dr. Faulkner, or Dr. Parkhurst, or Bishop Hurst (I would not be so sure about Bishop Mallalieu), but we all know that there are plenty of conferces and presbyteries which would only refrain from burning a heterodox brother because the manners

On the other hand, when Renan, a Catholic born and bred, and a studer the priesthood, owned to his teachers that he had ceased to believe in the Gospel, they not only treated him with the utmost kindness, recognizing his sincerity, but Bishop Dupanloup, seeing that he had set all his worldly prospeets at stake, insisted on putting his purse at his disposal until he could find something to do. And after Renan's

tures, in perfect independence, provided that you come to no conclusions at variance with the doctrines of our denomination. Cross these at any point, and we have nothing more to do with you. Above all must you take care that your free inquiry never leads you to accept a Popish interpretation, if it differs from ours. You must be-lieve, when Christ enjoins baptism, lieve, when Christ enjoins balled, that He means bodily baptism, and not, that He means bodily baptism, and not,

like the Quakers, simply spiritual. On the other hand, when He calls the Eucharist His Body and Blood, you are not to be governed by what He says, but by what our Church determines that He means. You are to stare at the Quakers for rejecting His plain words, and you are to rave at the Pap-ists for accepting His plain words. You are to enjoy unrestricted inquiry, but not prejudiced inquiry, and of course not prejudiced inquiry, and of course you may know that your inquiry is prejudiced if it varies at any point from that sound system of evangelical truth with which our Church is blessed. "So also, when the apostles ordain elders, you are to believe that elders are thereby made permanent in the

are thereby made permanent ir. the Church, although the apostles do not say so. However, when Christ says:
'Thou art Rock, and on this Rock I
will build My Church,' you may take
any and every interpretation of these
words, except the obvious one. To be
sure Calcin incists on this and Albare sure, Calvin insists on this, and Albert Barnes ridicules the attempt to make anything else out of it. No matter. It pleases the Catholics, and that is

enough to condemn it.
"You see now what unbounded liberty we leave you—to agree with us. What more would you have? With us you have the truth. Liberty to go be-yond the truth is lunaey. We will you have the truth. Liberty to go beyond the truth is lunacy. We will even allow you to mock at the sacredness of marriage, both in theory and practice, because that will plague the Papists. You see we have done so in Papists. You see we have works in our sheet. Surely that ought to be liberty enough for an enlightened and evangelical Christian. But we will not allow you to explain any passage of Scripture in a way that will please the Catholies. Understand that, once for the Proposition of t all. There is a reasonable limit to all things, and your appointed limit is

there.
"You see now why we insist on examination in the vernacular, because vernacular versions are mostly Pro-testant, and here and there they are conveniently retouched. The original texts are not always so compliant, for it must be owned that Christ spoke and apostles wrote somewhat before the Do not be too much con-Reformation. cerned about the original texts, unle the earned will testify that they will bear a good sound Protestant sense. of course, you may appeal to

them freely."
This, as I take it, is the meaning of free Scriptural inquiry in our great popular denominations. Ah, that is a precious word, escudrinar. It has the unspeakable advantage of claiming everything, and of conceding no CHARLES C. STARBUCK.

FIVE-MINUTES SERMON.

Sunday Within the Octave of Christ-

LESSONS OF THE CRIB.

"And this shall be a sign unto you; You shall find the infant wrapped in swaddling clothes, and laid in a manger," (Luke ii. 12)

A happy Christmas to you all, my brethren. This day that "brought glad tidings of great joy" is specially consecrated to happiness; this festival, above all others, kindles in the heart a joy that belongs to it alone. May you all share bountifully of its spirit; may you know it as a season of rest and healthful merriment; may every enmity yield to peace; may the doors of every heart be thrown wide open to happi-

in fame, in wealth? Do we look for its sign? Behold it, then, in the Crib at Bethlehem. "And this shall be a sign to you: you shall find the infant . . . laid in a manger." Before that poor stable all, the most illiterate and the most learned, all can there learn from the lips of a little Child the secret of

happiness; this Divine Infant says to each one of us: "Behold I have come to do the will of Him who sent Me will of God.'

Hasten, then, to the Crib, to adore your God on this day made man for love of you: go to Him and learn that we can only know real happiness when we can say with a sincere heart, "Thy

Come to the stable at Bethlehem, you that suffer from poverty, who have have known misery in many ways; you who have felt hunger and cold :-Infant Jesus lying in the manger and learn there the lesson of patience and resignation to the holy will of God. Let your heart be filled with consola-tion, for the Son of God has made Himself alike to you in poverty. Though the world may look down upon the poor, may despise and contemn them, let them remember that God Himself has honored their state. The Babe of Bethlehem has lifted up the poor and made them His; He has glorified povtimes are against it, and the law does erty, He has taken away its reproach and its shame. Let the poor crowd around the crib; may they learn from its poverty how to sanctify their own by perfect resignation—how to sanctify all their privations and sufferings by perfect patience; and may they under-

reward! And you who are rich or well-to-do, come to the crib and learn there lesson of detachment from the goods of something to do. And after Renan's death Pope Leo exclaimed: "All sincere souls are with God. Let us leave our aforetime brother to Him Who understands him better than we." Could tolerance and charity go farther? What such people as these editors What such people as these editors we mean by insisting on examination of the Scriptures is simply this: "You are entirely at liberty to search the Sorip the light of the ligh

understand the duties and obligations

Remember, then, you that are wealthy, or well-to-do, remember that you are the trustees, not the masters of your money. The God who gave you prosperity can also take it away. And

the only real happiness your wealth can bring you is to use it as God wills. Remember that you hold all you pos-sess in trust for God—and do not forget that the poor are the special friends of God. Do not despise or disregard them. You hold your wealth for the poor—the hand that is stretched out for an alms is the hand of Jesus Christ. hand is stretched out to you to-day for His little ones—the orphans. Be generous to Him. Do not forget these poor little children on this day above all others, when "unto us was born a

BEHAVIOR IN THE CHOIR.

A Kindly Word of Admonition to Cath Catholic Columbian.

I have as much faith in the ultimate effect of the little word of advice, spoken over and over again, as I have

"the little drop of water" wears out the hardest of stone." Catholic singers, be respectful!

These words have been said before, and I hope they will be said again and again, until the condition that calls them forth is eradicated.

This condition is the behavior of some Catholic singers in some Catholic choirs. It is the rule, to which, of choirs. It is the rule, to which, of course, there are the usual exceptions, that those who sing in choirs, being generally placed at some distance from the altar and the people, get into the habit of thinking that they are not required to be silent and respectful in the presence of the Blessed Sacrament. I often think, when I see the careless indifference to good behavior of some persons in the church, of the words of a priest, who, in speaking of the grave fault of disrespect, said: "God loves us. He does not terrify us; but He expects our respect as well as our love, and woe to us if we are wanting in spect to Him in His holy place.

De Catholic singers realize the great-ness of the privilege vouchsafed to them in their being allowed to "uplift the voice and sing" in praise of God? Surely some of them do not, else they could not, as they do, stand unaffected by the thought of such a blessing, or sing indifferently the beautiful and touching words of their belief in the Creed, such tender words, telling, in one instance of God's love for us, so great that "because of us men and our salvation He came down from heaven. Even if strangers are not familiar with the Latin language, they can know what they are singing by simply reading the translation given in all Catholic prayer books, and they cannot hope to sing

books, and they cannot hobe to sing well what they do not understand.

Do they realize the responsibility that rests upon them, of praising God with dignity, devotion, and in such a distress the dignity of the distress the nanner as to edify and not distract the congregation of worshipers?

If they wish to praise God with dig-

nity they would be ready and willing to uphold the rulings of the Commission appointed for the purpose of selecting suitable music for Catholic services. and by discarding the music that in ne cases amounts almost to sacrilege.

The fact seems to be that the opposi-tion to the rulings of the Commission omes almost invariably from the singers, who, in truth, being responsible for the devotion excited by their work, ought to be the ones who would stand strongest against music for Masses that is fit only for the vaudeville stage. Under the subject of edifying the congregation comes attention to the The effect of the most beautiful rendition of the most beautiful Mass that was or ever could be written, heart be thrown wide open to happiness is marred by careless singing of the surface and the surface is marred by careless singing of the surface is marred by careless singing of the responses, which are just as important as any other part of the services, but thirst for it? Is it found in pleasure, in fame, in wealth? Do we look for its were meaningless words, in a sooner-in fame, in wealth? Do we look for its were meaningless words, in a sooner-in that in some choirs the singing of the surface in the surface i done-the-better style.

Regarding what may be called dignified, elevating music for Catholic services, there are a great many Masses that can safely be called appropriate I have no doubt that if people thought the right way about the matter or would make themselves regard it in the right light, they would rather hear the same Mass sung well every Sunday have come to be your ransom, but I in the year, if only one Mass could be have also come to be your model, and first to be your model in conforming to the will of Cod " silly, trashy arrangements, full of ridic-ulous repetitions of words which trifle with the sacred text. By way of ex-tenuation it may be said that all of the singers do not think, when they are screaming "non" (not) for the twentieth time, that it might possibly be distracting to the priests and people who understand. But, as I said before, they ought to understand, be ause there is such an easy way of finding out.

I do not think that a great many ohoir singers know just what the rules of the Commission regarding church music are, and I believe that a great many mere choir members would raise many more choir members would raise their voices to discourage improper music and poor work, if these rules were made plain to them.

Unfortunately, there are some direcors who are to blame for the indifferent work of some Catholic choirs, because of a lack of knowledge regarding cause of a lack of knowledge regarding the services. The right kind of a dir-ector would learn every detail in con-nection with the order of the service. This knowledge should be as important to him as the question of his ability to

irect in a musical sense.
Under the right kind of a director members of a Catholic choir would be required to be in time for the Mass;

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they would be required to stand in their places from the first note of "Asperges Me" to the last response before the reading of announcements, Epistle and Gospel, and, resuming their places at the "Credo," would remain there at the ntil the last response at the end of the

They would be obliged to observe a decent silence during the musical part of the service, and, if their manners ould not oblige them to keep silence during the words of the preacher, to such an extent as he would be able, the director should exact silence during the

Such a code falls far short of being such a code lans has not too strict for our conduct in the home of the Prince of Peace, who, in His life upon earth, drove the desecrators from the Temple, telling them "My house is the house of God, and you have made "My house is the house of God, and you have made"." it a den of thieves." Catholic singers, be respectful! Be

sincere in your work of praise! Try to realize the magnitude of the privilege that permits you to play, upon earth, the part that the angels play in the divine scheme of heaven, that of praising God with your voices.

Psalms, or the Vesper service, is

Singned.

Some singers seem to have the same spirit concerning the Psalms as that regarding the Responses, that is, a spirit of haste te get them over with. And they are so beautiful! So rich in

Cultivate a love for the singing of those messages of the Psalmist, which, beof the beatiful Gregorian chant to which they are sung, may seem to you just the least little bit sad and dreary, but which are and should be songs of joy and exultation.

Be respectful in God's presence, and be glad of the chance that you have of feeling the meaning of, and of singing

-in softened tones—"Sanctum et
terribile nomen ejus; initium sapientiae timor Domini." Chorister.

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OUR BOYS AND GIRI

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FLORABEL STERLING.

BY PHILIP DEANE. No one ever bore the trial of portion and toil with more patience and nation than pretty, lovable Florida.

Though she was but fifteen her fingers were forced to ply the for long, wearying hours at the making establishment of Mme.

who paid her only a discouraging tance for her services.

tance for her services.

One December evening the mischarged her through the influence unscrupulous workwoman wijealous of Florabel for some reasons. other which the young girl cou understand.
"What will become of poor une

me now?" Florabel asked bitterly, as she made her pitif homeward from Mme. King's. is so sick and this small amomeny I have will barely pay

ster reached the humble home after climbing two flights of stairs before the entrance to the room pied by herself and uncle. She opened the door and step softly lest she should disturb the

man lying on his bed of pain corner of the room.

Matthew Sterling opened his the very instant she closed the "How do you feei, uncle dear

The sick man turned his eyes upon her as he replied in The pain has all left me, m

abel."
"Then you must be growing be cried Florabel, joyfully, forget the moment her late misfortune of the moment of complements." thrown out of employment.

"No, love, I am not growing
You should know the truth. I

"No, no, uncle, it cannot sobbed Florabei her mournful b filling with tears. "Let me some more medicine. Oh, sur will g ow better then."

will g ow better then."

"Listen to me, Florabel. TI is hard for us to part, I know leave you. A strange feeling h with me for the last hour, and I should die before you came Come nearer to me, for I have to tell you... a story I should be to tell you—a story I should he you long 'ere this, but I could n the task to do so."

The invalid's voice was all

audible, as, with a great effort, to frame the story so necessary

Florabel, I am not your und "Florabel, I am not your unc Florabel looked at him in am Not her uncle! Why, she had bered no one but him since her orphaned childhood. Then w saw the half-vacant look in his could herself she must be only she was some one else. dreamed that every word he

was prompted by a clear mind.
"No, Florabel, I am not your
he repeated: "Years—ago—I— Whatever he intended to his ashen lips, for

was wholly gone.

With a feeble attempt to eml weeping girl, and a longing g love, Matthew Sterling fell b his pillow, his face rigid and w "He is dead!" moaned Flo

most in despair; "and I "Heaven direct my futu prayed, clinging to the few hope left within her. "All se to me now, but grant that b will come in the end."

Mrs. Reade, of whom the had rented the rooms, lived on below. She was a warm-heart and generously offered to as funeral expenses, and give F home for the present.
At last the funeral was

Florabel, though she was in of being homeless, felt that quickly find employment, for liked to depend on Mrs. Read ness longer than she could hel The days following were spe orphan girl in searching for a

she tried at several places but at last her persevering et rewarded by her being acce fashionable dressmaker's upto When Miss Kavanagh, the workroom, ushered Flora place of duty; there was qui stir among the young and m

women seated about, for they no one was so young as Flora One in particular of the sea was a little woman seated by a remote corner of the room. was combed smoothly back white brow, and her face, th young, bore an expression which seemed in keeping wi light in her eyes. Her name

When the woman caugh Florabel's face, she gave a st was with an effort that she a cry that rose to her lips.

Mrs. Grant looked cautio her and felt thankful that n

noticed her sudden emotion. Florabel worked away tha a lightened heart. One thing caused her more than a lit Every time Florabel look

her work, she found that Migaze was fixed steadily on he Upon being discovered, would immediately drop her her own needle. When work was finished for

Florabel took her way to Reade's, her thoughts fille actions of Mrs. Grant.
Suddenly, Florabel beca that someone was following dark, lonely street, and a f

later she felt a nervous hand Turning with a start the care-worn face of Mrs. G "Stop, girl, and hear me, woman. 'Hear me if you fort a woman who has live in a state of bitter anxiety. me to my home and listen to I cannot tell it here on street."

OUR BOYS AND GIRLS. FLORABEL STERLING.

BY PHILIP DEANE.

No one ever bore the trial of poverty no one ever here the trial of poverty and toil with more patience and resig-nation than pretty, lovable Florabel Sterling.

Though she was but fifteen her tender

Though she was but inteen her tender fingers were forced to ply the needle for long, wearying hours at the dressmaking establishment of Mme. King, who paid her only a discouraging pit-

who paid her only a discouraging pit-tance for her services.

One December evening the madame discharged her through the influence of an unscrupulous workwoman who was jealous of Florabel for some reason or other which the young girl could not understand.
"What will become of poor uncle and

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SED Rev.

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REV

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A YEAR'S

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is Holiness, one of New . A. Mohlte, as had the delisms and ries of the ho have derethe details so that the reperfect as out. These oliness with remarkable is, indeed, a

tan expense ing finished the bighest been treat-

me now?" Florabel asked herself bitterly, as she made her pitiful way homeward from Mme. King's. "Uncle is so sick and this small amount of money I have will barely pay for his She reached the humble home, and

She reached the humble home, and after climbing two flights of stairs, stood before the entrance to the room occupied by herself and uncle.

She opened the door and stepped in softly lest she should disturb the sick man lying on his bed of pain in one corner of the room.

Matthew Sterling opened his eyes at the year, instant, she closed the door

the very instant she closed the door "How do you feei, uncle dear?" The sick man turned his eyes loving-upon her as he replied in a faint

leave you. A strange feeling has been with me for the last hour, and I feared I should die before you came home. Come nearer to me, for I have a story to tell you—a story I should have told you long 'ere this, but I could not brave the task to do so."

The invalid's voice was almost insuffice was almost insuffice was provided influences, my anguish is almost unbearable. When I beheld you to-day, a great hope took root in my heart, for in your eyes I saw those of the lost one. Her name was Florabel. Is that of them we must render an account,

she was some one else. She never dreamed that every word he uttered was prompted by a clear mind."

"No, Florabel, I am not your uncle," he repeated: "Years—ago—1—1—" Whatever he intended to say died way on his ashen lips, for his voice as whally gone. was wholly gone.

With a feeble attempt to embrace the weeping girl, and a longing glance of love, Matthew Sterling fell back upon

Florabel felt exceedingly nervous and

I must go home, Mrs. Grant," she

"I must go home, Mrs. Grant," she said, a little timidly.

"I beg of you to come with me," pleaded the other, piteously. "Come and let me set my tortured mind at rest. Since I first beheld you to-day, I have lived in one hope, and if that hope be crushed, my life will go on as wretehedly as hefore. Oh do come!" ly as before. Oh, do come!' Something in her voice touched the iri's heart and she consented.

A little later Mrs. Grant paused before a modest cottage, situated on a quiet street. Florabel followed her into a neatly furnished sitting-room, there to learn one of the strangest of

"I will be brief and to the point." 'said Mrs. Grant when they were seated,
"Years ago I was employed as governess in the home of a wealthy merchant
and his wife, Mr. and Mrs. Burnside, who, to this day, even, reside on Fifth Avenue. They had two children, both girls, one twelve years old, and my pupil; another a tot of three. Della, my pupil, was a lovely girl, but I had enjoyed her companionship nearly three months when she died after a short illness. I was all alone in the world, and Mrs. Burnside kindly pressed me to make my home at the mansion until I

should get another engagement. I gladly did so, and turned my attention to the other child, who took to me readily énough. I had been accustomed to take a stroll in Central Park pretty much every afternoon, and one day the little one went with me. I shall never forget that day while I live, for in some ou upon her as he replied in a faint idee:

"The pain has all left me, my Florel."

"Then you must be growing better!"

"Then you must be growing better!"

"Then you have falle freetting for to be found. How I faced her parents "Then you must be growing better! cried Florabel, joyfully, forgetting for the moment her late misfortune of being thrown out of employment.

"No, love, I am not growing better. You should know the truth. I am dy-You should know the truth. I am dying."

No, no, uncle, it cannot be so, sobbed Florabel her mournful blue eyes filling with tears. "Let me get you some more medicine. Oh, surely you will g ow better then."

"Listen to me, Florabel. Though it is hard for us to part, I know, I must leave you. A strange feeling has been mith me for the last hour, and I feared I should die before you came home.

want to leave you. Let me kiss you,

mother dear."
Then, with the happy Mrs. Grant looking on in the background, mother and daughter sealed the bond of love that was never to break till death

So I leave you to imagine it.

CHATS WITH YOUNG MEN.

Through life man is liable to error, and requires check, rebuke and counsel. He should be his own good spirit, hoverng over himself in moments of passion ing over numer in moments of passion, temptation and danger, and reminding himself that he owes a duty to his Maker, with which the opinions and consequences of the world have nothing to do.

The Dangers of the Careless.

There is in human nature a fatal ten-dency to procrastinate, especially when that which we know we ought to do is something to which we are naturally disinclined. All men are naturally disinclined to do violence to themselves and force their pride and self-will to yield before the sway of Christ, but put on His yoke and carry His cross. Hence men put off and make excuses to them-selves and fancy that what is difficult to them to-day will be easy to them to-morrow. Oh, fatal mistake! Each day

The next day Florabel found herself accompanying Mrs. Grant to the Burnside mansion. To say that the girl felt strange and bewildered, would be but faintly describing her feelings. She leaving your bed; whether you shall rise when the time comes for promptly in place at meals; whether "He is dead!" moaned Florabel alaost in despair; "and I am left lone!"
"Heaven direct my future," she rayed, clinging to the few synchols.

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"Elevelated happiness which seemed in store for her. No; that hope might be cruelly shattered if she did.

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"Heaven direct my future," she rayed, clinging to the few synchols. "To-day a ray of sunshine has been sent teleform with a winty of the form with a winty of the sent the state of the sent the state of the sent the sent to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lonely life. It is a special write to confort my lone write with a will," or he lary to confort my lonely life. It is a little tot of tree with "Forabel write to confort my lone write with "Forabel write to confort my lone with "Forabel write to confort my lone write with "Forabel write to confort my lone with "Forabel write to confort my lone write with "Forabel write with "Forabel write to confort my lone write with "Forabel with life write with "Forabel write to confort my lone with "Forabel write write write with "Forabel write write with "Forabel write write write write write write company and in several places in value.

The several places in value because the several places in value to the control of the several places in value to the control of the value of the place of study there was quite a little star among the young and middle of the value of the

manhood are incompatible. Why all this anxiety about money? Why this constant fever, this pushing and driving in order to obtain it? Even because men form a false estimate of life and its elements. "A man's life consisteth not in the abundance of the things which he possesseth." He who would live, must stir up the divine fire that is in him, to consume selfishness, and to disparent.

Au Appeal and a Deflance, by Cardinal Deschamps. 40
Ceremonies of Low Mass. 40
Ceremonies of pense the light and heat to all around. Money he may seek in moderation, as a means, not as an end; and in order to preserve his manhood, he must learn to practice self-denial and economy, and to be contented with small things; above all, he must remember that God has set honor upon his labor, by appointing man to live by labor; labor is truly honorable, and however mean the occupation may be, if honest, it is never disgraceful. Instead, therefore, of sinking manhood in the pursuit of Mammon, by creeping, crawling and bending to every one whom you may imagine can help you forward in the race of worldly advancement, stand erect, determine in the strength of God to be a Man, to buy the truth at whatever cost, and never sell it for any price; to labor at the strength of Sadies.

STORIES.

Knighley Hall and other tales, by E King 40 Scim, translated by Mars 1 25 The Heiress of Comenstein, by the King 40 Scim, translated by Mars 1 25 The Heiress of Comenstein, by the Count cannot be Marshall and other tales, by E King 40 Scim, translated by Miss 2 Scim, translated by Miss 2 Scim, translated by Miss 2 Scim, translated by Miss 3 Sadier Carroll o'Donoghae, by Christine Faber 1 25 The Heiress of Comenstein, by the Count cannot be Marshall and other tales, by E King 40 Scim, translated by Miss 2 Scim, translated by Mis Money he may seek in moderation, as a means, not as an end; and in order to preserve his manhood, he must learn to practice self-denial and economy, and to be contented with small things;

thy heart, and never to creep, and rawl and mutter. God helps those

Persecution of the Church.

The new century has opened with a well organized system of persecution it becomes more difficult, more distasted. The new century has opened with a well organized system of persecution against the Church of God, but Catholics know that it will prove abortive. The devil has his programme already fixed. His first weapon is the so-called common and scientific schools, founded to go Godless principles: his second, so founded to go Godless principles: his second, so founded to go Godless principles: his second state of themselves a scheme, the accomplishment of which is to cause the young. How we suffer in contrast with many of our non-Catholic neighbors who are so solicitious in this duty.

"What you have received, communicate to others," says the inspired writer. How often we hear the objection, "the Sunday is the only day I have." True, but let us remember the Sanday is the Lord's day, a day for just such duties. How great the resward of those who perform such a work! The prophet says, "They who instruct the little ones unto Justice, shall shine as stars in the everlasting firmament." Be generous, then, towards the little ones of the Lord and love to implunt in the innocent hearts the first seeds of heavenly virtue. Let us remember, the innocent hearts the first seeds of heavenly virtue. Let us remember, to contradict Genesis.—American Herald.

Part of the Church.

Persecution of the Church.

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ty the truth at whatever cost, and hover sell it for any price; to labor at my work, if needful, to speak what is thy heart, and never to creep, and awl and mutter. God helps those ho helps themselves.

Persecution of the Church.

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they receive it, as nearly sells Carling's G

DON. NOS BALMERS

The writer goes back to the childhood of the famous Dominican and tells of one of his boyish pranks for which he received meet punishment. His mother received meet punishment. His mother took him into an inner room, and, locking the door, knelt down and repeated the prayer — "Direct, O Lord, our actions," etc., after which she administered a sound thrashing. In after years Father Burke said: "When I saw my mother enter the room, make the sign of the cross, and solemnly invoke the Holy Ghost to direct her, I knew I could expect no mercy. I never got I could expect no mercy. I never got beating as that one directed by the Holy Spirit, and I have never for-

It was not until 1859, four years after his ordination, that he delivered the sermon which made him famous. The occasion was the opening of a new organ St. Mary's, Sandymount. A popu lar Dominican was asked to occupy the pulpit, but at the last moment was un-able to attend, much to the disappoint-ment of the parish priest. He had proment of the parish priest. In making mised, however, to provide a substitute, and on the appointed Sunday morning a tall, unattractive young man appeared with a singularly vacant and stupid expression of countenance, which the preacher assumed through a spirit of waggery. The assembled clergy were horified, but nothing could The preacher ascended the be done. The preacher ascended the pulpit, his manner and countenance changed, the clergy were lost in surprise. A sermon was delivered on the connection between art and the genius of the Catholic Church, the fame of ran like wildfire and attracted attention even in France.

Father Burke was a great actor, in the best sense. He once delivered a series of Lenten sermons in Rome, and the church was half filled at every one of them by people who could not under-stand a word the preacher was saying, but who were impressed by his wonderful grace and power of action. He was such a master of the difficult art of expression and gesture, that on one occasion, for the amusement of his friends, sion, for the andsement of his friends, he undertook to preach a sensational sermon without saying a word. As a schoolboy, whenever he got a copy of Punch he employed his vacant moments in endeavoring to work his features into the form of some caricature which adorned its pages. Afterwards, when in Rome, he spent hours with a friend in the Vatican, imitating, for sheer amusement, the poses of the great statues in the galleries. Once while walking in London, he was struck with statues in the galleries. Once withe walking in London he was struck with a great griffic which grinned down from a cornice of Temple Bar. He studied it closely and on his return home, with the sid of a griffic wadneed a perfect. the aid of a stick, produced a perfect imitation of it. An ecclesiastical architect was so much struck struck grotesqueness that offered Father Burke great inducements to give him a few sittings for a decoration of a great Gothic church he laughed at the spectacle of a carica-ture of himself gazing down at him from the capital of a column. "I wish to be a pillar of the Church," he said. "You want to make me column. build. The Dominican You want to make me only a grinning

popularity as a preacher was so within and without."

A ludicrous incident occurred at Kil- kno Father Burke was preaching for his sermon reached an unusual length. The Brothers, anxious for a good collection, began rattling the tin plates as a hint to the preacher to stop; the Bishop, Dr. Moriarty, frowned from his throne, and the noise ceased. The portly prior advanced from his stall and took up his position in front of the pulpit, in the full view of all present except the preacher, who was just then except the preacher who was just then
expatiating on the zeal of the Brothers.
He pictured forth the pale, ascetic
monk, his emeriated frame, bearing monk, his emaciated frame bearing evidence of his fastings and vigils. He was surprised to find the audience smiling. He tried to be more impressive, and again reverted to the mortified and over-worked monk. The audience could hardly contain their merriment. There in front of them was the rotund figure, the broad, jolly face of the prior, beam ing like a full moon, visible to all but the preacher, and fully enjoying the beautiful description of the ascetic monk. Greatly disconcerted, the preacher concluded as quickly as he could, and it is but right to mention that the collection did not disappoint

The sketch does not include many
"bon mots" of Father Burke. Two or
three, however, are worth retelling.
A friend of his, Father Towers, was

person of imposing rotundity of form. Both traveling together by train, an American tourist, pointing to an object of archaeological interest, inquired what it was, "That is one of the round towers of Ireland," repliedBurke; "and here is another," said he, pointing to his companion.

introduced described his mother as being so delicate that she was obliged to live on jelly and champagne. "I have a mother," said Burke, "who lives on snuff and aspirations."

internal cancer. When the surgeon reached the seat of the disease it was suggested that his confessor should be sent for. "It is not necessary," was and Christianity in its broadest sense

for years. Besides there is an axiom in theology, "Ecclesia non judicate de in-ternis"."

It must not be supposed, concludes the writer in the Columbiad, that Father Burke's merits as a preacher were overlooked by his superiors, though he lived and died a simple friar. Bishopries and Archbishopries were offered to him in vain. It was his ambition to be a preacher and nothing else. He refused to have his name put his native town. When requested to become coadjutor Archbishop of the port of Spain, with jurisdiction over the West Indian Islands, his reply was:

'I would prefer Irish stew to a Turkish bath.' During the Vatican Council an forward for the Bishopric of Galway, bath." During the Vatican Council an effort was made to persuade him to ac-cept the coadjutor Archbishopric of cept San Francisco, but in vain. That the celebrated preacher remained to the end of his days neither more nor less than the most insignificant member of his order is due entirely to his own wish.

THE EXILE OF THE MONKS.

But the great trouble came when the community had to decide whether the great organ was to be left or taken. seemed such a crime to touch itsuch a sacrilege to leave it. These mournful days, Brother Hilarion, the blind organist, could scarcely be torn away from the beloved instrument. Hewith it, cried with it, prayed with it, as his fingers passed listlessly over the ivory keys. At last, it was de-cided that it should remain. Who knows? God is more powerful than man; and perhaps the day would come when the exiles would come back, and the echoes would awake once more to their beautiful chant, and the spirit of the organ would return, and speak at the fretful demand of human fingers! But everything else should go with the monks, or be destroyed. And so, all that lonely Eve of St. John, the monks were busy, carrying down to the white beach the treasures that were to be placed in the ship's boats, and piling, as Savonarola did on the square of Florence, the rejected books, pictureframes, etc., which could not be taken. These were to be consumed by fire at the moment of the monks' embarkation. It was quite understood that one of the behind, to meet monks was to remain the Government officials, and to stay some dim hope that the community would return in happier days of resume possession of their beloved hom From "The Monks of Trabolgan,' Rev. P. A. Sheehan, Author of " beloved home. New Curate," in December Donahoe's.

NON-CATHOLIC AND CATHOLIC SUNDAY-SCHOOLS.

The daily papers make a great fuse about the millionaire Rockefellers who teach in the Sunday school. It is a fact that non-Catholics are all fully alive to the vast importance of an efficient system of Sunday-school instruc and Catholies might well learn from them that the position of Sunday school teacher is a dignity worth as-piring to. It is a lamentable fact that pastors of Catholic churches experience no little difficulty in persuading a few young ladies and gentlemen-gen erally mere boys and girls-to teach the profound system of dogma and morals contained in that wonderful summary of revealed truth called the Catchism. In non-Catholic congre-Catchism. In non-Catholic congregations every member takes an interest in the Sunday-school. They regard it as an honor to be in some way, however remotely, instrumental in promoting the good work. If their services are not required as teachers, they do not for that reason consider all avenues closed against them. There is much besides teaching to be done. The children are being trained in the knowl-His popularity as a preacher was so great that, as an Irish cab-driver expressed it, "when Father Tom preached, sure the church was full preached, sure the church was full simplicity of childhood; and yet this wledge, being of an abstruse and larney Cathedral in the presence of Lord Kenmare and all the local magchildren. Besides the explanations nates. Father Burke was preaching for the Presentation Brothers' schools, and the Presentation Brothers' schools, and the Presentation Brothers' schools, and the Besides the explanations which are necessary to make it intelligible to the little ones, it should be the study of all those connected with the school to make it as cheerful and as attactive as possible. Our Protest-ant friends are not insensible to the duty thus laid upon them; but if they are not required as teachers, they will at least contribute toward the chase of Sunday school papers and lib-rary beoks, as well as charts, designs and flowers to adorn the room and renand flowers to account der it more inviting.

der it more inviting.

Catholic apathy to compare Catholic apathy we

non-Catholic zeal in this matter, may well stand confounded. Catholic parents of the wealthier class think it a compliment to send their children to compliment to send their children to our Sunday schools, and pastors find the greatest difficulty in securing punctual attendance. Parents should take a deeper interest in the Sunday schools not merely such as would cause them to procure the attendance of their children and their study of the lesson at home, but rather such as, along with these, would prompt them to act the part of teachers, which their age and presumptive experience in dealing with the young must have fitted them to discharge with greater satisfaction and profit than could be expected from the nexperienced. If, as has been truly said, the Sunday school is the very cornerstone of religion, too much can-not be done to render it efficient. The public schools, in which the majority of Catholic children in this city are educated, are in their very essence purely secular, and where there is any display of religion it consists in the reading of the Protestant Bible. other countries, especially in Ireland, the faith and morals of the children are guarded with the triple shield of home influences, religious education and well-managed Sunday schools. Here unfortunately, the two former protective agencies are, in most cases, wanting, A severe operation was about to be erformed on Burke for the cure of an making the Sunday school as efficient

the reply; "he has known my interior for years. Besides there is an axiom in theology, "Ecclesia non judicate de internis!"

It must not be supposed, concludes It must not be supposed, concludes the concludes in the conclude in the conclusion of the conclu half a century or more ago—the ignor-ance, indifference and bad example of many parents; the size of our parishes as compared with the number of priests to minister to the spiritual necessities of minister to the spiritual necessities of the people; the migratory nature of a large portion of our laboring popula-tion, and a variety of other causes, make an efficient Sunday school not only much to be desired, but absolutely necessary, if our children are to be in-structed in a proper manner and not permitted to swell the ranks of infidelity.—American Herald.

THE VAGARIES OF ETHICAL CUL-TURE.

One of the organs of ethical culture discusses with all the impudence of irreligion the question of the coming man's religion. Our contemporary recognizes the power of the religious element in man by declaring "that if element in man by declaring "that if element in man by declaring that it by miracles you could eradicate every theological idea from every mind, in thirty days men would begin to recon-struct religion." The writer goes further, and acknowledges that even in the religion of the future there should be something like organization, since "the virtuous portion of our race will need to present a united front to the enemies of human welfare." He criticizes the creeds of the world with biteizes the creeds of the world with oli-terness, and yet not in the spirit of hatred, since the new religion is to be an evolution from them, and not a revo-lution against them. The "coming lution against them. The "coming man" will practice the "homelier moralitles;" and his religion will be without theology, without a God and without prayer. The conception of it is doubts set forth in this passage: is it to have religion? It is to fall in love with your duty. It is to stand by what is right, whether it brings loss or gain. It is to befriend the friendless. It is to love human welfare. It is principle governing propensity. It is to be an aristocrat; lord of yourself and your destiny; servant of others; to require little and bestow much. It is to be such a person and do such things that, one in the world were to be if every one in the world were to be and to do the same, all would be well.' Such is the dream of the professors of ethical culture, but, like all other dreams it is, has no foundation; it is bosh.—American Herald.

PROTESTANT TESTIMONY.

In an article by Rev. Andrew Gray, D. D., in the diocese of Springfield, an Episcopalian paper, striking testimony is given of the winning power of reverence—the reverence that the Catholic Church teaches, practices and in

sists upon in all her ceremonies.

On the point the gentleman says: I verily believe that the Protestant bodies around us, without intending it, are by outward irreverence, training hundreds of their young people for the Church of Rome. Irreverence, in out-ward form, is one of the weak features of Protestantism; while, on the other hand, with all her corruptions in doctrine, and her most unscriptural and modern polity, Rome's stronghold is her reverence in outward form, in public worship; especially so in this country. And so when young people (who all through their life have been accustomed to habits and practices which are far from being reverent) happen some day to go into the Church of Rome to a wedding or a funeral, and see the reverent habits, customs and de-meanor of the worshipers there, they are struck at once with the propriety and fitness of such outward expr of reverence in the House of God, they are often captivated, and become easy prey to Rome."

The demon is ever abroad, seeking whom he may devour. Mary, also, is ever seeking whom she may save.-St.

ARCHDIOCESE OF ST. BONIFACE.

ARCHDIOCESE OF ST. BONIFACE.

Notre Dame de Lourdes. Man.

Sunday last, the Feast of the Immanuiate Conception of the Biessed Virgio Mary, was a grand feast for us. It was the Patronal Feast of the Feast of the Immanuiate Conception of the Biessed Virgio Mary, was a grand feast for us. It was the Patronal Feast of the patronal feast of the Feast of the Patronal Feast of this parish, and it was the have charge of this parish, and it was the have charge of this parish, and it was the Patronal Feast of this parish. The grand Mass was celebrated by the Roy Father Laurent, C. R. I. C. sead pat of the Deacon and Subdeacon. The Very Roy Peter Father Autoine, C. R. I. C., read pat of the Letter received from the Father Superior, our beloved pastor, who is now in France. Gescribing the working of the French law against the Religious Orders, Father Benoit speaks very hopefully for the future of many of the French Orders, many of whom are remaining quietly in their monasteries and convents awaiting the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of the Jesuits and Assumptionists are still continuing the course of the Jesuits and Assumptionists are still continuing the course of the Jesuits and Je

ARCHDIOCESE OF KINGSTON. Very Rev. Dean Murray Bids Fareweil to His Congregation.

Trenton Advocate, Dec. 12,
On Sunday last after High Mass the Very Rev. Dean Murray bade his congregation an affectionate adieu, on his departure for Brockville, to assume the pastorate of 81. Francis Xavier Church. The rev gentleman said that his twelve years pastorate in Trenton had been happy ones. It was just twelve years ago to a day that he had taken charge of Trenton and thirty-four years since his ordination. He had always found his people in Trenton ready and willing to co-operate with him in every good work and for that he hoped God would best him. The Dean then addressed himself especially to the young men and the young woman of the congregation and said he was proud of them all, and then went on and gave them wholesome advice for the future.

A committee of gentlemen then entered the Sanctuary and presented Dean Murray with a Trenton Advocate, Dec. 12,

well-filled purse in gold pieces and the following address:

ing address:

To the Very Rev. Dean Murray.

Rev. and Dear Father,
Your parishioners have learned with deep regree of your early departure from this parish, where, for the past twelve years, you nave labored so zealously for the welfare of your flock. We cannot but seriously deplore your removal from the scene of your labora to to another parish in the diocess, but we are pleased to learn on your own account that the change will be to, at least, a larger and better parish.

parish.

We feel deeply our loss, for we cannot but remember the exemplary and faithful manner in which you have discharged the sacred duties of your priestly office, nor can we over look, still less forget, the purity and sanctity of your daily life, nor the good example you have ever shown us. We would especially note your administrative talent in reducing the debt of the parish and in the establishing of the L ague of the Sacred Heart, the Catholic Fund Society, and the St. Vincent de Paul Society, and your generosity to the poor, you zeal for education, your care, for the youth and kindaess and urbanity to all your congregation.

tion.
We sincerely hope that kind providence
We sincerely hope that kind providence

who ever watches over and guides His people. We sincerely hope that kind providence who ever watches over and guides His people. Will continue to bless and prosper you in your new sphere of section, and that the people of your new mission may appreciate, as fully as we do, your high character and worth and that your priestly labors among them may be abundantly blessed.

We now desire; on behalf of the congregation, Branch II, C. M. B. A., and other friends in Trenton, to present you with this purse, which we beg you to accept, not for its intrinsic vaine, but as an evidence of our good will and as a mark of our attachment. In conclusion we earnestly pray that the same Divine Providence who has hitherto blessed and prospered you may continue to do so both spiritually and temperarily in your new field of laoor, and that your life may long be spared to you and the people to whom you will minister, and at life's close may you be happy in the consciousness of duty well and faithfully done, an receive the reward of the faithful servant of God in the world beyond the grave.

We are, Rev. and dear father, on behalf of the congregation of St. Peter in chales.

Yours faithfully.

Pean Murray thanked the committee for their address and purse. He had always found

F. J. McGurre (and others,)

Dean Murray thanked the committee for their address and purse. He had always found his people generous to a fault, and what they had done in the present instance was no surprise to him. He was afraid they had been too lavish in their praise. However, he had done the best he could under all circumstances and had always kept the good and welfare of his people in his mind. He specially thanked the members of Branch 71, C. M. B. A. for their kindness to him. During his sejourn in Trenton he had always found them loyal and faithful to their pastor, and he trusted they would be the same to his successor. As well had he words of thanks for those of the town outside the congregation. On all sides he had been met by non-Catholes in Trenton with urbanity and kindness and he could never forgethem. He again thanked the committee and through them all present for the address and be theirs. The committee then withdrew after which Father Murray shook hands and said good bye to every one present.

It is needless to say all were deeply affected by the parting scene and farowell words of a bloved passor, and many were moved to tears.

In the afternoon a beautifully worded ad-

In the afternoon s beautifully worded address and a fine seal and otter cap were presented to Dean Murray by the pupils of the Conv. De Notre Dame, and the rev. gent emanual of a suitable reply.

one de a sunable reply.
On Monday the pupils and teachers of the Separate School presented Dean Murray with a fine abony gold headed cane and the follow-

a fine ebony gold headed cane and the following address.
To Very Rev. Dean Murray:
Reverend and Dear Fatner—Time with its golden plumage spreading over the mighty firmament is not content to fold its wings, but gently glides along as the unruffled wave over he vast and fatnomless ocean. Thus it is with life. We glance at the past with pleasure interangled with pain: we look into the future with dim uncertainty. Into our young lives has come an hour of parting—that word which seems to convey to the human heart all that can be conceived of pain, of sacrifice of sadness But we must bow in submission to the decree which has gone forth to call you to a broader field of labor. Your noble zeal as a priest, your profound scholarship as a theologian and your brilliant elequence as a teacher of living Truths could not pass without meeting a paward.

Ever an active and ardent worker, you have

of Divise Truths could not pass without meeting a roward.

Ever an active and ardent worker, you have succeeded in enshrising yourself in our young hearts as a living example of an heroic and a fulful follower of the Great Master. You have implanted in our souls the seed of right doing and endeavored with gentleness and firm ess to extirpate anything akin to evil.

Al hough we feel with k-en and inexpressible fregret the removal of your immediate pressible fregret the removal of your immediate pressible bearted to be the self-bear of the self-b

ville.

In conclusion, we beg you to accept our sincere gratitude for the kindly interest you have ever taken in our welfare, and also to accept as a sight token of affection, from the teachers and pupils—this cane—and with the heartfelt prayer that God may shower abundant graces and choicest blessings on you We are,

Your beloved pupils.

dent graces and choicest blessings on you We are.

Your beloved pupils,

Signed on behalf of the teachers and pupils, A bur Bernard, A. Choinard, Gilbert Dion, While Stainstreet, H. Bogere, Charlie Harrison, James Shannon, James Fitzpatricks, Mable Callaghun, Fred Empey, Lorena Daughin Irene O'Connor, Harry Le Clair, Annie Fecto, Charles O'Hara, A Keane, Mamie Wolsh, Cecil Clancy, Jee Nuity, Vera Gault. D an Murray made a feeling reply to the address, warmly thanking the pupils and teachers for the kind words said to him and for their beautiful present. He had always taken an interest in and loved the little ones. He was proud of the boys and girls of the Separate school, and trusted they would study hard and grow up to be good men and women. He did not deserve all the pr-sise they had given him—the words would make a saint of him, which he feared he was not. However, he knew they were sincere in their words and thanked them. He also, thanked the teachers for their kind ness. He had always found them faithful to their trust and loyal to their pastor. Father Murray then bade them all an affectionate good bye.

Murray then bade them all an affectionate good bye.
Yesterday – Wednesday – the Very Rev. Dean Murray took his departure from Tren ton. He went to Cobourg to spend a day with his brother, Rev. Edw. Murray, He was accompanied to the CT. R. station by a number of gentiemen of the congregation. On Saturday he will proceed to Brockville and on the following day be installed as pastor. It is needless to say that all regret Dean Murray's dependence of city and the result of the congregation. He was particularly addersed to his own people and had the result of the congregation. He was generally made hosts of friends in Trenton who will never forget him. A faithful and devoted pastor and loyal and pstriotic citizen Dean Murray always proved himself to be, and Trenton deeply regrets his departure.

TEACHER WANTED.

WANTED FEMALE TEACHER FOR SEP-arate school No. I. Deloro. State salary and qualifications. Duties to commonce Jan. 2nd. Address John A. McCallum, Secretary, Deloro, P. O. Hastings County. 1209 2 TEACHER WANTED FOR R. C. S. S. No. 2
Hullett. Duties to commence January 3, 1962 Section small. Salary \$225. Apply to Thomas Carbert, yr., Clinton, Ont. 1269 2 Thomas Carbert, ic., Clinton, Univ.

TEACHER WANTED, HOLDING A
2nd class certificate, to teach in school
section No. 2. Brudenell, Male preferred,
Duties to commence Jan. 2nd, 1992. Apply,
stating salary, to James Costello, Brudenell P.
Ont.

WANTED, A FEMALE TEACHER HOLDing a professional certificate to teach in the R. C. S. S., Secs. No. 3 and 4 of Anderdon. Duties to begin on January 7th, 1902. Applicant to state salary required. Address A. C. Mailloux, Sec. Treas. Gordon P. O. Ont. 1210-2w

WANTED FOR SCHOOL SECTION NO 9 Flos for the year 1992 a female teacher holding 2nd or 3rd class certificate. Apply stating salary to Jas O'Neil, Sec. Treas., Vigo. One.

TWO TEACHERS WANTED FOR WOODstock Separate school—one for senior room with 1st class certificate. Apply to Rev. John Cook, Woodstock, Ont. 1208-2

DIOCESE OF LONDON.

Ten thousand six hundred and ninety-five dollars is the handsome amount subscribed by the Catholic congregation of Wallaceburg parish, to enable the Rev. Father Brady to build and equip his beautiful new residence now nearing completion. The Rev. Father, in making his financial statement last Sunday at both Masses, read the names of all subscribers to new parochial fund \$10.686.00; paid up \$5,391.50; por entertainm is names of all subscribers to new parochial fund \$10.686.00; paid up \$5,391.50; por entertainm that and socials \$1.077 55. This is half yearly report. The congregation received a flatteriatory remarks, which the great msjority of them richly deserve, some generous and encouraging parishioners sending chiques for large amounts before being solicited.

Wallaceburg News, Dec. 19.

Every man has far more, not only more, but far more, grace given him than is enough to save him.—Father Faber. It is not history which teaches conscience to be honest: it is the conscience which educates history.—Henri Frederic Amiel.

MARKET REPORTS.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

Tresh laid. (retail) 22 to 25c; eggs, crates, per dozen 15 to 19a.; butter, best roll, 17 to 19c; butter, best rolk, 16 to 19c; butter, creamery, 10 to 25c; honey, strained, per 1b. 9 to 19c; outer, per comba. 10 to 124c.

Grain, per comba. wheat. \$1.30 to \$1.35; oute \$1.23 to \$1.25; coma. \$1.12 to \$1.15; barley. \$1.15 to \$1.20; peas, \$1.00 to \$1.05; red cloverseed (bush) \$2.50 to \$5.35; alsike cloverseed (bush) \$2.50 to \$6.00; mutton, by the carcass, \$5 to \$6.0; best, \$4.50 to \$6.00; mutton, by the carcass, \$5 to \$6.0; best, \$4.50 to \$6.00; mutton, by the carcass, \$5 to \$6.0; best, \$4.50 to \$6.00; export cattle, \$4.25 to \$4.50.

Farm Produce—Hay \$5.50 to \$8.70; straw, per load, \$3 to \$3.50; straw, per ton, \$5 to \$6.00; live chickens, per pair, \$3 to \$5.0; ducks per pair, 75 to \$1.00; geese each, 60 to \$1.00; turkeys, per 1b, 71 to 92.

Toronto, Dec 25c. Wheat quiet; No. 1, white

TORONTO.

Toronto. Dec 26.—Wheat quiet; No. 1, white and red, 75c.; low freights; No. 2 goose, 68c.; Manitoba No. 1 hard 88c.; No. 1 morthern 83c, and No. 2 northern 89c., all rail, via Sarnia; via North Bay, le lower. Flour quiet; 60 per cent, patents, \$28 in buyers' bugs; choice straight rollers, \$380 to \$240; Manitoba firm; Hungarian, \$4.10 to \$430; strong bakers \$380. Oais firmer; No. 2 white sold at 44c middle freights. Rye firm; 55c. middle freights Coatmeal firm; car lots, on track here, \$5.25 in bags and \$5.40 in wood; broken lots 25c.

FOR SALE AT THE CATHOLIC RECORD OFFICE MARTYRS OF THE COLISEUM.

By REV. A J O'REILLY, MISS. AP. 50 Cents.

We have a supply of this fascinating and thrillingly interesting work—cloth bound—in stock, and will send a copy to any of the readers of the Catholic Record on receipt of 50 cents. It is slightly shopworn—hence the reduction from \$1.00. On its first appearance in print. The Martyrs of the Coliseum was blessed by His Holiness Pope Pins IX., by letter of 4th March, 1874; and on 27th April of the same year it received the hearty recommendation of Archbishop Lynch of Toronto. It is the result of the same of the same and the subject.

Address Thos Coffey, London, Ont

FOR SALE AT THE CATHOLIC REC THE CATHOLIC ALMANAC OF ONTARIO FOR 1902. Beautifully Illustrated Throughout,

Price 25 Cents.

Containing photos of His Heliness the Pepe, His Excellency the Apostolic Delegate, and sil the Archbishops and Bishops of Ontario.

The cover alone is a work of art; and the almanac contains some excellent stories, cal endars, poems, short lives of the saints, sketches, original articles, hymns, liturgical calendar, historical data, directory and clery list, iterary contributions etc. Allegether, the work is interesting, instructive and entertaining.



MAIL CONTRACTS.

SEALED SEPARATE TENDERS addressed CEALED SEPARATE TENDERS addressed to the Postmaster General, will be received at Ottawa until noon on Friday, the 16th of January, 1922 for the conveyance of His Majesty's Mails, on 2 proposed Contract's for four years, 24 and 18 times per week respectively each way, between London Post Office and the Lake Erie and Detroit River Railway Station, and between the London Posteffice and the Michigan Central Railway Station from the 1st of April, next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of London and at the office of the Post Office Inspector.

Post Office Inspector.

Post Office Inspector's Office, London, 29th Nov., 1901. 1209-2

Post Office Inspector's Office,
Loudon, 29th Nov. 1901. 1209-2

APPLICATION will be made to the Parliament of Canada, at its next session, for an Act to incorporate a company under the name of the "St. Joseph and Lake Huron Ship Canal Company," with all necessary powers to construct, operate and maintain canals, so located as to make and build a navigable waterway from some point on the Eastern or of Lambton in the Province of Ontario. Harbor and Port Burwell, in the County of Huron, or of Lambton in the Province of Ontario. Harbor and Port Burwell, in the County of Eigin, in said Province, with power to vary the above rouses should further surveys prove it advisable; and to dredge, deepen, raise, or were the existing water courses, and to form and cover, the levels of, or otherwise improve, the existing water courses, and to form and the existing water courses, and to form and to the existing water courses, and to form and the existing water courses, and to form and the existing water courses, and to form and to the existing water courses, and to form and the existing water courses, and to form and to the existing water courses, and to form and to the existing water courses, and to form and to the existing water courses, and to form and to the existing water courses, and to form and to the existing water courses, and to form and and to form and to form and and to M. S. LONERGAN,
Solicitor for applicants,
1909-9

Montreal, 17th November, 1901.

HOT GRIDDLE CAKES



Makes them light, sweet, tender, delicious and free from dyspeptic qualities.

per barrel extra. Millfeed —Bran firm, \$19 to \$19 50; shorts \$21 to \$12; Manitoba bran, \$20 and shorts, \$22 Toronto freights, including sacks. Peas firm; No. 2. Sie middle freights. Barley firm, No. 1, 57c; No. 2, 54c; No. 3, extra, 53c and feed 51c, middle freights Corn quiet; No. 2, Canadian yellow, new, 68c here. Buckwheat quiet; 55]c, to 56c middle freights.

Live Stock Markets.

TORONTO.

Toronto, Dec. 26 - Following is the range of motations at Western cattle market this quotations at Western cattle market this morning.

Cattle — Shippers, per cwt., \$4.50 to \$5,25; butcher choice, do., \$3.75 to \$4.25; butcher, ordinary to good. \$3.25 to \$3.60; butcher, inferior, \$2.75 to \$3.25; stockers, \$2.50 to \$3.00.

*Sheep and lambs—Choice ewes, per cwt., \$2.75 to \$3.12; butchers' sheep, each, \$2.00 to \$3.25; lambs, per cwt. \$3.50 to \$4.00; bucks, per cwt., \$2.00 to \$2.50.

_Milkers and Calves—Cows, each, \$30 to \$45; calves, each, \$2 to \$10.00.

EAST BUFFALO. Kast Buffalo. N. Y., Dec. 25. — Cattle — Receipts 50 head: quiet; veals, steady at \$4 to \$7.50. Hogs—Receipts, 10.90 head; dult and 10c to 25c. lower; Yorkers. \$5.75 to \$5.90; light, do. \$5.50 to \$5.90; mixed packers, \$6.15; heavy, \$3.50; medium, \$6.15 to \$5.25; pigs, \$5.10 to \$5.90; roughs, \$4.75 to \$5; stags \$4 to \$4.50.

CANADIAN PACIFIC Tourist Car Are running Every Tuesday

Service

and Saturday

Through Equipped Tourist Sleepers From TORONTO to VANCOUVER
WITHOUT CHANGE

Leaving TORONTO at 1.45 p.m. or days named. In addition to second-class passage ticket additional charge for berth in these sleep

ers is

Toro ato to Winnipeg. ...\$4 00

Regins. ... 5 00

Dunmore Jc. 6 00

Calgary ... 6 50

Revelstoke 6 50

Vancouver. 7 50 Vancouver..... 750
For full particulars apply to nearest C. P. R. Ticket Agent, A. H. NOTMAN, Asst. Gen. Pass. Agt. Toronto, or to W. FULTON, Oity Pass Agt. 16i Dundas st, cor. Richmord, London. Ont.

FOR SALE AT

THE CATHOLIC RECORD OFFICE. Gatholic ... Home Annual

For 1902

PRICE, 25 Cents. This ever popular Annual, now in its nine-teenth year, has a richly illuminated cover on which is given a representation of The Last Supper (in picture form), beside which is an

Supper (in picture form), beside which is an angel bearing a palm branch ascending into Heaven.

It has many beautiful stories by the foremost Catholic writers, as well as historical and descriptive sketches, anecdotes, poems, etc., and the usual calendars and astronomical calculations. It also contains fifty-two full-page and

text illustrations. "The Caeting of Coming Events," by Rev Francis J. Finn, S. J.
"The Cloud," by Charles Le Goffle.
"Our Lady of Fourviere."
"The Missal of Abbot Gelasius," by Raoul de Navery.

All anissa of Abbut Genasius," by Raoui de Navery.

King Clovis and St. Louis."

The Rosary of My Tears," by Father Ryan.

Wisely Said."

The Treasures of the Evil One."

The Christmas Rose."

The Christmas Rose."

The Image [Maker 10f Kerilis," by C. Le G.

Old Giovanni."

"Just for Fun."
"Heard in the Class Room," by Rev, Francis
J Finn, S J.
"A Right Royal Salute," by Charles Warren
Stoddard.

Stoddard.
"The Career of an Expert," by Maurice Francis Egan. cis Egan.
"In the Hollow Log—A True Story of 1869," by
Sallie Margaret O Malley.
"As the Wheel Turned," by Mary E. Mannix.
"One of Many," by Mary G. Bonesteel.
"Making a Good Opportunity,' by Eugenie

Uhirich

"Initial Twilight." by Katharine Jenkins.

"A Hoppy New Year." by M. R. Henry-Ruffin.

"A Hoppy New Year." by M. R. Henry-Ruffin.

"The Shaft of the Little Blind God," by MarIno Ames Taggart.

"A Story of To-Day," by Mary Catherine
Orowley,

"His Recompense." by Emma Howard Wight,

"The Springville A. P. A.," by Mary F. NixonRoulet.

Roulet. 'His Two Daughters," by Marion J. Brun-

The Cloaked Lady," by Anna T. Sadlier, 'The Cloaked Lady," by Mary T. Waggaman. The Scall," by Mary T. Waggaman. The Coming of Ann," by Mary Allis. The Greek Orphan.' Sea Fogs," by Caroline D. Swan. 'The Story of Pierre," ltems of Interest and Some Notable Events of the year 1909 1901.
Address Thos. Coffey, London, Ontario, Candida.

Also to be had from our travelling agents. Price, 25 cents. By the dozen, \$2.00.

PARLIAMENTARY NOTICE.

Monday the twentieth day of January next, will be the last day for receiving Petitions for Private Bills. Monday, the twenty-seventh day of January next, will be the last day for introducing Pri; vate Bills to the House.

Friday, the seventh day of February next, will be the last day for presenting Reports of Committees relative to Private Bills.

CHARLES CLARKE, Clerk Legislative Assembly
Toronto, 10th December, 1901, 1209-4