Catholic Record.

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

VOLUME XXI

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LONDON. ONTARIO, SATURDAY, FEBRUARY 18, 1899.

The Catholic Record. of pastoral documents that have as

much influence on the ordinary indiv-London, Saturday, February 18, 1899 idual as a patent medicine advertise ment. But we doubt if he could tell us

Oar readers will remember how the

"THE MEN OF DESTINY."

what are his grounds of belief. George Bernard Shaw's work, "The Men of Destiny," is wholesome reading Archbishop of Canterbury rebuked the during these days of Anglo-Saxon ultra Ritualism of the Bishop of Linhumbug : "No Englishman is too low coln, and they may remember, to quote to have scruples: no Englishman is Marshall, the generous terms of the high enough to be free from their supreme ruling in which the Archtyranny. But every Englishman is bishop couched his command : " Pray born with a certain miraculous power please everybody." He told his clergy that makes him the master of the not to make any changes in their con world. As the great champion of free duct of Divine service unless they dom and national independence he con were first assured of the unanimity of quers and annexes half the world and their people in desiring such change ; calls it colonization. When he wants that even if they had such Ritualistic a new market for his adulterated Man services as implied a belief in the Cath chester goods he sends a missionary to olic doctrine of Holy Mass, still they teach the natives the gospel of peace. must sometimes have a Low Church The natives kill the missionary ; he form of service which would meet in flies to arms in defence of Christia aity ; all ways the desire of their parishioners fights for it ; conquers for it and takes who happened to look on Holy Mass as the market as a reward from Heaven. an abomination, etc. And this is precisely the state of affairs to day. The He boasts that a slave is free the moment that his foot touches British soil ; preacher must not presume to teach and he sells the children of his poor at six years of age to work under the tickle the ears of his auditors. He may lash of his factories for sixteen hours a deliver essays on "leaning on the day. He fights you on patriotic prin Lord " and administer hard knocks to ciples ; he robs you on business principles ; he bullies on manly principles ; must be no personalities and no athe supports his King on loyal prin ciples, and cuts off his King's head on the feelings of the congregation. republican principles. His watchword is always duty, and he never forgets old traditions and is running amuck in that the nation which lets its duty get splendid style. He says that a religion on the opposite side to its interest is lost."

" THE PROMISED LAND."

Our thanks to the Rev. Father Blair boast a hundred years old .. The ques for his pamphlet on the North-West tion is not whether it is a hundred but We advise the intending emigrant whetheritiseighteen hundred yearsold. who is seeking information about what All Church authority proceeds from the author styles the " promised land ' Christ and His apostles and their folto procure a copy of this little book as lowers. Sectariauism in America is soon as possible. It was written with simply beside itself. Its walls are not the hope of turning the stream of life God's walls. There is but one Lord, that flows yearly from the country into one faith, one baptism and one our cities and those of the United States, Church. And this is why pseudo churches all over the land are fallingto the fertile North West, that should be a Meeca for settlers. We hope the to the ground." "Except the branch abide in the vine it must die." Pro pamphlet may have a wide circulation, and be the means of inducing young testantism was never alive: It was Canadians to go West. They should still born. Men have carried it and at least look it over before making a still carry it imagining that it has decided move. It would be a pity to indeed vitality, but others have recoghave the land fall into the hands of the nized it for what it really is-a corpse monopolist. But this will come to pass incapable to teach or to implant the seeds of supernatural life and fit only if our young men will persist in flocking to the neighboring republic, to be to be cast in the heap of decaying in very many instances but white opinions and systems that have amused

slaves toiling year in and year out for and deceived mankind. money which can be had and far more easily in their own country. The NOTES BY THE WAY. great cities are over crowded. They It is the fashion with a certain kind seem as prosperous and as able to afford facilities for the making of of writers to wax eloquent ever what is money, as twenty years ago, but they termed our emancipaion from creed. who look beneath the surface tell us You find it in newspapers, in maga that the struggle for existence is be- zines and you hear it sometimes from coming fiercer every year and that the lips of gullible Catholics who are they are unable to give even bread to too "cultured" to derive anybelefi: from the wrangling and clamorous human works of a dectrinal nature. Compar beings within their walls. At all isons are made between our age and events it is a gloomy prospect for any the past, our liberty and the slavery young man without capital. He may which was naturally the outcome of the succeed, but in all probability he will sway of an "imperious priesthood." And be broken on the wheel of labor. torical facts and philosophy, and get And so we say to any man of energy who can appreciate the facilities now their wishy-washy stuff circulated as

THE DIFFERENCE. Cardinal Gibbons confirmed thirteen

more adult converts the other day in one of the German parishes of Balti-more. Such incidents, though some what trite, are always significant and interesting. We should image they would possess a special meaning for our zealous Protestant friends who are making such noisy preparations to religiously regenerate our new colon-

ial possessions The history of Protestant missionary effort in Latin American countries offers us substantial encouragement to the promoters of similar enterprises in Cuba and Port Rico. Moreover, while the brethren are energetically striving to accelerate the current of contributions in behalf of "the cause" in foreign parts, there are constant, evergrowing defections from their own ranks at home into the identical organ ization from whose clutches they are apparently so eager to rescue the Catholic inhabitants of the Autilles. The conduct of the Mi sion Boards folk must strike the impartial onlooker as exceedingly singular Their sod den indifference to the religious fate of the enlightened Protestant masses in the United States, which are rapidly anybody. He must say what will falling away from all Church affili ation, is in strange contrast to the zeal displayed for the "conversion" of "ignorant" adherents of Catholicism smong "inferior" races elsewhere. The only explanation of the circum-stance that recommends itself to pracback sliders who are dead, but there tical reason lies in to imposing finantempt at doctrine until he has guaged cial phrase of the subject. The exist ence of a healthy missionary fund and the patronage in pleasant and promis Da Costa, however, has cut loose from ing berths at the disposal of the authorities entrusted with its disbursement no doubt account for the inter est manifested in the spiritual condi-'must show antiquity. Whatever is tion of the benighted foreigner, by so new in religion is false. It is idle for many of the ministerial brethren of the sectarian to say that the denomin

the sects. ation to which he belongs is as some Catholics have no very strong aver sion to the fruitless missionary activity " Roof sectarian preachers among "Ro-mish" populations in the West Indies, provided the agents of the Mission Societies restrain their peculiar ardor for misrepresenting the faith and practices of the people they seek to convert. It the missionaries were always honest and truthful there would be no com plaint against them, and no criticism of their objects and methods by the Catholic press. They simply would never be heard of in their own country outside of the societies which pay their salaries and defray their expenses.

We would be obliged to concede the respect due to sincerity and worthy intentions if they went about their chosen work in good faith and sought by precept and example to persuade others to accept their teachings. But the trouble begins just here. Instead of pursuing this course, they resort to calumny and false witness. They provoke dissention and strife in order

thing questionable or unworthy, but controversy itself can never be dis pensed with while faith remains." With all of which Catholics, so often abused for their "aggressiveness," will heartily agree. - Ave Maria.

CARDINAL WISEMAN.

and, it may be added here, by all Cath olic students, after one's student life is past. Cardinal Wiseman was a striking example, too, of what these advantages are, -- "inexhaustible en-joyment, perennial freshness of mind, dignity of life; and a power every day greater to be useful to others."

His early education was obtained at Ushaw College, England, where he was already noted for his ability to apply himself to study, and for his strong and ready grasp on the sub-jects before him. When only sixteen, he came to Rome as one of the little band of ecclesiastical students who were the first to gather in the English College there, after its close at the time of the French Revolution. Ten years later, he was appointed its rector, a position which he held for twelve years; and then, full of zeal for the conversion of England, he was sent thither by the supreme head of the Church, to be conductor to Bishop Walsh, and president of Oscott College Ten more years passed by. Bishop Wiseman was called to Rome, and then, in a very tempest of Protestant opposition, came back to England as Cardinal Archbishop, the first Cardinal who had set foot there since the days of Reginald Pole.

From that time until Feb. 15, 1865. when he laid down what was indeed the burden of his laborious life, he was en gaged, heart and soul, in the multifarious and very responsible duties in cumbent on the head of the English hierarchy and a prince of the Roman Caurch in critical and trying days. Yet, to the end, he continued to take interest in the wide fields of literature, art and science, and to gain the good will of "many men of many minds" by means of his keen and ready sym pathy with the talents that enrich the human intellect as gifts from the Creat

To Nicholas Wiseman was granted in no ordinary degree that faculty which is in itself a liberal education, the power of easily acquiring and retaining a knowledge of languages foreign to one's own. His study of the classics was followed by such deep researches into the oriental tongues that his name became known through to calumny and the and strife in order provoke dissention and strife in order to keep themselves before their own public at home. Not satisfied with appealing to the good will of individu als they attack what they do not understand and denounce that with which they fail to agree. In this way, however, they inevitably defeat their own purpose, if that purpose is to win adherents to the doctrines they profess out Europe as an authority among the All this led to scholarly connections with non-Catholic students and men of note throughout Europe, and to an in-To terchange of thought conducive to the breaking down of needless and harm. ful prejudice. So, when the Cardinal, much protested against by insular bigotry, entered England, the nation had to find out, whether it would or no, that men of letters, at home and on the continent, had set the name of Wise man, which they were hooting at, in the intellectual galaxy of the undying stars. He could speak with readiness and point, it is said, in half a dozen lan-guages, without being detected for a foreigner in any of them ; and could, at ten minutes' notice, address a congregation from a French pulpit or the select audience of an Italian academy. He was a musical and an art critic and a musician himself as well. He had seen four Popes in Rome, and of them he wrote his personal reminis cences in a volume which still retains its charm and has lasting historical value. His lectures, delivered in England on the doctrines and position of the Catholic Church were published and won the attention of friend and foe. He founded the Dublin Review, and himself contributed to its pages, Augustine and the Donatists, which hit Newman so hard in his Anglican stronghold that never again could he find rest till he entered the true fold. In October, 1850, in four or five days' time, and in the midst of constant in-terruptions, Cardinal Wiseman wrote his "Appeal to the English People," that took six and one half columns small, close type in the London Times, then having a circulation of fifty thou-sand daily; besides being printed in pamphlet form, and selling by the tens of thousands; and which, while it "did not indeed put an end to the battle, created a pause for the full week at least-a silence of attention." In one brief tour in Ireland, he gave speeches, sermons and addresses that fill four sin, and it remains as necessary as semining and eacheses that in rout we would have your assessment to inner we aver to oppose the error and to vindi- hundred pages; he kept up a steady that increase ten fold. In return we sate the truth. Methods of controversy correspondence with Popes, prelates shall lend you the strength that comes purcht to be carefully sifted from every- and Propaganda, statesmen and schol- from our great organization in order

whom he dearly loved; tossed on the promptus in Latin, English, French, Italian; and with intense delight he wrote the famous story of "Fabiola," which has been translated into ten different languages, and which the Prus-sian king read all through at once, of

The feast of St. Agnes brings to mind the great Eoglish Cardinal whose pen has made this young saint of the early Church so dear to us. His life is a striking illustration of thoughts mental whome the church. My sole delight has been in everything con-nected with her." His great success-nected with her." His great success-nected with her." His great success-to Early Church saw before us in Faceland. Cardinals Manning recently brought abew before us, in relation to the studies that can be ad-vantageously pursued by ecclestastics. very lovable personality of the man who, in God's Providence, was chosen to give to England her second spring. Bat time will again bring him promin ently before us, as him who was to the early English converts both friend and father, as he was in heart to every English soul.-Sacred Heart Review.

THE DEVOUT SEX.

No more beautiful tribute from a non-Catholic can be found than this extract from a letter of Mr. R. F. Guernsey, writing from Mexico. He says, amongst other things :

says, amongst other things: "The womenfolk are earnest believers, and they are almost invariably sweet and good, and all that true women should be. If the Catholic Church is that defiler of all things pure that the barsh critics of her faith and practice say, why are not the women of Latin America vile at heart, corrupt and de-graded? Put all that sort of talk, and I have heard it from men who should be better in formed, put it down to ignorance. Let Cath-olicism be what you will in the way of an over decorated form of Christianity, seek for all the pagan rites carefully concealed about her premises it you care to, but admit that the essentials of the Christian faith are hears and that she communicates them to her daughters. If there is one thing above all others that the Catholic Church may boast of, it boasting be the proper word, it is the lov able woman-character it produces."

"Mr. Guernsey, it will be noticed," The Catholic Columbian, comsays menting on the above, "simply states a fact which has impressed him very strongly, without endeavoring to give an explanation of it. He declares that Catholicism makes womankind lovable because it renders women sweet and good and virtuous. Were he to look into the matter more closely this correspondent would readily discover that one of the chief causes why the Catho lic Church thus influences womankind is because it proposes to all women as its exemplar and model that Immacu-late Virgin, Maid and Mother, in whom all graces and virtues shone in so preeminent a degree."-CarmeliteReview.

TEMPERANCE APPEAL

Circular Letter to the Priests of the United States.

Every priest in the United States has received a copy of an appeal issued by the executive council of the Catholic

ing of all helpful resources, and such a movement will be put on foot that will easily result in relegating the vice of intemperance, with the divorce abom-ination and kindred vices to the category of conquered evils."

VOLTAIRE ON THE JESUITS."

American Herald.

Voltaire hated the Jesuits and did but it was because he hated the relig ion whose boldest defenders they were. Nevertheless, even Voltaire speaks well of them. In a letter dated February 7, 1746, he says: "During the seven 1746, he says: years that I lived in a college of the Jesuits, what have I seen there? Lives the most laborious and the most frugal, the hours of the day divided between their care of us and the exercises of their austere prof-ssion. I call as witnesses the thousands of men edu-cated as I was. Therefore it is that I am lost in astonishment at any one daring to accuse them of teaching a relaxed or corrupt morality. *

I make no scruple in proclaiming that there is nothing more iniquitous, more contradictory, more shameful to hu-manity, than to accuse of relaxed morality men who live in Europe the severest lives, and who go seeking the most cruel deaths to the extremities of Asia and America."

JEWISH CONVERTS.

In his sermon the other Sunday Rabbi Fleischer, the well-known Jewish divine of this city, challenged the world to furnish a single instance of a sane and intelligent Jew becoming a convert to theological Christianity. The Rabbi must have forgotton the famous Jew whose conversion we commemorate this month, Jan. 25, when we recall the turning to Christianity of St. Paul. If it be objected that his conversion was of divine impulse, what about the Ratisbonnes, Pere Liber-mann, the Lehmann brothers, Herman and the many other famous Israelitie who in former years embraced the Catholic faith? It will hardly do to accuse all these men of having been insane when they joined the Church, or of lacking in intelligence. Neither is it possible to call into question the sincerity and honesty of their conversions and acceptance of the Catholic faith. The fact of the matter is that the Church which Christ established for the salvation of all mankind has never at any period of her history lacked accessions from Judaism Such accessions continue to come to her yet, and it is stated that in Vienna alone during 1895 upwards of four hundred Jews became Catholics. Rabbi Fielshcher will hardly claim that all these converts were either lacking in sanity, in intelligence or in honesty .- Sacred Heart Review.

THOMAS A'KEMPIS.

NO. 1.061.

they talk with a fine contempt for his-

an addition to modern thought. offered for the procuring of land and Some years ago men of true and who prefers to be a master in his own country than a slave to the alien, to go trained scholarship were the ones who West. essayed the role of instructor of the

public, but we have changed that. DE COSTA AND ANGLICANISM. Anyone now-a days with a talent for

The Rev. Dr. Ds Costa is surely the glib utterance will obtain a hearing. enfant terrible of Anglicanism. He Literary attainments and the outpourhas accused it of unchurching the ing of minds distilled into shape by masses and driving them into infidel years of study count for very little with ity, and his outspoken denunciation has the intelligent public; and any stripnot been challenged by his superior. ling with a lurid vocabulary or a young Were a lawyer to run counter to a lady who dabbles in the pool of impur principle of jurisprudence he would be ity like a nasty little boy in dirty promptly silenced ; and here is a sect, water, or public man who simply beeminently respectable, with a taste for cause he loves notoriety, gives uttersynodal deliberations, that allows itself ance to nondescript views, will comto be ridiculed by one of its recognized mand a hearing.

And our age is thoughtful. We are,

But we venture to say that De Costa to quite a phrase of Harrison's, a generawill not be brought to the bar for tion of "magazine suckers." Some of heresy. The Bishop is wise in his gen- us are like letters, with this difference, eration and will give a clear path to the that whereas a decent letter will arrive angry divine, who is simply stating at its destination, we get nowhere. A facts apparent to any observer. We writer affixes his peculiar species of remember some words about a man stamp to our intellect and we fall to taking care of his own household which admiring it until another and newer are applicable to the Ordinary of New stamp is put on. And we become in York. Yet we must remember that the the end possessors of stamps which are Bishop could not, if he would, take an of no practical value. We become inventory of his spiritual furniture. human phonographs grinding out this ism, and it remains as necessary as He could count up a few fragments of thing or that and hugging the delusion the 39 Articles, some beautiful vest. to our hearts that we are a thinking cate the truth. Methods of controversy inventory of his spiritual furniture. human phonographs grinding out this

All persons who are sincerely relig ious hold as sacred the principles upon which their faith is grounded. To assail these fundamental articles of be lief, without rhyme or reaso, is to render conviction of their falsity abso-lutely impossible. This is the secret of the utter frustration of Protestant missionary effort in Catholic countries. Catholic missionaries adopt just the contrary procedure. They appeal to the reason and intelligence of their subjects, relying upon the good d spositions of the latter to ultimately decide between truth and error. The success of the silent influence at work among religious non Catholics springs only less from the Christian and charitable methods employed than from the unanswerable arguments presented to minds capable of distinguishing be tween the real and the false

Our Protestant friends need not hope to effect different results than those which prove the hopeless futility of their proselvtizing endeavors, until they humbly take a leaf from the experience of successful Catholic mission But if they do this they become aries. at once ineligible to the financial support of mission boards .- Catholic Universe.

CONTROVERSY.

The Living Church is of opinion that the absence of acrimony in re-ligious controversy is a sign that the truths of Christianity are more loosely held than they formerly were. Men do not quarrel about that for which they have no deep concern, and universal toleration itself is a token that no particular form of belief is of importance to eternal salvation. Our Episcopalian contemporary would be glad to think that increase of charity, and not decrease of faith, is responsible for changing the lion of contro-versy into the lamb of tolerance; but wisely adds: "Truth and error remain in their old unalterable antagon-

prevalence of the divorce abomination is tearing down the social fabric by disrupting the family and destroying the home; but along with these two, and indeed with equal virulence with them is a third. It is a drink plague. "The universality and malignity of

the evil of drunkenness are patent to any one whose outlook is over the country, and who, with discerning eyes, studies the lives of the people. "Because the priesthood of the Cath-

olic Church had from the beginning constantly and fearlessly antagonized both the spirit of godless education as well as the divorce evil, the Catholic people have been almost completely aved from their blighting influences. Divorce is practically unknown amongst us, and it seldom happens nowadays that any large body of our children grow up ignorant of their duties of God or to themselves. But with the evil of intemperance it is dif

clergy have made almost superhuman efforts to stem the tide of intemperance, they have had almost insuperable forces to contend against.

"There is scarcely a priest but, like a knight of old, has made great sacrifices and performed strenuous labor to guard the souls and bodies of those committed to his care against the evils of the drink plague. But to overcome a wide spread and deep-rooted evil necessitates commensurate endeavors. One must be at it constantly, and when one strives against it, it must be with consummate wisdom and with tremendous energy.

"Now, as the dawn of another century is brightening the sky, we appeal to the priesthood of our land to make a still more vigorous onslaught against the hydra-headed evil of drunkenness. The ranks of the temperance hosts are increasing steadily and rapidly, but we would have your assistance to make that increase ten fold. In return we

Of all the millions who have read and re-read the immortal works of Thomas a'Kempis, probably very few know anything of the leading facts of his life. Throughout the Catholic world the name of Thomas a Kempis is loved and revered for his wonderful religious books, the pious spirit of which have caused them to be sought after by people of every clime and tongue, and to be translated into many languages. The spiritual instruction of the inspired monk of the Catholic Church contained in his numerous works shows the beneficent missions of the monasteries which dotted Europe previous to the Reformation, but which unfortunately fell a prey to the sacriligious greed of the royal reformers who followed

who followed He was born at Rempen, near Cologne, in 1379. At the age of thir-teen he entered the school conducted by the Brothers of Common Life, and in 1393 became an inmate of the house of Brother Florentius R dewin, supertor general of the order. In 1400 he began his noviceship at the monastery at Mount St. Agnes, near Zwolle, of the Baltimore Council on the drink in 1413 was ordained priest. It is clergy have made almost amount of the thought that he composed at a sound of the sound of t which now forms the fourth book of the Imitation of Christ.

In 1425 he was elected sub-prior of the monastery, and was charged with the spiritual direction of the novices. In 1429 he and his brethren were forced to imigrate to Tunekerke, in Friesland, but they returned to Mt. St. Agnes in 1432 when Thomas became treasurer of the monastery. In 1448 he was again elected sub prior, and he held his post till his death, which occurred on July 26, 1471, at the age of ninety two.

Your time admits of several divisions, but there is one invariable rule : no part of it should pass uselessly; for every hour has a duty appointed for it by God Himself, and of which He will demand account ; for, from our first to our last moment, He has given us no instant in vain, or to be lost. - Fenelon.

In Physician's Care Five Months. CUTICURA Cured in 1 Month.

I had eczern on the face for five months, dur-ing which time I was in care of physicians. I could not go ent. It was going from bad to worse, when a friend recommended CUTICUMA SCAPARD After I washed my face with CUTICUMA SCAPARD used CUTICURA (ointment) and CUTICURA RESOL-VENT it changed wonderfully, and in a month my face was as clein as ever. THOS. J. SOTH, 312 Stagg St., Brocklyn, N. Y.

These of the fitter of the set of ing humors of the skin, scalp, of hair, when all other remed

Bold throughout the world. Porrza D. AND C. COPP., Props., Boston. How to Cure Torturing Skin Diseases, from SAVE YOUR HANDS Bair and Skin by using

INCALCULABLE GOOD. AN EXPRESSION OF FAITH.

Dr. Ward's Blood and Nerve Pills have In ward's picod and verve rins have lone me an incalculable amount of good, think they are the best, surest and pickest acting cure for nervousness, inhealthy action of the heart, insomnia or measure acting cure to increasing the action of the heart, insomnia or shealthy action of the heart, insomnia or sleepleusness, anemia or impoverished blood, loss of appetite, general debility and ill-health. For nine years, before I com-menced taking Dr. Ward's Blood and nerve Pills, my heart was weak and in as unhealthy state. Its action was so much impaired that I could not walk across the street without suffering great distress, my heart fluttering and beating so repidly that I could scarcely breathe, causing faintness, loss of strength, and loaving my nerves all unstrung. My sleep was very much disturbed, I had no appetite and there was little strength or vitality in my blood; I was always excessively blood; I was always excessively

I have now taken three boxes of Dr. Ward's Blood and Nerve Pills and since taking them I have not been away from my business an hour. Before taking it was a frequent occurrent for me to be away from business. As a result of taking Dr. Ward's Pills my heart is perfectly healthy and strong and g me no distress or trouble whatever. ed all nerve trouble, made my nerves removed all nerve trouble, made my nerves strong and gave me healthy sleep. These pills also made my blood rich and strong and gave me a healthy appetite. Dr. Ward's Pills have given me perfect health, restoring my lost strength, in place of continual ill-health, weakness, heart trouble and nervousness. In justice I cannot speak too highly of this wonderful medicine. Signed, Miss N. Milward, Walton St. Port Hone, Ont.

medicine. Signed, Miss N. Milward, Walton St., Port Hope, Ont. Dr. Ward's Blood and Nerve Pills are br, Ward's blood and Kerve Pinsuito sold at 50c, per box, 5 boxes for \$2.00 at druggists, or mailed on receipt of price by THE DOCTOR WARD CO. Limited, Victoria Street, Toronto. Book of innation free.

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE silent threat to demolish her if she said a MAN.

MAN. IT HAS BECOME A NECESSITY TO hroughout Canada for the maintenance and development of our Indian Mission. There sources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, wing to the good dispositions of most of the pagas Indians and to the live competition we have to meet on the part of the sects. Per-sons heeding this call may communicate with the andersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner: where the sects are the section of the sects. Per-sons heeding this call may communicate with the madersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner:

SOLITARY ISLAND. A STORY OF THE ST. LAWRENCE.

By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc. CHAPTER XIX .- CONTINUED.

CHAPTER XIX.-CONTINED. "There!" snapped Peter, turning an-grily on his wife, "there's your training. She's ashamed of her father." "She must thank her father for the feeling," said madame, greatly relieved at the bursting of the storm and appre-hensive only of losing Florian for a son-ic lar.

"Just so," said Peter thoughtfully. ¹¹¹ Just so," said Peter thoughtfully. 'Just so," said Peter thoughtfully. "You see and understand, Mr. Wallace, why I've so often threatened you about this marriage. You see, I know as well as you do that the coming governor of this State, and perhaps the next president, can have nothing to do with the daughter of the scribbler, the dead-beat, the broken- down gentleman. I'm sorry I didn't tell of it before, an'so prevent any unpleasant-ness. But my daughter is sensible, if her mother HAS misled her a little. She'll give you back your freedom, an' for her sake you'll pardon the mother who de- ceived you into an alliance not at all creditable to one of your blood and posi-tion, even if you made it willingly." on, even if you made it willingly.'

tion, even if yon made it willingly." Prond of his speech and his diplomacy, Peter strutted across the room. He had effectually silenced madame. Frances was stroggling with her agony, and there was another silence until Florian, shame-faced and awkward, spoke: "This is—a—very peculiar—a—acci-dent. I regret extremely that I had not known it sooner. If you will permit me I shall retire to consider—"

"Of course," said Peter briskly, "but not till Frances has shown the proper spirit of the Desmonds. She's not ashamed of her father, sir, the direct deasnamed of her father, sir, the direct de-scendant of a noble Irish house, and will release you willingly. Stan' up, girl, and throw him back his pledges — that is, Frank, he couldn't marry you, you know, and new fother and a willing? and your father such a villain." "You are free, Mr. Wallace," said she

"Bravo!" shouted Peter to supplement her weakness, for Frances was panting with the effort. "Spoken like a Desmond's "My dear child," said madame, "you

"My dear child," said inadame, you wrong Florian—" "Not another word!" cried Peter; "you've wronged him enough already, and can't you see by his face he's crazy to be rid of us? Don't dare to play mother-in-law any more." "You are entirely free, Mr. Wallace," said Frances again and more camby.

said Frances again and more calmly "Under no circumstances could I now think of a marriage with you. Please dr not add to the painfulness of this scene

y speaking, but go at once." His pride would not let him depart s His pride would not let him depart as meanly, and coming over to her side, hi tried vainly to take her hand. "Believ me," said he feebly, "no one more sin cerely regrets these circumstances than do. You will always have my highes

esteem, and unless you bid me go I shall never leave your side." Madame would have strengthened this offer with her own influence but for Peter'

word. "Oh! go, sir, go!" cried Frances hardly

leemed possible, and he took her indifference keenly. His vanity had received a more serious wound than his affections. How was it possible that an elegant and titled aristocrat could fail in a quarter so be open to the influence of such qualities as he possessed? Was the blade dulling through long service? He vainly tried to through long service? He vainly tried to account for Barbara's coolness to him, and was inclined to suspect Florian of undue interference: but his good sense convinced him that the betrothed of Frances could have very little to do with Barbara at present

THE CATHOLIC RECORD

"Unless," he thought, bitterly, "my instruction and example have made him a more consummate rascal than I im-

a more constrained to take the second segme." This supposition was somewhat wild, however, and he continued to visit Bar-bara and speculate drearily on the matter until chance revealed to him what reason-ing and observation had failed to discover. He paid Florian his last installment of money two days before the election, and money two days before the election, and at the same time referred innocently but ffactively to the off-mentioned existence

of his father. "The prince, my employer," said he, "trusts that should your father turn up you will see that he submits to the present arrangement.

"He need have no fear," Florian re plied agreeably. "I am sure of my ability to manage him better than the "I doubt it," said Vladimir, with a

whose meaning pierced Florian's "If you failed to deal with him smile heart. by your roundabout American methods, Russian simplicity would surely make an end of him. I warn you of that now and

finally.' am glad the whole matter is complete," Florian replied indifferently. "It has been very troublesome and dauger-ous," with a placid but meaning look at the Count, who was pleased to let the in-

"Well, our business relations, dear Prince, are ended, and your last hold non your native country is cut off. I wish you all the honor and glory America can give you. Let me advise you once more to keep a bright lookout for your father."

went away smiling, as if he knew He how those last words rankied in Florian's heart. Why did he so persistently refer to the subject? Had he some news of

the lost prince, and was the spy the trail, seeking to put out of the way this last obstacle to his master's security Plorian shock like a leaf at the sugg ion, and, half-maddened at its possibili ought counsel and sympathy from Ban

"The Count has seen," said she, " that you are annoyed by this idea of your father rising specter-like to demand his own, and delights in punishing you. I do not think your father can be living. You have shown the most admirable dil gence in looking for him. It would not do to be too open or too sharp in the search, for you might meet an impostor

who would give you much trouble and ex-"That is very true," said Florian, much relieved. "I am too scrupulous." "It is highly probable that the prince is dead, or so hidden, in fear of his rela-tives, that it is too great a task to find

him. I do regret one thing in the late transactions with the Count-that in re-nouncing your rights to your father's state you did not insert the clause, 'unt

estate you did not insert the clause, "unit all heirs of the present family fail." I have an idea I would look well in a Rus sian court, and I am so fond of a title." "When you reign in the executive mansion, MA CHERE, you will hold a more assured and brilliant position." "But suppose you do not get elected ?"

position will be mine." "But your religion," said Barbara, "is a great stumbing-block." "I have glossed it over pretty well," he

 2. Legacies by testament (payable to the factor of men or scholl and a state of a boy stateched.
 3. Clothing, new or second hand, material for disting state of a boy school so fuldance for the school answered lightly, "and my plain utter-ances on many mooted questions have shut the months of my enemies tight. ashore. to be married to Barbara Merrion." The hermit looked unusually old and

you could benefit him any, yet it might "We are all fools," said Scott, with self-bitterness. "I thought I did my best; you had better eyes. No, there is no use now; but if you think it would do any good I will see him when he comes evan." beyond his reach? Oh, if he could but inflict upon him some maddening, life-long torture. When his rage had cooled omewhat he noticed a letter address

somewhat he noticed a letter addressed to him lying on the table, and its well known writing made him seize it hurriedly. It contained but one line: "I HAVE FOUND HIM. WHAT AM I TO DO?" A sardonic smile spread over his worn face He held a match to the letter and stood smil-ing while it burned to ashes. "No answer," he muttered, "is a death-warrant. This is the first drop in the bucket." him

bucket.

A little flame leaped up from the paper and scorched his finger. He started angrily from the reverie into which he had failen, stamped it under foot, and fell A bight a cardie He mean or as setting. to thinking again. He was not so satis-fied with his action when it was done. What had Florian's father done to him that he should wish to murder him? A word from him at this critical moment would save a human life, and he hesitat-ed to give it because he had been humili-ated. Humiliated! The word brought

ated. Humiliated! The word brought the passion of anger on again with two-fold intensity. He pictured anew the scene he had just witnessed in Barbara's drawing-room, and, foaming at the month, stamping and blaspheming, he shouted, "Let him die! Let him die, and his ac-cursed son with him." The first result of this desperate passion appeared in Clayburgh. The Squire was assorting the morning mail, and he came across a New York postmark. " Now who can that be from ?" he said. " I don't know that I ever saw that hand-

"I don't know that I ever saw that hand-writing before." Ruth suggested that he should open it.

He did, and read the name subscribed with a shout. "Carter, by all that's amiable! It's

pretty short for a spouter like him to write: 'Dear Squire' (just so; we're deeply in love with each other), 'I have the honor to announce my success preaking off the match between Florian and Frances.' Ha! he's at that business

Ruth trembled with apprehension. " ' It's a clean break," the Squire con-tinued to read, " and I'm proud of it but I'm sorry, too, to let the blackguard off too easily. The divine Barbara had a hand in the game. But for her I don't think it would have been a success. She wanted him pretty bad, and I hear they

are going to make a match of it. She has tight hold of him, anyhow, and a worse pair never walked. So the thing is done

at last, and I've kept my word almost to the letter. Of course he will not marry your daughter, but since he marries a Chayburgh girl it's the next best thing. What do you think ? The Squire said "um " two or three

imes after reading this remarkable bit of news, and looked over it once or twice in and way. Ruth," said he at last, " this is worse Ruth,

than sunstroke. She was always so smart, I know, and so deep; but I had an idea Flory was deeper and smarter. We musn't let this get round the town; it

mush tiet this get round the town; it would ruin the boy's chances in this county. Oh, that smiling, darned Bar-bara! She turned Catholic just to snare him, and she's got him, she's got him; i tell you she's got him body and soul, for that's her way." Rath slipped away sick at heart and ran out into the one air. She saw were They heard a few hurried remarks from him and the stranger, and immediately

ran out into the open air. She saw very clearly the meaning of Florian's new alli-ance and his reason for deserting Frances, and her heart was filled with a sort of loathing for the man who could play so poor and shabby a part. Against Bar bara her soul rose up in horror. She dared not think of her at all, and turned her thoughts upon the sweet, gentle, and pious woman who had been made the The day, though cold, was clear and beauti-ful. There was a soft murmur from the

"You are looking old," she venured to

would have been.'

FEBRUARY 18, 1899.

search for a boat able to stand the fury of search for a boat able to stand the fury of a southwest wind. Ruth in the mean-time had sent to Florian the following telegram: "Come at once, if you would save your father's life." By the time she reached the pier again Pendleton had engaged a tug for the search, and the vessel was getting up steam. A crowd vessel was getting up steam. A crowd stood about, curious to know the reasons stood about, curious to know the reasons of a water-journey on so tempestuous a night; but the Squire sailed away with his party in lofty silence, giving only a hint to his hungry neighbors that it was concerned with the coming election. Once on the water he called a council in the small cabin.

Once on the water he caned a council in the small cabin. "We're going this thing rather blind," said he, "and I would like to hear your opinions and get a little more reason and certainty into it. I suppose we can search all the small islands to night by our-selves with lanterns; but if we don't find bin we must get help to -morrow. If we him we must get help to-morrow, if we mean to do the business thoroughly

"There are certain places," said the ranger, "which Scott frequented, and it stranger, " might be worth the trouble to examine them. I know them all. But it is more likely that he avoided them when pursued by the Russian. You must know that Scott expected his identity to be some day discovered and had provided hiding-blaces emong the islands. The principal places among the islands. The principal of these was under his own house; but its secret the Russian discovered a few days ago, and he abandoned it. If he fancies that the others are known he will not go

near them.' " Ah !" said the Squire, " now you have given us a fair start, young man. We must begin with his own house and island first, then take the others in suc-

He went out to the pilot-house and the Pere followed him, leaving Ruth and the stranger alone in the cabin. The boat rocked and plunged uncomfortably in the heavy sea and the great waves dashed against the windows. Nothing was visble outside save the twinkling lights on "You will pardon me, Mr. Rossiter,"

"for will parton me, and the stranger her hand after a moment's awkward silence, " that I did not recognize you until you spoke

this evening. I am very glad to meet you and to see that you are well." "Thank you," said Paul nervously, and was silent. Not a word was uttered conerning his long and mysterious absence m the world, and both were glad of it for the greatness of the calamity seemed to threaten them overshadowed minor things completely. A sudden quieting of the waves and the rushing of vind through tree-tops signified that they had entered the tortuous channel leading nto Eel Bay, and in a half-hour more they were sailing opposite the hermit's cabin. All went ashore save Ruth, who felt that she would be a hindrance in the search, and so remained leaning against the deck-rails, watching the movements of their lanterns as they walked over the small island. They returned to the boat unsuccessful and steamed to another spot, which was searched with the same result; and so through the whole stormy night they continued their vain pursuit of the lost prince, returning to Clayburgh by sunrise for breakfast and additional help. Ruth did not accompany them. Over-come with weariness, she did not feel equal to the fatigue of a twelve hours' journey-which was strictly true, but her real reason for remaining was the telegram which Florian sent her that morn-

him. His face was quite pale, but no one save Ruth noticed it, for all eyes were turned on the new-comer. The latter for that evening. It was a dull, stolid day. The winds bore a curious resemblance to Scott, the hermit. He was dressed in the hermit's hermit. He was dressed in the hermit's manner, had much of his silent, stern rehad died away, and the sun was buried in thick clouds before it had been two hours serve, and wore his light beard in the

shiuing, and a bitter suspicion of snow serve, and wore his light beard in the same fashion; but over his eyes the peaked cap threw such a shade as to leave his face a mystery. He stood quietly at the door and neither removed the bet net tool a chair was in the cold, heavy air. At ten it be-gan to rain, and the thick mists shut out the river and brought a deeper chill to the atmosphere. Time hung the heavier on her hands. She could not read, and thought was distressing. A few old goshis hat nor took a chair. "Pendleton," said the Pere in some exsips came in to hear the news of the day

citement, "I have a bit of bad news. Scott has disappeared. This man lives near him and says he has not been home and discover the cause of so much myster ious running about in the quiet town, and ce Friday. That Russian has been i

FEBRUARY 17, 1800

THE SPIRIT OF FATHER DAMIEN.

It is said that, owing to some peculiar hidden influence in our modern life, the terrible disease of cancer is on the increase, while as yet no infallible remedy has been discovered to cure it Moreover it is a disease of a very loathsome nature and very few have the courage to nurse a cancer patient A strange custom, too, prevails in can cer hospitals of dismissing the patien after six months. The result is that persons often in the last stages of the disease are correct for if the stages of the sease are cared for, if cared for at all in the bosom of the family, where sur roundings are little conducive to eithe cure or relief. Rose Hawthorne Lath rop, with a noble devotion character istic of her spirit of faith and dee piety, has consecrated her life to the relie of this class of sick poor. She hope to build a commodious cancer home where she and the devoted women as sociated with her will provide no simply the necessities but some of th comforts of life for these forlorn objec of sympathy. In a cheery spirit sh writes of her work in the Februar issue of the Catholic World Magazin

in the following strain : "I was informed about a Fren charity which takes care in a numb of hospitals, both in France and Eog land, of incurable cancer cases. I w told that in America these incurab cases, when destitute, are terribly ne lected ; and, if attended to at all, a dismissed from hospitals after s months, whether death steps in as relief or years of suffering must ensu I felt that, as I had time to give charity, this was the charity I wor take up, in the hope of assisting to peat here the success of the charity France. Doctors told me there w great need of the work, as a lar number of cases existed among poor and were increasing constant Most of my friends begged me not enter into such a loathsome occupation I persisted ; took a few rooms in poorest district; immediately for myself appealed to by persons afflic with the disease; soon had s oral patients living with me in little rooms, and was joined by a women as interested as myself in At the end of two years scheme. At the end of two years a half I find myself more strenuou encouraged by the sympathy of oth than at the beginning of my we Once in awhile I fortify my finan by appeals in the daily press money, clothing, and medicines for poor sick I care for, and immedia there is a moderate response f charitable persons, sufficient to l me at my post.'

Mrs. Lathrop's new home is loc at 668 Water street, New York, in of the poorest sections of the city.

THE DEPARTURE OF THE SIONARIES.

Sacred Heart Review. There is in Paris a community

young ecclesiastics who attract versal attention, when taking walk which is the only outdoor creation to be had by such in a l city. They attract attention, no cause of any pecularity in their d which is that of all ecclesiastic Catholic countries, but because dash along the streets, as if it we case of life and death to reach They are the students, a goal. in some cases-the priests of the inary of the Society for Foreign Their rapid pace is one of sions. preparations for their tuture apos - for they are going where strength of physique and power of durance will stand them in as stead, in a way, as the flame for salvation of souls that burns witheir breasts and supplies the m

enemy. What was the poor consolation of a duel when he wished to tear his rival limb from limb—what benefit to him when death had placed his enemy

again." "Thank yon, Scott. He needs friends now, if he ever did and he has but you and me and Frances." "And one other—never mind who. But he is driving his best friends from him ?"

He fell into a reverie, and they both stood silent, with the splash of the water mingling with their thoughts. The her-mit was excited and had permitted his

emotion to be seen; but, as if regretful for his mistake, the old reserve began to settle over him again. He picked up his settle over him again. He picked up his paddle suddenly and entered the boat

"I shall see you again?" she said, knowing he could not be detained.

knowing he could not be detained. "I s'pose—I dunno," he answered ab-sently, and pushed off from the shore. She watched him until distance hid all but the motion of the paddle from view, and felt strangely depressed in spirit. Billy Wallace and the Pere came to tea that avening to discuss the alcosion and that evening, to discuss the election and quarrel afterwards over their favorite quarrel atterwards over their layone game. The night was boisterous and stormy and had a wintry odor when the three old gentlemen, under Rath's super-intendence, sat dawn in the cosy parlor to a game of dominose. The wind was how-ling and there was a roar from the waves on the beach, while the distant lighthouses minkled weakly. through the thick darkwinkled weakly through the thick darkness. But these evidences of an ugly night without made the scene within only the more delightful, and the party pre-

the more delightful, and the party pre-pared to pass a merry evening. "It would be just like some old grand-mother to take il," said the Squire, " and call you away. There's one thing, though —no mortal man can cross the bay to-night, and you're safe from that direction. It puzzles me"—and he looked at Pere Rougevin's round, cheerful outline humor-ously. "to know what there is in you that ously, "to know what there is in you that sends people rushing after you, at all hours and under all circumstances, to docsends tor their sick souls. Can't a man die comfortably and quietly without you, and is it necessary that you must shout him nto heaven or pray him in, or-what do

you do, any way?" "Why, papa-" Ruth began deprecat-

ingly. "Just so, girl. It's a fair question, and he's goin' to answer it; and you needn't look daggers at me for asking it." "He reminds me—" said the priest

"He reminds me—" said the priest smiling. "No, I don't!" the Squire roared. "Keep clear of your anecdotes. You don't spin any morey arns on me. Why, Rath, he has me posted all over the county at the tail end of forty stories." Pere Rougevin was silent for the mo-ment, fairly weighed down by the force of Pendleton's lungs, and before he could speak there was a knock at the outside door.

"There it is," said Billy-"the sick call." The servant brought Pere Rongevin a card with a few pencil-marks upon it. He jumped up without much ceremony after reading it, and ran out into the hall. call.

he returned, bringing his visitor with

Just issued, a new edition of the Protestant Reformation, by Wm. Oabbett. Revised, with Notes and Protace by Very Rev. Francis Aidan Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps. Thos. Coffey, CATHOLIC FRECORD Office London. Ontario.

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PAID-UP CAPITAL \$6,000,000. REST, \$5,000,000. Ageneral banking business transacted Loanse made to farmers on easy terms. Cor, Richmond Sh. and Queen's Ave. (Directly opp. Custom Monge

"You are a fool, Frances," said madame

severely. "Never mind, dear," whispered Peter;

when the Russian stream was no better barbarian's. I've saved you, and than a I don't care for twenty allowances." "But I might have saved him," sobbed

Frances, "and now he is hopelessly lost." CHAPTER XX.

PRINCE FLORIAN.

Count Viadimir was at this moment a isappointed man. Barbara had made a deeper impression on him than he had



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ordinary indifference. "Poor fellow!" said he quietly, and waited silently for her to speak again.

He is going to see you very soon and settle matters finally." "He had an idea," she said indignant-ly, "that I might fall in love with him after the European fashion. I saw it from the first and resented it. Otherwise he would have made an impression on he would have made an impression on me, for he was a most charming man. " That past tense is a hard criticism on him, my dear.'

"There, there, more of the Russian foolshness

shness." "I beg pardon," said a voice at the loor. "I do not think..." Florian's haughty self-confidence never howed better than at this trying mo-neent. He relased Barbara's hand, and companying and could to react Count this woman is no honor to him.

rose politely and coolly to greet Count Vladimir. "You will excuse me," said the Count

We were just speaking of you, and you fit into the conversation very well." 'I am honored," said the Count. "Do

with Miss Lynch, your affianced?" "Not my affianced, Count. That little omance is dead." "I begin to comprehend," said Vladi-

"I begin to comprehend,' said viail-mir, struggling desperately with anger and tumiliation. "And am I to suppose that the lovely Mrs. Merrion is soon to console herself for her recent great sorrow by becoming..."

a fried to learn more of this extraordin-ary romance, Good-afternoon." It was with blinded eyes and stagger-ing gait that he found his way out of the mansion. A horrible bir erness and wild the second stagger and stagger arge against himself and Forian filed his heart, and but for the shame of publicity Scott who talked to her, but she dis-

" My teachings have turned on myself," " My teachings have turned on myself," " and the muttered. "I tanght him and he has pone lower than I by degrees. But wait.

its occupant Scott, the solitary. She waved her hand to him, and he came feared.

Deared." Oaly Ruth saw the revelation that lay behind his words and manner, and she burst suddenly into a fit of uncontrollable "I have news for you Scott. Florian it sobbing. A thousand insignificant incidents of the past ten years rushed before

worn as he stood beside her in his averted. her mind. "Oh !" she cried, "I see it all now. It slouching manner, and there were deep lines of care or age on his brown face. He received her information with his

"If any harm has come to Scott," said he, "that's enough. We'll avenge him. But what's the use of being frightened? If a man stays from home three or four days there's no harm in it. So dry your

say in sympathy. "I AM old," he replied curtly, and started when a swallow flew close to his face with

tears." "O papa! don't you see? Scott is Fior-ian's father." "Yes," said Pere Rougevin with emotion, "he is the lost prince, and we fear this Russian has been hired to injure bim, and may have done it." " Have you lost all interest in Florian ?" she said, nettled by his manner. "He has lost so much interest in that him, and may have done it.

The silence which transfixed the Squire part of him which I best liked," he an-swered gently, "that I can see no use in thinking or talking abouthim. Isuppose for a half minute was so deep that the ticking of the clock sounded like the strokes of a hammer. The roar of the

storm beat up against the house. He sat there with his heavy face void of expres-sion, his eyes turned on the priest in a vacant stare, while he tried to realize all He threw up one that "So, so-every step is down. God help him and us!" he added with a help

him and us!" he added, with a long, weary sigh that surprised and touched that those astonishing words meant. "Good God!" were his first hushed words. Billy could say nothing, and Ruth was still sobbing. Pere Rougevin

"Good God!" were his first hushed "Certainly," said Florian. "Come in. We were just speaking of yon, and you fit to the conversation very well." (J am honored," said the Count. "Do won converse as tenderly and often about the bearded mouth was tremulous from "I bearded mouth was tremulous from "I'm beat," said the Squire; "but I've to the bearded mouth was tremulous from "I'm beat," said the Squire; "but I've to the bearded mouth was tremulous from "I'm beat," said the Squire; "but I've to the bearded mouth was tremulous from "I'm beat," said the Squire; "but I've to the bearded mouth was tremulous from "I'm beat," said the Squire; "but I've to the bearded mouth was tremulous from "I'm beat," said the Squire; "but I've to the bearded mouth was tremulous from "I'm beat," said the Squire; "but I've to the bearded mouth was tremulous from

hidden feeling. She longed to comfort him, and knew not how to begin. It was got my breath again. I suppose it's so and I don't doubt but that if we had our eyes open we might have known it be-fore. And now when he's most wanted a new and astonishing phase in his character to see in him such evidences of he's gone, and that sneak is after him and means him harm. Well," he continued the weaker man. "I thought perhaps," she said hesitat-

Well," he continued g, "we'll look for 'em "I thought perhaps," she said nestcat-ingly, "that you might do something for him. He always thought so much of you, was ever so willing to do as you advised. I would dare to say that in the beginning ponderously, rising, "we'll look for 'em both, and deal with 'em according to law.

console hersel for her recent great sorrow inthin the transmission of the source of th

ly to Florian," said Rath. "I don't know about that," Pendleton remarked. "To-morrow will be a busy day for him, and he can't do any more then we can do."

she replied in dark and se the neighborhood, and foul play is with many hints of greater surprises yet in store for them, and sent them away satisfied and yet unsatisfied. In the stores and saloons and kitchens that day the Squire's movements were thoroughly canvassed. A mystery soimportant as to require a tug and fifeen men to carry it out was a delightful morsel in dull Nov-ember, and the peaceful citizens enjoyed it; but when the telegraph messenger passed the word that a special train was due in Clayburgh at 4 o'clock that after-neon pearly three hours abaad of the noon, nearly three hours ahead of the regular train, the excitement spread to the highest grades of town society, and even the ministers trotted down to the depot under the same unbreila to exam-ine into this second wonder of the day. But Florian knew his native village well. Half a mile from the depot Ruth met him with the carriage, and the train moved into the station without a soul save the employees on board. So with every dis-

A more wretched man than Florian Rath had never seen. His prond bearing was gone, his produ self-possession had melted from him like snow, and his pale, drawn face and listless manner showed what he was suffering. He took her hand gratefully as he entered the carri-

age. She tried to speak, but her own sob were too powerful.

"You need not tell me," he said. "We are too late. I know that, and I might have saved him; I might have known long ago."

TO BE CONTINUED.

If you have catarrh, don't dally with local remedies, but purify and enrich your blood with Hood's Sarsaparilla.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Have you tried Holloway's Corn Cure? It has no equal for removing these trouble-some excresences, as many have testified who have tried it.

the waters, so that if foul play has done away with him his body may be found." " And word should be gent immediate by to Fiorian," said Ruth. " I don't know about that," Pendleton "emarked. " To-morrow will be a busy day for him, and he can't do any more than we can do." " Not the slightest need of sending for him," Pere Rougevin said hastily. " It will be time enough to notify him when we have found South or learn what here the slightest need of sending for him," Pere Rougevin said hastily. " It will be time enough to notify him when we have found South or learn what here the disease. The slightest need of sending for him, "Pere Rougevin said hastily. " It will be time enough to notify him when we have found South or learn what here the disease. " Not the slightest need of sending for him, "Pere Rougevin said hastily. " It will be time enough to notify him when we have found South or learn what here the disease. " Not here found South or learn what here the disease."

he multered. "I tanght him and he has pone lower than I by degrees. But wait. Have patience, Vladimir." He rushed into his own rooms and gave way to the passion which consumed him. Never had he so poor an opportunity of revenging himself on his.

power to their physical exertions This Society for Foreign Missi altogether unique. Unlike so of religious, it can scarcely lav to any one person as its found father. It is the result of the different persons in different for the spread of the Catholic It dates from the middle of the teenth century, when the efforts pious missionaries who had lab he far East combined with the of some young Parisian priests to lish on a firm basis the results a obtained in the Orient. A vicars apostolic were chosen a pointed, and then, thanks to t cuniary assistance of some devo men, and of Louis XIV. of Fra college was founded to train men desirous of consecrating selves to labor in this new vine the Lord. Those who offer the for this field of labor do not form ious community in any sense term. They are secular priests religious obligations of any kin indeed, the premise to lead the ecclesiastics, and to live, labor under the authority of the bish and the Supreme Pontiff, for

and the Supreme Fourth for version of the people of the C whom they may be sent. These brave, young hearts Seminary of the Foreign Missi

with the burning zeal of apostles, and pass their days t paring themselves for the har store for them. From the day ter the seminary they never till the day on which they bye forever to family, h country, and go to verify the promise to consume themselv

conversion of the heathen. The ceremony of his ad that the natural man can ho is one of the most touching nessed. It takes pl before the departure. It takes place the The J sionaries enter the chapel a Bb on the steps of the altar. kneel their confreres, andt their friends and relaties

strengthens the stomach. Its chects ato in mediate and provounced

FEBRUARY IF, 1808

THE SPIRIT OF FATHER DAMIEN.

It is said that, owing to some peculiar hidden influence in our modern life, the terrible disease of cancer is on the increase, while as yet no infallible remedy has been discovered to cure it. Moreover it is a disease of a very loathsome nature and very few have the courage to nurse a cancer patient. A strange custom, too, prevails in can cer hospitals of dismissing the patient after six months. The result is that persons often in the last stages of the disease are cared for, if cared for at all, in the bosom of the family, where sur-roundings are little conducive to either cure or relief. Rose Hawthorne Lath-rop, with a noble devotion characteristic of her spirit of faith and deep piety, basconsecrated her life to the relief of this class of sick poor. She hopes to build a commodious cancer home, where she and the devoted women associated with her will provide not simply the necessities but some of the comforts of life for these forlorn objects of sympathy. In a cheery spirit she writes of her work in the February issue of the Catholic World Magazine in the following strain :

'I was informed about a French charity which takes care in a number of hospitals, both in France and Eog land, of incurable cancer cases. I was told that in America these incurable cases, when destitute, are terribly neglected ; and, if attended to at all, are dismissed from hospitals after six months, whether death steps in as a relief or years of suffering must ensue I felt that, as I had time to give to charity, this was the charity I would take up, in the hope of assisting to re peat here the success of the charity in Doctors told me there was France. great need of the work, as a large number of cases existed among the poor and were increasing constantly Most of my friends begged me not to enter into such a loathsome occupation I persisted ; took a few rooms in the poorest district; immediately found they cry out: "Behold we come ! myself appealed to by persons afflicted The weaker and tenderer hes with the disease; soon had sev oral patients living with me in my little rooms, and was joined by a few women as interested as myself in the At the end of two years and scheme. a half I find myself more strenuously encouraged by the sympathy of others than at the beginning of my work Once in awhile I fortify my finances by appeals in the daily press for money, clothing, and medicines for the poor sick I care for, and immediately there is a moderate response from charitable persons, sufficient to keep me at my post." Mrs. Lathrop's new home is located

at 668 Water street, New York, in one of the poorest sections of the city.

THE DEPARTURE OF THE MIS-SIONARIES.

Sacred Heart Review.

There is in Paris a community of young ecclesiastics who attract universal attention, when taking the walk which is the only outdoor re creation to be had by such in a large They attract attention, not be city. cause of any pecularity in their dress, which is that of all ecclesiastics in Catholic countries, but because they dash along the streets, as if it were a case of life and death to reach some They are the students, andgoal. in some cases-the priests of the Sem inary of the Society for Foreign Mis Their rapid pace is one of the sions preparations for their tuture apostolate -for they are going where their strength of physique and power of ensalvation of souls that burns within their breasts and supplies the motive power to their physical exertions

emn silence reigns in the holy place and every one experiences that indescribable clutching at the heart and swelling in the throat which pre cedes the performance of all touching ceremonies Night-prayers are re-cited, and the subject of the next day's Then all arise meditation is read. The travelers of to-morrow remain standing, while the others sit down A venerable missionary advances and delivers a discourse befitting the occasion. When he has finished, the new apostles ascend the steps of the altar and there, not two feet from the tabernacle, they turn and face their breth-The young aspirants to the same ren. mission leave their places, and, followed by the friends and relatives of the departing missionaries, fall upon their knees and in turn kiss the feet of the young heroes, who tenderly raise them up and embrace them affec tionately - the choir all the while chanting the words of the Holy Spirit :

"Quam speciosi pedes evangelizantium pacem, evangelizantium bona !" It is a scene that touches the most hardened heart. To see those brave young confessors of Christ bid good-bye to all that our human nature holds most dear ; to see them with un-wavering firmness clasp to their hearts, companions of their studies, first the and then the friends of their youth, nay. at times, a beloved parent, and to know that the human anguish of the moment is lost in a feeling far higher, a feeling of joy coming from the prospect of a life of labor for the Master's sake, a life to be closed, per haps, by the reception of the martyr's crown ; all this must needs bring tears to the most reluctant eye, and rejoice the Christian heart that such love of God still burns on our earth. Over and above the sobs rising from the breasts of affectionate relatives, they hear the sighs and the groans of those who are walking in the valley of the shadow of death ; the divine conquers the human, and with joy and desire

The weaker and tenderer hearts those that loved most strongly a son or a brother, have not dared to take part in this trying ordeal - or at least have not ventured any nearer than the gallery. How could a dear mother, at whose knee the future martyr learned to lisp his infant prayers, or a tender sister, the innocent pearl he, as an eld er brother, watched developing, and who loves him with an unspeakable love ; how could such as these witness a scene like this-much less take part in it-and survive! And yet-with all honor to the nation that can give the Church such children, be it said -there have been and are such par ents, rivals of the mother of the Maccabees, who falter not in making such a sacrifice. Such a one must have been that French mother who, when the news of her son's martyrdom was broken to her, exclaimed: "God be praised! The fear is now passed that y child might yield to the temptation

to fly so much suffering ! As the leave-taking finishes, the song of farewell to the missionaries bursts forth. The ceremony is over those who participated in or witnessed it, retire ; on the morrow there is an ther dispersion of apostles, and their friends at home await with Christian resignation and joy the re-union which will take place only in heaven. Rev. T. J. Mulvey

St. Joseph's Seminary, Dunwoodie, N. Y.

WORKING FOR GOD.

"Why stand you here all the day idle ?"

Him Whose love for us has moved Him to buy us with His blood. And so it is that every act of rebellion against God's law is always an act of ingratitude as well as injustice ; every sin, besides its special malice, has the mal lice of injustice and ingratitude.

What pitiful, what hardened creatures we are when we forget these plain traths : when we act as though we were a law unto ourselves, and practically act as though we are responsible to no one. How dull is our sense of justice, how hardened is our heart when we can forget or ignore God and the claims He has upon us. We let the devil rule us, we make passion our master, we lift up self in place of God.

You who have wasted the morning. the noon, perhaps the evening of life in idleness, in sin; "go you into My vineyard" there is still a chance for you to redeem the wasted time. Wake up out of your lethargy. Break the chains that have bound you to the service of the devil, the slavery that has mothered within you every instinct of justice, every worthy prompting of the heart, every noble aim in life. "Why heart, every noble aim in life. "Why stand you here idle?" This is the call of God to vou. Go you into the vine-yard of His service. What though for years you have neglected His call, His mercy is still near you, and He will pay you what is just-will pay you with life eternal.

We are now on the threshold of Lent - the special season of prayer and pen-ance. Be no longer idle. Enter upon God's services with courage, with honest zeal, with firm hope in God's mercy. Begin at once-begin with a good confession. God is now calling you ; for many of you it is even now the eleventh hour ; for many of you this call may be the last.-Sacred Heart Review.

MAN'S THREE FRIENDS.

Trust no friend if you have not proved him ; they are oftener found at the banqueting table than at the door of the prison. A man bad three triends two of them he loved greatly ; to th third he was indifferent, although this one was the most honored and sincere He was once summoned before the tribunal, where, although he was inpocent, he was harshly accused. "Who of you," he said, "will go with me and tetify for me?" The first of his friends excused himself and said that he could not go with him on account of other business. The second accompanied him to the door of the court-house, and turned and went back. for he was afraid of The third, upon whom he the judge. had least depended, went in with him and spoke in his defense, and testified so readily in his innocence that the judge dismissed him with rich gifts. Man has three friends in this world; how do they conduct themselves at the hour of death when heaven summons the soul before its tribunal? Money, his dearest friend, leaves him first, and does not go with His relatives and friends attend im. him to the door of his grave, and return again to their homes The third whom be has oftenest forgot in life, the works of benevolence ; these alone accompany him to the Judge ; they go before, speak in his defence, and find mercy and favor for him. - Sacred Heart Review.

GUARDIAN ANGELS.

One sultry day, during the long Matt. xx) We are called by God to labor in His

devil, nor to ourselves; we owe noth-ing to them; we owe everything to Him Whose love for us has moved Him Hugh has one great wish : he longs to be a priest of the great God Whom he loves and worships."

The little tollers worked on, the angels-whose golden wings and white robes never became suffied by the filth through which they passed-ever fol lowing them, and protecting them in danger, sometimes stooping to whisper words of encouragement, counsel, and warning. All night, too, they watched them as they slept.

The scene changed. I found myself in a brilliantly lighted hall. Richlydressed ladies and gentlemen were seated at a rich banquet, addressing flattering speeches to their host. Each had an angel guardian.

"Happy man !" I said to the ang elguardian of the host.

"Nay," replied the angel, " this is Jasper ; he has forsaken the true God he never goes to Mass ; never prays The idol he worships can not give a quiet conscience-can not make him And the memory of the mother happy. whom he neglected, and who died in the work-house, continually haunts him ; and the cry of starving multitudes is ever ringing in his ear, al though he tries to turn a deaf ear to it.

The brilliant scene vanished, and I found myself in the chamber of death. Jasper lay dying, and a priest was ad ministering the last rites of Holy Church. His angel-guardian-faith

ful to the last-stood there. "Dear angel," I said, "you are still with him, and you are smiling now." "I have never left him for an in stant," replied the angel, " and the priest-- who is his old companion, Hugh-has never ceased to pray for his conversion. Jasper made his peac with God before his illness, and to Him he gives the immense wealth he has amassed. Hugh still treads the courts and lanes, where, in their childhood he and Jasper toiled together ; but now it is as the priest of God, and to do His

work "There is joy among the angels in heaven over one sinner doing penance, and "they who convert many to justice shall shine as the stars for ever and ever," sang the angels, as the scene vanished, and I awoke as the sun was setting - brilliantly illuminating the beautiful ruin. As I walked home in the twilight, I felt the presence of my angel guardian more sensibly than I had ever done in my life, and I re solved to be more devout in future to him, " whose office will last beyond the grave, until at length it merges into a still sweeter tie of something like equality, when on the morning of the Resurrection we pledge each other, in those first moments, to an endless, blessed love."- Sacred Heart Review.

Two Important Conversions.

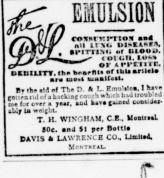
The Rev. A W. Bennett, M. A., until recently curate in charge of St. Gabriel's Church, Bromley by Bow was recently received into the Cath blic Church by Father Eskrigge, at Notting Hill, and has been confirmed by Cardinal Vaughan at the Arch by Cardinal Vaughan at the porary bishop's House, says our contemporary the Liverpool Catholic Times. Bennett has decided to become a priest and join the Oblates of St. Charles. The Rev. A. W. Milton, M. A., for merly vicar of Stowmarket, Suffolk, and more recently of Markyate, Dan stable, has also been received into the Church by Father Humphrey, S. J.

About Catarrh, About Catarrh, It is caused by a cold or succession of colds' conbined with impure blood. Its symptoms are pain in the head, discharge from the nose, ringing noises in the ears. It is cured by Hood's Sarsaparilla, which purifies and enriches the blood, soothes and rebuilds the tissues and relieves all the disagreeable sen-ctions.

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whom they may be sent.

These brave, young hearts enter the Seminary of the Foreign Missionsfilled with the burning zeal of the first apostles, and pass their days theje pre paring themselves for the hardslips in store for them. From the day they enter the seminary they never have it till the day on which they bid good bye forever to family, hore and country, and go to verify theirsolemn promise to consume themselve in the conversion of the heathen.

The ceremony of his adju to all that the natural man can hol deares is one of the most touching ver wit-It takes place the evening nessed. The pung mis before the departure. sionaries enter the chapel and kneel on the steps of the altar. Bhind them

and to do the good He prescribes bids And we are not only called, but we are strictly bound to fulfil all that cluded in this service of God. We are bound in justice, we are bound by gratitude to labor in God's vineyard for His honor and glory, for the salva tion of our souls.

God has a supreme right to our service. We are His creatures. It is God Who created us, Who called us out of nothing. To God we owe our life; to Him we owe the preservation of that life during every moment of existence And therefore does St. Paul say. 'In Him we live and move and have Thus we are entirely de our being. pendent on God : we belong to Him and He has supreme jurisdiction over us ; He has the right to prescribe how we should an be no we should live, how serve Him. There can exception to this law; He has the right to require every one to labor sole Where there is a in His vineyard. right, there must also be a correspond mand the service of every one; it is

vineyard ; no man can offer the excuse that he has not been hired. Every act of neglect of God's service, every evasion of His law, is always an act of injustice. Every sin has, beside its specific malice, the malice of injustice. Every idler in the vineyard of the Lord is in a state of sin ; if he says that he has not been hired, he is a liar. God hires every man who comes into

this world Besides the claim God has on us in justice, He has also a claim on our ervice by reason of the Redemption.

We belong to Him because of the price He has paid for our salvation. · He has redeemed us a the price of His Precious Blood." Justice makes us serve Him, but higher than justice is the claim of love. And His love constrains us to obey Him Love makes kneel their confreres, and then come Him sovereign Lord and Master. We hard out of school hours, and gives the their friends and relatives. A sol- belong neither to the world, nor to the money he gains by the sale of the

one suitry day, during the long holidays, when I was making a tour through South Wales, I flung myself on the soft turf at the foot of an old oak tree. The beautiful river Wye ak tree. lay at my feet, and through the trees, tinged with the rich hue of autumn, a glimpse of the ancient ruins of Tin tern Abbey conjured up ghosts of the past, when the good Cistercian monks inhabited it, and tilled the rich soil in the lovely valley ; for the monks were Their days were spent not idle men. in bodily labor, in study, or in visiting the sick.

The sound of Vesper chants floated past me, and as the *Gloria Patri* swelled louder and louder, and was echoed by the rocks above me. I was carried in spirit to other-far other scenes.

In a dark, dirty court in a vast city two boys were picking up old bones old shoes, bits of rusty iron, and al sorts of refuse that they could find. Eagerly they placed their treasurestor treasures they evidently were to them-in an old bag ; when full, the conveyed it to a shop, and sold the contents for a small sum. If each little worker could have seen his angelguardian tracing his steps, all day and all night bearing him company, his monotonous task would have been Hence there can be no idlers in God's lighter. I observed that the angel of

one of the boys often shed tears. "Why do you weep?" I said, "while your angel companion often smiles as he follows his charge ?"

"The boy I watch over," replied the weeping angel, "worships a god who will lead him to perdition if he contin-He worships mammon, ues to do so. the god of this world. He hoards the money he gets instead of helping his mother, who works hard by day, and sometimes through the night, to sup port him. He heard that a man who as a bone picker made his fortune, and he hopes to do the same.

"And why," said I to the other angel, "do you so often smile?"

"Hugh, the boy whose steps I trace," replied the angel, "worships the God of heaven ; he goes to Mass regularly, never forgets his prayers, and works

sations.



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Left Prostrate

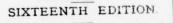
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REV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels." THOMAS COFFEY.

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throughout the Dominion. Correspondence intended for publication as well as that having reference to business, should be directed to the proprietor, and must reach London not ister than Tuesday morning. Arrears must be paid in full before the paper can be stoned stopped. n subscribers change their residence it ortant that the old as well as the new ad-

London, Saturday, February, 18, 1899

DIOCESE OF LONDON.

Lenten Regulations for 1899.

The following are the Lenten regulations for the diocese of London : 1st. All days of Lent, Sundays excepted, are fast days.

2od. By a special induit from the Holy See, A. D 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday. Brd. The use of flesh and fish at the

same time is not allowed in Lent.

The following persons are exempted from abstinence, viz, Children under even years ; and from fasting, persons under twenty-one ; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, ex-cept on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on occasions Benediction of the these Blessed Sacrament. Besides the public devotions, family prayers, especi ally the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

DEATH OF MR. HUGH RYAN

Our readers will peruse with much regret the announcement made in another column of the death of Mr. Hugh Ryan, a leading Catholic citizen of Toronto. Mr. Ryan was one of the most whole souled, enterprising and estimable of men. By his personal worth, energy and rectitude he forged his way from an humble sphere in life to an honorable and distinguished position. The Catholic Church and the Catholic charitable institutions of Toronto will sadly miss Hugh Ryan, for his great heart ever went out in practical sympathy whenever and wherever assistance was needed. May a heavenly home be his reward for all his noble actions while on earth !

REV. MOTHER DIGBY.

and the absence of an attractive ritual in Presbyterian worship. It is claimed, on the other hand, that Ritualistic Churches are growing rapidly.

> THE IRISH NATIONALIST LEADERSHIP.

At a meeting of the Irish Nationalist or Anti-Parnellite members of Parliament which took place on the 7th inst., Mr. John Dillon, chairman of the party, announced his resignation ation. of the leadership, his motive being the expectation that the Irish National

Convention which will be held in March will come to new arrangements for the security of the unity of the Nationalist parties under one leadership. Mr. Dillon's resignation was

somewhat unexpected, but the honesty of his motive was approved, and it is hoped, in accordance with the wish of the people of Ireland generally, that the reunion of the factions may now take place. Messrs. Edward Blake, Thomas Sexton and even John Redmond of Waterford have been mentioned among those who are looked fession." upon as likely to be selected for the

vacant chairmanship. Sir Thomas Henry Esmonde, the senior whip of the party, will in the meantime preside over the meetings.

The London Times announces in vigorous language that Mr. Blake would not be a suitable leader, but the Irish Parliamentary Party is not likely to take advice from that quarter, as it s the conviction that the Thund, rer's advice would be such as would be most likely to be hurtful to the cause of Ireland. In fact Mr. Blake is thought by many to be the most eligible man for the position, and the one who by his

integrity and ability would be the nost likely to command the respect of Nationalists of all sections.

A VIEW OF THE REUNION OF CHRISTENDOM.

The Rev. W. T. Herridge, of Ottawa one of the most prominent of the Presbyterian ministers of Ontario, in a sermon delivered in St. Andrew's church on Sunday, the 5th inst., expressed the conviction that the time for the reunion of Christendom will yet come, though not in our day. He said " Protestant-

ism is not perfect: Roman Catholicism is not perfect. A growing number in both communions are striving to pierce beneath the crust of dogma and ritual and get at the heart of things. The Church was Catholic at the beginning, and it will surely be Catholic at the end.

The Rev. Mr. Herridge is one of the most liberal - minded Presbyterian clergymen in the Dominion, and no doubt he is thoroughly honest in the expression of his convictions, yet we must point out that the picture he a man would show any regard to dedraws of Christians endeavoring to cency when he has on him no official responsibility. construct a new and true Church by eliminating doctrine and ritual from

Bigotry was the path by which Mr. the multitude of jarring denominations Wallace reached his position as Grand is a ludicrous one. The result of such | Master, and we presume he aims by a process would be to bring Christian- the same methods to retain that office. ity down to a mere Rationalism or The occasion of Mr. Wallace's most

trine in its entirety.

TORY.

matter and form of the sacraments. For the rest, good order requires that plot ? It was in consequence of this that, on the Church instituted by Christ should motion of Earl Sir John Russell, the an opportunity to imbrue their hands determine what rites should be obresolution was passed by Parliament in the blood of French-Canadian Cathserved to excite reverence to God's that Orangeism should be suppressed, olics, whom they hate intensely. Many ordinances, instead of their being left and it was only because the Earl of of the North West settlers were of to the fancies of individuals, as would Enniskillen promised that the order French-Canadian origin, and for be the result if Mr. Herridge's theories would be disbanded that more vigorwere put into practice. We must ous measures were not taken to suptherefore place Mr. Herridge's ideal Christianity among the many imprac- press so dangerous a body of conspirticable vagaries of the human imaginators.

Again, when in Canada a bill was passed by Parliament, and approved The Rev. Mr. Herridge in giving out by Lord Eigin, the representative of these utterances undoubtedly shows a the Queen, which was distasteful to good deal of impartiality. He seems to have no particular preference for Orangemen, did not an the Orange mob burn the Parliaone Church rather than another, as he ment buildings? And were not considers all to be imperfect, and he does not even regard Presbyterianism Lord and Lady Elgin openly insulted by mobs of these "unfailing loyalists?" as the perfect form of Christianity. It was shortly after this occasion that He concluded his remarkable sermon the founder of Canadian Orangeism with the expression of the conviction in person headed an Orange procession that "a simple creed, more in touch to the Brockville wharf with piratical with the thought of the age, and with emblems and black flags, to insult Lord a better perspective of truth, will yet replace that remarkable historic mon-Elgin, who was to arrive by steamer. Later, in 1860, the Prince of Wales ument known as the Westminster Conwas publicly insulted by the Orangemen of Brockville, Kingston, Belleville, The resemblance of these views with

those of the London Spectator on the Toronto and of the county of Victoria, Comprehensiveness of the Church of because his advisers and guardians whom the Queen sent to direct his con-England, elsewhere commented on in this issue, will be evident to our readduct on the occasion of his visit to Can ers. The fact that the tendency of ada, would not permit him to give pubmodern Protestantism is toward the lic recognition to Orangeism by reelimination of dogma from religion, ceiving addresses from the association shows that if there is to be a union of and permitting its members to take a sects at all, that union will be effected, public part in his reception. An un not by the vigorous assertion of Chris failingly loyal society would not have tian doctrine, but by the denial of all forced itself thus offensively upon the the distinctive dogmas of Christianity. representative of the Queen and heir It is a mistake to suppose that Cathto the throne, especially as there were olics can ever be brought to assent to good reasons why no public recogni-Christian Union on such terms. A tion of it should be given.

necessary condition of union is sub-And now a word on the occasions of mission to the authority of the Church, which Mr. Wallace boasts as showing and an acceptance of Christian docthe loyalty of Orangeism. The Orangemen of Ireland were indeed opposed to

Home Rule, but it is absurd to say that A LEAF FROM ORANGE HIS-Home Rule means the disruption of the British Empire. Canada has

Home Rule, but this fact has made Seldom have we met with a speci-Canada truly loval, and the measure nen of more audacious mendacity than which has thus built up the lovalty of was uttered a few evenings ago by Canadians was opposed by the Orange-Grand Master the Hon. N. Clarke Walmen of Canada, just as those of Ireland lace in an address delivered at the anopposed the granting of a similar connual supper of "Wm. Johnson Loyal cession to the people of Ireland. The Orange Lodge No. 127," in Toronte. true reason for the Orange opposition The occasion was not one which called to Home Rule for Ireland is let out by for this exhibition of bigotry, but Mr. Mr. N.Clarke Wallace, who pretends to N. Clarke Wallace can find an opporbe horrified at the thought that Home tunity anywhere for the exhibition of Rule for Ireland means Rome Rule. his innate hostility to Catholics. He There is no foundation for such a could not restrain himself from exstatement, but it reveals the truth that pressing his bigotry, even when as a the Orangemen opposed Home Rule Cabinet Minister he was especially because Ireland is a Catholic nation. bound to respect the feelings of the

and they wish Catholics not to enjoy whole population of the Dominion, and the common rights of British subjects. pay regard to the responsibilities of the They wish, besides, for the same Government toward all Canadians. It reason, to perpetuate the evils under would be too much to expect that such which Ireland has suffered for over three centuries.

> Mr. Wallace claims that Orangeism killed the annexation movement in Canada. It did nothing of the kind. We have never had in Canada anything like a strong annexation movement, though a few Canadians have

gloated over that rebellion with peculiar satisfaction because it gave them Orangemen this gave a zest to the the prosperity and peace of the Dominion to make a religious question of the North West rebellion, as Mr. Wallace has attempted to do with manifest injustice.

THE "COMPREHENSIVENESS" OF ANGLICANISM.

The London Spectator in its issue of the 24th December discusses the question of the comprehensiveness or inclusiveness of the Church of Eog. and, contending "that the acknowledgment of a spiritual right to live and let live belongs to no other Church in anything like the same degree as it does to the Church of England. It is her birthright, and if maintained will, we firmly believe, make her the most living of Christian Churches-the chief repository in the future of the higher spiritual life."

The article is written in accord with the view frequently expressed by the highest dignitaries of the Church of England, and it bears intrinsic marks of having been written by one of these dignitaries, wishing to make the absence of any definite teaching an evidence of the truth of Anglicanism, or at all events of its suitableness to be the religion of the people of England. The writer of the article in question continues:

"The English speaking race is, we be-liere, destined ultimately to a far greater place in the world than has ever been im-agined for it even by the most daring dreamer. But what will that avail if the race is sunk either in materialization or in superstition, drowned in the security of mere physical progress, or drugged by the opiates of a mechanical devotion? We want to see the Anolican Church keep pace with the or a mechanical devotion? We want to see the Anglican Church keep pace with the greatness of the race, and be the unques-tioned chief among the spiritual protectors of that greatness. . . If the Church of England is to be worthy of what may be her future and what ensured is in a converting. uture, and what assuredly is her opportunity he must remain loyal to the spirit of com prehension.

Stripped of mere verbiage, all this neans that the religion of a progress ive nation should be of such a char acter as to embrace within its fold-it comprehensiveness or inclusivenessall or nearly all manners of belief itself.

The article is evidently an Irenicon, peace offering by which it is hoped to moderate the disturbances which are at the present moment threatening the very existence of that Church, and to mollify the contending factions within the bosom of the Church, which are threatening each other with annihilation. It is an appeal for Peace! Peace ! where peace appears to be impossible, inasmuch as the differences between the opposing factions within the Church regard the most vital principles of Christian truth.

Mr. W. H. Mallock wrote recently in the Nineteenth Century an article in which he described graphically the differences which jexist between the High, Low, and Broad Churchism of the factions of Anglicanism. In regard to the Sacrament of the Lord's Supper he says:

land and Ireland had concected this willingly admit that the Orange body Holy Communion and the Sacrifice of the Mass ; but the powers of the priesthood do not ordinarily include that of working miracles, which are a suspension of the ordinary laws of nature. With this exception of confounding what is supernatural with the miraculous, Mr. Mallock's statement of the differences which rend Anglicanism is campaign. It will not contribute to accurate and graphic. From this may be judged the nature of the comprehension of Anglicanism in which the London Spectator glories as if it were an indubitable evidence of truth, instead of a crass insensibility to the ravages of unrestained error.

In fact the Spectator's article says openly that men " should think more of affirmation and less of negation,

more of spreading their own light than of extinguishing the lights of other people." This is, surely, an ingenious plea for the toleration of all sorts of doctrine, however inconsistent with each other they may be. But it is more ingenious than truthful, for what it calls the "lights of other people " is really the darkness of rampant error. It is almost needless to say that the toleration of such error within the pale of the Church would make it cease to be " the pillar and the ground of truth "as the Church of the living

God must be according to the words addressed by St. Paul to Timothy.

If the Church of God were merely a human institution, a political club for the airing of all sorts of theories, it might be that its objects would be best attained by the comprehension advocated by the Spectator. But this was not the intention of the Divine Founder of Christianity in establishing His Church. The Divine Spirit was given to that Church to teach it all truth necessary to lead man to salvation, by preserving him from the danger of being "carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive." (Eph. iv, 14.) It is the duty of the Church, therefore, to suppress dangerous error, and not to encourage it by compromise.

The Spectator's desire may be to bring Ritualists and Evangelicals into harmony by making each party indifferent as to what may be taught by the other, but neither one nor the other party appears disposed to make peace on such terms, and the war between these two parties will probably conwhich may be found within the nation tinue to rage until one or the other acknowledge itself beaten. What the last result will be we do not pretend to

> foresee. The Anglican Church is not the only one whose ministers frequently assert that it is an evidence of truth if a Church receives into its communion persons of a variety of creeds, and even it has been claimed, absurdly enough, that the facility with which this is done is what constitutes the Catholicity of the Church. The real meaning of the Catholicity of the Church is something very different from this. It is found in the commis sion given by Christ to His Apostles to teach all nations all things which brist has revealed and in His promise to remain with His Church all days. even to the consummation of the world. Hence the Catholicity of the Church is three-fold. It is Catholic or Universal as to place, sending its missionaries to all nations; as to doctrine, teaching all that Christ taught ; and as to time, never ceasing to exist since first Christ instituted it, building it upon a rock, and promising that the gates of hell shall not prevail against it. This is the Catholicity of the Church as Christ instituted it, and that three-fold characteristic is found only in the Catholic Church in communion with the See of

A SALE OF CONTRACTOR OF CONTRACTOR

were conducted in conformity w Public school laws, and then never any cause for complaint efficiency on the part of the ter or that the proficiency of the was not fully up to the standard regular public schools. In fa Poughkeepsie plan was frequen ferred to as affording an examp method whereby means might be to reconcile the demands of Ca for religious instruction in the s with the Public school system in throughout New York and other

From the beginning the keepsie plan was not acceptable anti-Catholic element of the pe Poughkeepsie, and efforts to ov it have been constantly made, n standing which it continued to a until very recently. Now, ho it has been overturned by the d of the State Superintendent of tion, on the appeal of Edward 1 a Protestant resident of Poughk who objected against its conti on the ground that the religion of the four Sisters employed as t constitutes "religious instru imparted within school hour therefore forbidden by the law. This decision of the State S

tendent will oblige the people of keepsie to erect four new school ings at a cost of \$60 000.

It must be here said that the of Poughkeepsie generally a minded and just, and have a pathy with the efforts which ha made by fanatics to prevent the keepsie plan from being a su the end, but the State school la the authority into the hands who are animated by a spirit of ity to Catholics, and who would to see the Catholic children g without education rather than them to be educated in their re by teachers who are able to giv religious instruction, as well as instruction in grammar and ari and other secular branches.

This total collapse of the Pous sie Plan is similar to that whi what was known as the Fairbau which was tried for some years eral cities of Wisconsin and son Western States. The Fairbau was also a failure, owing to the mined opposition of those wi hostile to all Catholic education

It is now clear that the only open to Catholics in these Stat continue their parochial school out any compromise with the school system. It is a heavy upon the Catholics of the Unite to support Catholic schools with aid from the State, while t taxed for the maintenance of schools, but it is necessary they make the sacrifice that their of may not grow up in ignorance duties to God and of their religi may be that at some future t American people may rectify justice they are at present in but from present appearances t not likely to remedy that injus many years to come.

We are pleased to be informed that the visit of Rev. Mother Digby, Superior General of the Ladies of the Sacred Heart, to this country, has been in every respect most gratifying. Her sojourn in Mexico has been very pleasant, all classes paying her that respect and honor to which she is so justly entitled. The distinguished lady is now in New Orleans, and it is expected she will come north about the end of the present month, visiting Philadelphia, Torrisdale, Pa., (Eden Hall), Atlantic "ty, Manhattanville, Providence, Bos ton and Albany ; and will most likely retun to Montreal en route for England.

PRESBYTERIANISM SHRINK-ING.

the press for some time in regard to the | out how He desires to be worshipped. rapid decline of Presbyterianism in It would deprive Christ of all authority New York and other large cities of the to govern His own Church, inasmuch United States. The New York Sun asserts that the time was when Presbyterianism was supported by a great fancies and idiosyncracies of individpart of the wealth and intellectual uals. Every individual would really ability of the city, but now the case is be a Church for himself under such a entirely changed. The city has in. system. It is strange that Rev. Mr. creased vastly in population, and other Herridge should claim that the charchurches are branching out to keep acteristic of Catholicity could belong to pace with this increase, but Presby- a religion thus constituted. terianism is shrinking, and is seriously considering the necessity of consolidat- ual as well as dogma will be abolished ing its diminishing congregations. under this new form of Christianity, or Even Episcopalianism is increasing, at least, left to the will of individuals. by attracting to its fold many who It is true that revealed truths coming have been Presbyterians, two promin- from God Himself must be deemed as of ent clergymen, Drs. Shields and Briggs, higher importance than any special being among the number of recent con- ritual which has its origin in human verts. Some of the reasons for this re- law ; but it must be remarked that a markable state of affairs are said to be certain amount of ritual has been inthe harshness of Calvinistic doctrine, essential to the act of sacrifice, and the discovered that the Orangemen of Eng- to be distinctively Orange. Yet we Grace is also conferred through the

Daism, without the saving truths which Christ taught while He was on earth. The Christian religion would thus be brought down to the form of a Pythagorean or Platonic school, or to that of some of the other schools of philosophy which in Pagan times failed either to bring mankind to God. or to establish morality among men, because their systems were merely human fancies, and they had no authority from the Almighty to teach their doctrines to the nations of earth.

It requires no lengthy process of reasoning to show that such a system of Christianity must be a dismal failure as far as pointing out the road to salvation is concerned. It would be a

Christianity without a Saviour-without sacraments or sacrifice-without

A discussion has been going on in any means whereby God would point as all matters, whether of faith or Church government, would be left to the

The rev. gentleman hopes that rit-

recent laudation of Orangeism and abuse of the Catholic Church was the presentation of a deer's head made to him by a friend of his in British Columbia. An address was sent to him by the donor which spoke of the affection entertained by the Orangemen of that province for their Grand Master. Mr. Wallace began his reply by lauding the unfailing loyalty of the Orange O. der

" which had rallied to prevent the disrup-

" which had rallied to prevent the disrup-tion of the British Empire when England was wavering towards Home Rule for Ireland, which meant Rome Rule. It had killed the annexation movement in Canada. In the North West rebellion which was fomented by priests, it had loyally fought for its Queen. The Church of Rome had by its machinations rent political parties in the past, and would endeavor to do so in the future. The Orargement are the watchmen on the tower that can ot be purchased or coerced, which is ever set king to take away the liberties of free peoples."

So accustomed are we to hear such balderdash as this, especially every should be assured by the Dominion year when the anniversary of the battle Government.

of the Boyne comes round, that it might seem unnecessary to notice this rhodomontade. But it appears to us proper to contradict these absurd statements and to state briefly the facts of the case, lest some of our readers should suppose from our silence that Mr. Walace's statements have something of truth in them.

So the loyalty of Orangeism is unfailing ! And what must be our estimate of the loyalty it displayed in 1836, when it was known that King William IV. must soon leave the throne vacant for a successor ? Did not a parliamentary commission investigate a ramored plot to set aside the lawful successor to But Orangelsm as such has no claim to the crown, Her present Majesty Queen Victoria, and to put the Duke of Cum-

favored such, and will undoubtedly continue to do so, as there is always a certain fraction of the people who are restless and desirous of a change of some kind. But we remember well that probably the largest amount of annexation talk we ever had in Canada

occurred at the same time when Lord Elgin was insulted by the Orangemen. and that talk came from Orangemen. To this we must add that open rebellion

was talked of by the leading Orangemen of Ireland when it was thought for a while that Home Rule might be given to that country.

In regard to the North West rebellion, Mr. Wallace is well aware that he is stating a falsehood when he says it was fomented by the priests. The priests of the North-West counselled the people to patience, though they de-

sired that certain rights of the settlers

Sir John Macdonald admitted frequently that proper steps had not been taken to secure to the settlers their vested titles, and it was for this reason that the rebellion took place ; but the Government of the day publicly thanked Mgr. Tache, the late Archbishop of St. Boniface, for having assisted ably and efficiently in bringing

about a settlement of the rebellion, and in convincing the people that Canada would respect their rights-though we settlement have not been faithfully observed, as the trouble over the Manitoba School question fully proves. assert that it quelled that rebellion This was done by the volunteer force

Supper he says: "It might happen on any Sunday, owing to the most ordinary of accidents, that three clergymen might be assisting in the celebra-tion of the same communion, who, if each were to speak his own personal conviction, would severally address the intending com-municants thus. One would say: "There will shortly be present on this altar the actual flash and blood that suffered and was shed on Calvary. If you do not believe this, you will eat and drink damnation, not discerning the Lord's body'. Another would say: 'If you really allow yourself to believe in this vile materialism with which my brother in Christ has been entiding you, you run the risk of being damned for the awful sin of idolatry ; while the third would say: 'If you listen to what you have been told by either of them. you will, in an intellectual sense, be neither more nor less than fools.".

On the question of priestly orders Mr. Mallock points out that the divergence of belief in the Church of Eogland is equally great with that on the bodily presence of Christ in the Lord's supper. "One section," he says, "holds that the clergyman is a priest in the Roman sense, endowed with miraculous powers, while two other sections, on differing grounds, utterly repudiate this claim.'

We must here remark that Mr. Malthe burdens of the citizens. Therelock's statement of the case is not corupon the Rev. P. F. McSweenev, the rect. It is not claimed that the priest-Catiolic pastor of St. Peter's parish, hood of the Catholic Church possesses offend two fully equipped school build miraculous powers. The priesthood ings to the Public School Board, for has supernatural powers, which are of the iominal rent of \$1 per annum. Thes buildings had been erected by The powers of the Catholic priesthood the atholic congregation, and they are in the order of grace which is conwere ratefully accepted by the Board. ferred in the administration of the sacand tade Public schools, with the raments, by virtue of their institution undersanding that the Sisters of Charby Christ for this purpose, as grace for ity shuld be continued as teachers, the remission of sins conferred by the with athority to give religious inthe austerity of the Presbyterian system, stituted by God Himself, as the ritual berland in her place? And was it not of Canada, which is not and ought not sacraments of baptism and penance. structio outside of school hours. In evry other respect the schools

COLLAPSE OF THE POUGH KEEPSIE PLAN.

Rome.

institutions will not be exc The so-called " Poughkeepsie plan " Catholic and Protestant, respe of keeping up Catholic schools, under inasmuch as all scholarships Pablic School system of New York lowships in both will be open State, has collapsed after an existpetition irrespective of cree ence of about twenty five years. At there will be no public end that time the city of Poughkeepsie was given to chairs in philosophy, heavily in debt for the newly conor modern history. These structed water-works system, sewerchief subjects which are taug age and other public improvements, entirely different basis, accor and new school buildings were rethe theological convictions of qured which would add enormously to

fessors, and as Mr. Balfour d states that the intention of ernment is not to make these sions distinctively Catholic a testant, these chairs will not dowed. Bat an endeavor will to make the Dublin university ive to Catholics by putting it Catholic governing body from ginning, while the Belfast on made attractive to Protestants placed under a Protestant ruli A certain number of clergy ecclesiastical dignitaries wil

these ruling bedies, but Mr.

PRICE WITH BLOWER 25 CENTS | opportunity of revenging himself on his I has completed his fall. 1 do not think the village, where the Squire began his i have troubled mesince

strengthens the stomach. Its one

THE HON. A. J. BALL PLAN FOR A CATHOLI VERSITY IN IRELAND

The announcement has at l made by the Hon. A. J. Balfou Lord of the Treasury, and le the Government in the House mons, that the Government ready to establish in Ireland t universities, a quasi-Catholic Dublin, which will be nan Patrick's, and a quasi Protest in Balfast which will be called University. This announcement is mad

letter addressed by Mr. Balfor

constituents in East Manche

which it is carefully stated th

regret to add that the terms of the a different order from the miraculous.

From the beginning the Poughkeepsie plan was not acceptable to the anti-Catholic element of the people of Poughkeepsie, and efforts to overturn it have been constantly made, notwith standing which it continued to survive until very recently. Now, however, it has been overturned by the decision of the State Superintendent of Educa tion, on the appeal of Edward Keyser, a Protestant resident of Poughkeepsie, who objected against its continuance on the ground that the religious garb of the four Sisters employed as teachers constitutes "religious instruction ' imparted within school hours, and therefore forbidden by the law.

This decision of the State Superintendent will oblige the people of Pough keepsie to erect four new school-build. ings at a cost of \$60 000.

It must be here said that the people of Poughkeepsie generally are fair minded and just, and have no sym pathy with the efforts which have been made by fanatics to prevent the Poughkeepsie plan from being a success to the end, but the State school laws put the authority into the hands of men who are animated by a spirit of hostility to Catholics, and who would prefer to see the Catholic children grow up without education rather than allow them to be educated in their religion, by teachers who are able to give them religious instruction, as well as proper instruction in grammar and arithmetic and other secular branches.

This total collapse of the Poughkeep sie Plan is similar to that which befel what was known as the Fairbault Plan which was tried for some years in several cities of Wisconsin and some other Western States. The Fairbault Plan was also a failure, owing to the determined opposition of those who were hostile to all Catholic education.

It is now clear that the only course open to Catholics in these States is to continue their parochial schools, with out any compromise with the Public school system. It is a heavy burden upon the Catholics of the United States to support Catholic schools without any aid from the State, while they are taxed for the maintenance of Public schools, but it is necessary they should make the sacrifice that their children may not grow up in ignorance of their duties to God and of their religion. I may be that at some future time the American people may rectify the injustice they are at present inflicting. but from present appearances they are not likely to remedy that injustice for many years to come.

declares that the number of clerical people of Ireland would be established; governors will be strictly limited, so that the universities may be under joint clerical and lay control. The proposed Catholic university in

Dublin will be a new institution, but the Belfast Queen's College will be transformed into the proposed new Protestant or quasi-Protestant university by absorption. Mr. Balfour is careful to impress

upon his constituents that in establishing these universities it is not the intention of theGovernment to make them exclusively denominational, and therefore the professors once appointed by the governing bodies will not be absolutely removable by the body which appointed them, but will have the right of appeal to the Government in the case of dismissal.

He also states that he is not certain whether this proposal will meet the approval of those whom it is intended to benefit. By this he undoubtedly means to say that it is possible the proposed measure may not be acceptable to the Bishops and people of Ireland establishment of a Catholic University,

and the justice of whose demand has been over and over again acknowl edged by the present Conservative Government. In view of the contingency that the Bishops may not be satisfied with the proposed arrangement, Mr. Balfour declares that should this be the case, "it would be useless, and further.'

It must be evident to all that the been shown by the recent vote in par threat implied in this way of putting liament on Mr. Smyth's anti Ritualistic the matter, is not calculated to produce | motion, but the promoters of the move confidence that the new institution at Dablin will be allowed to impart Cathe- and noise for what they lack in num cil teaching, unhampered by annoying | erical strength. interference from the Government

whenever it may feel inclined to assume an attitude of hostility towards the Catholic religion, as it may sometimes desire to do. It would have been

more reasonable if Mr. Balfour had manifested a desire to reach a satisfactory basis of agreement by the interchange of views on the subject, instead of thus annoucing that the conclusions already reached by the Government, which is only one of the parties to be satisfied, must be accepted by the other party to the agreement whether they are satisfactory or not.

Mr. Balfour is conscious that the possible opposition of the Bishops is not the only obstacle which may present itself to the carrying out of the Gov. ernment's plan. The greater portion of his letter is taken up with explanations which are intended to make the project acceptable to the Protestant majority of the people of the three kingdoms.

He says that the question resolves italf into this, whether the people of Ireland are to have an adequate university system granted to them or not. As a Unionist, he expresses the hope that the British Parliament can and will do for Ireland all and more than all that Ireland can do for itself.

and it is one of the many reasons why Home Rule should be granted that the people could then have a system of

education suitable to their needs and convictions, from the elementary schools to the universities; but until this be obtained, their wants can be only partially satisfied by a compromise system which will satisfy the Protestant majority in the three kingdoms

at the same time. It will be better understood, when all the details of Mr. Balfour's plan will be made known, how far it is likely to satisfy the Catholic sentiment of Ireland, and the demands of the Irish Hierarchy.

THE QUEEN PETITIONED.

The Protestant Union of England has transmitted to the Queen a memorial praying her Majesty "to preserve the nation from a reimposition of the sacerdotal yoke which was cast aside of the Church preach confidence. But in the sixteenth century." Four thousand signatures, including 31 peers, 50 members of Parliament, 2,000 magwho have long been demanding the istrates and 1,300 clergymen, are attached to the memorial.

The probability is that the Ritualists could, if they thought fit, procure at least nine times this number of names to a counter petition, as it is known that over 12 000 clergymen out of 25 000 are more or less advanced in Ritualistic practices, while many of the remainder are in worse than useless for friends of higher favor of allowing to all the fullest education in Ireland to press it liberty of action. The weakness of the anti-Ritualistic movement has

ment are trying to make up by bluster

THE CRISIS IN RITUALISM.

In the first brush in Parliament on the question of Ritualism the Ritualists have scored a decisive success. The matter was brought up in both Houses on the 9th inst. In the House of Lords the Archbishop of Canterbury asked that action on the subject of Ritualism should be delayed until the B shops have an opportunity to exercise their influence against objectionable practices. The Bishops of London, Winchester, and Ripon, backed by several temporal peers. declared that litigation on Church Great is the god of science, and intel-matters in the temporal courts lect is his prophet. Science has for a matters in the temporal courts is undesirable, though they admitted the necessity for some action in the present crisis through which the Church is passing. In the House of Commons, Mr. Samuel Smyth,

the Low Church champion, contended that the Church is fast drifting into 'Romanism," and moved an amendment to the address to the effect that legislative steps should be taken to prevent the lawlessness now prevailing in

the Church. Viscount Cranbourne, the eldest son of Lord Salisbury, defended High Churchism as the energetic movement of the day. Several non-Conformists spoke against Mr. Smyth's

and can maintain even a humble home get married, in the name of God as soon as the trousseau can be procured and the banns be published.

> FLOWERS AT FUNERALS. American Herald.

The custom of flowers at funerals should not be encouraged. Many a man hesitating whether he must put himself to the inconvenience of going to a funeral makes a cheap compromise and sends a wreath. And there is a real danger lest this facile service should make men forget the true help they might do to the deceased by praying, and obtaining prayers, for the re pose of his soul. The flowers, however rare and costly, are wasted on the un caring dead, while Masses for his soul would be a king's ransom.

A writer in the Irish Ecclesiastical Record, whilst condemning this immoderate use of flowers at funerals, is careful to give his reasons for considering the practice as out of harmony with the Liturgy of the Church. The death of a Christian is not exclusively But their dominant note is fear and supplication, an acknowledgment of the awful rigors of God's inscrutable jus tice, tempered with confidence in the merits of His dolorous passion. So long as the Church is not certain that her children have arrived in Heaven's gate, she has not the heart to rejoice. And therefore it is that the flowers which figure so conspicuously at modern interments are in flagrant contradiction with the spirit of the Lit urgy It would be different were she certain of the salvation of the defunct.

MGR. CONATY ON TWO NOTED NOVELS.

Robert Elsmere" and "The Christian " Cited as Works With False Motives.

Brooklyn, January 23. - Mgr. Thomas J. Conaty, rector of the Cath olic University, in a lecture on "The Church and the Modern Idea of Edu cation "before the Knights of Columbus, in the Montauk Theatre, in Brooklyn, last night, cited "The Caristian "and "Robert Elsmere "as examples of popular literature which tended to the promotion of a false and non-religious culture.

"The Catholic Church is talked of but little by those who talk most of education," he said. "Traditions of three centuries have blinded men to the fact that the Church is a most potent educational factor. the modern theory, so called of education there are certain shibboleths. Intellect is one of them. Men will say that religion is not the field for the highest intellect, because it treats of the highest intelligence.

"Science is another shibboleth. long time had its day, but misery and evil are still in the world, and the great question of life is still as far away as ever from the student who eks to solve it by the light of science alone. Science has its realm in dis covering the forces of nature, but the supernatural belongs to God. Thank God the pendulum that swung to ag nosticism in science is swinging back again

"Culture is another cry. We are readers these days. We read all readers these days. everything, from the small newspaper with the 'patent inside' to the great metropolitan daily, with its engines of information at work in every corner of the world. Yet in the newspapers we find pictures of crime and details of scandal given to us with all the skill

A LESSON FROM ROME.

Protestant Newspaper Correspondent Gives his Impressions.

Under the above heading, "Augustus," a Roman correspondent of the New York Observer, Presbyterian orwrites as follows concerning gan, church attendance in the City of the Pope :

'Not far from where I live there is a Roman Catholic church. It is one story in height, is built of rough brick, has no spire or belfrey and has a flat roof, with ventilators here and there upon it. The building spreads over everal city lots and occupies the corner of a prominent avenue, but it is of the plainest and humblest sort ices are going on in this church every day in the week, and it seems as if they went on all day of every day.

"Oa Sunday morning, while yet dark, a tide of servant girls and working women may be seen moving from all directions toward this flat-There are more women roofed church. than men, but there are a great many men, clean and well-dressed in the Sunday clothes which workingmen en joy wearing after a week of rough veralls or toil stained garments. They crowd every part of the extensive floor, standing and kneeling if there is no seat room. Then comes a school or service for children, and it seems as if two or three of the public schools had poured their pupils into the church Later on another congregation gathers This is evidently composed of employ ers, and clerks, and shopmen and women who fill places in offices and counting rooms and stores. They are numbered by hundreds, and nearly all of these have prayer books in their hands. There are at least two more services, including Vespers, which are well attended.

"I have often seen the crowds stream out of the Roman Catholic cathedral in Fifth avenue, but it has semed natural that such a splendid building, with its gorgeous ritual. should attract the multitudes. Some of our Protestant churches do the same at stated times on Sunday and some Epis copal churches are open for worship every day in the week, but, with one or two exceptions, these churches have hardly a handful of worshippers The invitation is not to service, but 'to come away and rest awhile ' from the noise and bustle of city life. A few weary souls accept it now and then, and find refreshment and peace in their quiet hour. But this is far dif ferent from the constant worship. praise, prayer, confession, priestly offering and forgiveness of sins which go on for the benefit of a multitude of souls all the time in the simple structure which I have described. Nor is this the only place of the sort in town There are others no more imposing nor attractive, where similar results are obtained. We call these people misguided, priest-led and ignorant of true religion, and from our standpoint they certainly are so. But one could wish that Protestant pastors had equal influence over their flocks and that our guides could personally conduct such crowds into a knowledge of the truth every Sunday of the year.

'Augustus" says he is "constrained to believe that religious ser vice means more to the Roman Cath olic than to the average Protestant. and that the priest who has a single eye to his religious duties and is comparatively uninterested in anything else gains more power over his flock than the average Protestant minister. who is also an active citizen, a man o affairs and sometimes occupied with many things besides the souls of his

He concludes : "Certainly the con-

WEDDING BELLS

5

MCDONALD-MCCANN.

MCDONALD-MCCANN. At St. Joseph's church, Kingsbridge, Ont, Mr. Simon McDonald was united in the holy bonds of matrimony to Miss Rose McCann, in the course of High Mass celebrated by the rev-paster, Father Dixon. The bride, prettily attired in a handsome costume of blue covert cloth, trimmed with while satin and pearls, was attended by her sister, Miss Lizzie McCann: while Mr. Joseph Dulton gracefully performed the office of groomsinau. After the nupful coremony the hanpy couple left for unmercus friends. The bride has hosts of ad-nimerous friends. The bride has hosts of ad-

MCDEV:TT -- MCCARRON.

MCDEV:TT-MCCARRON. A quiet but pretty wedding took place at the Jhurch of Our Lady on Tuesday, Feb. 7, when Rev. Father Kenny, S. J., united in marriago Miss Josephine McCarron. of Guelph, and Mr. Joseph McDevitt of Caledon. The bride looked charming in a gown of grey French serge with chiffon trimmings and hat to match, and was attended by her sister Miss Susy, who wore a costume of shot green with velvet trimmings and hat to match. The groom was supported by his brother Mr. Francis McDevitt. Atter the ceremony the pairly drove to the residence of the bride's father where an elaborate break-fast was partaken of. The happy young couple left on the 3 o'clock train for points west followed by the good wishes of their friends. REDUSEARD-O'HARA.

BROUSSARD-O'HARA.

Mr. John Broussard, of Glandale, was united n the holy bonds of matrimony to Miss Mary J'Hara, of Phelpston, last week. Their many riends wish Mr. and Mrs. Broussard every nappiness that iffe affords.

OBITUARY.

MRS JOHN H. MCDONALD, MCMILLAN'S

On Tuesday morning, Jan. 31, death claimed On Tuesday morning, Jan. 31, death claimed c of the oldest reddents of this section in the rson of Margaret McIuosh, relief of the late han H. McDonald. The deceased lady had ached the advanced day of ninetry two years, it enjoyed good health until four months ago, hen she was taken ill and weakened grad-uly until death ended her sufferings on the over mentioned date. Her husband died thir-en years ago. She leaves to mourn the loss a loving mother, two sons and four daugh-rs. The funeral took place on Thursday orning, Feb. 2, from the residence of her son, ngus J. McDonald. A large number of friends a loving mother, two sons and four daugh-rs. The funeral took place on Thursday orning, Feb. 2, from the residence of her son, ngus J. McDonald. A large number of friends a celebrated by Rev. Father McDonald, The ulbearers were : Messrs. James D. Me-onald, Dongaid D. McDonald, Alexander B. ennedy, John B. McDonald, Charles Quail d Joseph Parker. erson of Margaret Mohn H. McDonald. And Joseph Parker. May her soul rest in peace !

MRS. MICHAEL DONOHUE, LONDON. Died at her late residence, Regent street, ondon, about 5 o'clock a. m. on Wednesday, Bridget, the beloved wife of Michael Donohue,

London, about 5 o'clock a. m., on Wednesday, Bridget, the beloved wife of Michael Donohue, in the sixty-second year of her age. Mrs Donohue had been ailing for about four months, but the family and friends were filled with hope that God would prolong for a little while the life of this isolized mother and true friend. But such was not the will of Divine Providence. On Tursday evening Mrs, Dono-hue was apparently in better health than usual, bring buoyed with the hope that her disease was not incurable, and on the family bidding her good-night spoke cheeffully to them of her expected recovery; but a little before 5 a. m. a sudden change came and the household imme-diately gathered around ther beloved mother, when she expired amidst their heartrending prayers and tears to Almignity God to have imfra. Donohne was based with a cheeffal, kind and loving nature, and whereve stells reation dowing nature, the where the reation may a person who was the recipient of her comfort and consolation in the hour of trial or sorrow, and whose earnest prayers now ascend to the threae of Mercy that as he was merci-

ort and consolation in the hour of tria ow, and whose earnest prayers now asc e throne of Mercy that as she was me o others so will Jesus be merciful to console the stricken family in t

ind console the stricken great bereavement. The functal took place on Friday morning at 10 o'clock to St. Peter's cathedral, where Re-quiem Mass was celebrated by Rev. M. J. Tiernan. The church was crowded with friends and acquaintances. At the offertory Miss M. Mulligan feelingly sang "Angels Ever Bright and Fair." The number of vehicles that fol-and Fair." The number of vehicles that fol-Ternan. The church was crowded with friends and acquaintances. At the offertory Miss M. Mulligan feelingly sang "Angels Ever Bright and Fair." The number of vehicles that fol-lowed the bier to the cemetery was very great considering the severe weather—ample evi-dence of the esteem in which the family is held. Besides her bereaved husband, the chief mourners were her sons, Join of Parkhill; William, Michael, Timothy, of London; her daughters, Mrs. Helle of Chicago, Misses K, and B at home; also Mrs. Collison ther sister) of Lucan.

an. pail-bearers were: Messrs, A. McRae, ancey, M. Curry, M. Shea, S. O'Meara, 'Mulhail, y her soul rest in peace!

MRS. MARY COMISKEY, INGERSOL

We regret to announce the death of Mrs. Jary Comiskey, which occurred at her home Ingersell, on Tuesday, January 31. Deceased ad been in poer health for many years, but Mary Confiscey, which occurred in Ingersal, on Tuesday, January 31. Deceased had been in porr health for many years, but was as well as usual until the Thursday before her death, when she was stricken with la grippe, which in the enfeebled state of her con-stitution she was unable to withstand, and she passed peacefully away on Tuesday morning, comforted by all the rites of hely Church and surrounded by her sorrowing children. She was a daughter of the late Patrick Shearon, and was born in County Meath, Ire-land, coming to this country, with her parents

Shearon, and was born in County Mean, fre-land, coming to this country with her parents about forty-five years are and settling in North Oxford Shortly afterwards she was married to the late James Comiskey, who predeceased her about twenty years. She leaves a family of four daughters and one son to mourn her loss. They are: Mrs D R. Palmer of Thorndale, and Juie, Jennie, Kate and Michael at home. The functal took place on Thursday, 2nd inst., to the Church of the Sacred Heart, where High Mass of Requirem was celebrated for the repose of her soul by the R-v. Father Connolly; thence to the centerry for interment. May her soul rest in peace! Was Fit App MT. St. Louis.

THE HON. A. J. BALFOUR'S PLAN FOR A CATHOLIC UNI-VERSITY IN IRELAND.

The announcement has at last been made by the Hon. A. J. Balfour, First Lord of the Treasury, and leader of the Government in the House of Commons, that the Government is now ready to establish in Ireland two new universities, a quasi-Catholic one in Dublin, which will be named St. Patrick's, and a quasi Protestant one in Balfast which will be called Queen's University.

This announcement is made in a constituents in East Manchester, in which it is carefully stated that these institutions will not be exclusively Catholic and Protestant, respectively, inasmuch as all scholarships and fellowships in both will be open to competition irrespective of creed, and there will be no public endowment given to chairs in philosophy, theology or modern history. These are the chief subjects which are taught on an entirely different basis, according to the theological convictions of the professors, and as Mr. Balfour distinctly states that the intention of the Government is not to make these institusions distinctively Catholic and Protestant, these chairs will not be endowed. Bat an endeavor will be made to make the Dublin university attractive to Catholics by putting it under a Catholic governing body from the be ginning, while the Belfast one will be made attractive to Protestants by being placed under a Protestant ruling body.

A certain number of clergymen or these ruling bedies, but Mr. Balfour system thoroughly acceptable to the

If this be not the case, he save, the Irish Protestants and Irish Catholics must suffer grievously.

It is well known that the leading Ulster Orangemen have constantly and violently opposed any concession to the desire of the Catholic majority that a Catholic University should be and Mr. Smyth's amendment was reestablished under any circumstances, and it is probably from Uister that the greatest opposition may be expected. to the present plan.

That Trinity College as it exists is a strictly Protestant institution, is admitted, and the Orange sentiment of

Ulster is in favor of retaining the preletter addressed by Mr. Balfour to his dominance of Protestantism by leaving matters in their present state. But Mr. Balfour endeavors to mollify the opposition of Ulster, and at the same time to disarm Non-Conformist opposition from other parts of Great Britain, by pointing out that under the new arrangement Protestant preponderance will continue, as there will be two Protestant universities in Ireland and only one which will be Catholic. He explains also that it will not be the purpose of this new university to make Roman Catholics, but to educate those

who are already Roman Catholics. We cannot prognosticate whether or not the new scheme will be unreservedly acceptable to theIrishBishops, but as it is probably as much as may be expected from the present Parlia ment, or perhaps from any Parliament representing the three kingdoms, it may be accepted as the only scheme possible until self-government be conceded to Ireland.

If Home Rule were once granted, Ireland would be able to make its own ecclesiastical dignitaries will be on educational laws, and an educational

amendment, one of them, Mr. Birrell, saying that he would not participate in the hanging of one

party at the bidding of another. Mr. Arthur Balfour, the Government leader, declared that the legislation asked for is a serious blow at all Protestantism, jected by a vote of 221 to 89. Mr. Wm. Redmond, amid the applause of the Catholic members, protested against contemptuous allusions to the Catholic

Church, while matters affecting Anglicanism were under discussion.

TOO FEW MARRIAGES.

Catholic Columbian.

In the course of an address to his congregation, the Rev. L. C. M. Carroll, of Jersey City, deplored the smallness of the number of marriages that had taken place among them during 1898. Then he said :

1898. Then he said: "I am afraid that our young women are altogother too stylish and expect too much. They want a house and lot and the house fur-nished before they will consent to marry. Their parents did not have all these things. I have been told that some of the young men had young women in this parish have been keeping company for from six to ten years. That is altogether too long. I hope the young men will take more courage on this question of marriage, and I also hope that the young people will not try to be too well off before making up their minds to get mar-ried." ried.

The same address might be delivered right here in Columbus. There are at least two hundred couples in this city that ought to get married this month. r, at the latest, right after Lent. They are losing time. They may risk losing something far more valuable than time-namely, their innocence. Marriage is honorable in all those whose vocation is the married state. It s intended by God. It is a holy condition for those who use it in a holy manner. and the way to it is by a sacra-

ment-Matrimony. If you are of a marriagable age and free to wed, have found your mate,

of the trained modern writer. It is Why? Bethe same in our novels. cause the writer of to-day is writing for the market not for the truth.

"The realism of the novel is what makes it popular. There is no objection to realism if it is realism of the right kind, the realism of honest manmanhood and pure womanhood. That is the realism our novelists will not give us It is the realism of mud, of filth, which pays. The novel of tc-day aims to be philosophical, psychological, social. But it is without the Christian idea. The agnostic rules, and we rave over him and flock to the theatre where his dramatized novel is present

ed. "When Mrs. Ward wrote ' Robert Elsmere ' she did not make Christianity strong in its contest with agnostic ism. Her minister was only a straw minister, whom she constructed out of her mind in order that his agnostic antagonists might knock him down. He wasn't even a good Anglican min-

ister. "Then we have had "The Chris tian," which has been advertised ad nauseum. Do you think John Storm is representative of the Christian ministry, strong in faith ? Is Glory Quayle a representative of true womanhood. with the modesty, purity and unselfish, gentle traits of the true woman? No. The novelists of to-day give the realism of the man without the soul of the man.

"Humanity is another cry. Hu-manity ! We went to war for human ity, though not every one believes it now. (Laughter.) It was too thin all the way through. It was a good word to conjure with. There is plenty of work for humanity at our own door.' Mgr. Conaty said that in education the Church takes all the elements he mentioned, imbues them with the spirit of Christ and unites them in the work of Christian education.

Paople seldom know how to employ their time to the best advantage till they have too little left to employ. -Bishop Spalding.

crowded one story building on the corner, where the Mass is going on, and the handsome stone church on another corner, where a dozen or two of people are scattered through the pews, whom a minister in a Geneva gown is expounding the Scriptures.

CHRISTIAN UNION.

Our good friend, the Rev. Silliman Blagden, has issued an open letter in which he exhorts his ministerial breth ren to read "Catholic books, histories and sermons ;" he also requests Cath olic priests to read Protestant books, hoping thereby to hasten the muchdesired Christian unity. The first suggestion is an admirable one, and if carried out would relieve Catholic edit ors of much labor and deliver the faithful from a lot of needless annoyance. As for the second one, if Dr. Blagden will kindly name for us any book, sermon or history which intelligently and authoritatively sets forth what Protestants believe, we promise to read it from cover to cover, and recommend it to others as occasion may offer. - Ave Maria.

Opportunities for doing great deeds do not fall to the lot of the average mortal, but if we perform our ordinary daily duties faithfully and in the true Christian spirit, the rewards of heaven will be as certainly ours as if our achieevements were heroic.-Catholic Columbian.

For thorough practical work no educational institution seems to have a higher reputation than the Central Business College of Toronto, Its different departments must be very weil filled to make daily roll call for January aver-age two hundred and fifteen. This not only proves the popularity of this college, but shows the demand for the useful and practical in educational matters. The College card ap-pears in this issue.

AN ITEM OF INTEREST.

Ladies and gentlemen may obtain a first-class course in the Business and Shorthand Depart-ment of Regiopolis College, Kingston, A. Blanchard, C. A., has charge of the depart ment, Write for the Calendar,

May her soul rest in peace! MRS, ELLARD, MT, ST. LOUIS. "Geraldvilla," the home of the Fitzgerald family, Mt St. Louis, has been overshadowed by the death of Mrs. Ellard, who died Feb. 2nd, at ner home in Norway, Michigan, at the pre-mature age of thirty years. She had a severe attack of la grippe, which after a short illness of six days ended fatally. Mrs. Ellard was a daughter of the late John Fitzgerald, and a noble woman of culture and refinement. On receipt of the sad news of her rillness. Miss Fitzgerald left for Norway and arrived in time to attend her in her last mo-muts.

Indexs, also prizedata del foi robady data arrived in time to attend her in her last mo-ments. The remains were conveyed to Phelpston, Ont, where they were met by a large number of all friends, who sorrowfully followed them to her birth-place at Mount St. Louis. The many floral offerings sen by sorrowing friends seemed emblematic of the beauty and briefness of the life of the one whose remains they adorned. The nueral took place on Tuesday morning. Feb, 7, and was attended by a large concourse of people who filled the church to overflowing. The pall bearers were: Messrs. O'Nell, Laher, Shanahan, Loftus, Hadyn, Moran. A solemn Requiern High Mass was suig by the Rev J. Sheridan. The Medonie choir were ably assisted by the Rev. M. J. Gearin, P. P. During the Offerery he sang "O Salutaris" in a clear sympathetic tone which deeply touched the large congregation present. At the conclusion of the Mass Rev. Father Sheridan delivered a most affecting funeral discourse. May her soul rest in peace !

May her soul rest in peace !

If you want the most for your money write to Brockville Business College, Address F. H. Eaton, Sec. 1054 9.

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Any Catholic physician in Ontario desiring a good rural practice will find it to hisadvantage to address A. B. CATHOLIC RECORD office, London, Ont.

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strongtnens the sounach. Its onects ato in. In the one note how

THE CATHOLIC RECORD

Bacred Heart Review PROTESTANT CONTROVERSY.

XVIII.

It is a common opinion that there are no snakes in Ireland. I am sorry to say that this is an error. I am com pelled to announce the existence in Uister of a boa constrictor, of the most terrific proportions, able to extend his coils even to India, before enveloping the whole British empire.

Of coarse it is known to all the world that Protestantism is immovably devoted to spiritual freedom, and utterly averse to every species of religious persecution. Yet as of course no true Protestant would willingly forego the pleasure of plaguing the Papists, it is delicate question, in what way we shall be able to eat our cake and have

it. How can we contrive to torment the Catholics and at the same time maintain inviolate those grand prin-ciples of religious liberty for which, yond question, we stand ready, one all, to shed our blood, alike as and all, Protestants and as Americans? have racked my brains a good deal over this question, but not being endowed by nature with any high measure of the inventive faculty, had not been able to arrive at a satisfactory solution, until I was instructed by the Ulsterian boa - constrictor aforesaid, popularly known as a Protestant League, to imitate its sinuosities and omplish the simultaneous enjoyment of the two incompatibilities by means of an insinuating indirectness worthy ot the ingenious reasoning to which our mother Eve gave way in the garden of Eden.

There is published at Calcutta a paper, called the Indian Witness, the organ of the Methodist Episcopal mis sion in India. The editor is, or was, a scurvy fellow named James Maserve, a Canadian, and a royal hater of the United States. How it is that Bishop Thoburn could not have found a coun tryman of his own I do not know. A paper representing an American mis-sion ought to have an American editor, at least an editor who does not hate the country of his Bishop and of his asso The Independent has once had to tackle him for an insulting calumny against the United States and against President Cleveland. The Independ-ent, however, dealt far too gently with

him. To do the man justice, he is not or dinarily very virulent against the Roman Catholics. His virulence comes by fits and starts. He pulls himself together now and then, as who should say : " Really, I have been forgetting As a good Protestant my business. As a good Protestant and a good Methodist, I must up and have another whack at those Papish-In an evil hour for himself he fell in with the programme of this Protestant League of Uister and published it in full, thereby commiting himself and his paper, and so far as in him Bishop and the Americau lay, his Methodists of India, to a sympathetic consideration of the scheme. The Eng lish Methodists of India are in no way involved. Their magazine, the Harves Field, a periodical of high order, would have laughed to scorn a proposal i make itself art and part these North Irish knaveries. I deed, Bishop Thoburn himsel I believe to have been entangled in them only per accident, as the schoolmen say. A leading Methodis schoolmen say. clergyman has complained to me that Bishop Vincent can hardly open his mouth without saying some paraging about the Catholic Church, but I never heard any such remark made about Bishop Thoburn. Bishop Foster's remark, reported a good while ago, that we can never conquer the world for Christ without the help of Rome, is certainly at the antipodes of such a tone of talk. Some of the faithful, too, are complaining that the Methodist Review has fallen from grace since the good old days of Doctor Men denhall, for that its writers have wandered into an evil way of agree ment with the general use of mankind treating the Catholics as Christians However, to come back, not to our moutons, but to our anaconda. There is in Iudia, it seems, a sodality or conof Catholic soldiers, fraternity of Catholic soldiers, pledged, when off duty, to take turns in acting as a guard of honor before the Blessed Sacrament. This pious practice has aroused the high indignation of the men of Ulster. "the men of Ulster," for although believe that about half the people of the province are Roman Catholics, of course these "mere Lish" go for nothing. These good Protestants of Ifast and Londonderry have formed a Protestant league, or taken up into one already existin a grim de ation to put down this new danger to religion and to the Empire. Most people will innocently ask, "What business is it of theirs ?" The Roman Catholic worship is admitted by law. A soldier in his free-time, we suppose, has a right to go anywhere and do anything not forbidden by the civil authority. If he is disposed to kneel a few hours before the Sacrament, who shall say Nay ? "That will we," thunders a voice from Antrim, re echoed by one from Enniskillen. "We do not in the least," say these voices, "dispute the justice of the general contention. If a soldier chooses, when off duty, to make himself drunk in a canteen, he is only using a privilege guaranteed or evidently implied in Magna Charta. Al All is, that he shall be sober when in the ranks. A dedication to the service of Mylitta may be morally, but not legally reprehensible, for the statute-book has attached no note of disparagement to the name of this great Babylonian goduncinctured warrior dess. chooses to join in the rites of Vishnu or Siva, of Juggernaut or the elephant- ant magazine a benevolent wish that a

headed Ganesa, he is in his plain right, for English law has never been guilty of a word of incivility to these illustrious deities of the ancient and august religion of India. Its holy streams and sacredly shameful shrines were mentioned by Doctor Barrows at Chicago with tremulous and tearfu reverence, and although we may think that his enthusiasm went a little to far, yet, where the law is respectfully licti. silent, we will not revile. No ; we will stand to the death for the right of every English, Scottish and Irish soldier, and of every sepoy, to wash away bis sins in the Ganges if he likes, and to magnify the glory of his British citizenship by roll ing in filth before the holy buils of Be nares. Drunk or sober, we will s and by him in his inviolable franchises.

have

America.

Andover, Mass.

uld blaze from the Giant's Causeway

oussess again, it will be well to review rapidly the British legislation against

the Catholics down to the Emancipation

SAINTS OF TO-DAY.

very unlike our modern saints.

tus - the saddest of all the virtus.

ips for the honor of our Lady, or even

real poverty; in other words,

ING.

fault.

bazaars,

then will

Charles C. Starbuck

to Donegal Bay ! In our next paper, turning to seri-"It is another thing, however, when it comes to this odious : opish confraternity. Its object is the one relig ious thing which English law mentions The with 'the note of ignominy.' Queen's Most Sacred and Most Excellent Majesty, at her accession, and again at her coronation, subscribed, as bound in law, an explicit declaration that 'the Mass and transubstantiation are super stitiousand idolatrous 'Now every soldier is bound by an individua loath of allegi ance to the Sovereign. How, then, car it be lawful for him to treat with specia honor that which she, by the funda mental statutes of the realm, is bound to treat with special and contumelious disdain? No: the soldier that does this is breaking his oath of allegiance, and should be punished accordingly In war he cught to be shot ; in peac to undergo whatever lesser punishment appointed for this great crime. When last heard from, the League was making ready to call the Secretary of State for India to a sense of his duty in this matter.

Most of the Uister Protestants are of Scottish blood, and the Scotch are a long headed people. Of course the members of this League know perfectly well that they are talking mere mid summer madness. Yet they themselves are very far from being midsummer madmen. They know very well what is involved in their argument, and into "suffer, work and be silent." end to develop the whole in due time. Of course they have no thought that they will receive the slightest attention rom the Indian Secretary, or the Vice roy, or the General-in-Chief, or Parlia nent, or the courts, or anybody else. Yet they are working, like Zauxis "for eternity." They reflect that a series of propositions logically evolv ing from a first principle makes an im pression on the thousands of minds that are imbued with deep prejudices and only asking for some form of reason ing to justify them in acting upon Let the starting point be utthese. Let the starting point be ut-terly fallacious, as here, yet if a vague show of law and religion can be thrown over it, then every connected deduction strengthens the impression of good ogic. A habit of mind might be grad ually formed, which continued repeti tion might deepen, so that in some some happy moment of passionate fanaticism it might afford a channel for forces of It is surprising how indeterm ruin. inate and timid, at their first appear ance, some of the mighty formulas of the Middle Ages were. True, these the Middle Ages were. were working with their age, while those we are considering appear to be working against theirs. Yet we can not always be quite sure of the trend o our age, and even though we were, w may be surprised by violent eddies of feeling against the general current Within our own memory a little indis cretion in Cardinal Wiseman might

have brought down a sharp though short storm of persecution on him and

good part of the Roman Catholic chap-lains of the Indian army might be hanged at the head of their regiments, as "fautors of treason," the treason in as "fautors of treason," the treason in question very evidently being a pro and arguments for the truth of relig It requires no act of faith to as duct of the writer's exasperated imsent to the truth that two and two make agination at seeing priests enjoying the rank and pay of British officers. four ; we cannot help assenting to it ; but there is merit in believing that the Here, however, these men of Ul-ter Church is from God ; for, though, there shown us a palpable corpus de are abundant reasons to prove it to us, Up with them then : let us see yet we can, without an absurdity, quarrel with the conclusion ; we may them swing. Hang them in chasuble and stole, amice and dalmatic, the Chalice in one hand and the Paten in complain that it is not clearer, we may suspend our assent, we may doubt about it, if we will; and grace alone the other. Not even in the days of Good Queen Bess was so edifying a can turn a bad will into a good one. spectacle offered in such proportions t the sound believers O! if it could only be, what beal-fires of rejoicing

SUPERSTITIOUS PRAYERS.

People Ought to be on Their Guard Against Using Prayers That Have Not Received Episcopal Sanction.

In the current number of the Amercan Ecclesiastical Review we find the

fo lowing query and answer: Query-Not long ago a Catholic servant from a city in one of the East-Act of 1829. It may cast a good many side lights on the course of things in ern States sent me a leaflet with the accompanying prayer to St. Joseph, to which was affixed the following THE SAINTS OF OLD AND THE egend : "Copy this prayer and give t to five persons; say it for a month and you are sure to obtain the graces The historian of the expiring cen

tury will have to record marvelous progress in the arts and sciences, but ing the prayer, which contains some pious twaddle of which the following phrase is a sample : "Gently impress we fear that the Recording Angel will close the books for it with little or no progress in our practical Christian life a kiss upon His (our Lord's) forehead ; The saints of former centuries were ask Him to give it back to me at my last sigh!" As for being sure to ob-The modern "saint" chiefly distinguishes tain the graces asked, we have simply himself, or berself, by schemes for ob our Lord's word that if we ask in faith, taining somebody else's money or labor nothing wavering, we shall obtain. The conditions added in the above case to the saint's greater glory and renown ; upless he or she is in very poor circumstances, in which case the "saint" commonly is best known by are mere claptrap, although they may induce simple people to a certain ex-Those more or less successful efforts to intertent to persevere in prayer. who hawk about such prayer-leaflets est the clergy, or religious orders, or are either lacking in good sense or ph lanthropic societies in his or her they belong to the category which Brookes mentions in his "Epilogue." ersonal or family temporal welfare In these days it is not too harsh to say 'all seek their own," whereas the 'Twixt nations and parties and state politic saints of former times did not seek their ians, Prim shop-keepers, jobbers, smooth lawyers, physicians, Of worth and of wisdom the trial and test Is-mark ye, my friend !--who shall humbug the best. wn-despised their own, were content The Catholic now is accustomed to exalt

prudence above all the virtues St. This is severe, but not unduly so Francis of Sales, on the other hand Any practice that savors of supersti called it la plus triste de toutes les ver, tion, however pious the intention of Od the one who takes it up, tends to bring saints were enthusiastic and bold to a religion into discredit and works an injury to souls. The irresponsible per-The modern saint is reserved, cold, sons who introduce such practices calculating, without spontaneity, often if not always satisfied to pass for one ought to be denounced to the ecclesi None but the astical authorities. of the heretics who make up the bulk Bishops of the Church can authorize of the world wherein his lot is cast. He the use of prayers and practices of demixes freely with them ; he lives like votion. People ought to be on their them ; he reads their books, magazines guard against using such prayers or and newspapers ; goes to their parties either forms of devotion as have not reclubs and entertainments ceived episcopal sanction. - The Casket models his maxims, like his life, on theirs; gives everybody credit for "good faith," and dares not open his

HARD AND CONSTANT THE WORK OF A PRIEST.

for the greater glory of God, lest some Few people have a correct notion of body should be hurt. He is witha the constant and exhausting work of a priest. The priest's office of adviser is very submissive and devout among his own clergy and people, and now and not confined to the contessional He is boldly put in an appearance often asked about the lawfulness or at a grand function, even carrying a unlawfulness of certain courses of banner or a candly upon such occas action that are contemplated - about ons. Hard work, painful self sacri obligations to do or omit doing certain fice, ridicule, serious pecuniary loss. things. Cases are proposed to him, that not imaginary cases, or merely possible modern times constitutes the cases, or even such as may be likely to Cross of the Lord, our modern saint happen, but cases which have hap dreads and shuns - American Herald. pened, or are happening, to the per sons who recur to him, or to others re CHAPTER AND VERSE WANTgarding whom those persons are in terested. The circumstances are de Strange to say, those loudest in tailed in order that the priest may be

in a position to judge accurately on the subject and answer correctly, not



FEBRUARY 18, 1899,

FEIRUARY 18. 189'.

FIVE . MINUTES' SERMON.

"Go you also into my vineyard, and I will give you what shall be just." (Matt, 20, 4.) The householder in the gospel went out at different hours of the day to hire laborers for his vineyard, promising them good wages for their labor. will give you what shall be just," said he, and kept his promise; for when evening had come, he told his steward to call the laborers and pay them their hire, beginning from the last even to The reward came after the the first. labor, the delightful evening rest after the burden and heat of the day. Just so will it be with us when the bell will toll the end of our earthly labors. during our days, we have faithfully worked in the service of the Lord, if with Christ we have carried our cross if we have imitated the saints, worked and suffered, then also shall the de ightful evening rest begin for us in Heaven, then we also shall receive from the hands of the Eternal and Just Rewarder the heavenly wages, the bright crown of glory; then, before the throne of God, we shall also rest from all labors, trials and sufferings, enjoying the reward of eternal bits, the possession of heavenly gifts. Then will be given us the consoling promise of faith for which the evangelist St. John vouches in the Apocalyrse "And God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more; for the former things are passed away." (Apoc. 21, 4) St. Paul also gives us the cheering assurance : "I reckon that the sufferings of this time are not to be compared with the glory to come that shall be revealed in us. (Rom. 8 18) The self-same truth appears in different illustrations under which the reward of the glorious future is repre sented. Here we see a royal banque where unalloyed joy reigns, we hear of a divine inheritance surpassing the greatest expectations ; then we behold a prize of victory such as no royalty can give, now we see a golden crown the like of which no king or emperor ever bore ; again we hear of an ocean of happiness and bliss, such as no arthly eye has seen, ear heard, nor has ever entered into the heart of man. Truly, when we gaze on these Heavenly possessions purchased and gained for us by the precious blood of Jesus Christ, should we not rejoice and be glad, and with eager desire look forward to so beautiful a home which awaits us beyond the stars? But how earnestly and diligently should we not also labor as faithful servants of God in His vineyard, labor cheerfully for the greater glory of God and the sal-vation of our soul! How greatly should not the thought of this glorious and eternal recompense lighten every sacrifice, sweeten every cross, and make even death itself joyful and wel-For what does dying signify to the child of God. to the true servant of Christ? Simply a cessation from labor, the beginning of the eternal holy-day; it signifies the drying of our tears, the entry into eternal rest it implies laying aside a frail and weak body tortured with pains, and putting on the glorious garment of immortality it signifies leaving this valley of tears and entering our real, true and eter But can I promise such a glorious future to all my parishioners? To all? To those who prefer to re-main idle, instead of laboring in the service of God? To those who do

his episcopal brethren. Eternal vigil ance is the price, as of liberty, so of every great moral possession of man-The divorce between specula kind tive belief and civil right is not ye absolutely assured. Therefore every attack on it, however worthless intrin sically (and none could be more trans parently tutile than this), may claim attention so long as it imposes on multitudes of otherwise intelligent men and women.

What are the implications of this at tack on the right of Roman Catholic soldiers to do special honor to the Holy Eucharist?

If their oath to the Queen forbids them to do special honor to the Host of course it forbids them to do ordinary Every Catholic soldier who honor. goes to Mass at all proclaims to all the vorld his belief that in the Mass we have the present Christ, under the veils of sense. Yet the Queen has olemnly declared that this belief is uperstitious, and this worship idolarous. The contradiction is sharpen ecause continuous.

Furthermore, if an implied contra liction between the soldier and the Sovereign is intolerable, much more an explicit. Therefore it must be punishable for a Catholic soldier to argue for

the Mass or the Real Presence. Allegiance, however, to be acceptable must be positive and hearty. Say that a soldier did every point of his military duty, but never went a hair's breadth beyond it. Then in time evidence would accumulate of his inward disloyalty sufficient to justify a court martial in acting against him. If then an ex-

pressed disagreement with the Queen upon this matter of the Mass is not per missible, a hearty agreement with her is obligatory, and cumulative evidence of inward opposition would render a oldier punishable.

If it is unlawful for a soldier to disagree with the Queen about the Mass, what are we to say of the Roman Catholic chaplains, whose business it is to celebrate this worship, which the Queen has declared "idolatrous," and to teach these doctrines, which her Majesty has proclaimed "superstitious"? I have seen expressed in an English Protest

le right of private aiming this uns judgment -- even where they are in competent to judge-seem to have no other principle to apply to others than that of intolerance. This is shown particularly in the case of converts to the Catholic Church. To them it seems to be said : The principle of private judgment is the glorious heirloom of the "Reformation," but there must be a limit to all things—you must not in your exercise of it embrace Catholic We are exercised to see pro sm.

duced chapter and verse for this prin ciple. The Catholic Church for he iple authority furnishes as chapter and verse: "Going therefore, teach ve verse: "Going therefore, teach v all nations" (St. Matt. xxviii., 19 This is her commission; we know Who gave it. The duty of the Church is to teach ; the duty of the nations is to listen and to receive her doctrine.-Liverpool Catholic Times.

CARDINAL NEWMAN ON FAITH.

American Herald.

With the beginning of the new year re cannot do better than to ask out readers to take to heart the following vords on Faith from the pen of the i lustrious Cardinal Newman He says " Faith is not a mere conviction in reason, it is a firm assent, it is a clear certainty greater than any other cer-tainty and this is wrought in the mind by the grace of God, and by it alone As then, men may be convinced and not according to their conviction, they may confess that the argument is against them but they have nothing to say for themselves and that to believe is to be happy ; and yet, after all, they show they cannot believe : they do no know why, but they cannot ; they acquiesce in unbelief, and they turn away from God and His Church. Their reason is convinced, and their doubts are moral ones, arising in roo

from a fault of the will. In a word, the arguments for religion do not com pel any one to believe, just as arguments for good conduct do not compel any one to obey. Obedience is the consequence of willing to obey, and faith is the con sequence of willing to believe ; we may see what is right, whether in matters

.

of course intallibly, for he is not in fallible either in the confessional or out of it but according to his ligh s.

There is another official use of the professional knowledge of the clergy, and that is religious instruction, by preaching, catechising or otherwise. The clergy are bound to instruct the people both as to d gmas, or truths to be believed, and as to morals, teaching them what they are bound to do and what to avoid, exhorting them to repentance for their sins and the practice of virtue - in one word, all that God requires of men in the different rela tions of life. Merely secular matters, as such, merely temporal interests, as such, do not fall within the range of his pastoral teaching, but their moral bearings do, and often are a sore trial

o priests - American Herald.

HOW IT CAME ABOUT.

Mrs. -- is now comfortably mar She was born and brought up in Western town where there were but w Catholics, and they of the humble sort, and no Catholic Church. Her parents were the one Catholic family of any social distinction in the whole Among the non-Catholics of ounty. the town there was considerable wealth,

a very great reaching out for society efinements, and a remarkable ignor ance of the teachings of the Catholic Courch, as well as an abhorrence of all that she stood for.

- was sent to a As a girl Mrs. convent school in a distant city, bu when she came h me for her vacation and after she was graduated she was made to feel the isolation of her position as a Catholic, while at the ime she marvelled at the rooted preudices and strange misconceptions ner lady friends had concerning the

THE BEST

saw the editors of the local papers, and then opened the doors to the crowds They did come They did ask plenty of questions. They did display considerable interest.

the opera house.

tax list of the place and sent it to the

Catholic Bock Exchange, with instruc-tions to mail a couple of leaflets ex-

planatory of Catholic doctrine to each

name on the lists successively for de

cade of weeks While the leaven of

these truths was creating a ferment she

arranged for a non Catholic mission in

The missionaries " billed the town,'

In a week the mission was over, and the missionaries had sowed the good seed and left for other fields. Rumor has it that many are still wondering where they got such false notions of the Catholic Church, and others are inquiring more deeply into Catholic doctrine ; others have been so deeply impressed that they are determined not to drop the matter just here.

This is the simple story of how that non-Catholic mission came about, and what the results of it were .--- The Missionary.

The test of a great love-yes, even of a supreme passion-is not what it demands, but what it consents to do without

LOOK OUT for the first signs of impure lood - Hood's Sarsaparilla is your safeguard, will parify, enrich and vitalize your loop.

Children should always ncrease in weight. Not to row, not to increase in flesh, elongs to old age.

Present and future health demands that this increase in weight should be steady and never failing.

To delicate children, Scott's Emulsion brings richer blood and firmer flesh. Better color comes to the cheeks and stronger muscles to the limbs. The ain in weight is substantial;

it comes to stay. 50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemism, Teronia.

This excellent Annual may now be obtained at the CATHOLIC RECORD office. Price, 37 cents, each. Per dozen, \$200. This year's efficents, each. Per dozen, \$200. This year's to tion is by far the most complete, interesting and instructive that has yet been issued. I should command a large sate, as it is a book that will be found most useful in every Catho

Catholic Record Office. - Lordon, Ont,

THE CATHOLIC ALMANAC

. ONTARIO.

ole," "The Catho is Church "be urch of God," " Confession," " sence," and " Popular Objectio 9 Catholic Church." The book w any address on receipt of 15 cts. widers may be sent to

Orders may be sent to THOMAS COFFEY

They



make any sacrifices for the salvation of their immortal soul? Oh ! no, for such there is no heavenly reward, no ocean of eternal happiness and bliss. For such there is no eternal holy-day, no home of eternal peace and rest. For such there is prepared a different abode and it is called the house of pain and eternal despair. Of this abode the prophet Isaias spoke when he said Which of you can dwell with devour ing flames, which of you can dwell with everlasting burnings." (Is. 33 14.) Above the portals of this habita tion the words taken from the Apocalypee of St. John are inscribed : the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor right." (Apoc. What a terrible, what a tright , 11) ful lot ! To be eternally cursed and rejected by God! To be eternally burning in the flames of hell; to be eternally lamenting and deploringstarnally bemoaning and bewalling your existence; to be eternally the sport and abuse of the devils !- Eter nally! That is, as long as God, the All-holy, will exist, and He will never die ! Ah ! should so terrible a consideration not break our hardened hearts, should it not induce us, at any cost, to save our souls, by a life of penance and idelity in the service of God? Ah let this be the fruit of our meditation to day. Let us again renounce Satan and all his works and all his pomps, and resolve to live as children of God, in true innocence of heart and in the faithful performance of the duties of our state of life. Let us resolve to fight the good tight, and willingly sacrifice everything in order to save our soul. Only a short time, and the glorious holy-day of eternal and happy rest will be yours, and you will also experience to your consolation and joy what the Apostle St. John said : Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them." (Apoc. 14, 13) Amen.

everything for this world, who take

the greatest care of their corruptible

body, who suffer any and everything

for it, yet who do not wish to do any

thing for Heaven, who do not wish to

Not That Kind. Scott's Emulsion does not debilitate th stomach as other cough medicines do jo on the contrary, it improves digestion an strongthens the stomach. Its effects are in **mediate** and pronounced

FIVE . MINUTES' SERMON.

"Go you also into my vineyard, and I will give you what shall be just." (Matt, 20, 4.)

The householder in the gospel went out at different hours of the day to hire laborers for his vineyard, promising them good wages for their labor. will give you what shall be just," said he, and kept his promise; for when evening had come, he told his steward to call the laborers and pay them their hire, beginning from the last even to the first. The reward came after the labor, the delightful evening rest after the burden and heat of the day. Just so will it be with us when the bell will toll the end of our earthly labors. If, during our days, we have faithfully worked in the service of the Lord, if with Christ we have carried our cross, if we have imitated the saints, worked and suffered, then also shall the de lightful evening rest begin for us in Heaven, then we also shall receive from the hands of the Eternal and Just Rewarder the heavenly wages, the bright crown of glory; then, before the throne of God, we shall also rest from all labors, trials and sufferings, enjoying the reward of eternal blies, the possession of heavenly gifts. Then will be given us the consoling promise of faith for which the evangelist St. John vouches in the Apocalyrse: "And God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor

sorrow shall be any more; for the

former things are passed away." (Apoc. 21, 4) St. Paul also gives us

the cheering assurance : "I reckon

that the sufferings of this time are not

to be compared with the glory to come

that shall be revealed in us. (Rom. S.

different illustrations under which the

reward of the glorious future is repre

sented. Here we see a royal banque

where unalloyed joy reigns, we hear of a divine inheritance surpassing the

greatest expectations ; then we behold

prize of victory such as no royalty

can give, now we see a golden crown

the like of which no king or emperor

ever bore; again we hear of an ocean of happiness and bliss, such as no

earthly eye has seen, ear heard, nor

Truly, when we gaze on these

has ever entered into the heart of man

Heavenly possessions purchased and

gained for us by the precious blood of

be glad, and with eager desire look

forward to so beautiful a home which awaits us beyond the stars? But how

earnestly and diligently should we not

in His vineyard, labor cheerfully for

and eternal recompense lighten every

sacrifice, sweeten every cross, and make even death itself joyful and wel-

come! For what does dying signify

to the child of God, to the true servant

labor, the beginning of the eternal holy-day; it signifies the drying of

our tears, the entry into eternal rest ;

it implies laying aside a frail and weak

body tortured with pains, and putting

on the glorious garment of immortality

of Christ?

Simply a cessation from

esus Christ, should we not rejoice and

The self-same truth appears in



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EN, S. J. ctive and int

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and entering our real, true and eter-nal home. But can I promise such a EX Lordon, Ont. glorious future to all my parishioners? MANAC To all? To those who prefer to re-main idle, instead of laboring in the service of God? To those who do now be obtained fflice. Price, 20 This year's edi-plete, interesting been issued. Io e, as it is a book d in every Catho everything for this world, who take the greatest care of their corruptible body, who suffer any and everything for it, yet who do not wish to do any thing for Heaven, who do not wish to make any sacrifices for the salvation of their immortal soul? Oh ! no. for such there is no heavenly reward, no ocean of eternal happiness and bliss. For such there is no eternal holy-day, no home of eternal peace and rest. For such there is prepared a different abode, and it is called the house of pain and eternal despair. Of this abode the prophet Isaias spoke when he said, Which of you can dwell with devour ing flames, which of you can dwell with everlasting burnings." (Is. 33 14.) Above the portals of this habita tion the words taken from the Apocalypee of St. John are inscribed : the smoke of their torments shall ascend up for ever and ever : neither have they rest day nor night." (Apoc. 14.11) What a terrible, what a tright ful lot ! To be eternally cursed and rejected by God ! To be eternally burning in the flames of hell; to be eternally lamenting and deploringcionally bemoaning and bewalling your existence; to be eternally the sport and abuse of the devils !-E:ernally! That is, as long as God, the All holy, will exist, and He will never die! Ah ! should so terrible a consid-25 eration not break our hardened hearts. should it not induce us, at any cost, to save our souls, by a life of penance and fidelity in the service of God? Ah ! let this be the fruit of our meditation Let us again renounce Satan o day. and all his works and all his pomps, and resolve to live as children of God. in true innocence of heart and in the on free. s and \$50.00 extra; or faithful performance of the duties of our state of life. Let us resolve to and \$60.00 extra. fight the good tight, and willingly sacrifice everything in order to save a Vear, in Advance. our soul. Only a short time, and the glorious holy-day of eternal and happy rest will be yours, and you will also experience to your consolation and joy GIRLS OM

OUR BOYS AND GIRLS.

"Give Me Thy Heart " Child, I've watched thy lengthened strug

gle, I have heard thy prayer for love ; Hear'st thou not, My only answer ?-Lift, oh! lift thine eyes above.

"Would'st thou lay thy whole soul's sweet ness On a fleeting earthly shrine ? For thy young heart's pure affection Who can give a love like Mine ?

" Earthly loves may last a life time, Earthly hopes live shorter still ; Can they quell thine inward longing ? Child give me thy heart and will !

' I, alone, with Love undying, Thine allegiance canst repay; can give thee Life eternal— I can guide thy falt'ring way.

" I, alone, can soothe thy heartache, In My strength thou'lt stronger be— Child, canst thou resist My pleading ? Give, oh ! give thy heart to Me." -Irish Messenger.

All Kinds.

"It takes all kinds of people to make a world," said Guy, cheerfully, rub-bing his elbow as Ben Jackson ran by him, bumping him up against the fence without looking back.

"It takes all kinds of people to make a world," he thought again, trying not to look conscious as Alice Dow looked hard at his long wrists and red hands protruding from the sleeves of his old coat, which he had outgrown before he could have another. "It takes all kinds of people to make

world," he said to himself with a little sigh, as, after working hard for aunt Maria all the afternoon, while the other boys were skating, she intimated that he had not accomplished as much as last week. "It takes all kinds of people to make

a world," he said as he trampled on whistling, and Lewis Codman and Jim Lester drove by in their roomy wagon with a careless "hello," leaving Guy ehind, carrying his heavy basket a mile from home

"It takes all kinds of people to make a world," he said that night at bed time, with both arms about his mother neck and his cheek against hers, "but this is the kind I know anything about.

Don't Snub.

Don't snub a boy because of physical disability. Milton was blind, and also was deaf.

Don't snub a boy because he chooses a humble trade. The author of "Pil grim's Progress " was a tinker.

Don't snub a boy because he stutters also labor as faithful servants of God Demosthenes, the greatest orator of Freece, overcame a harsh and stam the greater glory of God and the sal-vation of our soul! How greatly should not the thought of this glorious mering voice.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name Don't snub a boy who seems dull on

stupid. Hogarth, the celebrated painter and engraver, was slow at learning, and did not develop as soon as most boys.

Don't snub a boy because he wears shabby clothing. When Edison, the great inventor, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

it signifies leaving this valley of tears Don't snub anyone, not alone ba cause they may far outstrip you in the pace of life, but because it is neither kind, nor right, nor Christian.

THE CATHOLIC RECORD

Naturally, after I became acquainted with this gentlemanly shoemaker, I asked about the big sign. He told me he used to be a big shoe-manufacturer, employing a number of men. He found that the men did not take pride in their work, and he decided to call their attention to the men who, by faithful service at their trade and attention to their duties as citizens, won high places in the eyes of men Roger Sherman was one of the commit-tee of five to draft the U.S. Declaration of Independence, and one of its signers. Henry Wilson was the son of a farmer in New Hampshire. He was elected to the State Senate, then to the United States Senate. He was an anti-slavery

man and wrote two books on the anti slavery movement.

The Baby's Nurse.

"Yes," said Mr. Hillier, as he care fully dug around my pansy bed. "On ! yes'm, I've seen elephants in India many a time. I was stationed at one point, with the English army. you know, where I saw one who used to take care of the children." " Take care of the children ! How

could he? What do you mean?' "Well, he did, ma'am. It was won

derful what the elephant knew. The first time I made his acquaintance he gave me a blow I have reason to re-member. I was on duty in the yard, and the Colonel's little child was play ing about, and she kept running too near, I thought, the elephant's feet. I was afraid he would put his great, clumsy foot on her by mistake, made up my mind to carry her to a safer place. I stooped to pick her up and the next thing I knew I had a knock which sent me flat on the ground. The elephant had hit me with his trunk. One of the servants came along just then and helped me up ; and when I told him about it, said he: 'I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with baby when he has it in charge. I'd have you to know that s that baby's nurse.'

Well, I thought he was just saying it for sport, but sure enough, after a while the nurse came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's truck, as though it had been a cradle And that great fellow stood there more than an hour, watching that baby and rocking it gently, now and then.

"He was real good to the other children, too. It used to be his business to take the family out riding. The Colonel's wife would come out and mount to her cushioned seat on his back : then one by one the three children would be given to the elephant, and he would hand them up to the mother nicer than any nurse or servant could, you know, because he could reach, and knew how to do it. Oh! an elephant is an uncommon handy nurse, when he is trained to the business; and faithful, I tell you. You can trust him every time.

HATS WITH YOUNG MEN.

There is nothing to be afraid of except that remorse and deep regret which come to one if he discovers, at any time, that his life has been, in the main, toward evil, rather than good toward injuring rather than helping others; toward cheapening, debasing or in any way lowering the true stand aking life itsel toward m If there is anything girls should of less value, dignity and nobility, instead of adding to it that amount of benefit which we are able to see as pos sible, in our clearer moments ; which can gradually be apprehended and made effective, if we choose never to abide in or yield to our darkest "visions."-John Owen Coit.

has left her husband's bed and board, a thing she had plainly no right to do except for some very grave reason But let not Mr. Younghusband worry I'll bet dollars to doughnuts, as the popular saying has it, that she will

come back again. In affairs of this description there is generally blame on both sides. takes two to make a quarrel, all the world over. This couple, to whom my attention has been called, have discovered what they should have found out before marriage. He has come to the conclusion that she is not an angel, and she has arrived at the opinion that he has no wings and is just an ordinary everyday mortal, after all. Well, wha This is no excuse for bickering They were not intended to be angelic If they were, they would not be here working out their salvation.

Now I do not take sides in this mat ter, for I am not well enough posted regarding this disagreement to express at once a definite judgment. It may be that Mr. Younghusband is more to blame than Mrs. Younghusband. H may not have made sufficient allow ance for the sensitiveress of woman kind, and may have treated her as he did his bachelor companions in the days when he was fancy free. He may have used the rude words in his intercourse with her which men receive without complaint, for they give as good or bad as they take. Perhaps he has even employed those blasphemous ex pressions which no gentleman and cer tainly no Christian should allow to pol lute his lips. If he has I advise him to join the Holy Name Society without delay and remove at least one suffic ient cause for offence.

In married life there should be mutual concessions, and the man, being the stronger vessel, should be the first to coucede. This he can easily do without loss of dignity. A soft answer turneth away wrath, and when a woman is irritable there may be some reason for it that he, in his masculine strength, can not fathom. One must overlook many things in domestic life if one would have peace. A man should not be always employing ho words when he is not satisfied with existing conditions, though there are imes when only strong-mind you not profane -- expressions can bring about change. These, however, should be indulged in only sparingly. If they are constantly on the tongue they lose their force and value. The boy who was always crying "wolf," without good and sufficient cause, was eaten up at last.

If Mr. Younghusband will remember that a woman's life is made up of little things, and that it is in her nature to be annoyed by occurrences that he considers of little importance he will find that when his wife returns-and she will surely do this-that his regard for her feelings will be rewarded by an in crease of respect and love. Many happy old married people have gone through the same experience that he is now passing. He should consider the lines which Doctor Johnson is said to have added to Goldsmith's "Trave er" :---

Still to ourselves, in every place consigned, Our own felicity we make or find. With secret course which no load storms an-Glides the smooth current of domestic joy."

-Benedict Bell, in Sacred Heart Review. COME BACK TO THE CROSS.

A NOVELIST ON DEVOTION TO THE BLESSED VIRGIN.

An old friend, himself an author.

has directed our attention to the fol-lowing passage to be found in a work of fiction recently published in Ger many. It has created a sensation among all classes of readers. "Moribus Paternis" is a subject of conversa tion and discussion in literary circles everywhere, and there is much specu lation regarding its authorship. are permitted to state that Ansgan Albing-which is a nom de plume-is a native of Hamburg, who, some years ago, renounced the errors of Protest antism and became a priest. His book is so vigorous and so well written, so skilful in plot and so broadly sympa-thetic, that even non-Catholic critics have nothing to say against the author's ardent championship of devotion to the

Blessed Virgin. It is gratifying to hear that "Moribus Paternis" is hav ing a wide sale ; and it is pleasant to think that such words as the following are being read by many non-Catholic who could not, perhaps, be induced to open a doctrinal work.

"Oaly one who loves purity and strives after it can understand the holy emulation which springs up among the children of the Church when there is question of honoring the Blessed Virgin. Jesus, our highest good, the only hope of our souls, was present ed to us by her. To redeem us, was God made man; to become man, He took Mary as His Mother. Therefore, after God, after Christ an the principal instrument of our re demption, she is the Cause of our Joy G d chose her and no one else, becaus in His sight she was the purest of all creatures. And Mary freely consented 'Be it done to me according to thy

word,' she replied to the heavenly mes senger. Is not this choice of God a high, an unspeakable honor? "Are we Catholics wrong in honor ing Mary and doing her homage ac cording to our powers? Are we no oing just what God Himself does With all our efforts, can we possibl onor Mary as the Almighty has hor ored her? If we took the most costly

metals, the most precious jewels, adorn the grandest temple of the world: if we celebrated the most solemn cere monies with the music of the first mas ters, and invoked the aid of the best artists-offered to Mary whatever could produce or secure, would all this equal the honor which the Thrice Holy has conferred on her in choosing her for His Mother? Let us not hesitate, then, in our impetuous love of Mary The teaching of our faith is clear : it tells the enemies of the Church that we do not adore her-that we do not offer her the supreme worship and sovereign

honor which are due to God alone. "He who looks for instruction can easily find it. But if the objection is made that in practice-in reality-our love of Mary oversteps those bounds which the doctrine of the Church pre scribes, let it be answered : 'You are mistaken, you poor mortals, who dis play your ill-will toward so excellent, so amiable a Mother. You err. do not adore Mary, and yet we are incapable of offering that measure of homage which is due to such an exalted homage which is due to such an exatted dignity as hers. You are mistaken. We are far from reaching the bounds to which we might go We are far from imitating God in our love and honor of Mary. Is not many a princess of this world

gathered by his squaws. Civilized man leads an unnatural and an unhealthy life. Unlike the Indian if he would maintain his physical and mental health, he must take reasonable precau-tions to combat disease. Nearly all dis-eases have their inception in disorders of the digestion, torpidity of the liver and impurity of the blood. Dr. Pierce's Golden Medical Discovery is made of simple herbs. It restores the lost appetite, makes diges-tion and assimilation perfect, invigorates the liver, purifies the blood and promotes the natural processes of excretion and se-cretion. It sends the rich, red, lifegiving blood bounding through the arteries and corrects all circulatory disturbances. It dispels headaches, nervousness, drowsi-ness, lassitude, and dives out all impuri-ties and disease getus. It cures g8 per cent, of all cases of consumption, bron-chitis, asthma and diseases of the air-pas-sages. It gives sound and refreshing sleep, drives away all bodily and mental faigue and imparts vigor and health to every or-gan of the body. Medicine dealers sell it, and have nothing else, "just as good."

NOTHING LIKE IT.

DODD'S KIDNEY PILLS' CURES ARE SIMPLY MARVELLOUS.

7

Peeple Read of New Cures Every Day -All are Genuine - Dodd's Kidney Pills Cured Mr. C S. Griggs, of Hamilton, of Bright's Disease

Hamilton, Feb. 13 .--- "I never knew anything like the way these testimon-ials to the efficacy of Dodd's Kidney Pills, in Kidney Diseases, appear in the newspapers," said a citizen, a couple of evenings ago, as he laid down his paper, after having read one of the testimonials.

How is that ?" queried his friend. "Well, no matter what paper you take up, you will find in it, the narrative of a cure of Kidney Disease, by Dodd's Kidney Pills. And, mind you, every time it is a new case that's talked about. They don't harp on the one case all the time, so, if they are all true, Dodd's Kidney Pills must be cur-

ing people by thousands." "Don't you think the testimonials are true ?" questioned his friend. "Oa yes, I know they are. N here's a case that I've investigated : New

"Mr. C S Griggs, a carpenter, who lives at 151 Queen street south, Hamilton, says he was told, eight years ago, that he had Bright's Disease. He couldn't get any relief, let alone a cure, till he tried Dodd's Kidney Pills. He used

three boxes of that remedy, and was completely cured by them. "I don't know how many Hamilton cople have been cured of Kidney Diseases by Dodd's Kidney Pills, but he number must be enormous, for ardiy a week passes that I don't see a estimonial from one of our citizens, in

the papers." "Dodd's Kidney Pills are a great nedicine-the only Kidney Cure under he sun



gathered by his squaws. Civilized man leads an unnatural and an unhealthy life. Unlike the Indian if he

For Girls to Cultivate.

(Is. 33

Not That Kind.

Here

cultivate is to repose, says a writer in Harper's Round Table. Simply do not allow your feet to swing and your

brows to pucker, but compel face and feet to mind your will, and will to be calm and tranquil on the outside if not beneath the surface. A result of this will be that the looking quiet, and moving gently, and holding yourself in control, will bring about a restful condition of mind. You will feel better and less nervous if you put down the expression of nervouness Indigestion is at the bottom of half of our maladies. School-girls should eat plenty of food at the right times, and Many should avoid too many sweets. a headache and fit of the blues can be traced back to a pound of candy, delicious candy, but too much for the stomach to manage. Bonbons and caramels, and all such tempting confections, should be eaten after a meal as desert, not munched all day between times.

A Curious Store.

I know a very curious store. In the " Orders window is a sign which says, -Laundry Taken Here," and forjust inside is another sign, "Mending Done at Reasonable Rates." Glass " Mending cases on the counter contain shoes that have been mended. Old books tied with rope are in piles. A partition divides the store, and here old furni ture is lying about. At the back of the store, sitting cross-legged on a table, is a toor, who looks like a poet. He has a vely voice, and eyes that tell how entle he is. The most remarkabia thing is that, while shoes are mended, there is no shoemaker there, but the man who takes the or ders for shoe mending looks like a minister. He, too, has gentle mannets and a very pleasant voice. High upon the dusty wall behind the counter is this sign in black letters on a blue ground.

ground. Honor and shame from no condition rise; Act well your part, there all the honor lies. —Pope.

what the Apostle St. John said: "Blessed are the dead who die in the That is the right quotation, but the Lord. From henceforth now, saith word "shame" was changed to "fame" in the sign. Beneath is : the Spirit, that they may rest from their labors, for their works follow them." (Appe. 14, 13) Amen.

If a shoemaker, Be the Best Kind—Do every job of work Faithfully well. Dignify your protession, and it will com-mand Respect. Remember that Roger Sherman and Henry Wilson began life at this humble trade, and in the end were honored by the State and Nation Scott's Emulsion does not debilitate the stomach as other cough medicines do; but on the contrary, it improves digastion and strengthens the stomach. Its effects are im-mediate and proncuered

Forced Out of Ruts.

"As easy as an old shoe,' is a famil-iar saying," said Mr. Staybolt, " and there can be no doubt that an old shoe is a mighty comfortable thing. After we have worn the new shoes, close fit-ting, hard, and informal, how gladly we put them off, and with what joy we put on the shoes that are old and worn and familiar to the feet ! Old shoes, however, are not the only thing old that we like. We like an old bed, if it is not too old, but just old enough, so that, while still soft and comfortable, it is also shaped somewhat to the body which it supports at every point, yield ing a degree of comfort which not the

finest of beds can afford when it is new "But it is so with all things old, that are not too old, including old hab We cling to them, so long as they its. give us comfort, and we hate to change We are creatures of habit, who would, if we could, follow to the end along the first comfortable rut we fall into, and never look out above its sides. And it is well for us that our shoes wear out and that we have to buy new ones and wear them; that we are in various ways compelled to change ; that we are rooted out now and then and set going

anew "And some of us profit by the change. Once lifted out of the rut we stay up on the plain, where there is nothing to cramp us, and where we can lay about freely in any direction in ac cordance with our power, but more of us, I fancy, rather welcome the days when the shoes grow old again, and yield without much struggling to the enticements of ease and comfort."

Domestic Infelicity.

Here is a young husband who complains to me that the wife whom he recently married has gone back to her mother's house. This does not surprise me so much as it would if I had not known of instances of the kind before. In nearly all domestic quarrels the newly wedded woman, according to humorists, goes to take tea with her mother. In the case under consideration she seems to have done more. Si

In his book, "La Bonne Souffrance," M. Francois Coppee, the cele brated French literary man, who, not long ago, returned to the Catholic Church, in which he was baptized, savs :

"Wretched one, who art staggering under the weight of a conscience bur-dened with impure and wicked remembrances, come and lay down all human Thou has not to fear that respect. thou mayst inspire with horror or disgust the unknown, the anonymous one whom thou art to choose for a confidant. Moreover, to keep thy secret his lips are closed under the sacramental seal. He who listened to thee, from that little cell, will not even recognize thy countenance : he will not see thee Speak ! confess to him all thy blush. shameful deeds. He will answer the only with paternal indulgence, to the he will speak words of mercy and for giveness.

"For a long time had I been a non sinner with a troubled soul like thee, my brother ! No more than thee was l a great culprit. But alone the hypocrite Pharisee has the impudence to say, "I am pure." And Joseph de laistre is right ; even the conscience of an honest man is something abominable. Like thee, therefore, was I most wretched and did I instinctively seek for a confidant full of clemency and

tenderness. I have found him. "Do as I do. Open thy Gospel again and come back to the Cross Divested of all pride, present thyself before the tribunal established by Jesus, wherein is seated a mercy that

surpasseth even our most sublime dreams of justice. It was but yesterday that we stood amazed at the pity of those magistrates who excused a poor mother for having stolen a piece of bread for her child. The minister of God who waits for thee in the confes sional, requires of thee on his part only a few tears to wash away all the stains of thy soul; for he holds his power of the Master of infinite good-

Piles Cured Without the Knife, by Dr.

PHes Cured Without the Knife, by Dr. A. W. Chase's Ointment. Mr. Geo. Browne, painter, of Woodville, Ont., Victoria Co., says :-- 'For thirteen years I was a sufferer from bleeding piles and the intense agony which I passed through durug those years and relief I ob-tained by Chase's Ointment prompts me to give this testimonial. My physician wished me to have an operation, but I fel I could be cured without the knife. Three boxes of Dr. Chase's Ointment stopped the bleeding and effected a permanent cure "

more honored, more praised, more cel ebrated by unbelievers than the Mother of the King of kings ?" "Can it be possible that there are

some who would wish to love and serve Christ but who will not love His Mother? She is loved by Him above all crea tures. To love Christ and not love what He loved! Not to honor her, the only one whom the Eternal Wisdom honored as she was honored ! Not to be willing to do homage to her whom the Creator of Heaven and earth obeyed with a childlike obedience! There are people who favor monuments and public honors to the heroes of unbelief and licentious-ness, while they refuse every mark of external homage to the most faithful, the purest of virgins. Not even that weet name which was so dear to Jesus Christ is sacred to them. Can such persons truly love their Saviour ?

'Let us pray for all the enemies of Mary, but above all for those who are of good-will. She is honored and loved on account of her relationship to the Redeemer whom she brought into the world. Whosever is zealous for Mary is zealous also for Christ."

The missionary work of the Paulis Fathers in New York city continues to meet with glowing success. Recently fifty converts were confirmed at their church, all of whom had beeu received into the church by different members of the Paulist Order.

Asthma Gasps

The wheezing and strangling of those who are victims of Asthma are promptly relieved by a few doses of Dr. Chase's Syrup of Lin seed and Turpentine.

seed and Turpentine. A SMALL PILL BUT POWERFUL.—They that judge of the powers of a pill by its size, would consider Parmelee's Vegetable Pills to be lacking. It is a little wonder among pills. What it lacks in size it makes up in potency. The remeties which it carries are put up in these small doses, because they are so power-ful strength of the extracts is secured in this form and do their work thoroughly. Hoory's Saraanarilla is the One True Blood

HooD's Sarsaparilla is the One True Blood Jornifer, Great Nerve Tonic, Stomach Regn ator. To thousands its great merit Is KNOWN.



"A few of my symptoms." writes Charles ook, of Climax, Kalamazoo Co., Mich., "were eart-burn, fullness after eating, pain in my owels, had taste in my mouth, and occasional ever and hot flushes. Dr. Pierce's Golden tedical Discovery cured all these and I am erfectly well."

pertectly well." Dr. Pierce's Pleasant Pellets are sure, speedy and permanent cure for constipa-tion. One little "Pellet" is a gentle laxa-tive and two a mild cathartic. They never gripe. Found at all medicine stores.

GLENCOE.

TOR THE LOVE OF GOD, HELP THIS extremely noor Highland mission, estab-lished near the spot where the Macdonalds were horbarously massacred in 1692 by the troops of William of Orange. The congregation (twenty families only) is too small and too poor to maintain its pastor. The Bishop of the diocese (Argyli and the Islee) writes:

too small and too poor to main an its plastor. The Bishop of the diocese (Argvil and the Isles) writes : My dear Fr. Berue-I have seen your adver-tisement and hope it will be the means of Security help for Glenco. Address: Rev. F. Berue, St. Munis R. C. Church, Glencoc, Scotland. Church, Glencoc, Scotland. Church, Glencoc, Scotland. MUEST TROY, N. Secure 1 MUEST TROY, N. Secure 1 MUEST TROY, N. Secure 1 MEST TROY, N. Secure 1 MEST TROY, N. Secure 1 MANUEST TROY, N. Secure 1 MANUEST TROY, N. Secure 1 MEST TROY, N. Secure 1 MANUEST TROY, N. Secure 1 MEST TROY, N. Secure 1 MANUEST TROY, N. Secure 1 MANUEST TROY, N. Secure 1 MEST TROY N. SECUR

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS TODET BELL METAL (COPPER AND TIX) PUBEST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. deSHANE BELL FOUNDRY, BALTIMORE, ME

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ARCHDIOCESE OF OTTAWA

ARCHIDIOCESE OF OTTAWA In consequence of the prevalence of lagrippe, His Grace the Archibibop in his lettern pastoral dispenses from fasting and Fridays. Embers Sat-urday and Saturday in Hoj Week. "The renewal of the mission of last year in St. Mary's church, Hinston of last year in St. Mary's church, Hondbarg, commenced on Sunday, 12th linst, to continue during the week. Rev. Fathers McPhall and Scanlar, C. S. S. R., of Montreal, are the preachers. "The solemization of the Fast of the Purifica-tion, commonic known as "Condiemass Sun-day," was observed in all the parish churches solem processions within the respective churches took processions within the respective churches took processions within the respective "An enterthyment in aid of St. Charles" Home for the poor was given in St. Anne's hall on Mont y the Home Constant last, how for

n Monday night. His Lordship Bishop Christie left here fo

This Loraship blands with the secretary, Minneapolis, accompanied by his secretary, Friday of last week. On the previous Thu lay, accompanied by Canon Deguire of t Basilica, he visited the Trappist monastery

Basilica, he visited the Trappist monastery at Oka.
The forty hours devotion commenced in St. Joseph's church on Tuesday and closed on Thursday of last week.
Mr. E. A. Mara, architect, of the Public Works, died at noon on Thursday of last week.
Great sympathy is feit for his widow, who, through life, has been an earnest worker in all charitable and religious causes. May Gol have mercy on his sol!
Rev, Dr. Fallon, O. M. I., pastor of St. Joseph's church, is announced to lecure under the auspice s of St. Joseph's Branch of the Catholic Truth Society, in the hall of the University, on the night of the lifth inst. His subject will be "The Coronation Oath."
Mr. R. W. Shannon lectured on "Wordsworth," on Friday evening at Rideau street on the rate.

Rev Father Cahill, O. M. I., of the Lake of the Woods, who has been here, has returned to

his mission. The Dramatic Club of University students produced Lord Lytton's drama." The Rightful Heir," very successfully and before a large audience in University Hall on Thursday night of last weak.

st week. Tuesday afternoon of last week, Rev. T Kirbey, Mother General of the Grey by Daid a formal visit to the Rideau street of the order. Excellency and Lady Minto have prom-to be present at the St. Patrick's night with

The Sodalities of the Children of Mary and The Sodalities of the Children of Mary and of St, Anne of the Notre Dame parish have decided to purchase a volcaliore for use at their meetings in the basement of the Basilica. After a visit of a few weeks to the Cowent of Notre Dame, Cornwall, the Rev. Mother Provincial has returned to the Gloucester treet convent in this cuty.

Troutine and the second second

of lectures covering the different orances of nursing. Mr. Lake King, the travelling agent for the Catholic Record is in town. Their Excellencies the Governor General and Lady Minto paid a visit to the Rideau street convect on Tuesday afternoon of last week, and were accorded a reception in music and song, and an address was presented to them. Rev. Father Myraud, prish priest of St. Thomas Aquinas, is laid up with a grippe. An announcement approach in a local paper that the parish priest of Hull had retracted has condemnation of that "vitascope." The reverend gentleman denies this. He says that

All autonneuron approach in a local paper that the parish pricest of Hull had retracted his condemnation of that "vitascope." The reverend gentleman denies this. He says that the consequence of an appeal to the Archbishop was the withdrawal of the objectionable pic-tures, a fact on which the priest complimented the proprietor. He made no retraction. Wednesday, 8th current, the twenty-fourth first Bishop of the diocese, solemn Mass of Re-quiem was chanted by Mgr Routher, V. G., assisted by the resident canos. The state of health of His Grace, who was laid up under an attack of influenza, did not allow him to offi-cinte. His Grace is now, however, quite re-

ciate. His Grace is now, however, quite, re-
covered.
The February issue of the "Calendar of St. Patrick's Church, Ottawa," gives the financial
statement for 1898. The receipts were :
Envelope Collections
Pew rents for 1898
Sundries. 7,440.50 And the payments for interest on (old) debt, instrance, taxes, organ and choir, fuel, light, etc., and including \$2000 on old debt paid off, amounted to \$6 957.71
The foregoing does not include the improve- ments and alterations recently effected, for which a new loan had been arranged.

THE CATECHISM.

A Rational Catechism-Graded, Editor RECORD : I have already particular

touched upon. Thus the antiquity and universality of sacrifice, and incidentally the Old Testament types of Christ and the Mass, will be impressed on the children's marks, the children may be asked if it is a real sacrifice? to name the priest, the victim, the alter. They do not need to be told; I have many times got the proper answers from chil-dreaw tho were thus intelligently taught the many times got the proper answers from chil-dreaw tho were thus intelligently taught the aning of sacrifice. Finally have a definition of sacrifice to be memorized. What earthy unincelligible definition of sacrifice? In bringing out the fact that the Mass is a real sacrifice, such passages from God" and Maihedy's prophecy of the "clean of billion" should be reproduced in the text. We all know the usclessness of Buller's scrip-ture is at once the bulwark and the well-

all know the usersames of Database is references. Igma is at once the bulwark and the well-ng of devotion. Why in Catechism are ma and devotion divorced? Why can-children learn something of Jesus' love for n as well as "incomprehensible" revealed

not children learn something of Jesus' love for them. as well as "incomprenensible" revealed truths? After the sacrifice of the Mass is thoroughly explained, and the exact definition learned, nothing could be the sacrifice of the Holy Sacrifice, almost worth of the sublime theme. This is a sufficiently complete outline of the method I should be glad to see adopted in the compliation of a Catechism. Should anyone think that all this applies to the teacher rather than to the text book. I would answer that competent teachers we cannot provide ata few (cents each; while rational text-books that will be an inspiration to teacher and pupit can be made available to all. Should some one object to the size of such a book. I would ask him if Catholic truth is the only thing in the whole range of the child's study that must be con-ained in a cheap little bit of a booklet. You may get a great deal of Catholic truth is the soporr way to get it into a child's heart. The should hole the file of the should and and abover way still to get it into a child's heart. They have forgotten their child's heart, be the sawl as in any other banch of study. They have forgotten their child hood, and lost interest in children who do not know that pro-motion to a highrer index of the truth is the and the ration of the should not how should interest in children their childhood, and lost interest in children is poar after year, until event failer's loager than is now possible with Bailer's Catechism graar after year, until event is due's to long than is now possible would tire of it. The avocating an improved text-book or

en if it were ould tire of it. would the of it. In advocating an improved text-book or rather series of text-books as indicated above, I am upheld not only by modern pedagogy and Cacholic philosophy: but also by the example of the Prince of Teachers, our dear Lord Him self, who instead of enuncialing abstract truths, spoke in parables. Him I ask, in His great love for little ones, to bless the request for rational text-books of Catholic doctrine and devotion J. T. Foley, F. F. Farrelton, Que., Feb. 9, 1899.

CHINIQUY AND THE SECULAR PRESS.

PRESS. The following letter was sent to the Toronto Globe, but refused publication :--"Never was there a more striking illustra-tion of the truth of the Psalmist's words, "Ini-guing hath lied unto uself," than the death-bed statement of the law of the 27 minst. That statement was evidently intended to wound as deeply as bossible the Church at whose altars he officiated for many years, and one of whose he officiated for many years, and one of whose he officiated for many years, and one of whose he officiated for many years, and one of whose he officiated for many years, and one of whose he officiated for many years, and one of whose he officiated for many years, and one of whose he officiated for many years, and one of whose he officiated for many years, and one of whose he officiated for many years, and one of whose he consolution of that religion he for forty years unceasingly the public sentiment of this ty, which rose up in arms against the foul-will not be editled by the spectacle of an apos hang use accounts and within his dying breach hang use accounts and whying on the cross prayed for His murders manents to the coarsets and most multer in spissing faisehoods concerning the work in his lawing faisehoods concerning the years. The dying Saviour entreating for phanels, the least spirate of the Queen's phanels, the least spirate of the given that is a significated by the spirate of the life wery spiration with the soften being the dying of the dying on the coarset and most multiple in a dying Saviour entreating for phanels, the dying Saviour entrea

biniquy. Of his death-bed statement of his faith and Of his death-bed statement of his faith and reasons for the same, which occupies a column of the Globe, there is only a portion of one sentence devoted to a confassion of his belief in Christ, all the rest sing a tirade against. Catholicity. He tests as in the usual stereo-typed phrase that "he mas once and for all se-cepted Jesus Christ for his only guide." In these words toywhich even a Unitarian could subscribe we are not informed whether Chini-quy believed in the Blossed Trinity, in the divinity of Christ, in the inspiration of Holy Writ. There are men who "pro-ress to have accepted Jesus Christ for the Saviour," who have nevertheless very unsettled and hazy ideas on these points. Evidently Chiniquy was not very anxions to make a clear or full confession of faith or to give reasons for the same, What he concerticat was something

What

THE CATHOLIC RECORD

THE CATHOL

quay's grounds for rejecting the Catholic Church. In his efforts to involve the Catholic priest-hood in perjury, he however lays himself open to a deadly retort. If men as wise and holy as the Fathers, according to his testimary, differ in almost every text of Holy Writ, what is to be thought of the principle on which he and every terpreted by every one's private judgment is the ultimate court of appeal in religious matches? What year antee had Chinquy that he eid not err when such great and holy men erredit, and I am sure to my readers, I take leave disched. This mass of absurd reasoning, malignant falsehord. misquetation fith. Heaven grant that Christianty will never witness another such death-bed exhibi-oa.

ARCHBISHOP BEGIN.

<text> sisibly attracted by his charming personal The hishop and prices of Charlottetown pi-ented him with this beautiful address, now the first time made public, and which shows i tender ties binding Quebec with the Marith churches:

To His Grace The Most Reverend Louis Nazaire Begin, D. D., Archbishop of Quebec Assistant at the Pentifical Throne, Chancel for of Laval University, etc, etc.;

May it please Your Grace-The Bishop and lergy of the Diocese of Charlottetown, which wesso much to the Mother Church of Quebec, eeg not only to satule you as the worthy re-resentative of that Primatial see, but to offer ou, as well on account of your own great yor h and singular virtue, an entrusiastic wel-some to our shores.

The to our shores. It would indeed be a work beyond our power out bere all the services and benefat world indeed of a services and benefac-ecouat here all the services and benefac-is which our Island Church owes to the at See over which you preside with such al brilliancy and favor. We were early

nautical song, the name of which I am sorry to say. I have forgetten. Mrs. McGarr was the popular accompanist of the evening. The next entertainment will be on Tuesday, the 21st. Feb. 11, 1899. MUSICAL RECITAL AT LOBETTO ABBEY, TORONTO.

MUSICAL DECIDAL AT LOBETTO
DECIDATION OF ADDRESSDescriptionAugust 1August 2August From Branch 47. Arthur, Feb. 10, 1890. The experiment of giving a high class concert in Arthur at a low rate of admission was suc-cessfully tried by Branch i7. C, M. B. A. on the evening of the 31si ult, The large hall was filed to it's utmost capacity, not even standing room being left vacent. Dr. Coughin occupied the chair, and those taking part in the entertainment were: Mr. HaroidJarvis, soloist, of Derroit/Miss Marguer its Duan, elecutionist, of Torento; Miss Marguer Haroddarvis, solosi, of Toronto; Miss Maud Husehen, violinist, Miss Fannie Maiden vocal-ist and Mr. A. J. Kuiser, pianist, of Arthur, Mr. Harold Jarvis sustained his will known reputation as a tenor soloist in "Ont of the Depths," "The Heavenly Dream." "The High landman's Toast," and "The Death of Neison, which were all well received and frequently encored. Initial is consistent well received and frequently encored.
 Miss burn was soon on good terms with her audience, and in the selections which she gave exhibited a power and versatility of dramatic art which never in the very front rank of great eliminations. "How Salvator Won" was Miss Dunn made it so realistic as to entropy of the set o

with string difficultie with Mason lent her skildul assistance at the second biano with a marked individuality. Very Rev. J. J. McChann. Adm. addressed the autience and pupils. To the Abbey's educational sys ein, and to the latter ment, especially to the *debatente* of the even-ing, to whom he presented her graduating Diploma. Miss De Van deserve: congratul-tion, for the wonder fully developed taient must be the outcome of serfous application and earnest work- a firthar response to the sidnir-able instruction imparted at Loretto Abbey. This institution is fast gaining ascendancy in America, and the public testimony it gives beyneks the solid work that goes on slicuity, day by day, "all things working together for good."

DEATH OF MR. HUGH RYAN.

Tronto Mail and Empire, Feb. 13.

Tronto Mail and Empire, Feb. 13. Mr, Hugh Ryan, the well-known and wealthy contractor, died at his residence. Elm avenue and Bridge read, at 1 o'clock this morning. Mr, Ryan had been suffering for several months, and on more than one occasion his life was well-nigh despired of, but his strong constitution enabled him to raily again and again, so that it was hoped no immediace fatal results would ensule. The cause of death was angma pectoris. Mr, Ryan was sixy six years of age and up to about a year ago has contin gain, so that it was hoped no immediate fatal scults would ensue. The cause of death was ngma pectoris. Mr. Ryan was sixty-six years it age and up to about a year ago has contin-ed actively connected with the large contract guistiness which his energy and ability has "et been made in derail, but it has been settled hat the funeral will take place on Wednesday morning at 16:30 from Our Lady of Lourdes. Mr. Lyan leaves a widow, two daughters, Mre. J. Austin Smith, of Toronto, and Mrs. Percival Green, of Toronto, and two sons, Pat-rich and so age. He settled first in Quebec and siter wards went to Perth, Oniario, where he resided for a short while, coming then to Toronto, where he resided until the time of his death.

ath. Mr, Ryan has been perhaps better known ian any single railway contractor in the Domi ion, having been connected for nearly fity ars with many of the largest construction orks undertaken in this country. He assisted the building of the Intercolonial road, am as also a contractor on the Brockville and trawn line. He was, however, most wide! The SI, Joseph Court ceach, though due to teurs at the grane, succeeded in winning the ame by a score of 10 to 9. The success of the team was due to Bro. B. Me suffin, who, by his jovial manner kept their prits raised to the highest pitch. delivered by Affer the game speeches welch, delivered by he offleers of the Canadian Order, and replice o on behalf of the Cathoric H. Sloman and Jos McCabe, Jos. Cadarer, Mannet & est vid also a contractor on awa line. He was, ho w for his work on dertaken and carried through the bu ing of the road from Port Arthur English river, a stretch of almost three h miles, and presenting many engineering ulties, which he successfully combatted. difficulties, which he successfully combatted. He was also the chief contractor for the new Sault Ste, Marie canal, a work whose import-ance to the Dominion can hardly be estimated, and in addition to these, hiscontracts extended to many other of the most enduring and im-portant enterprises of the Dominion. Mr. Ryan was also well known as a philan-thropic and public-minded citizen. He gave agreat deal of good and performed many gener-ous acts. One of his gifts was a wing to St. Michael's hospital, which was built at his ex-pense and his donations of money to this and the successfully combatted chief contractor for the new pense, and his donations of money to this other public institutions were many and g

FEBRUARY 18, 1859

The Late Bishop O Hara.

The prayers of our renders are requested for the repose of the soul of the Right Rev. Wi-liam O'Hara, the venerable Bishop of the diocese of Scranton, Penne, U. S. who died February 3, after a lingering liness, at the age of eighty-twoyears. May he rest in peace!

MARKET REPORTS.

LONDON.

LONDON.
London, Feb. 16. Grain, per cental – Red, si, 16: oast, \$9 to 90c; peas, \$6 to 50c; pear, 56 to 50c; pear, 51c; pear, 50c; pear, 51c; pear, 50c; pear, 51c; p

TORONTO.

TORONTO. Toronto, Feb. 16.-Wheat dull; holders asing 70c. for red and white west, but exporter Toronto, rep. 16.- W next dull; holders ask-ing 70c, for red and white wesk, but exporters say they could only pay 68c; goose wheat sola at 69c, west; Manitoba steady, at 79c, for No. 1 hard Mjdiand. Flour is quiet; carsof straight roller in barrels quoted at \$3.20 Toronto traights, Millfeed is scarce and firm, at \$13 to \$16 for shorts, and \$12 50 to \$11 for bran, west. Barley easier; 5 cars No. 1 sold west at 46c, and 45c, bid for more. Buckwheat firm, at 50 to 35tc. for Mixed west, and 43bc. for old; No. 2 American yellow and 42bc. for nod; No., 2 American yellow and 42bc. for old; No., 2 American yellow and 42bc. for old; No. 2 American yellow and 42bc. for white west. Peas dull, at 65 to 505c. west. MONTREAL.

white west. Peas dull, at 65 to 66c. west. MONTREAL: MONTREAL: Montreal, Feb. 16.—The grain market is abo-steauy. Ontario red winter wheat was qu ar yesterday's prices: north and west, 60 to 7 was asked, but local traders bought east easier prices: No, 1 hard Manitoha was held 70 to 71c at Fort William, spot; and for M delivery it was 2c higher : No, 1 Northern w 2 to 3c less in each case. Oats were 32/c, store, and 20 to 29/c. west of Toronto; p wire 66/c west, and 71c here - buck wheat w wire 66/c west, and 71c here - buck wheat w were 63:c west, and 71c here ; 49c west, and 51c here ; 49c west, and 51c here ; 51c ady. Quotations, in store wheat patents \$5.79 to \$4; ; \$3.30 to \$3.65; straight rollers. \$1.75; Manitoba patents \$4.15 bakters' \$3.30 to \$4. Meal tra prices are being cut to second parties are being cut to secure o are \$3.65 to \$3.75, as to quality, f wood, and \$1.75 to \$1.280 in bags, new quoted at \$1.05 to \$1.01 for ro jobbing lots at 15c. more, F ontario winter wheat bran. \$15 bito \$17, according to quality in high bran. \$14; shorts, \$15.5 Sib to \$17, according to quality in itoba bran, \$14; shorts, \$1550 \$17, according to quality in itoba bran, \$14; shorts, \$1550 ton; all quotations in bulk. On hi radie keeps us, and large quantity ing the conntry daily. Local tri-quotations are: No. 1, \$55, \$50; No. \$1,75; clover mixture, \$1.25; clov \$1,75; clover mixture, \$1.25; clov \$1,75; clover mixture, \$1.25; clov \$1,75; clover mixture, \$1.26; compound part, in pails, 7 to 74c; compound lie: Canadian pork, mess, \$14; price are steady. There is not offer das is required. Butter is a offer das is required. Butter - Stock for all offered. Tubs realize 19(c, an area of the short of the short of the short etime; second grades, \$10,90; c, finest in offer das are term, owing to the to 20c; salected at 22 to 25c; straight ca ed, 14; to 15c; Western linned, 13 to the lie. Latest Live Stock Markets The regular monthly meeting of the above Jourt was held on Thursday evening feb 9th. As is mani at the first meeting of the month, very large number of the members were At the meeting of January 26th a communi-ation had been received from Court National, laundian Order of Foresters, inviting the rembers of St. Joseph Court, to a friendly ame of carpet balls, to take place at the scalar meeting of Court National on Feb. 7. he invitation was accepted and the Chief anger appointed a texm to represent St. seeph Court.

TORONTO. TORONTO. TORONTO. Feb. 15... For export and butcher attle there was no change from Tuesday's rices, and we had a fair clearance by noon. Here are some leading sales: Aload of cattle, averaging 1,200 lbs, sold at load of cattle, averaging 1,020 lbs, sold at load of cattle, averaging 1,025 lbs sold at load of cattle, averaging 1,025 lbs sold at

fine steers, averaging 1,100 lbs, sold at 41c

xed lot of 19 cattle, averaging 1,150 lbs. old at \$45 each. Sixteen cattle, averaging 1,069 lbs. sold at 3(c ar b, and ten dollars over. A lot of 10 cattle, averaging 1,000 lbs. sold at

A lot of the decision of the second of the s all events men and women who were seeking peace and rest after years of sin. Many a desert dweller had gone through the whole catalogue of sin ; but others, and they were in



VOLUME XXI.

The Catholic Record.

London, Saturday, February 25, 1899

A SIMPLER CATECHISM.

An esteemed contemporary regrets our demand for a "Simpler Catechism." "It sufficed for the needs of past generations and it will do the same for our own." We have as much regard for antiquity as our friend, but we are not inclined to wax sentimental over it or to hold it up as an argument against a change that would be a source of untold good to our boys and

girls. He tells us that "Butler's," in the hands of competent teachers, is the best text-book for religious instruction. Admitting the assertion, we should like to ask him where such teachers may be found. We have had a little experience in Catechetical work, and we have met with few teachers who know more than their pupils. They were willing enough and attentive to their duties, but they were not competent teachers. They pounded away Sunday after Sunday and crammed into the urchins the big words, etc., but this is not painting on the young and impressionable soul the beautiful picture of Religion that should be a source of pride and beauty and

strength while life lasts.

The talk about competent teachers is simply nonsense. Any conscientious pastor will tell you that it is a task of no little difficulty to prepare an address for children. And yet we are told that a layman who has received no technical education and who is busied during the week with worldly cares and interests can sit down on Sunday and initiate young minds through the medium of Butler's Catechism into the mysteries of religion. What we want is a Catechism that will form competent

NOTES BY THE WAY.

teachers.

Ere now our readers have betaken themselves to serious meditation. They have for a time at least laid aside the cap and bells of the jester and donned the habiliments of the wise. Yet it seems to us that Penance is for many a word without meaning. They recognize theoretically that it is necessary : they have read of the men and women of the olden time who subjected themselves to vigils and fastings, but the story affects them as little as a fairy tale. They were, they imagine, but fanatics played upon y dreams and visions, or a

when she appears again before an Arthur addi-ence Miss Fannie Madden rendered in excellent style a solo, "September," and in response to an encore gave the popular melody, "Sne Was Bred in Old Kentucky." Miss Madden is always a genuine favorite with an Arthur audience. Miss Maud Buschlen's violin solos were ex-quisitly well rendered, and for one so young sne is showing a mastery of the violin which will yet give her far more than a local reputa-tion.

Mr. Kaiser presided at the piano during the Mr. Kaiser presided at the piano during the evening. Besides playing the accompaniment he gave two separate numbers in his usual art-istic manner. Mr. Kaiser is a pianist of whom Arthur may feel proud of and b ing devoted to his chosen profession of music will no doubt soon attain that prominence as a planist which his great abilities deserve. "The Tonhanser M och " and "The Concert Waltz " were his numbers.

Minen and the concrete Walls numbers. The concert committee have every reason tofeel elated at the success of their en-tertainment, and Branch 47, C. M. B. A. are sure to have a successful year under the genial sway of their President, Mr. M. Dowd.

C. M. BA. From Branch 47.

Resolution of Condolence.

the last regular meeting of the member ranch No. 4, C. M. B. A., the following reso of Branch No. 4, C. M. B. A., the following reso-lation was unanimously adopted: Whereas it has pleased almighty Got to call to Himseif, Mrs. Bononue, wile of our esteemed Broiher Michael Daonate: Resolved that while bowie wish to tender our sincere sympachy to Broiser bonohue and his family in their sad afflying the resolutions be spread on the minute an and further Babased in The Canadian and Carnotic Re-cold. P. F. Boyie, Rec. Sec.

C. O. F. St. Joseph Court, 370.

ening of the 7th, the team proceeded

neeting of Court National, and were re by the officers and members of the ian Order and treated in a right roya

St. Joseph Court team, though but am

Editor Recoup: 1 nave antenan state is butter's ized some of the most glaring defects in Butter's Catechism; in doing so I nave only gives pub-hic expression to of repeated complaints on the part of pricets and teachers. I fully realizy that there is about the book a scaredness springing from the fact of its being authorized by the Bishops as a sound exposition of Cathe-lie doctrine. Nor would I willingly say a singl image the might unnecessarily bessen the re-word that might unnecessarily bessen the reby the Bishops is a sound 1 willingly say a single lie doctrine. Nor would 1 willingly say a single word that might unnecessarily lessen the rev-ernce in which it is held. I have too much faith, however, in the good sense of priests and people to feat that 1 shall be misunderstood. What Gladscone called "the bracing air of free eritticism" is wholesome in most circumstancess in the premises 1 believe it is the propersafely valve for the dissatisfaction with our present Catechism; at all events it is the most straight forward course to pursue. The experience of earnest catechists, honestly and openly ex-pressed cannot fail to be interesting, instraight in the RECORD k of compiling a new Cate chism. I cannot too highly commend the ac-chion of The RECORD in inviting such commun-ications as may embody the fruits of thates.

too of his may embody the fruits of that ex-perience. While theologically orthodos, and to that extent worthy of respect. Butler's Carcechism is filed with producycical heresics, and for these it deserves condemnation. I feel all the more confidence in asserting that the text-book of Christian doctrine should be such as will meet the requirements of modern pedagosy, b-cause it will thus be brought into harmony with the teaching of Catholic philosophy. It is an axiom of psycology that there is nothing in the intellect that was not previously in the senses —that the mind forms an *idca* of anything only after there has been a sensile image of that thing in the imagination. If one were to evolve from the principles of psychology is method of teaching, this method would be pre-cisnely the same as that adopted by modern temperation and the result of catechism from

evolve from the principles of psychology a method of teaching, this method would be pre-cisely the same as that adopted by modern teachers as the result of STEPTENC. This method is applicable to Catechism from one of the world may be thus brough thome to the child; show the class a watch; it may be a common place bling enough, but its method ism and its accuracy in keeping time can be impressed on the little ones as something untersting. Now the pupils themselves can be mode the wetch. The trach that for the trach that its impossible themselves can be mode the wetch. The tracher may insist that it might have been formed by the same that its impossible even to very little anoweak, it can be used clear that the world and anow entry that the exact time of the fisher move meths interesting to the call with the same of the movements of the heaven't be and the same of the more advanced pupils who know more of the more advanced pupils who know more of the more advanced pupils who know more of the more more wonderful than the same more form and interesting in the extense of the the will call the exact time of the fisher an at the definition of the fisher an at the made interesting in the extense of the the sign for the existence of God a result a hin-more is of the clear that the assent on the sign for the existence of God a result a hin-there is no God. The the same the world. The great central and of Christian wershift the definition of sactor of God as result a hin-archift is of the existence of God as result a hin-archift is of the existence of God as result a hin-sing for the existence of God as result as hin-and has of Christian wershift. The by sactified of the Mase, by this method sign for the existence of God as the world. The great central and of God as the world. The by sactified of the Mase, by this method sign the existence of God as the world. The by sactified of the Mase, by this method sign the fourth chapter, the idea of sacrified. Passace selected from the Odd Testament, should be here increati

and hazy ideas on these points. Evidence of the same. What he wanted was something which would serve as a peg on which to hang a travesty of Catholic docrine. This travesty is divided into three leading heads, of which the first consists of his attack on the Primacy of the Pope. He gives his reasons at length for rejecting this docrine, and very strange specimens of reasoning they are. The first argument is simply inimitable. "Three cannot be found a single word in the Holy Gospel to show us that Peter passed a single hour in Rome." Considering that the Gospels were written to give an account of the life and teaching of our Lord, both of which were anti-rior to Peter's coming to Kound the prima of the submitting that the Gospel was employed by the submitting that the Bospel to show us that Peter passed a single hour in Rome." Considering that the life and teaching of our Lord, both of which were anticritor to Peter's coming to Rome, this reason is ludicrous in its absurdity. It would be just as sensible to argue that Columbus never discovered America because Tachus does not mention the fact in his history. Further on the astounding statement is made that "The could not five one of His apostles over the other." How anyone believing in the divinity of Christ could dare to assert that the could not give one of His apostles authority over the others. Yet according to Chiniquy's deathbed confession what any earthly superior can put one of his subjects in autionity over the others. Yet according to give "(Matt, xx., 23). It is worthy of remark the divinity of Christ, and mutilated the mather the mother work and any divide the dishonesity mutilates - "To sit on my right hand or on my left is not mine to give (Matt, xx., 23). It is worthy of remark the dishonesity of the arguments of both one has only to rear to the work is full and to he occasion which called them forth. Incided as St. Chrysotion expressly states by leadusly of the promotenee given to Petery fullows of Zebedee insing the the highest haves in this an

with stingdom. He severely rep m, gives them to understand that th in this world will be suffering, no finally tells them that ' to sit on m, d or ieft is not time to give to you, Christ here say that He exnut put abostles over the other? He empha-s that He can grant

The world indeed do a work beyond our power to recount here all the services and bearfac-tions which our Island Church owes to the signal brilliancy and favor. We were early subject to it, when its mandate ran from the fract Lucks to the Guilf of M-xico, and our first messionaries were either drawn from the ranks of its noble priesthood or came here to labor for us under its direction and at its solici-tation; and, after our separation. Their Lord-sings Bishons McEachern, McDonaid and McIntyre experienced at all times the great kindness and generous bounty of its prelates. To day, even, we look to it for the training of in our hospitals. We cannot hope, then, to re-pay the Church of Quebec for all she has done edge our indebiedness towards her, and give expression to the deep gratitude which fills our hearts. We cannot hope, then, to re-for us, but we can, at least, and do acknowl-edge our indebiedness towards her, and give compared to to day could hardly be described, and the great, holy and pairoito Picessiand on the state. to brave the rigors of the climate for our historic Sze, and the hardships of travel to basindly, self-sacrificing and intrepid Deasa. In the state to brave the rigors of the climate optime what, we received with joy and ac-dram your illustrious predecessor mean. And now My Lord, we are glad thirty described and scienting and intrepid Deasa. In the freat, holy and pairoito Picessia da and the great, holy and pairoito Picessia in your person, another Illustrious Quebee prediation of their flock. In later days, and when we had outgrown our rude missionary darac-dram your illustrious predecessor mean. And now, My Lord, we are glad they a mean dar-de great flore, and Forever. We be your Grace, then, to receive this address as a formal or grate, the norther when we have the links the ages to genter like her Dirther dows and with it the noble queber on performal admiration for the noble our person, and the stribust of the glori-dara downed the greater exclatation of the glori-dara dow

Your Grace Strain rs in Christ, +J. C. McDonald, Bishop of Ch'town William Phelan, William Pnelan, A. McAulay. I. Chaisson, and many others. Charlottetown, Prince Edward Island. Sept. 21, 1838.

Charlottebwa, Prince Edward Island. Sept. 21, 1838. The enemies of Catholicity generally get a fling, it is safe to say that even those misguided souls would, if an opportunity offered, be com-peiled to admire and do homage to such prei-ates as Mgr. Beein, Mgr. Bruchesi and the other admireant do homage to such prei-ates as Mgr. Beein, Mgr. Bruchesi and the other admireant members of the French-Can-adian episcopate. For this reason we hope to see something of them up here in Ottavio. As a Prince Edward Island Protestant remarked about Mgr Begin: It really does incalculable good to meet and speak to the leaders of a great Church whether 'we kneel at the same air with them or no: Mgr. Begin is now fifty-nine years of age, but is stall in stature, with coal black hair and a piercing black eye not unlike Leo XIIIs. He is a most fluent and logical speaker, a pos-erful writer and an organizer of admitted skill and ourstanlity. Mgr. Begin has may yons the lays down the pastoral crook we feel such that a broader public opinion than that of to-day will thank Heave sincerily for such men-sand. The Reconbadds its prayer to the many made by the Quebe pross and people at the reception of the pullum, for many years of the and people the goin sing payer to the many down the patient of the such people at the reception of the pullum, for many years of the and people of the pullum, for many years of the and people of the pullum, for many years of the and people of the pullum, for many years of the and people of the pullum, for many years of the and bus the Quebe pross and people at the proception of the pullum, for many years of the and useful heave for a choishop Begin. Ad Multos !

them for whom it is prepared by my Father. Does Christhere say that He cannot put one of His Apostles over the other? He emphatically states that He can grant such a pre-eminence. But to whom? Not to the ambitious, not to the self-seeker, not to flesh and blood, but to the hear for whom it is prepared by His Father. These I ast words which exolain the whole saying, and so overthrow his position, are omitted by Chini-quy. After this exhibition of his deathbed i reasoning and honesty it is not necessary to dwell on the various other so called proofs he brings forward, such as St. Paul's withstanding Peter to his face, just as though faithful work-ers in the rank and file do not remonstrate at times with leaders whom at the same time they loyally serve. Nother will I intrude on your space by quoting taxts in proof of the doctrine of the Primacy of the Pope which Chiniquy so bitterly but harmlessiy attacks. It is, how-ever, when he refers to the Catholic doctrine of the Biessed Euchrist that he is all himself. That adorable mystery has the power of bring ing out all that is best or worst in a man. And of coarseness and offensiveness which the viest hoodlum of our streets might eavy. I pass this portion of his confession with nos-rits compressed, just as I would avoid a fester-ing carcass.

AN INTERESTING LECTURE.

AN INTERESTING LECTURE. The second of the series of Literary and musical evenings under the auspices of the Sodality of Children of Mary of St. Bridget's, rook place on Tuesday. Thi nist. In Rideau street Convent Hall, Ottawa, which has been placed at heir disposal by the kind Siters, until the first of June. The proceeds of those entertain-ments are to be devoted to St. Patrick's Home. On the 7th instant, as on the occasion of the first lecturer, His Worship Mayor Payment pre-sided. In introducing the lecturer, Dr. Martin Powers, house surgeon at the Water street General hospital, he spoke in highly flattering and well-meried terms of that gentlemen. He commented with honors in 1898. Dr. Powers, he said, is an honors to his race. "Microbes, What They Are and How to Avoid them, was the subject of the letture, and proved there, was the subject of the large audience.

said, is an honor to his race.
 "Microbes, What They Are and How to Avoid them, 'was the subject of the lecture, and proved interesting to every one of the large audieace.
 The Evening Journalsays:
 "Dr. Powers in his remarks was very interesting and showed that he had viven his subject careful preparation. He said that but few microbes are harmful. Many of them are man's best friends. This might be seen in yeast which makes bread rise. The rising of bread is due to a microbe known as the yeast fungus. Each person has in his mouth thirty or forty specimens of microbes. Some microbes before attacking man, await a weakened constitution Others attack persons in any comdition of He. Microbes cannot be seen with the naked eye. They prefer to live on beings greater than themselves and have a liking for mankind. All require food, but some can get inserve by such things as oysters. Care should be taken, then as to what sort of water is used. Diphtheria which attacks children especially, is sometimes due to the passing of slate pencila and chewing gum from one mouth to another. It is more noticeable in gifts, who induge much in kissing, than in boys, who live a more sulting fatally, antitoxine seruen should be at more to greeven diphtheria re sulting fatally, antitoxine seruen should be at more to revent diphtheria resulting fatally, antitoxine seruen should be at merised be to keen a more to revent diphtheria resulting fatally, antitoxine seruen should be at merised atter the unges. Mo live a more soliced much in kissing, than and che doctor said, is breatheria the solice be and the attack at a more solice at the passing of slate pencila.

ers in the rank and file do not remonstrate at times with leaders whom at the same time that times with leaders whom at the same time that times with leaders whom at the same time that times with leaders whom at the same time that space by quoting tests in proof of the doctrine of the Frimacy of the bone which Chiniquy so bitterity but hardressly attacks. It is, how of the Frimacy of the bone which Chiniquy so bitterity but hardressly attacks. It is, how of the Frimacy of the doctrine of the Biessed to cover, if the ather is all himstered the gerson atmicted before forly-were noticed. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. Mgr. Begin is now fifty as a man of thiry. In his refers to the Catholic doctrine in his referse and flenxieness which the siall himstered the person atmicted before so the lays down the pastoral crock we feel sure the lays down the pastoral crock we feel sure the lays down the pastoral crock we feel sure the lays down the pastoral crock we feel sure the lays down the pastoral crock we feel sure the lays down the pastoral crock we feel sure the carse as a fing ubbie of the occurs who while to wards and orginality. Mgr. Begin has many years in his section of the sources which the the lays down the pastoral crock we feel sure the lays down the pastoral crock we feel sure the carse as concerning the attitude of the Catholic burget neares. Which while of the catholic burget neares the doclares, 'is forced the and usculates for Archishop Begin. At Mattes ! Faith is as much the key to happiness here ment. "From the dayrin which be was

the ondersent the Catholic Order by Brös, C. J. McCabe, Jos Cadaret, H. Sloman and Jos, Gibbons, after which refrestiments were served, and at the close of the meeting cheers were given for the winning St. Joseph Gout. So well pleased were the members of the Court over the success of their delegation that a hearty vote of thanks was tendered the Can-adian Order, and the Secretary was instructed to forward same, and also invite Court Nation-31 to a return match to be held on Thursday evening, March 9th, n hall of St. Joseph Court, when it is to be hoped this Court will be again fortunate is becoming the winners. This friendly feeling should be the means of brinking the different fraternal organizations into greater harmony, thus showing that the main object of their existence is the duty man owes his loved ones by making provision for their maintenance, when he has been called to Thursday evening, Feb 23rd, the Good of the Order Committee have prepared a splendid treat for the members. They have received a promise from Bro. C. J. McCabe, B. A., to deliver an oration for them and as the members of the Order do not often have the chance of instening to this gifted

They have received a promise from Bro. C., McCabe, B. A., to deliver an oration for them and as the members of the Order do not often have the chance of listening to this gifted and eloquent speaker it is presumed that a very large number will attend. An invitation has been extended to the other Courts in the city, and should any out of town Foresters be lingering in Toronto on that date, a very hearty welcome will be extended them at our meeting.

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 Total
 179 37

 Expenditure during year
 103 39

 Balance on hand Jan. 1, 1899
 75 98

 COURT FUND.
 824 67

 Balance on hand Jan. 1, 1895.
 \$ 254 67

 Receipts during year
 881 45

..... \$2380 21

RECAPITULATION. Receipts from all funds..... Expenditure from all funds.... Total cash balance in all funds.

IN MEMORIAM.

At a regular meeting of St. Peter's Court, No. 695, Catholic Order of Foresters, held at their Hall in the city of London, Ontario, on Febru-ary Sth. 1899, the following resolutions were adopted : Whenever, in His help the

dopt Wh s, in His infinite wisdom, it has

Whereas, in His infinite wisdom, it has pleased Almighry God to call to her eternal re-ward Florence Gertrude Howard, beloved wife of Walter J. Howard, a highly esteemed mem-ber of this Court, be it resolved that we, the members of this Court, it no solemn assembly, do hereby give expression to our sincere sympathy, and tender the same to our silicted brother in his sad bereavement; and be it further Resolved that a copy of these resolutions be pleed in the minutes of this meeting; a copy sont for publication to the CATHOLIC RECORD and to the Catholic Forester. Committee, John J. Tierney, Thomas Burke,

sold for 4c. per 1b. and five dollars back. This incess all round was much on the basis of business on Tuesday is far as catile were incerned prices were eived here to day sold. Actually the stuff for earther was a good one. Testerday we had 2 600 hogs here, but to day only 700 came in : prices are about unchanged. For choice we pay 4 per 1b : light hogs are selling at from to 4[c per 1b : thick far hogs are fetching from 41 to 4[c per 1b : light hogs are and stags 2c, per 1b. Tester and the self per 1b. Stores can-and stags 2c, per 1b. Tester 10, 200 and 200 hogs here, but to day ind stags 2c, per 1b. East Buffalo, N. Y. Feb. 16.— Cattle -hout steady prices for a colves were in fair sup-there as 1b. Stores were in fair sup-stated prices for 55,00 for 57,75; good 10 choice, 51 to 57,50 hole to 55,10; common to fair, 41,75 to 55,00; sheep, choice to extra-\$5,16 to 55 20; good 10 colves, store to 55,10; common to fair, 41,75 to 55,00; sheep, choice to 55,10; roughs, \$3,55 to \$3,55 to \$3,55; these, \$3,50 to \$4,25; Hogs - Trading optimed slow and unsettied. Yorkers, \$4,25 to \$1,05; prices, \$30 to \$1,05; roughs, \$3,55 to \$3,55; taigs, \$3,53 to \$2,55; in the aftermoon prices advanced, and there was a medium and heavy, \$1,25; pigs, \$40.00. HERLTHY HAPPY GIRLS

HEALTHY, HAPPY GIRLS Often Become Languid From no Ap-

parent Cause.

the Lord. They were thinking of the "never ending flight of future ages," of the day when the heart would be stilled and the curtain would be rung down on their life's play. They were

giving breathing room to their souls by disengaging them from the distractions of the things of sense. This is the end of Penance-to prepare us for union with God. We are betimes in this world like the men who were im prisoned in a cave. High above ran the walls, and from a little opening at the top came a ray of light And we build our own cave and look upward at the walls of distraction of sensuality or indifference, without feeling of regret. We live sordidly and meanly content with the sunshin that filters through our prison house until God's Workman, Penance, bring us out and makes us see by the light of Christian knowledge the pitifulness of our lives and the foolishness of forget ting the first and great commandmen To those who know that some sel inflicted penance is the bed of tru repentance we recommend the follow ing counsels taken from Father Rock

aby's Oxford Conferences :

legions, had, before the brightness of their innocence was dimmed, gone out from the haunts of men and clasped tightly and reverentially the rough hand of Penance. And they must have had a motive in so doing. They were human beings as we, with different garb from ourselves, but with the same passions, with the same repugnance to aught that may hurt our fleshly nature : and " life was for them a battle field and their hearts a holy land." They were not fools : they were simply getting ready for the summons of

THE BLOOD IS A VITAL ELEMENT-IT MUST BE KEPT PURE, RICH AND RED-ONLY IN THIS WAY CAN YOUNG GIRLS ATTAIN PERFECT HEALTH. MEALTI.
In the early days of her womanhood every girl-no matter what her station in ite-shull be bright, active, thereful and happy: her steps in uid be light, her eye bright and her creases is the unfortunate condition of thousands of young girls throughout the Dommion. They drag along, always thed, never humry, breathers, is the unfortunate condition of thousands of young girls throughout the Dommion. They drag along, always thed, never humry, breathers, and the active the plain fractisk for which is they have to fulle blood and unless a powerful blood enriching, herver busing the table that they are ansemic-the plain fractisk for which is they have too filte blood and unless a powerful blood enriching, herver bestoring too itself the table that they are ansemic-the plain fractisk for which is they have too filte blood and unless a powerful blood enriching, herver bestoring too itself to follow.
The benefits which follow the use of Dr. Williams' Pink Pills in cases of this kind is amply illustrated by the following testimonial from the use of Dr. Williams' Pink Pills, for health was completely broken down. I was under treatment from two doctors, but neiths way for about, seven months. Having seemp Dr. Williams' Pink Pills recommended I determined to try them. Before I have too and the way for about, seven months. Having seemp recommended for the lad the second box begant temps and frequential for the bond have exist boxes for an argumatory while as ever I had been, and have down for the table. Have a subject the second box begant temps and frequential for the bond and there should be setting as the second box of a fracting for what Dr. Williams' Pink Pills that decent and frequential the second box of a fracting setting and trends the second box of a fracting setting and the properties and the setting as the setting and the s In the early days of her womanhood every