ing year a fruitful one fer vicious nature weak; my last. Thy will be done, Thee. I may not seek inded stand aghast ome to hear my sentence

F THANKS. s of Mount Hope Or-

Legg, \$1; Mrs. E. Obrien, legman, 10 doz. oranges, 1 fruit cake; Mrs. M. oose, 7 lbs. of butter; Don Garages, 1 fruit cake; Mrs. M. oose, 7 lbs. of butter; Compared of a side of lamb; Mr. Geo. eal; London Drug (Cy, 2 Mrs. Harry Tierney, plum P. Murray, 5 lbs. choice at pair (chickens; Mr. M. F. \$10; Rev. J. Tobin \$5; a friend, 5 chickens; Mr. M. F. \$10; Rev. J. Tobin \$5; a friend, 5 chickens; Mrs. key; Mr. Dan, McHutye, etc. Canadian Packing Co. oos., case, of canned corn; Mr. Dan, McHutye, etc. Canadian Packing Co. oos., case, of canned corn; Mr. Dan, McHutye, a friend, a number of mag-ket of groceries; Mr. M. G. G. Cruickshank, bag of outur; Mr. D. Regan, \$5; Mr. John Keary, \$1; a friend, a number of mag-ket of groceries; Mr. M. F. G. Gruickshank, bag of outur; Mr. D. Regan, \$5; Mr. John Key, p. St. Gibbons, turkey, p. St. Geber, turkey; Mr. G. Gibbons, turkey, p. St. Hose, and a bag of potatoe; Mr. A. G. Bons, and the st. G. Gibbons, turkey, p. St. Hose, H. D. Long, turkey, p. St. H. S. H. S. G. Gibbons, peus T. H. S. Masllman, turkey T. H. S. Jas. Butter, urkey, p. Sc. Jose, of four; Mr. M. F. Jose, of four; Mr. M. G. Jose, of raisins, half canadian surkey, quarter of lamb, f. J. G. K. J. St. Mr. J. G. St. Mr. J. Man, urkey; Mr. C. Higgins, goose, Mr. J. Breen, 50 lbs. of Glerny, Rev. Mr. J. Breen, 50 lbs. of Glerny, Rev. Mr. S. Murro, 2 dozen boy, Mr. J. Mr. G. H. J. Mr. J. G. G. Mr. J. Breen, 50 lbs. of Glerny, Rose, Mr. J. Mr. G. G. Glerny, Rose, Mr. J. Breen, J. G. G. Glerny, Rose, Mr. J. Breen, J. G. G.

he Catholic Record.

VOLUME XX.

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### ENCYCLICAL OF HIS HOLINESS POPE LEO XII.

Quebec, Jan. 9.— The encyclical from Rome on the Manitoba schools was read from the pulpit of the Basilica to day. It was prefaced by a pastoral from Archbishop Begin. The following is an authority translation, and is ing is an authentic translation, and is

To our Venerable Brothers, the Archbishops, Bishops and other Ordinaries of the Dominion of Canada, having peace and communion with the education in schools in which the

In addressing you, as we most willingly and lovingly do, there naturally has anywhere permitted this it was occurs to our mind the continual in-terchange of proofs of mutual kindli-defence, and after having taken many ness and good offices that has ever ex- precautions, which, however, have too isted between the Apostolic See and the people of Canada. The charity of the the danger. In like manner one must at Catholic Church watched by your very all cost avoid, as most pernicious, those cradle, and she has never ceased since schools wherein every form of belief is she has received you into her maternal bosom to hold you in a close embrace an equal footing—as if in what reand bestow benefits on you with a prodigal hand. If that man of immortal memory, Francis DeLaval Montmorency, first Bishop of Quebec, was able to happily accomplish for the public good such deeds of renown as your forefathers witnessed, it was because he was supported by the authority and favor of the Roman Pontiffs, nor was it from any other source that the works of succeeding Bishops, men of great merit, had their origin and drew their guarantee of success. In the same way, to go back to earlier days, it was and bestow benefits on you with a gards God and divine things, it were of names of inissionaries undertook the journey to your country, bearing, together with the light of the Gospel, a deeply and fully instructed in their rehigher culture and the first germs of civilization. It was these germs, rentians, honest and upright citizens. civilization. It was these germs, rendered fruitful by their devout labors, that have placed the people of Canada, although of recent origin, on an equal although of recent origin, on an equal deeply engraven on their consciences, with the will impose themselves on their lives most polished nations of the world.

can still contemplate their abundant cation worthy of the name, none truly fruits. Assuredly the greatest of these is that amongst the Catholic people there is an ardent love and zeal for our holy religion, for that religion which your ancestors, coming, providentially, first and chiefly from France then from Ireland, and afterwards then from Ireland, and afterwards from elsewhere, faithfully practised and transmitted as an invaluable de-

much also is due to the zeal of your clergy, for all of you have labored with unanimity and assiduity for the preservation and advancement of Catholic faith, and we must pay this homage to the truth, without meeting with disfavor or opposition from the laws of the British Empire. Thus it was that, when moved by the consideration of your common merits we raised a few years ago the Archbishop of Queb the Cardinalate dignity, we had in view not only to recognize his personal merits, but also to repay a tribute of homage to the piety of all your Catholic

people. As regards the education of youth upon which rest the best hopes of relig ious and civil society, the Apostoli See has never ceased, in conjunction with you and your predecessors, to occupy itself. Hence were founded in great numbers in your country institutions destined for the moral and scientific instruction of youth, institutions which are so flourishing under the guardianship and protection of the Church. Amongst these the University of Quebec, adorned with all the titles and enjoying all the rights which Apostolic authority is accustomed to confer, occupies a place of honor, and sufficiently proves that the Holy See has no greater preoccupation nor desire than the formation of youthful citizens, distinguished by intellectual culture and commendable by reason of

their virtue. Therefore it was with extreme solicitude, as you can readily understand, that we turned our mind to the unhappy events which in these latter years have marked the history of Catholic education in Manitoba. It is our wish, and this wish is a duty for us, to strive to obtain, and to effectively obtain, by all the means and all the efforts in our power, that no hurt shall come to religion among so many thousands of souls whose salvation has been specially committed to us, especially in the country which Christian doctrine and the first rudi- and defend are most sacred.

ments of civilization. And since many expected that we should make a pronouncement on the question, and asked that we should trace a line of conduct and a way to be fol-

the subject of education. The act of Confederation had secured to Catholic

having peace and community

Apostolic See, Leo. PP., XIII.

Venerable Brothers, health and Venerable Brothers, health and trine is despised and its fundamental trine is despised. If the Church

way, to go back to earlier days, it was through the inspiration and initiative nor by vague and superficial notions of the Apostolic See that generous of virtue that Catholic children will hands of missionaries undertook the leave school such as their country demost polished nations of the world.

will impose themselves on their lives as the natural consequences of It is most pleasing to recall those be-loved facts, all the more so because we efficacious, seeing that the nature and force of all duties are derived chiefly morals, and at the same time to leave them deprived of religion, is as sense-

> cognize anything which is not drawn from the very sources of Catholic teach ing. Justice and reason demand, then, that our children have in their schools not only scientific instruction but also moral teachings in harmony, as we have already said, with the principles of their religion, teachings without not only which all education will be fruitless but absolutely pernicious.

Hence the necessity of having Cath

olic teachers, reading-books and textbooks approved of by the Bishops, and llberty to organize the schools, that the teaching therein shall be in full accord with Catholic faith as well as with all the duties that flow therefrom. For the rest to decide in what institutions their children shall be instructed, who shall be their teachers of morality, is a right inherent to parental author When, then, Catholics demand, and it is their duty to demand, and to strive to obtain, that the teaching of the masters shall be in conformity with the religion of their children, they are only making use of their right, and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ig norance, or to expose them to manifest danger in what concerns the supreme interests of their souls. It is not right to call in doubt or to abandon in any way these principles of judging and acting which are founded on truth and justice, and which are the safeguards

both of public and private interests. Therefore, when the new law in Manitoba struck a blow at Catholic education, it was your duty, venerable brothers, to freely protest against the injury and disaster inflicted; and the way in which you all fulfilled that duty is a proof of your common vigilance, and of a spirit truly worthy of Bishops; and, although each one of you will find on this point a sufficient approbation in the testimony of his own conscience, learn, nevertheless that you have also our conscience and our approbation, for the things which owes to the Church its initiation in you sought and still seem to protect

The difficulties created by the law of heed to the authority of the which we speak by their very nature Bishops and all legitimate authority. showed that an alleviation was to be The greater the difficulties of the time these Councils in the primacy and supreme authority of the Bishop or Pope of Rome.

Freeman—Very well. The only their defense of the Council of Nice as the council of the primacy and supreme authority of the Bishop or Pope of Rome.

Freeman—Very well. The only their defense of the Council of Nice as the primacy and supreme authority of the Bishop or Pope of Rome. sought for in a united effort. For so and the more imminent the danger of worthy was the Catholic cause that all dissension, the more studiously should conduct and a way to be followed, we did not wish to decide anything on this subject before our Apostolic Delegate had been on the spot, charged to proceed to a serious examination of the situation, and to give an account to us of the state of affairs. He has faithfully and diligently fulfilled the command which we had given him. him.

The question agitated is one of great and exceptional importance. We speak of the decision taken seven years ago by the Parliament of Manitoba on the subject of education. The act of Confederation had seemed to Carbello. Confederation had secured to Catholic to mend that law. The men who are children the right of education in Pubat the head of the Federal Government Confederation had secured to catholic children the right of education in Public schools, in keeping with their conscientious convictions. The Parliament of Manitoba abolished this right by contrary law.

By this latter law a grave injury was inflicted, for it was not lawful for our children to seek the benefits of education in schools in which the Catholic religion is ignored or actively combatted, in schools where its doctrine is despised and its fundamental liprinciples repudiated. If the Church has anywhere permitted this it was only with great reluctance and in self-only the danger. In like manner one must at the head of the Federal Government and of the Province of Manitoba have already taken certain measures with and of the Province of Manitoba have already taken certain measures with decreasing the difficulties of Manitoba complaints the difficulties of Manitoba complaints the catholics of Manitoba complaints the difficulties of Manitoba complaints, and against which they rightly continue to protest. We have no contradicted each other in their official deliverances concerning faith or morals?

Freeman—This is certainly an interesting question.

McAllister—The question to which I now one is this: Have General Councils ever contradicted each other in their official deliverances concerning faith or morals?

Freeman—This is certainly an interesting question.

McAllister—The question to which I now one is this: Have General Councils ever contradicted each other in their official deliverances concerning faith or morals?

Freeman—This is certainly an interesting question.

McAllister—The question to which the truth; th

there is not only one fixed and determined but various ways of arriving at the end which is proposed and which should be obtained, it follows definitions on faith and morals. that there may be various opinions McAllister—As a level supports equally good and advantageous.
Wherefore let each and all be mindful of the rules of moderation and gentleness and mutual charity; let no one fail in the respect that is due to another, but let all resolve in fraternal unani-mity, and not without your advice, to do that which the giraumstance require and which appears best to be

less as to invite to virtue after having overthrown its very foundation.

But if their children have faithfully preserved this precious inheritance, it is easy for us to understand how much of praise is due to your vigilance and your zeal, venerable brothers. How much also is due to the zeal of your or much also is due to the zeal of your or much also is due to the zeal of your or council. But the dogmatic decrees the dioc of New right men in Canada. In the mean time until they are able to obtain their full rights, let them not refuse partial satisfaction. If, therefore, anything satisfaction. If, therefore, anything the dogmatic decrees definitions of faith—once delivered, are for all time. In uttering these both full rights, let them not refuse partial satisfaction. If, therefore, anything to custom, or the good will of men, which councils you mention are not held to will render the evil more tolers be infallible, and that only dogmatic. Nice

from as much benefit and advantage tradictions to very narrow limits. as possible. Where, however, no Differences in disciplinar remedy can be found for the evil, we regulations prove nothing. must exhort and beseech that it be provided against by the liberality and munificence of their contributions, for no one can do anything more salutary for himself or more conducive to the prosperity of his country than to conmaintenance of these schools. There is another point which ap-

peals to your common solicitude namely, that by your authority, and with the assistance of those who direct educational institutions, an accurate and suitable curriculum of studies be established, and that it be especially provided that no one shall be permitted acquired, for it is only right that Cath in bearing, culture and scholarship st in the country. As con cerns intellectual culture, and the pro ecognize as praiseworthy and noble n order that it may daily become higher and more perfect. Now you have mad there is no kind of knowl-deliverances. no perfection of learning, edge, cannot be fully harmonized with Catholic doctrine. Espectially Catholics who are writers on the daily press can do much towards explaining and defending what we have already said. Let them, therefore, be mindful of their duty. Let them mindful of their duty. Let them a decorous manner. Let them avoid

### THOSE PRELIMINARIES.

nay easily become valueless.

In a word, the rights of Catholics in so far as he confirmed the contradic-In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in Manitoba. Everything in this question demands and is conformable to justice that they should be thorough ly provided for, that is, by placing in security and surrounding with due safeguards those unchangeable and sacred principles of which we have spoken above. This should be the aim, this the end to be zealously and prudently sought for. Nothing can be clear and undeniable contradiction. dently sought for. Nothing can be clear and undeniable contradiction more injurious to the attainment of this one of these teachings must be false. end than discord; unity of spirit and If the Pope were to confirm both these harmony of action are most necessary.

Nevertheless since, as frequently happens in things of this nature, infallible. This is all clear enough. You have therefore only to proceed to show that general Councils have contradicted each other in their dogmatic

McAllister—As a loyal supporter of the Papacy, you maintain that the canons and decrees of the first general Council held at Nice, in 325, the first Council of Constantinople, or third general Council in 381, and the fourth general Council at Chalcedon in 451, are all infallible deliverances.

Fragman—No, we do not so held on

do that which the circumstances releither general Councils or Popes are infallible in all their deliverances. They are held to be infallible only in their As regards especially the Catholics dogmatic decrees concerning faith and of Manitoba, we have every confidence that with God's help they will succeed the chicking full exists. in obtaining full satisfaction. This — just as the civil legislature does—
hope is founded, in the first place, in that are subject to change or abrogathe righteousness of the cause, next in tion as circumstances change. These the sense of justice and prudence of the kind of deliverances come not under men at the head of the Government, the prerogative of infallibility of Pope and finally in the good will of all up or Council. But the dogmatic decrees

able and the dangers more remote, it decrees on faith and morals are held as is expedient and useful to make use of such. This simplifies matters and resuch concessions, and to derive there duces the field of your search for con-

Differences in disciplinary laws and cil may change or abrogate laws made by another without questioning the wisdom of those laws to meet the conditions they were made to meet. And, these conditions ceasing and new ones arising, it is as wise to change or abtribute, according to his means, to the rogate those laws as it was to enac them in the first place.

With doctrinal or dogmatic decrees it is different. Once delivered, they are as unchangeable as the axioms of geometry, and remain absolutely inde pendent of all circumstances and con ditions. It is in decrees or deliverances of this kind that you must look for your contradictions, for in these o teach who is not amply endowed with alone is infallibility involved. The all the necessary qualities, natural and difference between truth and law, between teaching eternal truth and legolic schools should be able to complete islating for ephemeral social conditions is so evident that you should not have made the above explanation necessary Your failure to distinguish between gress of civilization, one can only defining articles of faith and enacting laws shows that you do not clearly the desire of the Provinces of Canada apprehend the doctrine and scope of o develop public instruction, and to infallibility, or that you are not disraise its standard more and more, posed to present it fairly. We prefer in order that it may daily become to think the former is the reason why you have made a job lot of the Council

With these preliminary remarks we may now proceed.

Freeman-Keep well in mind that sacredly and courageously uphold what is true, what is right, what is useful to the Christian religion and councils. Any other kind of conflict the State; let them do it, however, in touches not the infallibility of the Councils, for it is concerned only with

personalities, let them never over-step the bounds of moderation. Let McAllister I propose to try this issue step the bounds of moderation. Let McAllister—I propose to try this issue by them respect and religiously take an examination of the canons and decrees of

these Councils on the primacy of the Pope is to indicate some general Coun-

Mc Allister—First of all in the examination now demanded, we come to the sixth canon of the Council of Nice. This "infallible" deliverance reads as follows: "Let the ancient custom continue in force in Egypt, and Lybia, and the Pentatiolis, viz., that the Bishop of Alexandria shall have authority over all these places, since this is also the custom with the Bishop in (of) Rome. And in like manner at Antioch, and in all the other eparchies these prerogatives shall be preserved to the churches." The essential point in the foregoing canon is the extent of the authority of the Bishop of Rome.

Freeman—No: the essential point—

Freeman-No: the essential point-that with which the fathers of the council of Nice and immediately after cil were dealing—was the extent of the are the best interpreters of the mean-authority of the Bishop of Alexandria ing and intent of its canons and deas metropolitan or patriarch of the

6 were these: Meletius, Bishop of Lycopolis, had usurped the patriarchal rights of the Bishop of Alexandria. Against this usurpation the latter com-plained to the Council. One of the com-plaints was that Meletius had consecrated or claimed the right to consecrate Bishops without the approbation of the metropolitan-that is, the Bishop of Alexandria. This appears from that tpart of canon 6 which you did not quote: It runs thus: "This is thoroughly plain, that if any one has the Council of Nice, and doubtless become a Bishop without the approval of the metropolitan, the Great Synod

commands him not to remain a Bishop. This command condemned the usur-pations of Meletius of Lycopolis. As a basis of this command the Council de-fined the jurisdiction of the metropolitan or patriarch of Alexandria over the province of Egypt. In doing this it followed the common practice of that time and referred to Rome as the exemplar or model to be imitated. This important point you seem to have overlooked. Consulting the custom of Rome, the Fathers of the Council de-cided that the Bishop of Alexandria, as metropolitan of the province of Egypt, should have the same authority over the other Bishops of the province—the suffragan Bishops—that the Bishop of Rome, as metropolitan, had over the other Bishops of the province or patriarchate of the West.

Athanasius.

Althanasius.

Althanasius.

All this took place not more than twenty years after the Council of Nice, and when its canon 6 was fresh in the memory of all. Here we see the tracture Fengers and Fastarn Petriarch.

tion of metropolitans or patriarchs to the other Bishops under their jarisdiction, and not the relation of patriarchs to each other. And they referred to the Roman custom as the rule to be ob in the East.

The rule holds good in the Catholic Church to day. Bishop Phelan, as Bishop of Pittsburg, has in his diocece the same rights, the same jurisdiction, that the Pope as Bishop of Rome has in the diocese of Rome. The Archbishop of New York has in his archdiocese the same relation to the Bishops of the province that the Pope as Archbishop of Rome has in the archdiocese of Nice, and by many considered a con-

Nice. No one, with the canon in practical operation before him, imagines that it militates against or limits in any way the authority of the Bishop of Rome as head of the Church and occupant of the Chair of Peter, Prince of

While the Council in canon six defined the relations between metropolitans and patriarchs and their suffragans, it defined nothing as to the relations between the patriarchs them selves. On this point-the crucial point—it says nothing whatever. In making the custom of the Bishop of Rome with the Bishops of his province the rule for the metropolitans and patriarchs of the East there is no hintat a lenial of the primacy of the Bishop of Rome. On the contrary, this reference to Rome as supplying the norm of government ecclesiastical strong corroborative evidence of the recognized supremacy of Bishop of that Rome which St. Cyprian, nearly a century before, had called the "root and mother of the Catholic Church."

What we have said is enough to show that the question of the supremacy of the Bishop of Rome was not before the Fathers of Nice, that they did not treat of it, and consequently made no definition about it. But we will enforce what we have said by still other considerations.

The fact that the Pope's legates at

the Council of Nice, Hosius of Cordova and two Roman priests, were by common consent the first to sign the acts of the Council, and thereby stamp them with the Pope's approbation, that his supremacy was a matter beyond

The fact that all the Popes from Nice to the present time have upheld and insisted on the observance of the canons and decrees of the Nicene Council-including canon 6-shows that they saw nothing in that canon suffice to put an end to the business antagonistic to the supremacy of the Bishop of Rome. Even those Popes, seem the most expedient who, according to Dr. McAllister's claim, usurped the supremacy in the

Freeman—Very well. The only way to show contradictions between these Councils on the reference of the Council of Nice as the eye were in the defense of their preference.

This would not have been the case had they believed, or had any one be-lieved at that time, that canon 6 denied the supremacy of the Pope.

Had canon 6 been understood, at the centuries following, as denying the supremacy of the Pope, there is nothing more certain than that the heretics and schismatics who were condemned and excommunicated by the Pope would have denied his authority and quoted canon 6 of Nice. The fact that it was never so quoted is the strongest possible evidence that it was never so understood, by orthodox, heretics, or schismatics. Those who lived at the time of the

crees. We have seen that the sixth eparchy or province of Egypt. The canon of Nice took its rise from com-circumstances that gave rise to canon plaints of the Patriarch of Alexandria against the usurpations of Meletius, a Bishop under his jurisdiction. When the Patriarch died, shortly after the Council, St. Athanasius became his successor in the See of Alexandria. A short time after Athanasius became Patriarch the followers of Meletius re-belled against his authority. They became so powerful that they succeded understood the meaning of canon 6. The Meletians and Eusebians also had been present at Nice, and understood canon 6. What did Athanasius, Patriarch of Alexandria do? He appealed to Rome, to Pope Julius. What did his opponents do? They also appealed to Rome, and both in doing so recognized the supremacy of the Bishop of Rome. Athanasius went to Rome in person. The Melecians and Eusebians sent representatives to present charges against their Patriarch Constantius, Emperor of Byzantium, under whose civil jurisdiction the contending parties lived, also appealed to the Pope, and tried in every way to obtain his consent to the deposition of

archate of the West.

There is here no defining or limiting of the authority of the Pope as head of the Church. That question was not before the Council. The subject before the Fathers of Nice west the rate.

The Pope took the case in hand, and after investigating the charges against him, gave a decision in favor of Athanasius, Patriarch of Alexandria. But the Patriarch still remained in exile, served in Egypt and other provinces and the two Emperors-of Rome and Byzantium-with the concurrence of the Pope, agreed to convoke a Council at Sardica, a town under the jurisdiction of the Eastern Emperor. This Council was held only twenty-two years after that of Nice (347), and there were present at it many who were at Nice. Now we wish to draw special atten

tion to canons third, fourth and sixth This is the meaning of canon 6 of tinuation of or supplement to it anon 3 reads:

"If any Bishop shall have been udged and shall be persuaded that he has a good case, so that he may desire a second Council, if it pleases you, let as honor the memory of St. Peter the Apostle; let those who examined the matter write to Julius, the Bishop of Rome, that if he deems it right to revise the judgment, it be revised, and let him appoint the judges. decides that the case is not of a nature to warrant a revision of what was done, what he shall decree shall be confirmed. Does this please all? The synod answers: It pleases.

The fourth canon reads:
"The Bishop Quadentius said: If t pleases, let there be added to the sentence full of goodness which you have proffered, that if any Bishop be deposed by the judgment of the neighboring Bishops, and he desires again to defend himself, no one shall be ap-pointed to his See until the Bishop of Rome has judged and decided there-

upon. Canon sixth reads:

"Bishop Hosius said: It pleased, however, that if any Bishop was ac cused and judged, and deposed by the Bishops of his own province, and if he who is deposed appeals and has recourse to the Bishop of the Roman Church, and wishes to be heard by him; if that Bishop believes it just to revise the judgment and the discussion of the cause, let him deign to write to the neighboring Bishops of the next province, that they carefully look into everything, and deliver a true and just sentence. And if he who asks for another hearing of his case, moves the Roman Bishop to send a priest as legate, that Bishop will do as he deems fit. And if he decides upon sending legates who, with the Bishops, will in his name give judgment, he will do so. But if he believes that the Bishops he will do what to his prudence shall

The original Greek text of these CONTINUED ON FIFTH PAGE.

until he finally realizes that he is a sick man, he too frequently goes to some obscure physician who has had very little experience or practice; the result is a wrong diagnosis and the wrong treatment. A man in this condition, if he continues to work and takes the wrong medicine, is really making himself a saddle-horse for death. Under these conditions, what a man really needs is the advice and treatment of a physician of wide experience and practice, Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., makes no charge for answering a letter from a man or woman in this condition. The Institution of which he is the head is one of the greatest in the world. He has practiced in one spot right in Buffalo for thirty years, and his neighbors honored him by making him their representative in Congress. Doctor Pierce's Golden Medical Discovery cures indigestion, biliousness, impure blood, malarian, and wasting diseases. It cures of per cent. of all cases of consumption. Honest druggists supply it when called for and don't advise a substitute.

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LORD EDWARD FITZGERALD

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

ARE YOU CONTENT TO BE OUR GEN ERAL?"

-Two Gentlemen of Veron Another of his fathom they have none To lead their business."—Othello.

An Historical Romance

Farewell the plumed troup and the big wars That make ambigion virtue. Oh, Farewell

After a few days spent pleasantly enough in the quaint old town of Quebec Lord Edward and Blake started togethe on their homeward voyage, which passed without adventure. Landing at Gibral tar, they thence travelled leisurely on to London, seeing all that was worth seeing

by the way.

By both the trip was afterwards remembered as about the happiest time their lives. The brilliant emotional nature of Lord Edward had a singular nature of Lord Edward had a singular charm for his more sedate but not less earnest companion. The war fever was again hot on the fiery young Geraldine. A great Continental war was in the air, and his imagination was dazzled by its stupendous possibilities. Blake, who knew enough about the science to be, at least a disciplinating with was amazed. the wenough about the science to be, at least, a discriminating critic, was amazed at the military genius he displayed—the mastery of detail, and the power of bold and colossal combination which together wash the great combination.

mark the great general.

Lord Edward's excitement was contag ious. Blake was at times quite carried away by it, as the other eagerly discussed the moves of that fascinating game of wholesale murder, in which science ex-hausts itself to kill, and glory heaps up rewards for massacre and misery. But Blake's humanity still quickly hastened to the rescue, and tought many

brave battle against Lord Edward's en On their arrival in London Lord Ed ward stayed for some little time at the house of his uncle—the Duke of Rich mond—with whom he was on very cord

al terms. Blake, for a few days, loitered admir Blake, for a few days, lottered admir-ingly through the wonderful metropolis— most wonderful to a man whose life had been lived in the lonely woods. Then his Irish impatience mastered him. With letters of introduction to some of Lord Edward's patriot friends-Arthur O'Connor amongst the number—he crossed, in rough weather, over the tumbling waves of the Channel to Ireland

which he longed to look upon as a child the mother loves but has never seen. Meanwhile the Duke was delighted with his nephew. He had seen him last a boy, and now found him a man. Sor-row and experience had given a certain firmness to a character which nature, perhaps, had made too gentle. In those days every man was a soldier, and knew something of military science. The Duke of Richmond was no exception. His nephew's proficiency in what he styled the noblest profession, delighted him. He thought he saw his way to do a service at the same time to his kinsman, his party, and himself. He had some talk with Pitt, with whom he was intimate, in which Lord Edward's name was mentioned. Very coldly the great minister admitted that a brilliant young general was specially desirable for the Spanish campaign; but he looked a chill-ing doubt when he was told that such a general was to be found in the Duke's

I can trust your judgment in port, Richmond, if not in nephews," he said in reply to the Duke's invitation to dinner.
"I will come to drink one, and test the ther, any day you please."

There was for Lord Edward a pleasur-

able excitement in the thought of meeting the great Minister of England. In Pitt's character and career there was something specially fascinating for a young man. He was the young champion who had wrested all privileges from age and experience. He had deserted his own youth—cast it aside like its follies and delights. He had seized the helm of the greatest empire of the world with a boy's hand, and steadily and fearlessly steered it through a storm that shook the world.

A small party sat down to the admircharacter and career there was

shook the world.

A small party sat down to the admirably served little dinner at the Puke's.

There was the great Commoner himself and his inseparable friend Dundas, the host, Lord Edward Fitzgerald, and Lord Castlereagh, who was at this time begin-ning to make himself useful to Pitt, as be jackal makes himself useful to the

Lord Edward had the great but nerv-Lord Edward had the great but nervous honor of a seat next the Prime Minister. At first he was tongue-tied by modest admiration. Norwas Pitt's stilly dignified manner at all likely to put the shy young soldier at his ease. But as the good wine flowed freely, after the fashion of the time, the sunshine which the purple grapes had stolen in the bright southern summer a quarter of a century before, and had treasured safe through cold and darkness in its crimson lifeblood, began to thaw the ice of ceremony

> CHASE'S REMEDIES

E. J. Lasalle, Dunnville, Ont.

—Cured of severe Kidney and Bladder
Trouble by Chase's K.-L. Pills, a cure
that created a sensation.

Some of

Remark

able

Cures.

their

Mrs. A. T. Stewart, Folgar,

Ont.—Dr. Chase's Syrup of Linseed and Turpentine saved her little boy, who was sinking rapidly from Lung Disease.

R. D. Robbins, 148 Cowan Ave., Toronto, Ont.—Cured of an Eczematous Sore extending from knee to ankle. Eight doctors failed. Dr. Chase's Ointment cured. Miss Anna A. Howey, Eden, Ont.—Cured of Catarrh of 10 years

Ont.—Cured of Catarrh of 10 years' standing and Catarrhal Sore Throat by Dr. Chase's Catarrh Cure. Mrs. Jos. Querin, Ethel, Ont.

—Cured of Eczema of the Head and
Face from which she suffered 9 years.
Head a mass of scabs. Dr. Chase's
Ointment cured her.

Dundas, indeed, was more silent as he drank. The Duke of Richmond kept his manner of stately courteousness. He was, perhaps, a shade more deferential to the Minister, a shade more pompous to the others; that was all. Lord Castlereagh grew blander and blander under the mellowing influence. The sleek servility of his tones when he addressed the Prime Minister became more and nore apparatus.

Minister became more and more apparent. A softly-purring cat he seemed, whose sharp claws were hid in velvet

whose sharp claws were hid in veiver cushions, but who might scratch as well as purr if a safe chance offered.

Towards Lord Edward, Castlereagh conceived that antipathy which the sleek vermin of the brute world have for their natural enemies, though seen for the first time. It was dislike, tinctured with fear, the way to that his cavrility awakened. It may be that his servility awakened some touch of scorn in Lord Edward's simple and manly nature; but he was conscious of no special feeling concerning him. No instinct told him how their careers should clash in the time to come, and the meaner nature triumph over the

He was too interested, too excited, by Pitt's presence to waste much thought on Lord Castlereagh. The good wine, mel-low, but potent, set his young blood aflame. A few well-contrived questions from the Prime Minister completed the charm. The smouldering fire of military enthusiasm was again kindled to a blaze He talked freely and brilliantly, be cause he was master of the subject.

In the great Minister himself the great est change of all was wrought. Some-thing of his abandoned boyhood seemed to return to him as the liquid sunshine made summer in his blood. He chatted to Lord Edward with a frank abandon-ment, which was at once delightful and encouraging to the young soldier.

talked much of the American ect, remembering how this suicidal strife had embittered the last days of his great father's life—how, even when the hand of death was heavy upon him, his fiery indignation had kindled his failing pow ers into a final blaze of surpassing elequence. Lord Edward was encourage o give a brief but vivid description of the campaign. He placed the troops, and showed the moves of the great game, as a master of chess expounds the problems of that most elaborate of pastimes.

Very skilfully the Prime Minister drewnim on to tell of his trip through Spain him on to tell of his trip through Spain. It was wonderful how Lord Edward had caught up and carried away with him the character of the country through which he had passed. It seemed a power more like instinct than observation. A hasty glance told him more than a duller mind could gather from a day's study of the maps. So, if small things may be com-pared with great, we have seen ladies who, with one scornful flash of the eye, take in a rival's costume in all detail, from boots to bonnet.

About Cadiz the Prime Minister was full of curiosity, which Lord Edward, flattered by his attention, strove to satisfy. He told of the strong points and the weak in its defences. The military engineers, to his thinking, had trusted too much to its natural strength, and given science no fair play. He laughed at the suggestion of Castiereagh that it was impregnable to British soldiers. He assailed and cap-tured it there and then, planting his guns and marshalling his troops on the shining

and marshating his troops on the shining surface of the mahogany.

The enthusiasm of the young soldier and his military aptitude delighted the great War Minister. More than once his keen eyes telegraphed their approval to the Duke of Richmond, who smiled superior at this triumph of his own judgment.

"Richmond," said Pitt, at last, turning to the Duke with a touch of that abrupt and domineering tone by which he had maintained his position from the first in spite of his youth, "you are right this time. Your nephew is a military paragon. I wish I had known of this before. gon. I wish I had known of this before. Military genius is not so plentiful that we can afford to waste it these stirring times fighting backwoodsmen in the Colonies." —in England they still spoke of the "American Colonies"—"or drilling recruits in Canada. We can get lots of common place young fellows with pluck and muscle from Eton or Harrow for this common-place work. A soldier who can think as well as fight—who can carry maps and fortifications, and military combinations in his brain—is meant for something better than to lick an awkward squad into shape, or make one in a dashing cavalry charge. We must 'take the goods the gods provide us,' as glorious ohn has it, and use them to advantage. "Lord Edward Fitzgerald," he went

on, addressing the young soldier, who "I am glad that it is in my power at the same time to do good service to you, and to England. An expedition is in prepar-ation against Cadiz; will you accept the command?" ommand?

Dead silence fell on the company as Dead stience lett on the company as this startling offer was made. It was in Pitt's customary style, sudden, dazzling, but guided by an unerring judgment of

en. Lord Edward Fitzgerald was himself ne most amazed of all.

"You shall be promoted by brevet, Pitt broke in," to the rank of lieutenant eneral. Your commission shall be made

out immediately. You accept?"

To those present the question seemed formal merely. Delight and gratitude for an offer so dazzling were taken as a matter of course. To their surprise, Lord Edward appeared to hesitate. The suddenness of the thing stunned him. Here denness of the thing stunned him. Here all at once was the gate opened to that bright career of military glory of which he had dreamed afar off. The path lay straight before him; the dazzling prize was full in view. He felt his ability to seize it. His pulses throbbed with delirious exultation. Yet was there a whisper far down in his heart, the echo of nobler thoughts that even at that inhight programs. thoughts that even at that jubilant mo-ment troubled him. He faltered out a few broken words of acknowledgment of

the great honor.
"And you accept?" said Pitt again, in a tone that took acceptance as assured.

For the life of him Lord Edward could

For the life of him Lord Edward could not answer "Yes."
"Pardon," he pleaded, "what must seem my folly and ingratitude. Most heartily I thank you, but I need a little time to think. I am conscious how silly it must seem, but there have been time when I almost foreswore the profession of arms. There have been times when my soul has revolted against war. The soldier's trade seemed to me at such times more degrading than the hangman's, who more degrading than the hangman's, who at least only slaughters the guilty, I Duke of Richmond's surprise to anger.

have killed men better than myself in my time for no reason I can give, except that I was sent out to kill."

I was sent out to kill."

Dundas laughed out loud, but not unkindly, at this appeal. Lord Castlereagh
tittered softly, and there was an insulting
undertone in his laughter that jarred upon Lord Edward.

The Duke of Richmond did not laugh.

He glared and frowned in mixed wonder and anger at the boyish absurdities of his nephew, who had thrown away such a gallant chance as comes to a man only once in his lifetime. But the chance was not gone yet. Pitt's manner was kinder than before, as he re-

plied, speaking now with that quiet, over-mastering authority which was one of mastering authority which was one of the great secrets of his success.

"I understand your scruples, my gallant young Don Quixote," he said; "and, what is more, I admire them." This with a sharp look at Lord Castlereagh,

with a sharp look at Lord Castlereagh, whose merriment was stilled in a moment. "But they would lead you gloriously astray. It is dangerous to set up a new private personal morality of your own. In all nations—even the people beloved by God—war was, and is, regarded as honorable. A hundred times it approved, and even enjoined, in the Old Sariety of the properties. Scriptures. In the promotion of great designs we must not be too particular as to the means. Be there mud or blood in the path, we must tread it to the desired goal. Through griefs, and wrongs, and slaughter, if need be, great objects are accomplished. If the good outweighs the accomplished. If the good outweighs the evil, it is all we can hope for in life, where good and evil are so mixed. So the world moves, and we, perforce, move with it. We may march fast or slow. We cannot stop. Your place, my lord, is with the first. Will you lose it for a foolish served.<sup>27</sup>

ish scruple ?"

ish scruple?"
He spoke with an authority not to be resisted. Lord Edward's scruples were silenced, if not killed.
"I take your offer," he said, "with gratitude. I will strive hard to prove myself worthy of your confidence."

"I do not doubt it," said Pitt, very wirdly." "Your services will be reverted.

kindly. "Your services will be my praise. You cannot choose but share your glory with me."

He filled a bumper of port as he spoke which glowed like liquid ruby in the cut

crystal. The future conqueror of Cadiz!" he cried, raising the glass to his lips. "Richmond, you will pledge me in that toast?" The future conqueror of Cadiz." crie

all - Castlereagh more earnestly than any.
It was late when the party broke up, for those were times when all men sat long and drank deep. The feet of the distinguished guests were a little unsteady on the marble steps as they de-scended, and their hands heavy on the broad banister of black mahogany.

After the guests were borne away by the patient chairman, Lord Richmond sat for some little time before his final glass of port, pouring mellifluous congratulations into the unheeding ears of his nephew, who, with difficulty, escaped at last to his

On close to the dawn Lord Edward lay awake, wearied with the thoughts that coursed each other tumultuously through his brain. He was elated, indeed, but not content. The uneasy whisper at his heart troubled him still, though he re-

fused to listen to it.

"I was right," he kept on saying to himself half aloud, "and Blake was wrong. Destiny rules our lives. I could not turn aside. Fate has forced me into the position I longed for, resisting fate." He slept excitement pursued him into sleep in incoherent dreams. He dreamed he was leading his men to an assault, when suddenly his horse wheeled round, and he went charging into the midst of the British troops. He awoke angry with his folly; swore he would dream no more, and slept again a deep, unconscious slum-

He was late to breakfast next morning, and the Duke of Richmond was seated. The Duke's greeting when he came in though a little pompous, was very kind.

"A letter from the Prime Minister delivered this morning," he said, with a poor assumption of unconcern, tossing it across to Lord Edward as he spoke. They the rich

Lord Edward took, and read-

Lord Edward took, and read—
"Dear Richmond"—(so the letter ran)—
"Your nephew may possibly desire a formal repetition of last night's offer, to show it was the Prime Minister himself, and not your good port that spoke Let him be assured his commission shall be made out with all convenient speed. The result, I am sure, will do credit to his military genius and my discernment. By the bye, I understand from Castlereagh that Lord Edward still holds his brother's (the buke of Leinster's) borough in the Irish Parliament. I assume, of course, that his vote and interest will be at the service of the Government—Yours.

The blood rushed hotly to Lord Ed-

The blood rushed hotly to Lord Edward's cheek as he read the letter. He felt it was the end of his appointment. Never for one moment did he dream of so bartering away his independence. The very suggestion he regarded as an insult. He suspected (but his suspicion was unthe Prime Minister) that this political servility was meant from the first, to be the price of his promotion. "I

did not know the borough had been kept for me," he said, looking up quickly. "Oh! yes," the Duke replied; "Lein-ster brought you in all right. Lucky, was it not? You have the double chance to serve the Government in peace and

No." the young soldier said quietly "My appointment is hereby revoked," he went on, while the Duke regarded him with blank amazement. 'I might with honor accept a favor from the Prime Min-ister, but not a bribe. My voice and vote — since a vote has been given me belong to Ireland, and will be devoted to

belong to Ireland, and will be devoted to Ireland's liberty."

The Duke for a moment was too amazed to reply. He thought his nephew had gone mad. He could find no meaning at all in his words.

"But you have pledged yourself," he stammered out at last.

"Lybedged my sword" said Lord Ed.

"I pledged my sword," said Lord Edard. "I did not sell my honor. He that demands both can have neither.'

CHAPTER XI. "OUT, OUT! BRIEF CANDLE!"

A little more than kin, and less than kind. If I quench thee, thou flaming minister, I can again thy former light restore Should I repent me; but once put out thy light.

Should I repeat the light.

Thou cunningest pattern of excelling nature, I know not where is that Promethean heat
That can thy light relume.

—Othello.

He argued, expostulated, stormed at last in unducal rage. All to no effect. Lord Edward's resolve was not to be shaken, and uncle and nephew parted as they had never parted before—in anger.

Though deeply pained, Lord Edward was no jot stirred from his purpose. When his uncle left him he wrote a letter to the Prime Minister, respectful, but at

to the Prime Minister, respectful, but at the same time brief and firm, declining the appointment. He had a duty, he said, to discharge in the Irish Parliament, "to which all other considerations must

In that hour the Rubicon was crossed. Lord Edward was committed thenceforward to the glorious fatal career of an Irish patriot. For a nature like his, his path once chosen no turning back was possible, nor faltering by the way. A few lines of kindly farewell he wrote and left for his uncle. Believing the

Duke's anger would grow fiereer the longer they were together, that very night he took boat for Ireland, where Maurice Blake awaited him with a hearty wel-Dublin society, which had lost Lord

Edward a careless boy, found him a thoughtful man. Yet his character had thoughtful man. Yet his character had rather grown than changed. What it lost in gracefulness it gained in strength. It put forth new power — it bore new fruit. The old charm of gaiety, truth and courage remained. But grave thoughts and stern resolves were at work beneath the sunshiny surface of his nature.

He was now acquest in his attention.

He was now zealous in his attendance in the House of Commons. For the mos part he gave a silent vote with the party of patriots led by Henry Graitan; but there were times when cruelty or corruption stirred him beyond endurance, and he flamed into indignant speech.

Maurice Blake was kept by his religion
from a seat in the House of Commons;

but in the outside organization, which even then began to supersede the Paria-ment in the confidence of the country, he

The "Whig Club," which Grattan had founded, had already fallen from its high popularity. On its ruins "The Patriots Plot," as it was then half jocosely called, was founded. Thence rose the famous society of "United Irishmen," in which by degrees all the patriotic manhood of the Irish race was included, and which treachery alone prevented from the achievement of Ireland's independence

under Lord Edward's leadership.
The whole time of the two friends was not given over to Parliament and politics Even if Lord Edward had not loved soci ety as he did, he would have found it im possible to escape the allurements tha beset him. Blake, too, first for the sake of his friend, the Duke's son, afterwards for his own sake, was made welcome to the hospital mansions of Dablin.

Young, handsome, a master of all weapons and all sports, with a refinement of manner which ran in his blood, and which his wild life had not tarnished, he ivalled even Lord Edward in popularity But Biake had not Lord Edward's love

of company. There was one door-step indeed, on which his foot was frequent and Lord Edward quizzed him abo dangerous heart affection that carried him so often for a remedy to the famous Dr. Denver, and Blake winced a little under his badinage. Some months after their arrival, both

were bidden to a dinner at Lord Mount-joy's. Lord Edward, remembering his joy's. Lord Edward, remembering his last experience there, felt the old wound throb, and was at first tempted to refuse but a moment later he made up his mind to go, on the principle that one holds a burned finger to the fire to burn out the pain. He guessed he would meet Lord Dulwich, but he knew he would not meet his wife, as gentlemen only were invited. Having made up his own mind to go, he insisted on making up Blake's, too, and the other yielded, as a good-natured

elder brother yields to the whim of the younger.

The dinner was in magnificent style, even for that magnificent time. The dining room was like a conservatory, with the scent and color of fresh flowers. A miniature fountain splashed and sparkled in the centre of the great round table

where twenty guests were comfortably

the rich wines, amber and crimson, from goblets of the old Waterford glass, where clear-cut facets sparkled like diamonds in the light of the hundreds of wax-tapers in silver branches that illumined the room.

These were the days of reckless extravagance. Irish lords and landlords spent money as if a goldmine were hidden in every acre of bog. The wretched, ragged, starving tenant, toiling his life away in squalid poverty, was the "slave of the lamp," by whom all these wonders were produced for those careless and idle Irish Aladdins.

Yet surely luxury was never more subtly blended with refinement than in those sumptuous Irish entertainments where good taste and bright wit were onored guests.

Lord Mountjoy was a model host,

whose smiling welcome made every guest feel instantly at home. The form of the table contributed to the unchecked flow of conviviality. The guests were not linked in conversational handcoffs with next neighbors, however ungenial. Each one could choose for himself round the great curve of the festive board.

In the earlier stage of the dinner the talk turned lightly on light topics of fashionable life. It was skirmishing before the general engagement. Jest and coun-ter-jest flashed across the table, like the play of the harmless sheet-lightning that "gives delight and hurts not." Curran and Sheridan were of the party, and the wit, polished and bright, that has since dazzled the world, flashed freely from their lips in unrestrained extrava-gance, like the girl in the story who talked diamonds after the fairy blessed

But as the feast advanced the talk grew, if not less brilliant, far more serious. When the cloth was removed and ous. When the cloth was removed and decanters began coursing more rapidly than ever round the broad expanse of shining mahogany, politics, as usual, mastered and killed all other topics of

onversation.

Politics ran high and hot in Dublin at

the time. Between the placeman and the patriots the feud was fierce.

All shades of opinion were represented around that table, from the rebel to the Castle hack. Good breeding and ability were all that Lord Mountjoy demanded from his guests.

from his guests.
Grattan was there, and Flood, and Lord Castlereagh, bland and smilling, and Lord Clare, lowering and haughty. Blake and Lord Edward Fitzgerald sat with

Lord Edward recognized his defeated eneny and successful rival—Lord Dulwich. Richly dressed was His Lordship. The long, white fingers that protruded from the deep, lace cuffs flashed with jewels, and the pale, impassive face was coldly handeone as ever.

By his side sat a young man who was By his side sat a young man who was in every way a contrast. His dress was rich too, but careless; his face handsome but flushed; his black hair curled close round a forehead narrow but smooth and white; his black eyes flashed with rest-less excitement. His mouth was the feature in his face that caught attention the lips were thick and blood red, and the

teeth sharp and white, and the smile not pleasant to see.

As the wine warmed their blood men spoke out more freely the faith that was in them. Martial law on the one hand, and rebellion on the other hand, found warm advocates. Words were spoken that, embodied in an indictment, would have brought many a speaker to the gal-

lows.

With unfailing courtesy the disputants
the other and his friends must be exterminated. Their politeness was the wonder of it. There was no harsh word, no angry tone, no insulting gesture. The genius of the duel presided at the discussion, sword and pistol in hand! Each man knew that a rude word might mean death. They were brave men there, none braver, but death was not to be incurred without grave reason, even by the bravest. With the older men courtesy had grown so much a custom they could not be rude if they

With the younger men it was different. Their tongues were less under command. He who sat beside Lord Dulwich especially gave free rein to his. He flashed quick sarcasm around him, and now and again his words almost touched the limit where, in those days, the only answer was swordthrust or a pistol shot

Others took their cue from him. There was lightning in the air. All round the table the uneasy feeling grew that it would never clear without a storm.

Their host noticed without seeming to

notice, and quietly led the talk into a safer channel.

"A glass of wine with you, Mark," he cried down the table, conteously, to the young man, who in the excitement of discussion, had let the claret jug rest in front of him longer than custom allowed. cussion, had let the claret jug rest in front of him longer than custom allowed. "Do not play the dog in the manger with the decanter. Fill and pass."

"May I join in, my lord?" said a pleas-

ant voice at the young man's side.
"Certainly, Sir Miles," cried Lord
Mountjoy. "Mark, fill your father's Mountjoy. "Mark, fill your father's glass to the brim. I will season the wine with a good wish for both of you—May Mark Blake have the good sense to be proud of his father, and Sir Miles good reason to be proud of his son."

Mark Blake winced a little as the words

were spoken, for the tone smacked somewhat of reproof. He tossed off his bum-per of claret a little impatiently, and was The names caught Maurice Blake's at-

moment, and the same thought was in both their minds. Here, perchance, was one of the strange coincidences of which life is full. The heart of Maurice Blake, who all his life long had never before looked upon the face of a kinsman, beat hard and fast with new-found emotion. Surely by no race in the world are the ties of blood more closely felt than by the Irish? amongst them the words "friend" and

"relative" convey the same meaning. His isolation had given this feeling a special sanctity for Blake. some instinct told him here were kinsmen at last. Only by a strong effort could be restrain himself from claiming kindred and friendship there and then. The feeling was strongest towards him he thought his father's brother. That kindly and courteous face was infinitely attractive to the young man, whose heart had so long hungered for a father's love.

But for Mark Blake, even while he longed to join hands and claim cousin-ship with him, he felt a touch of repug-The leopard is sleek and graceful, and beautiful and sportive, but there They ate off solid silver. They drank is an instinct which warns against cares ing it.

TO BE CONTINUED.

# Where the Apostles are Buried.

All that now remains of the Apostles of Christ are in the following places: Seven are sleeping the sleep of the just in Rome, viz., St. Peter, St Philip, St. James the Lesser, St. Jude, St. Bartholomew, St. Matthias and Simon. The remains of three lie in the kingdom of Naples: St. Matthew at Salerno, St. Andrew at Amalfi and St. Thomas at Ortoma. One, St. James the Greater, was buried in Spain at St. Jago de Compostella. Of the exact whereabouts of the remains of St. John

the Evangelist there is much dispute. St. Mark and St. Luke are buried in Italy, the former at Venice and the latter at Padua. St. Paul's remains are also believed to be in Italy. Peter is buried in Rome in the church which bears his name; so, too, are St. Simon and St. Jude. St. James the Lesser is buried in the church on that island in the Tiber which bears his name. The "Legendsof the Apostles" places the remains of St. Matthias under the altar of the renowned Basilica.

Gained Very Much.

Gained Very Much.

"My wife was afflicted with sciatic rheumatism for three years. Seeing an advertisement of Hood's Sarsaparilla we concluded to give it a fair trial. After she had taken a few bottles she gained very much and she continued its use until she was cured." CHARLES B. ABBOTT, Coldwater, Michigan.

HOOD'S PILLS are the best family catheric and liver tonic. Gentle, reliable, sure

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They Never Fail.—Mr. S. M. Boughner, Langton, writes: "For about two years I was troubled with Inward Piles, but by using Parmelee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parmelee's Pills are auti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Costiveness, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

matter. Tell the Deaf.—Mr. J. F. Kellock, Druggist, Perth, writes: "A customer of mine having been cured of deafness by the use of DR. THOMAS' ECLECTRIC OIL, wrote to Ireland, telling his friends there of the cure. In consequence I received an order to send half a dozen by express to Wexford, Ireland, this week."

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y lord?" said a pleasng man's side.
Miles," cried Lord
k, fill your father's
L will asson the wips

I will season the wine for both of you-May the good sense to be, and Sir Miles good of his son."

ed a little as the words e tone smacked somele tossed off his bum-

impatiently, and was t Maurice Blake's at-dward's at the same same thought was in

was one of the strange nich life is full. The blake, who all his life fore looked upon the beat hard and fast motion. Surely by no are the ties of blood than by the Irish? words "friend" and the same meaning, given this feeling a given this feeling a Blake.

d him here were kinsly by a strong effort himself from claiming dship there and then ongest towards him he brother. er's brother. That ous face was infinitely clake, even while he nds and claim cousin-felt a touch of repug-rd is sleek and graceand sportive, but there h warns against caress-

CONTINUED. ostles are Buried.

mains of the Apostles

the following places: ng the sleep of the ., St. Peter, St Philip, esser, St. Jude, St. . Matthias and St. nains of three lie in Naples: St. Matthew ndrew at Amalfi and oma. One, St. James s buried in Spain at ostella. Of the exact ne remains of St. John here is much dispute. St. Luke are buried in er at Venice and the St. Paul's remains d to be in Italy. St. n Rome in the church name; so, too, are St. ude. St. James the ied in the church

Very Much.

in the Tiber which Tae "Legendsof the

the remains of St.

the altar of the re-

icted with sciatic rheumars. Seeing an advertisersaparilla we concluded to
After she had taken a
ined very much and she
until she was cured."
DTT, Coldwater, Michigan.

are the best family cath-c. Gentle, reliable, sure.

l.—Mr. S. M. Boughner, "For about two years I inward Piles, but by using was completely cured, and s have elapsed since then urned." Parmelee's Pills d a specific for the cure of Complaints, Dyspepsia, ache, Piles, etc., and will ious and remove all bilious

Mr. J. F. Kellock, Drugs: "A customer of mine of deafness by the use of LECTRIC OIL, wrote to Ireiends there of the cure. In sived an order to send half a to Wexford, Ireland, this "QUESTION BOX"

Father O'Connor in Philadelphia Catholic Standard and Times. The "Excommunicated Comet" was the subject of Rev. Joseph V. O'Connor's discourse at St. Teresa's on Sunday evening, when this stock story of anti-Catholic lecturers and authors was

thoroughly exposed.

If the number of patrons of the "question box" continues to increase, the lectures will have to be abandoned or a separate night given to answers. If the questioners were continuous readers of the Catholic Standard and Times, the necessity of duplicating many answers would be avoided. Yet there is a respectable number even among the non Catholic seekers of information who give evidence of having watched these columns for the re-

"An American Catholic" who heartily endorsed the lecturer's methods of removing prejudice and bigotry asked no less than ten ques tions, which gave evidence of his having many Protestant friends, who were making him the mouthpiece for their objections or that he is one of those who do not intend to allow arguments against his Church to go unheeded when he can get the information Condensed as much as possible the queries and answers were:

What is the difference between the Catholic and Protestant Bibles? If the Protestant Bible has the greater number of books, where did it get them? (2) What difference is there between the Catholic and Protestant commandments? (3) The Protestant "Lord's Prayer" ends with the words, "For thine is the kingdom and the power and the glory for ever and ever, Which is correct—the Cath olic or Protestant version? (4) Is the Bible inspired? Were all the books of the New Testament written by the followers of Christ - that is, were they always with Him, as were the Apostles If the Bible is divinely inspired, now is it that one writer apparently contradicts another, even if the writers were, as some claim, unedu-Do the Hebrews believe cated men? all of the Old Testament as given in the Catholic Bible?

These questions are grouped together, because they are more or less intimately connected and relate to the Bible, directly or indirectly.

(1). The Catholic Bible contains the most books. Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and I. and II. Maccabees are not in the Protestant There is practically no difference in the commandments, but merely in their division. All Protestants do not agree in the division. The Lutherans differ from the other The Catholics, in making the worship of strange gods and images one commandment, have the weight of rabbinical tradition on their side and theirs is the only arrangement consist ent with the Hebrew text as found in The Protestant scholar manuscripts. Kennicott found the divisions to agree with the Catholic form in 460 out of 694 ancient manuscripts which he collated The ninth and tenth commandments are, moreover, the sequence, as it were, of the sixth and seventh. forbids adultery, the ninth forbids the desire to commit this sin. The seventh forbids the stealing of our neighbor's goods, the tenth forbids our coveting The Lord's Prayer in the King James (Protestant) Bible appears both ways. In Luke xi., 2, 3, 4, you will find the Catholic form. In the revised Protestant version it appears only in the Catholic way. The Protestant version is not found in the best manuscripts and is supposed to have arisen in a liturgy used in the Syrian Church. The Episcopal Book of Common Prayer uses the Catholic version. The writers of the Bible were undoubtedly inspired. Some of the writ-Testament books were

not with Christ, but were companions and disciples of His Apostles. (5) The contradictions of the Bible are only apparent, as Father Lambert so ably showed in his "Notes on Ingersoll." You may look at true accounts of the same circumstance in different papers, and while different phases may strike each writer, yet all agree in the main. The Bible in itself would furnish

more than enough material for a lecture. The Jews who spoke Greek used the word "Bible" for sacred writings. The Hebrews called the Scriptures "The Law and the Prophets." The Septuagint was the Bible of the Alexandrian or Hellenic Jews and corresponds with that used by the Catholics. The Church existed before the Bible, and it is on its authority we accept the There is no evidence of the Jewish Church ever having decided when the Bible closed, and even if i had, would Protestants be consistent in accepting the Jewish Church as infall ible and denying that attribute to the Church of Christ? As late as the first century of our Lord the Jews disputed the canonicity of Canticles and Ecclesiastes. The Book of Wisdom, which is rejected by Protestants, shows the development of Israel's religious life and prepares the way for New Testament doctrine. Out of 350 quotations in the dying in venial sin, does not believe New Testament 300 are from the Septuagint, which So. Augustine speaks of | going there. as approved by the Apostles. The Greek Church accepts the Catholic Books. Lutherans and Anglicans treat them with reverence. Other Protestants look upon them otherwise. Other All Protestants accept the New Testament on Catholic tradition, else they have nothing to prove that the Bible

they possess is not spurious. This query is the old question of predestination, which does not distinguish between God's creating a soul to be damned and between His power of seeing into eternity.

If God creates a man for eternal is it right for us to evade it?"

happiness and gives him the means of salvation, but freedom to accept or re-ject it, can God be called unjust because that man, wilfully and with open sists in taking the risk, are you to

mons among ministers, and are apparently echoes of an attempt by "American Catholic" to get back at his non-Catholic friends.

(9) Are not holy water, blessed candles, etc., side issues in the Cathoclic Church, and do Catholics have to believe in them? Where does the priest. priest obtain power to bless such articles?

These are sacramentals and are used to excite piety. Objectors to holy water might object to our Lord using clay on the eyes of the blind man to whom He restored sight.

"Patrick" could not see how the sacrament of baptism could enter any other Church than the Catholic.

Baptism is so essential that the Church allows any one to baptize when a priest cannot be had, even if the baptized were a pagan or an atheist, providing his intention is to do that which the Catholic Church does-that is, baptize with water in the name of the Father, Son and Holy Ghost. This naturally includes baptism which has been done with this intention by a minister, but to be secure it is usual with converts to give conditional bap

tism.
"An Admirer of Lectures" objected to Bishop Burke's excommunication of those attending the wedding of a Catholic by a Protestant minister.

He was told that the Church pre

scribes excommunication for certain acts of public scandal or open defiance. The Catholic who indulges in such excommunicates himself. According to the Protestant theory, marriage is a contract in which a priest, minister or magistrate is equally qualified to officiate, therefore the Protestant party to a mixed marriage sacrifices no principle by being married by a priest. With Catholics matrimony is a sacrament, and the Catholic married otherwise than by a priest commits sin. When the ceremony is accompanied by an ostentatious display, as in the case mentioned, the sin is public, therefore the act of the Church must be likewise. Considering the enormous development of divorce among those outside the Church, the Church is compelled in the interests of society, if from no other notive, to put herself on record regard-

ing, the sanctity of marriage.
"E. A. L." asked five questions. Two of them are embraced in the old catechism question, "Is it ever lawful

to lie?" The answer, of course, was in the catechism, "No." She was told, however, that it was not necessary to tell you know, particularly when people ask questions they have no right to know and the answer to which may result in injury to others.

The third query told of a poor man who came to her house begging for something to eat, but refused soup and meat because it was Friday. same time she thought he had been drinking and she thought it would be better for the Church to forbid drink on Friday than meat.

The answer was that Catholics re frain from flesh meat on Fridays be cause our Lord died in the flesh on that day, and it is done in commemor ation of Him. Where drink is an occasion of sin to a Catholic, he is bound to abstain from it any day, and he is commended for abstaining where he does it to avoid sin or to give ex-

ample to others. In her fourth query "E. A. L." told of a Catholic girl who once thought that the Church believes in ghosts and that people send sometimes for the priest to lay a ghost that troubles a house. Is not this superstitious? asks "E. A. L."

If you will turn to your New Testament, you will find that the Apostles, who were pretty good Christians, thought our Saviour a spirit when He appeared among them after His resur-rection, and that He did not chide them for their belief, but described a spirit as not having flesh and blood like Him. Thomas, if you remember also, put his hand in our Saviour's side before he was convinced. Our Lord Himself cast out evil spirits. That is what is called exercising in the Catholic Church, which, whether in the matter of miracles or ghosts, exhausts every natural means of accounting for such things before accepting the supernatural. It is said that an Episcopa clergyman (supposedly Rev. Josiah V. Huntington) became a Catholic because of witnessing the "laying of a

ghost" by a Catholic priest.

(5) "Would it be wrong for a Protestant to ask a priest to say Mass for him or could the priest say Mass for a

deceased non Catholic?" A priest can say Mass for a deceased non Catholic and Catholics can pray in purgatory does not prevent him

'George B." quotes the decision of a Judge, who said a legacy of money for souls in purgatory was void and asked: (1) "Does not the priest defraud people when he takes money to get souls out of purgatory ?"

The priest does not take money to get souls out of purgatory. He does not know whether the soul prayed for is there or not. When given an honorarium for that purpose or when promising to say a Mass, he must say it for the soul of the person named.

(2) "If God punishes us after death,

Christ Himself in the garden of eyes, prefers damnation? If you Gethsemane asked the Father to per its light. It is not only the memorial warn a friend of a danger, and he per mit the chalice of sorrow to pass of divine love, but it is the influence of mit the chalice of sorrow to pass of divine love, but it is the influence of by Him though He was suffering

Should the various offices in the gift of the people be abolished because they re sometimes bought and sold? Amelia N., after imagining an im-

possible case of a girl in disguise de-ceiving a Bishop and being ordained, asked whether she should not be a The answer was "no." The priest-

hood requires that the recipient must be baptized and be a male. She would no more be ordained than one who makes a bad confession would be ab-

"M." asked if a widower could be come a priest or a widow a Sister. The answer was "Yes."

"M. M. C.," Jersey City, read an answer in the Catholic Standard and Times regarding a dispensation being nore readily obtainable for a mixed marriage where the lady was advanced in years and plain looking. "M. M. could not understand the reason for this

The Church recognizes the fact that one who is youthful and good looking has more opportunities of mairiage than others, and is therefore less excusable in accepting a proposal from a non Catholic. It is merely a question of degree in the circumstances which regulate the granting of a dispensaon. The Church would rather see no mixed marriages, yet there are cases where dispensations are necessary to save to the faith the Catholic party and his or her offspring.
"J. J. K." wished to know why the

Church bothers about Catholics believing in dreams or in fortune tellers, and said he knew things to happen which were already dreamed about.

Many dreams are merely the result of indigestion, and yet people are found who believe them supernatural. Of course visions have been granted to the saints and sometimes to others which were supernatural and had a significance. The Church bothers about it because many are led astray The Church bothers by dreams which can be accounted for by past happenings or by thoughts regarding the probability of future events. As to fortune telling, the places where fortunes are told are requently masks for even greater in iquities, and girls especially who fre quent them endanger their reputathings has the wisdom and experience of nearly two thousand years to guide her, and the experiences of the confessional alone supply her with an inti-mate knowledge of the diseases of the soul and the best methods of dealing with them.

"J. D." wanted to know "What is the use of a Catholic attending Mass if he gets drunk, steals and commits

other sins?" This is not a result of his attending Mass, but rather of resisting the graces which flow from such attendance. However, our Lord, who came to save sinners and not the just, may yet save the sinner who still avoids another mortal sin, that is, failure to hear Mass Bad as he may be, he would be even worse did he not attend Mass.

HOW THE REAL PRESENCE MAKES CONVERTS

Our Eucharistic Lord wins souls in all ways, and oftener than we may fancy He wins them miraculously. remember the case of a voung Protest ant woman who was induced by a Catholic friend to attend vespers and benediction one Sunday at St. Paul's service was over the Protestant girl said to the Catholic one: "Bring me to the priest; I want to speak to him. And she said to him : "I know nothing of the Catholic religion, but while you were raising up that bright object in church it spoke to my soul and com-manded me, like God, to join the Catholic Church." And so she was instructed, received, and in course of time became a religious.

I met a woman in California whos husband had at one time a bitter lawsuit with the Church about some property belonging to the old missions. Both were rank Protestants, she the daughter of a Methodist bishop. chanced to wander idly into the Catholic Church one day, and sat down and rested, and enjoyed the quiet, for she was in deep distress. Soon she grew into the habit of daily spending some quiet minutes there, "just resting," she told me, "looking at the altar, wonder ing at the little sanctuary lamp, and at the peaceful devotion of the occasional worshipers, but deeply enjoying the calm serenity. And after some time I was in that manner converted : without reading a word or hearing s word of the Catholic doctrine, I becam gradually influenced in its favor and then strongly certain of it. Of course I afterwards went through a regular course of instruction, and since then have thoroughly studied the faith, but the Real Presence it was that actually converted me." Her husband and children joined the Church some time afterwards.

Who can tell how many converts are thus made by the Eucharistic Teacher of mankind? conscious as they may be, or unconscious, of His leading.

It has been said that every religious error of modern times can be traced to misconception of the Incarnation. And it may be added that the Incarnation, the synthesis of all religious truth, can best be known by under-

The question should be: "Is it right for us to ask God to have mercy on the souls of our departed friends? distribution for the divine favors in the souls of our departed friends? the Incarnation, but it is the focus of

the divine wisdom.

The Eucharist is the sum of the sists in taking the risk, are you to blame because you foresaw the result of his act?

Nos. 7 and 8 deal with the question of "calls" and political topics for serior of the character of the political topics for serior of the character of the you, true God and true man, dwelling. with your Catholic brethren under the appearance of bread and wine.

And since, thanks be to a patient Providence, the vast majority of our separated brethren still hold fast to the Divinity of Christ, the Eucharist is a missionary coigne of vantage whose worth cannot be overestimated.

The personal love of Jesus is the substance of Justification; it is the guarantee of perseverance; and the promise of it is the hope of heaven The love of Christ is the supreme virtue, and therefore the means of getting t the supreme missionary topic. The Real Presence is that divinely generous outpouring of divine love, the very identical Christ Himself given us for the participation in the divine life. In the Eucharist the immediate union of the soul with God through Christ and in the Holy Ghost, is made as per fect as it can be before the beaufic vision.

The Church of Christ was, in a certain sense, founded to give men Christ in the Eucharist. Every doctrinal beliof leads souls to the altar. All ecclesiastical authority, whether to teach or to govern, is associated with the Eu charistic priestnood as its essential guardianship.

If you call the Christian religion the

Tree of Life, then the sap is the Eucharist, the bark is the society, the priesthood and laity are the fruits The Real Presence makes the Church. and it also makes the priesthood and

makes its bark and its fruits. The Church organism guards the Eucharist as the bark guards the sap the Christian priesthood and people prove the Real Presence as the fruit

the laity, just as the sap of the tree

proves the tree. The demonstration of divinity in Church authority as well as in the holy lives of the Church's children is but to show the living force of Christ-Christ living in us and in the Church as say lives in a tree and gives it life.

Not only is the Real Presence the supreme missionary dogma, but being the most difficult one to accept, its belief is the decisive victory of all con troversy.

Persuade a Protestant that his Catholic neighbors have Christ the Lord personally present in their church building, and what obstacle remains for faith to overcome? By such a soul the Roman dogma of authority, every way easier to believe than the Real Presence, will soon be understood and accepted. On the other hand, the claims of Church authority are too often rejected because they are not accom panied by a full and clear demonstraion of the Eucharist. History, reason, radition, Scripture are well used, indeed, in showing that Christ founded Church, and in pointing out the Church's divine marks of genuineness but all evidences of religion should not be monopolized in proving the author-

ity of the Church. The really black ignorance of non-Catholics is ignorance about the Real Presence. It is indispensable that we should proclaim to them: "There hath stood One in the midst of you whom you know not." Have you not noticed hat when any sect sets up an altar and claims a priesthood it straightway calls itself Catholic? Any form of the altar and a sacrifice ceases to be offensively individual, ceases to live on my food and feed me when I felt like opposition, and is ashamed of being eating, which was not often considertestant and yearns for the Great Brotherhood. The Eucharist is the divinely given Piedge of Brotherly Love-itself one of the most attractive

themes for missionary preaching. Meanwhile, the Real Presence gives to true individualism all its wants, nay, more than was ever dreamed to be possible by most radical separists. It reveals new spiritual appetites, and more than satisfies them. How little is known outside the Church of our personal Eucharistic Union of the soul with its God? Are we not over anxious to emphasize the intellectual peace of Christ secured by the teaching Church, forgetting the peace of heart which passeth understanding, and which is

given by the Eucharistic Church? The reason why there is faith in the world is because there is divine love to keep faith alive. Remember the con-cluding words of our Saviour's promise of the Real Presence. "The words that I have spoken to you are spirit and

As charity outranks faith and hope, so in the repertory of the wise mission-ary does the Eucharistic dogma out-

rank all other dogmas.

The presentation of Catholic truth without the Eucharistic dogma in supremacy, is like building a church vithout an altar, or like a church whose pulpit outshines the sanctuary

The Eucharistic house, the Euchar istic banquet, the Eucharistic man, the Eucharistic day—here are missionary forces whose undeveloped power awaits he champions of truth as newly disovered mines the labor of the enrineer.

Among our separated brethren are nany who are already half-converts, and a large proportion of these hesitate to enter the Church because they do not properly know the Eucharist; they have never been clearly told what it means. Did we but publish in burning words the joy which is poured into our own souls at Mass and at Commun

a missionary? What quality is added to the ordinary Christian character, whether of priest or layman, that we may have a missionary? It is love of souls, zeal for souls. It is that love which utters the spontaneous cry, "Da mihi animas!" O, what a patiern for soul-lovers and soul seekers in Jesus Christ in the Eucharist! He is content to be the Guest of souls, the Servant of

Persuasion is the divine gift of the missionary ; but no man can persuade who does not love. The Sacrament of love and the school of love is the Eu charist. The Real Presence make converts, not only because in it Chris works and His Father works for souls but also because it makes missionaries The sanctuary priest is the typical mis sionary priest, as the frequent commu nicant is the typical missionary lay man. Such a one knows what mission ary self-denial is because he is emptical of self and filled with Jesus. He knows what missionary elequence is, for out of the fulness of his heart the mouth speaketh-a heart filled with Jesus. The Rev. Walter Elliot, in "Eucharis tic Conferences."

### Veneration of Images.

Cardinal Gibbons relates the fellow ing anecdote, Mr. had been a most bitter Protestant, but sincere. Later, by conviction, he was received into the church. One day an immense throng were gathered in Richmond to witness the unveiling of the statue of Henry Clay. At the moment of the unveiling the crowd took off their hats and then cheered lustily. Mr .purpose kept on his hat. Being in a conspicuous place he was noticed. His neighbors told him to take off his

"What for," said he. "For Henry Clay," was the answer.
"I see the clay but I don't see

Henry. "Man don't be foolish, take off your hat, it is the image of Henry Clay. Look here, my good sir, you take off your hat to this statue which you say is the image of Henry Clay, and yet you laugh at me when I take off my hat to the Cross: what is the Cross but the image of Christ crucified?"

PAIN PAST ENDURANCE.

Rheumatlem.

COULD NOT RAISE EITHER HAND OR FOOT AND HAD TO BE FED AND DRESSED-THE DOCTORS TOLD HIM A CURE WAS IMPOSSIBLE, YET HE ATTENDS TO HIS BUSINESS TO DAY.

From the Milbrook Reporter.

Rheumatism has claimed many victims and has probably caused more pain than any other ill affecting mankind. Among those who have its victims few have suffered more than Mr. G. W. Coon, now proprietor of a flourishing bakery in Hampton, but for a number of years a resident of Pontypool, when his severe illness oc curred. To a reporter who interviewed him Mr. Coon gave the following particulars of his great suffering and ultimate cure: "Some seven or eight years ago," said Mr. Coon, "I felt a touch of rheumatism. At first I did not pay much attention to it, but as it was steadily growing worse began to doctor for it, but to no effect.

The trouble went from bad to worse.

until three years after the first symp toms had manifested themselves I came utterly helpless, and could do no more for myself than a young child. Christian religion which claims an I could not lift my hands from my side, and my wife was obliged to cut tortura I My hands were swollen out of shape, and for weeks were tightly bandaged My legs and feet were also swollen. and I could not lift my foot two inches from the floor. I could not change my clothes and my wife had to dres and wash me. I grew so thin that I looked more like a skeleton than anything else. The pain I suffered was almost past endurance and I got no rest either day or night. I doctored with many doctors, but they did me no good, and some of them told me it was not possible for me to get better. believe I took besides almost every thing that was recommend for rheuma tism, but instead of getting better was constantly getting worse, and I wished many a time that death would end my sufferings. One day Mr. Perrin, storekeeper at Pontypool gave

The germs of consump-

tion are everywhere. There is no way but to

fight them. If there is a history of weak lungs in the family, this fight must be constant and vigorous.

You must strike the disease, or it will strike you. At the very first sign of and Altar Brand . . . failing health take Scott's Emulsion of Cod-liver Oil with Hypophosphites.

It gives the body power to resist the germs of consump-

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

and urged me to the them. did so somewhat reluctantly as I did not think any medicine could help me. However, I used the pills, then I got another box and before they were gone I felt a trifling relief. Before a third box was finished there was no longer any doubt of the improvement they were making in my condition, and by the time I had used three boxes more I began to feel, in view of my former condition, that I was growing quite strong, and the pain was rapidly siding. From that lout, there was a steady improvement, and for the first me in long weary (years I was free from pain, and once more able to take my place among the world's workers. have not now the slightest pain, and I feel better than I felt for seven years previous to taking the pills. I thank God that Dr. Williams' Pink Pills came n my way as I believe they saved my ife, and there is no doubt whatever hat they rescued me from lears torture.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralvsis, spinal troubles, locomotor ataxia, ciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. all dealers or sent by mail postpaid, 50c. a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Company, Brockville, Oat., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee 'Negotable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

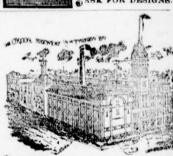
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There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not care, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby recovery G. W. Coon Hopelessly Crippled with dives the diseased parts a chance to heal.



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London, Saturday, January 15, 1898,

" THE PEN."

The fourth number of this excellent literary venture of Dr. Foran, of Montreal, shows a marked improvement. In fact each succeeding issue exhibits more sign of life and energy and usefulness. The present number contains the opening chapter of a new story : " Buckshot, the Huron," by Dr. Foran. It will be found a story of absorbing interest, especially to Canadians. There is also a review of a new French magazine entitled "Le Jardin Litteraire," which has been most carefully prepared, and contains striking truths which should be taken to heart by our French Canadian fellow-citizens.

### TO CORRESPONDENTS.

Scrutator writes: "There is a dis pute here regarding the commencement of the twentieth century, some saying that it will begin with the year 1900, others saying that it will not commence till January, 1901. Which of these statements is correct? Or is either of them right? Kindly answer this question and give reason for your answer.

Answer. Nineteen centuries are nineteen hundred years. It is clear that nineteen hundred years of the Christian era will not be completed till midnight Dec. 31st, 1900. Then the twentieth century will begin with the next day, January 1st, 1901.

### VERY TRUE.

The Buffalo Union and Times makes a good point in answering the New York World, which recently sooke sneeringly of a Staten Island widower who applied to the Castle Garden Immigrant Mission House to supply him with a suitable immigrant maiden to be his wife. The Union and Times says on the subject :

The World need't be so funny There is many a fine lady carrying a high head and wearing jewels rare whose mother or self came to this land a poor immigrant girl. Those girls, especially from Catholic Ireland and other Catholic regions, may have little of the world's goods and little knowledge of the tricks of "society," but they have instead the far more valuable possessions of virtue, vigor and bloom; and it might be the making of many a millionaire's worthless son if, instead of marrying a gay and giddy specimen of the heartless matrimonial market, he went on his knees to one of those clear-eyed, blooming maidens just landed at Castle Garden and begged her for God's sake to become his wife.

# THE POPE'S ENCYCLICAL.

The Holy Father Pope Leo. XIII has at last given his decision on the Manitoba School Question, and though it is very definite in regard to the posi tion Catholics ought to take in this matter, we cannot say that it differs materially from what we have all along anticipated it would be.

The principle of religious education has been constantly upheld by the Church and by successive Popes, in cluding Pope Leo himself. We cannot be much surprised that he should now maintain the same principle, and the whole Catholic world could expect nothing else in the present encyclical, which will be found in another column, than that the necessity of Catholic education should be insisted on.

In the following teaching on this subject there is nothing different from what the Holy Pontiffs have constantly inculcated :

"For the Catholic there is but one true relig-ion, the Catholic religion; hence in all that concerns doctrine or morality or religion he sannot accept or recognize anything which is not drawn from the very sources of Cath-olic teaching. Justice and reason demand, then, that our children have in their schools act only scientific instruction but also moral teachings in harmony, as we have already said, with the principles of their religion, teachings without which all education will be

or only truttess but absolutely pernicious.

"Hence the necessity of having Catholic teachers, reading books and text-books approved of by the Bishops, and liberty to organize the schools, that the teaching therein shall be in full accord with Catholic faith as well as with all the duties that flow therefrom."

Catholic schools follows as a natural that the age of miracles is past.

consequence, whether in Manitoba or elsewhere, and this duty is expressly laid down by the Holy Father, who deplores that Catholic Canadians have failed to unite as they should have done in defending those interests "the importance and gravity of which should have stilled the voice of party politics, which are of much less importance."

We have all along maintained that Catholics, independently of party politics, should insist upon the fulfilment of the promises made when Manitoba became a province of the Dominion. As citizens we have the right to do this, and as Catholics the Holy Father exhorts us to follow the same course.

The Pope tells us that the so-called Manitoba school settlement is "defective, unsuitable and insufficient." This we have constantly held it to be. The Holy Father, however, expresses the hope that the men who are at the head of the Federal and Manitoban governmen's will in their good will, sense of justice, and prudence, restore the Catholic rights which have been taken away. We would be glad to believe that this will be the case, but Catholics must, in the meantime, be true to themselves, and resolute in demanding their right, otherwise their hopes will be delusive. Justice to the Catholics of Manitoba must, therefore, be the chief plank in our future political platform, without regard to whatever party may be in power.

The Holy Father commends the Canadian Hierarchy for the firm stand they have taken in demanding Catholic education. From that learned and manly body we could expect nothing else than the moderation and firmness they have exhibited, and under their able guidance we expect to be led on to victory in the contest we must now

### SECULAR EDUCATION.

Tae necessity of religious education in schools is recognized by many of the Protestant clergy who have had opportunites of noticing the evil results of a purely non-religious course of study, but they are frequently deterred from giving expression to their views lest they may run counter to the pronounced secular ideas of their congregations. An example of this diference of opinion is found at St. John's, Michigan, where the Baptist pastor, Rev. Elisha Willard, has been called upon by his congregation, by a vote of 30 to 7, to resign his pastorate at the end of conference year, April 1. The pas tor's offence is that he has preached opinions which are unpalatable to a majority of the congregation. There were three points in the preacher's teaching to which objection was made. He stated that colleges and schools are useless unless they stimulate faith in God, he disapproved of church enter tainments, and declared that there were only six true Christians among the congregation of five hundred present in the church. The others, he said. were unbelievers and backsliders.

# MIRACULOUS INTERVENTION.

The Baptist Ministerial Association of Toronto, at its meeting held on Monday, the 3rd inst, had a curious discussion on the work of the Holy Spirit. It was the second time the question came up, as the discussion was the consequence of a paper the continuation of which was read on the evening in question. One clergyman seems to think the Holy Spirit derelict in performing His duty, as miracles should be wrought now-a-days, such as enabled men to speak with tongues as they did in the days of the Apostles. Others explained that these manifestations are unnecessary to-day.

Christ did not make a limit of time when He declared that those who be lieved in Him and went forth to preach His gospel should do even greater works than He had wrought among men; and it is certain that at the very least those who were commissioned from on high either to proclaim a new revelation or restore the divinely-instituted religion to its original purity, were not only authorized by God to

prophecy, but also to work miracles. It was by miracles that Moses estab lished his commission from God, because God Himself recognized that the authority by miracles, and so did the great prophets who appeared from t me to time down to the days of Judas communicate with all nations." The duty of Catholics in regard to mission, and there is no reason to say of the Church in contradistinction with brated. This is also admitted by Dr.

If it can be claimed that miracles are had sprung up in the course of time. now not necessary, it is the Catholic Church only which can claim that in a town where there are heretics, miracles are not needed to confirm its you are not to enquire for "the faith, inasmuch as it was established by miracles, and it has not since ceased to exist, and to teach the same; doctrines throughout the ages. But Protestantism was a new religion, and the ministers when asked whence they derived their authority, knowing that they have it not from the established this title of the Church, explained that line of succession, are accustomed to say they have it from God. They should certainly prove their claim by miracles. Luther held that men had the right to demand such evidence of a divine mission, and he gruffly demanded from the seceders from his secession by what miracles they could prove their authority, though he failed to produce any himself, and he needed them as much as they did.

In the Catholic Church miracles testimony to the faith; not so in Protestantism. Any one conversant with Church history knows this to be the case, and at the present time many undeniable miracles have been attested by witnesses whose veracity is unassailable. Such are the miraculous cures at Lourdes, St. Anne de Beaupré, Notre Dame de Loretto, etc.

The rev. gentleman who demanded miracles at the ministerial meeting was right in maintaining that there must be miraculous manifestations at the present day. His error lay in attributing the failure to the Holy Spirit, who will not fail in His duty. He looks for the divine attestation in the wrong place when he expects to find it manifested in favor of Protestantism of any form.

It is to be remarked, however, that man has not the right to demand miracles from God. Thus, when the rich man in the Gospel asked a miracle through Abraham, in favor of his brethren, he was told "they have Moses and the prophets, and if they will not hear them, neither will they hear one risen from dead." So the motives of credibility in the Catholic Church are also sufficient without new miracles, and it is only the infinite bounty of God that supplies miracles when He deems it wise to do so. Of course diabolical manifestations.

such as those emanating from spiritualistic mediums, or supposed to come through them, must not be confounded with real miracles.

The decision of the Baptist ministers is not told, as the further discussion on the matter is put off till the 17th inst.

### THE CATHOLICITY OF CHRIST'S CHURCH.

At the session of the Westminster Confession Commemoration, held recently in Montreal, the Rev. Professor Scrimger delivered an address on the 'Catholicity of Presbyterianism as shown in the Westminster Standards."

The title Catholic given to the Church of Christ in the Apostles' Creed is a distinctive character of the true Church by means of which it may e known from all others, professor had certainly a difficult task before him when he undertook to prove that Presbyterianism possesses this mark. But as that denomination professes to accept all that is contained in the Apostles' Creed, as being founded upon a certain warrant of Holy Scripture, it was necessary there should be some plausible plea put forth to show that it is truly Catholic in the sense in which Scripture and the Creed attributes that quality to the Church.

To ascertain in what sense the term Catholic is applicable to the Church of Christ, it is necessary to consider how the word was applied from the earliest ages of Christianity. Was it applied indiscriminately to all professedly Christian Churches, as many Protestants believe to be proper, and as Rev. Dr. Scrimger would wish us to believe, or was it confined to the one Church which Christ established, as distinct from unlawful or heretical sects?

Oa this point we have the testimony of St. Augustine, who establishes from numerous passages of Scripture, and by tradition, that the Church of Christ should be diffused throughout the world. In this fact he discovers sufficient reason whereby to refute the people who were to be ied by him had claims of the Donatists, which was but the right to expect the divine sanction a small sect, not extending beyond the through miraculous works. The judges limits of Africa. Hence he inwho succeeded Moses also proved their fers that Donatism has no claim to be the true Church. "Point out this Church if you have it. Show that you Machabeus. Christ and His Apostles also in the Council of Antioch, held in also proved their authority by miracles, 341, and in that of Rimini, held in 359, to which they appealed in proof of their the term "Catholic Church" was used the numerous heretical churches which 'Scrimger.

Church," as heretics whom you would ask " where is the Catholic Church ?" He informs us that heretics are not known by this title.

The Donatists, to meet the argument thus used against them drawn from it is not meant to signify intercommunion throughout the world, but the observance of all the divine precepts, and of all the sacraments. But St. Augustine says distinctly in Epistle 52, "the Church is called Catholic because it is spread throughout the world." St. Cyril declares that it is Catholic because "it subjugates all men, teaches all truth, and heals ail sin." St. Vincent of Lerins explains Catholicity of doctrine to be what is have been constantly wrought in held "always, everywhere, and by all." It is clear, therefore, what was understood from the beginning to be meant by the Apostles' Creed, wherein olics in the world. it is said : "I believe in the Holy Catholic Church," and in the Nicene Creed, which expresses belief in "One, Holy, Catholic and Apostolic Church." Of course, in the beginning of the

Church's existence, it was a little flock to which Christ addressed the words for they condemned all oaths "fear not, little flock, for it hath pleased your Father to give you a kingdom." This means not merely that this flock should possees the king dom of heaven, but it implies also the fulfillment of prophecy, and of His own promises that the Gospel should be preached to all nations. But when once this universal extension of the Church of God was accomplished, it is evident from the confidence with which these fathers of the Church spoke, that its Catholicity or universal extension should surpass that of any of the sects which might appear from time to time, and there are especially three aspects under which the Church is universal: she should teach all Christ's doctrine, she should be spread throughout all nations, and as these characteristics should always belong to the Church, so that the words of the Apostles' and Nicene Creeds should be always true, she should continue to exist and to be Catholic or universal during every age to the end of time.

This teaching of the Fathers is derived from Holy Scripture as well as from tradition. Christ commanded His Apostles to go forth to teach all nations. This is the Catholicity of place or extension. They were to teach all things what He had revealed and he was to be with them all days to the consummation of the world, or the end of time. Thus Catholicity of doctine and of time were promised to the Church.

Presbyterianism, or any form of Protestantism, does not profess any one of these three distinctive Catholicities of the Church. Even in the Westmin ster Confession it is declared that the " pure Churches" are subject to an admixture of error, but that particular is an acknowledgment that Presbyter ianism does not teach in all things the doctrine taught by Christ, but independently of this admission, the very agitation which has been going or during recent years for the adoption of a shorter creed, in which certain extreme doctrines of Calvinism, concerning predestination, election, and the pre-reprobation of a portion of mankind, shall be left out, is another proof that Presbyterian ism is ready to change its doctrines according to the direction of the wind or the tendencies of the age. A sect so disposed can have no claim to Cath olicity, and in fact the Free Presbyterian Church in England has actually made the changes we have indicated, and Presbyterianism in Canada has equally departed from; the recognized standards, the General Assembly having a few years ago recognized a marriage of one of its clergymen, which is declared in the Confession of Faith to be contrary to the divine law. This is practical departure from the standards of faith.

Presbyterianism admits that it is a fallible Church, and wishes it to be believed that the true Church is necessarily fallible. Taerefore it may err, and as a matter of fact it must have erred, since it has to some degree practically changed its doctrines, and it is admitted on all hands that at the present moment Presbyterians do, not hold all the doctrines of the Westminster Confession, the two hundred and fiftieth anniversary of which has been just cele-

St. Cyril of Jerusalem advises that far short of the truly Catholic Church. Tae Professor makes an effort to attribute Catholicity of this kind to his Church, saying: "It is not exclusiveany one nationality. True, it has where else, for there in one form or other it embraces the great bulk of the population, and by them it has been planted in every one of the five continents of the globe. But it is also the characteristic form of the Protestantism of Wales, France, Holland, Switzerland, Hungary, and Italy, where, even before the Reformation, the Waldenses unfurled the blue banner in the mountains of Piedmont."

Thus, by tying together a number of discordant elements, in order to increase the bulk of Presbyterianism, the Rev. Professor manages to make it appear that Presbyterianism has an adhesion of twenty-five millions of souls, one tenth of the number of Cath-As a sample of the diversities of

those who are thus claimed to be Presbyterians we may state two or three facts. The Waldenses more resembled the modern Quakers in doctrine than the Presbyterians, even in a court of justice, and maintained that capital punishment of criminals is unlawful. They also condemned infant baptism, a practice strongly maintained by Presbyterians. The Church of the French Protestants in council some years ago pronounced against the Divinity of Christ, and but a small minority seceded in order to maintain this most fundamental doctrine of Christianity; yet it is only by including such sectaries that Presbyterians attempt to make a show of universality. Besides, there are other differences which have split up the Presbyterians into sects, differing more or less seriously from each other. They certainly do not and cannot form the one Church Catholic which Christ established with authority to teach, to make laws for the government of the people, and to settle controversies of faith. Probably all the Presbyterians of the world taken together do not number more than ten millions, and no single Presbyterian sect more than four or five million at the most.

But Dr. Scrimger asserts that these bodies all hold the Presbyterian form of Church government, and are there fore rightly classed as Presbyterians. But elsewhere in the same address he maintains that this form of government is a matter of indifference or of small importance. He says : "Towards Congregationalists on the

one side we hold out the hand of fellowship in brotherly greeting. To ards Episcopalians on the other we extend it as members of the body of hrist equally with ourselves.'

In such opposite claims there is no

consistency. We have already remarked that the truly Catholic Church must have existed, and have been Catholic ever since it was established by Christ. The one fact that Presbyterianism is now celebrating the two hundred and fiftieth year of the existence of its creed is sufficient proof that it has not Catholicity of time.

LEVITY IN THINGS SACRED.

Marriages under strange circumstances have been of frequent occurrence lately. They have been contracted on railway trains, by tele phone, in a baloon, and at pleasure parties out for a sail. The Salvation Army has made it an habitual thing to make a public show of their marriages, charging a few cents to "raise the wind " on such occasions, either for the benefit of the newly-married couple, or of the Army itself, we know not which.

Formerly Christian marriage was egarded even among Protestants as a sacred ordinance, which, indeed, it is proclaimed in Holy Scripture to be. Our Lord declares that God hath joined together the Christian husband and wife, so that man may not put them asunder, and St. Paul declares of marriage that "this is a great sacrament, but I speak in Christ and in the Church.

There are a few Protestants who still hold that marriage is a sacred rite, and the foundation of Christian society. But the general sentiment is undoubtedly now that it is merely a civil contract which does not give rise to any sacred or religious obligations. The opinion published only a couple of months ago by a Toronto journal, that the marriage of two heathens is quite as holy as any marriage of Christians, is now quite prevalent, and it is the the 7th Jan., from the residence of his

In diffusion Presbyterianism falls duced the divorce laws of Canada and the United States, facilitating divorce and free love to an alarming and demoral. izing extent, especially in the latter country. If marriage is purely a civil meet claim also to be the Church, but ly the Church of any one country or of contract, it is of course no profanation to contract it with levity and under flourished in Scotland more than any. circumstances of frivolity, such as those under which a few days ago a minister married a couple in a lions' den, for the sake of notoriety, and of creating a sensation. If marriage is really so frivolous a matter, it is difficult to understand what the ministers have to do with it at all.

> Baptism stands in somewhat a differ. ent position from marriage, inasmuch as there is no one who pretends that baptism is anything but a religious rite. It is undoubtedly a sacrament and the door by which Christians are admitted into the fold of the Church, and we should expect that at least there should be no frivolity in its administration. But, once the door is opened to levity in the administration of sacred rites, all restraint is soon removed, and we are not, therefore, very much surprised to tread such paragraphs as the following, which we clip from a daily paper. The headlines show the sensational character of the proceedings :

MUSCULAR BAPTISM. A Jersey Minister Wore Hunting Boots Convert Under the Water with a Bang.

We are next told that a large crowd of several hundred persons assembled on New Year's day at South Amboy, N. J., to witness the immersion of Mr. Mathis, a Baptist neophyte, whose neat dress is minutely described. It will suffice to say that he was "dressed in black and was clean shaven." The account of the occurrence goes on to

He stood on the shore waiting for the pastor, who presently appeared wearing a pair of hip boots.

He took the candidate by the arm and waded out until they had gone about twenty yards from the shore, when the congregation began singing Then, after 'offering a prayer, the

pastor lifted Mathis bodily and immersed him in the water. For an instant Mathis was unable to get his breath. He soon recovered, however, and was assisted to a carriage

and driven to his home. It was thought worth while to telegraph this news to all parts of the country; and it was certainly something very, very funny.'

Levity in sermons has also become xceedingly common. We presume we shall next hear of some humorous parody in the ministration of the only remaining sacrament which Protestantism has, "the Lord's supper." In fact we might even now relate incidents in connection therewith which could not fail to excite amusement, notwithstanding that there is a very serious side to such matters.

### DEATH OF REV. WM. CASEY, OF ROCHESTER.

On the 4th January there died at St. Mary's hospital, Rochester, New York, Casey. Father Casey had been parish priest of Palmyra, in the hester diocese, for over forty years, resigning charge only when ill-health rendered him unfit for a continuance of duty. He struggled bravely, however, for a few years, unwilling to sever the long connection which he had held with his parish; but advancing years and infirmity had to be taken into account, and he was forced to retire to St. Mary's hospital, where he esided for the past couple of yearshis every want attended to with the utmost kindness by the good Sisters of that institution. Up to within a few months of his death he was unable to celebrate the holy Sacrifice at the chapel of the hospital.

Rev. Father Casey was born Limerick, Ireland, on the 18th May, 1820; and received his education at A'l Hallows college, Dublin, being raised to the priesthood n 1842. He came to this country in 855, his first and only parish durng his long life being Palmyra. He also attended to the outlying missions of Fairport and Macedon. Father Casey is survived by his brother, Dr. asey, of Rochester, New York, and his sister, Mrs. Sheehan, who still resides in her native place - Limerick, Ireland.

The deceased priest was most highly esteemed by his Bishop and brother priests in the diocese of Rochester. Perhaps the most notable trait in his character was a scrupulous performance of every duty pertaining to his sacred calling. During the years of his labors in Palmyra as parish priest he was noted for his fervent devotion to duty, not alone in temporalities, but more especially in spiritual matters For the children he ever had a special solicitude, and very dear to his heart was the desire to bring them up faith ful and steadfast members of holy Church, so that in maturity and advancing years they would prove a credit to the faith in which they were born.

The funeral took place on Friday, growth of this opinion which has pro- brother, Dr. Casey, 25 Sophia streets and at its c of Requiem being Rev. nor, of San master of c Regge, ch tended by Rev. Fathe Among sanctuary O'Hare, D ron, of St. of the Imm J. E. Hart of Clyde; igua ; Sim Lima; J. Thomas A Rochester Livonia ; Very Rev ald, of G Seneca Fa Auburn : J. F. Dou O'Hanlan, Dr. Since Paul's Co Industrial Bishop Mc ing eulog the deceas said, had l Jubilee o and trusty

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THE CATHOLIC RECORD

THE CATHO The streeting of the course of

The local Methodist ministers in their weekly meeting Monday resolved that it is best for the Church not to legislate against sin, but to leave that to the individual conscience of members. This sort of action, whatever it happens to means seems a rather odd performance for ministers, any way one looks at it. While it is left to Protestants to interpret the Scriptures, their "rule of faith" for themselves, it is probably consistent that they should be permitted also to decide what is sinful and what is not, but where does the Church come in and what becomes of the mission of the ministry? If the only service which dominies are empowered to render, is to exhort their flocks to righteousness without being authorized to define of what righteous ness consists, it is not surprising, in the light of the Methodist ministers' resolution, that the meeting houses are empty and the preachers' profession uncomfortably overcrowded.

To anyone who has carefully observed the

preachers' profession uncomfortably overcrowded.

To anyone who has carefully observed the
trend of Protestant religious activity, the
spirit actuating such decisions as the one in
question, does not present much of a difficulty. The refueal of even good Church
members to accept the counsel of their
nominal teachers as of more weight than attaches to an individual opinion emanating
from any other source, has left the preachers
no option, but to place themselves on this low
plane in the economy of "institutional "religion. They are obliged to frankly acknowledge that they have no "call" to their special
work in the Church, or find themselves
mcontinently deserted by the people who are
supposed to need their ministrations. Hence
they wisely conclude that it is best to concede that the right of private interpretation
extends to matters disiplinary as well as

who had been educated by the Jesuits; tory of Councils," vol. ii., page 112. Now we submit that these Bishops at Sardica twenty two years after Nice, knew better the meaning of the Nicene canon 6 than Dr. McAllister knows fifteen hundred and fifty years after. This canon 6 was fresh in the memories of the Fathers of Sardica, and yet they saw in it nothing inconsistent with their recognition of the supremacy of the Bishop of Rome.

We therefore conclude than in canon 6 of Nice there is no denial of Papal supremacy, and that consequently that canon can contradict no formal definition of the supremacy by any subsequent Council.

TO WHAT RELIGIOUS NEGATION LEADS.

The local Methodist ministers in their weekly meeting Monday resolved that it is best for the Church not to legislate against sin, but to leave that to the individual conscience of members. This sort of action, whatever it happens to means seems a rather odd performance for ministers, any way one dashed aside all the ties which hold society together, when medical succor was not to be purchased by gold, when the strongest natural affections had yielded to the love oilife, even then the Jesuit was found by the pallet which physician and nurse, father and mother, had deserted, bending, over infected lips to catch the faint accents of confession, and holding up to the last before the expiring penitent the image of the expiring Redeemer.'

"He believed, and they all believed, that if to morrow the occasion arose, if pestilence

deemer.

"He believed, and they all believed, that if to morrow the occasion arose, if pestilence again breathed its deadly breath upon this land, that heroic devotion, that sacred courage which extracted that encomium from Lord Macauley would be found again animating the Jesuits of the present day. And let him emphasize this of the Jesuits whom he had known so long—that whilst they had always been the best and most emphatic representatives of the creed they professed whilst they bore far on high the standard of the faith they professed, they never inculcated any disparagement or any ill will towards any individual because he differed in religious belief from them. That was his experience and he proclaimed it, notwithstanding the flippant criticisms of traditional prejudice, and it was their experience, and in this country it was a salutary and delightful experience.

this country it was a saintary at congression of the capering of their history, the most successful and distinguished educators of youth. Lord Justice Fitzgibon — a very distinguished and very able man—visited Clongowes Wood

ever done for God unless the instrument is fashioned to the likeness of the Sacred Heart."—Ave Maria.

THE ORANGEMEN IN TORONTO.

The city of Toronto is dominated by the Orange lodges. The Orangemen have not a majority of the population enrolled on their books, but they hold the balance of power. As a consequence the Catholic minority are almost wholly excluded from the honors or emoluments of cflice. The Canadian Orangeman brought his bigotry with him from Ulster. Until the present year Belfast, which is the centre of Orangesmin Ireland, rigorously excluded Catholics from all civic honors. Toronto, which is to Canada what Belfast is to Ireland, has followed the same policy.

Our able contemporary, the Toronto Catholic Register, has taken pains to collect and publish a tabulated statement showing the total number of persons employed by the city in the several departments and the salaries or tees which they receive. The exhibit is not creditable to Toronto, which claims to be an enlightened and progressive American city. It discloses the fact that while the Catholics mumber about one sixth of the population they fill only one-hundredth of the offices, and also that while they pay more than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxe

ANNUAL

FOR 1898

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Now Ready.

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utes a touching story of Irish life, "Gramy Grogan."

KATHARINE TYNAN HINKSON weaves a real Irish story out of "The Wardrobe."

MAURICE FRANCIS EGAN, "An Unrea-sonable Mun."

WALTER LECKY. "Jemmy." A Cana-

dian story.

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Second Sunday After Epiphany.

OUR TWO DUTIES. "How is it that you sought Me? Did you not know that I must be about My Father's business ?"

This was the reply of our Divine Lord when, finding Him in the temple, His Mother said. "Why hast Thou done so to us?" No one can question His perfect filial piety. As surely as every act of His was the highest realization of the counsels given in the sermon on the Mount; as surely as no other heart approached the love and adoration of the Sacred Heart for God the Father-so surely did He love His Mother with a love worthy of such a Son and such a Mother.

The surpassing excellence of this love was mutual. We feel how her heart poured itself out in Bethlehem when she first saw Him : we read it in the prophecy of Simeon which makes her love a sword to pierce her heart ; we hear it in the cry from the foot of "See if there be any sorrow like unto my sorrow." It would dis-honor Him to say He did not return

such a love as this Therefore, in His answer we can only read the assertion of the supreme claims of the service of God; and the explanation comes in the next verse but one: "He went down with them to Nazareth, and was subject to them.' Here we find the duty of the state of life interwoven with the duty to God. The duty of the state of life springs from the duty to God; and so its dis-charge depends for its true character on the discharge of the latter duty.

We see how perfectly Our Lord re-sponded to the claims of His condition of life in being subject to those placed over Him. He sought no immunity on the score of being an infant prodigy who had astonished the doctors of the law by His wisdom. His lot was not Norfolk House, St. James' Square, S the one to choose from a worldly point of view. It was His Eternal Father's will that He should belong to this humble family ; that He should share in their troubles, anxieties, and pri vations; that, like them, He should meet with scorn or rebuke from em ployers; that He should be cheated or put off, like all the poor of the world, forth in lectures delivered lately in by the dishonest or the insolent when asking for what was due to Him, and then He took His place to teach us by His example.

His place was not there through necessity. It was for us He took it, to express the hope that such meeting and for us the Father imposed it on may not be held. I gather that these Him. We see all this folded up in the gospel of the day. We see how important it is to observe the duty we owe to God on the one hand and the duty of our state of life on the other. In this way His Mother understood His answer; in this way we must understand it too, and, like our Divine Lord, realizing in practice the obligation of both classes of duties, we may hope in God's good time to reap the reward promised to those that serve Him.

# Miles Standish a Catholic.

Among the speakers at the annual New England dinner at Cincinnati last Wednesday, was Dr. Miles Standish, of Boston, a direct descendant of the famous New England hero of history and song, Miles Standish.

Before closing the dinner Dr. Con-

Dr. Standish said he would illus trate the liberality on religious beliefs flection every one will feel that the at-which distinguished the Pilgrims of tack upon us is not worthy of such a Piymouth from the Puritans of Boston demonstration as is proposed, and I by referring to the fact that Miles trust the idea of it will be given up. by referring to the fact that Miles Standish was raised a Roman Catholic, If for reasons I do not know of it is and probably remained one till his thought well to hold it, I hope what I death, although he allowed his children to attach themselves to other churches. Roger Williams did not belong to the Pilgrims' church, and many others who lived in the colony were not mem bers, and he thought it a noteworthy fact that such liberality in religious matters should have animated this colony in the early part of the seven-teenth century, and in the midst of such general religious intolerance.

# Religion Blesses Innocent Pleasures.

I have always regarded it as a great misfortune to religion that some men have so associated it with unnatural gloom that it became unamiable in the eyes of men, especially of youth. ligion is bright and beautiful, and sanctifies our legitimate recreation, as well as the performance of our most serious acts. I have no sympathy with those who make it a moral straightjacket and try to crush out the joy of the young heart. No, enjoy life whilst you remain within the domain, and it is a very extensive and lovely one, on the confines of which the angels of conscience and religion stand and say "Thus far and no farther."—Arch-bishop Ryan, of Philadelphia.

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### A Beautiful Custem.

In Europe it seems to be customary to ring the bell in the church tower when the Consecration takes place during the Mass. This gives notice to the sick in the parish and to those who are otherwise compelled to be absent from the services of that moment, the most solemn of all, when the Son of Manthe Word made Flesh-comes amongs us as He promised when He said He would not leave us orphans, and the absent ones can unite in spiritual Communion with those who are in the immediate presence of Jesus in the august Sacrament. We have so often realized the untold benefits arising from this beautiful custom that we wish the same prevailed—at least at High Mass—in this country, so that many who could not be present bodily, might receive the glorious consolation of being spiritually united with the adoring throng in the one greatest act of divine worship so dear to the church militant.

If the hearts of the two disciples of Emmaus burnea within them when their Lord was walking by their side, we may well w nder why our hearts are not all on hire when He stoops so low as to come and make His abode with us, when He actually gives us Himself His body, blood, soul and divinity, whenever we will, in the tremendous Sacrament. O, why are our hearts so cold?—Voice of the Deaf.

### IGNORE THE "ESCAPES."

The Duke of Norfolk's Excellent Advice

The following interesting letter was written by the Duke of Norfolk to Canon Gordon of Sheffield in response to request that he would take part in a meeting to answer the charges brough against Roman Catholics by lecturers styling themselves "ex-priests" and

Dec. 11, 1897. My Dear Canon Gordon-I have to cknowledge receipt of your letter telling me that the Catholics in Sheffield propose to hold a meeting to protest against the calumnies against our priests and nuns which have been put Sheffield. You say also that a wish has been expressed that I should take part in this meeting. I hope I am not preuming on the forbearance of my fel low Catholics in Sheffield if I venture lectures were of the filthy kind usually delivered on these occasions, and that as usual, some persons were found with appetites for the ill-flavored food put pefore them. I am sure no one will think that I do not share as keenly as any one the indignation and disgust which exhibitions of this kind must arouse in us. But I must protest against our suggesting to our fellow citizens in Sheffield that we think they can believe such things of us, and on such authority. It was because thank God with my whole heart that in His mercy I am a Catholic; because I glory in belonging to the old faith; because I love and reverence our priesthood as I do, that I decline to be driven to bay by accusations which no decent man would listen to, no generous man believe. Thank God, two of my sisters are nuns. Thank God, one and ask him to say a word about his ancestor, the great Captain Miles ashamed that I should be Standish. zens? I can not but think that on reit understood. Let us, the Catholics of Sheffield, draw closer together; let us put aside all personal aims and facti ous interests, and we shall hush the voice of calumny, and promote God's name among our fellow-citizens, for whose highest and most lasting welfare we would humbly wish to labor. Yours very truly,
Norfolk.

# What They Desire.

Two devoted mothers, says the Nev York Tribune, one a Frenchwoman and the other an Englishwoman, were discussing the various methods of educating boys, and eagerly comparing the advantages and disadvantages of the English and French systems re-spectively. A dignitary of the Catholic Church was listening to their prat tle with amusement, and at last he burst out laughing and said: "It seems to me, meedames, that when a pious mother wishes to send her son away from home for education she inquires anxiously how many times week he can attend Mass; but when an English mother sends her boy to school the principal inquiry she makes is: How often during the week can her son have a bath? and Eton is evidently considered the school par excellence, for there the boys can have baths three times a day if they wish It is amusing to see how the same in stinct is implanted in the mothers of all nationalities. You all wish to wash your sons; only the Catholic French mother wishes to purify her son's soul that he may be clean for all eternity, but the English mother, apparently is contented with washing the outside of her child and soaping and combing his earthly envelope.

The Three Stages. For the early stage, Scott's Emulsion is a cure. For the second stage, it cures many, And for the last stages of consumption it southes the cough and prolongs the life.

### Duties of the Christian Life.

The obligations and duties of the Christian life are not all external," writes Cardinal Gibbons, pointing out a religious life to young men, in the January Ladies' Home Journal. "They are mainly material, and must od from the heart. There is no virtue in one's daily actions unless it e first established in the soul, and is only an external expression of the soul's convictions or prolongation of heartfelt sentiments. Yet the external practice of Christian virtues, and the performence of Christian duties, per tain to the integrity, if not to the essen-tial character, of the Christian life. The interior sentiments soon perish without external expression, as life and bodily powers become extinct without due and proper exercise or employ ment.

"However, as the external duties are not absolutely, and under all cir cumstances, essential, they vary both in number and frequency, according to environments and opportunities A business man can not do all that a elergyman is expected to do; a man in trade not what a man in leisure can accomplish; nor a man of the world all that is possible and easy to one who keeps himself from society. But all, no matter where, no matter what their engagements and secular pursuits, how

of omnivorous reading. I see a medical authorithy here in the assembly and he will be able to bear me out in this, that if a men action of the control of th and he will be able to bear me out in this, that if a man eats everything that comes in his way he will soon be in the doctor's hands. Well, I think it is still truer of the mind that if a person devours every species of literature which comes in his way he will soon not only be in the doctor's hands, but be beyond the spiritual doctor's power. The body is ruined by want of selection in the foods supplied to it, but the mind is still more hopelessly ruined for want of selection in the food on which it is made to subsist. I think that one of the truths that should be proclaimed from the house tops at the present day, and especially to young people, is the necessity of selection of that upon which their mind is occupied. There is a class of reading which has been brought within the reach of everyone at present—a class of enervating reading that render him unfit for useful purposes. Not only does it render him unfit for the supervating reading that render him unfit for useful purposes. Not only does it render him unfit for the supervating reading that render him unfit for useful purposes. Not only does it render him unfit for the supervating reading that render him unfit for useful purposes. Not only does it render him unfit for the supervating reading that render him unfit for useful purposes which we should have chiefly in view, but for any natural purpose, it makes a man lazy and inchiefly in view, but for any natural purpose, it makes a man lazy and inclined to rest upon mere gratification of the moment, without seeking, as reason directs us to seek, some higher object. That is one of the effects which we have from novel reading. In speaking of the novel reading I do not mean to condemn all novels—some of them are instructive and some of them are amusing, and the mind requires recreation as well as the body; but I mean by novels, novels that are mere trash, and which do not contain one sound, solid idea from the firstpages to the last. There are books that are worse still—books that go directly in opposition to every Christian sentiment, and those books are spread broadcast at the present day, and the worst feature connected with them is that they are insidious, and they are put forward in a harmless way as if they were not intended to do mischief. Then there is the prise intended to do mischief. Then there is the first page is the standard to be always clear, lifty and saxty miles per hour. The sand so dry and fine uncessarily recommended to do mischief. Then there which we have from novel reading. to every Christian sentiment, and those books are spread broadcast at the present day, and the worst feature intended to do mischief. are books that there is no necessity of warning any Christian against. They bear their own condemnation, and any person who takes up an irre-ligious book or an immoral book is simply committing a crime, and still only to avoid that which is openly bad, but those things that have the poison

### concealed, and sometimes very skilfully concealed."

ONE RESULT OF ROME'S DE-CISION.

Rev. Luke Rivington, D. D., than whom it would be difficult to name anybody more competent to treat the subject, contributes to the current Catholic World a scholarly and thoughtful paper entitled "Since the Cendemnation of Anglican Orders." One of the chief results, the Doctor declares, of Rome's affirmation anew of the invalidity of those erders has been the dissipation among Anglicans of the false netions of religious unity which many of them formerly entertained, or pretended to entertain. In consequence of this abandonment of ideas on their part, Doctor Rivington finds, in the more recent writings of leading Anglican spologists, men like Doctor Bright of Oxford and Mr. Puller, an entirely different sone towards the Apostolical See. They no longer exhibit that reverence or enthusiasm for the See of St. Peter which they previously affected; but, on the contrary, recognizing that there is no hope of recognition of their orders from that source, they discard altogether the idea of authority, and boldly and rashly criticize its decisions. In one sense, the distinguished writer considers this not a bad change, for the reason that it shows that the ground has been greatly cleared for future action. False ideas of religious unity no longer prevail, and there is no necessity now of playing, he says, with those friendly expressions towards the Anglicans which failed to bring them nearer by one inch to the desired goal of unity. We can still use friendly expressions, he remarks, furthermore, but their CISION.

# Purest and Best for Table and Dairy

meaning will no longer be mistaken. We can bear with misconceptions, but we can nad should do our best to remove them. Doctor Rivington also alludes to the palpable endeavors the Anglicans, now that Rome has decided against them, are making to secure recognition for their orders from the Russian church; but he holds that these efforts will come to naught; and he quotes the following very correct opinion passed upon the Church of England by a Russian competent to judge of its character, and addressed to the Doctor himself. "The Church of England does not present the features of a Church; she has no one, and no corporate body, that can expound her teaching, she is a heap of heresies." That was not the first time that a representative of the Russian church repudiated the Anglican Establishment and its orders; but it warrants Doctor Rivington's statement that the idea that the courtesies lately shown the Archbishop of York at Moscow constitute an admission of the validity of Anglican orders, is simply absurd.—Sacred Heart Review.

# AN IMPORTANT WORK.

It is now many weeks since Church Progress suggested a plan for the "thorough, continuous and systematic religious instruction" of our young people. Naturally one would suppose that the Catholic press, which professes to be devoted to the interests of our holy religion and demands loyal support therefor, wout, have discussed so important a question in its columns, and encouraged experienced priests to discuss it in letters; but, with a few honorable exceptions, the subject was allowed to fall with a dull thud. In most Catholic journals columns were needed for the account of Father So and Sor silver jubilee; and there must be sketches and portraits of dignitaries who have become disgusted with the fulsome praise bestowed on them, and with the accompanying caricatures.

ngagements and secular pursuits, how title or how much time they can call heir own, can and are obliged to perform daily acts of prayer and religion, and accomplish many duties of virtue and charity. There is no condition of life which is incompatible with the dictates, and principles, and precepts of the Christian life."

CARDINAL LOGUE ON READING.

Speaking at the opening of the Armagh Catholic Literary Society, Cardinal Logue said: "This is an age of reading, and unfortunately, if I may so express myself, it is an age of compivorous reading. I see a mediation of the manufacture of the compinent of the compinent of the proof of the proof of the compinent of the proof of the compiler of the c

### THE AGNOSTIC BUSINESS

thinks of their "work." Quite recently he said that he contemplated going out of the agnostic business, because "so many preachers are climbing up on my platform that they are crowding me out."—Ave Maria.

# A GLIMPSE OF THE SOUTH.

For the Catholic Record.

per nour. The sand so dry and fine necessarily accompanies the gale and forces people to keep within doors or suffer the filling of eyes nose and ears with this fine dust. However these storms do not last long. The sky may be said to be always clear, the sun is bright and even in the depth of winter an overcoat might be dispensed with. For this reason the country is visited by thousands who suffer from threat and lung diseases not to mention beople of means who come here in order to avoid the rigors of the northern winters. Many of the principal citizens of El Paso, Tucson, Albuquesque and neixhooring cities came here for their health, became attached to the country and built up homes. A visitor finds something homelike in the society of these people, but the Mexicans, who are numerous, are entirely at variance with American ideas. This race is satisfied with little, and is in no particular hurry. Mexicans lack the boastfuiness and excessive display of the average American businessman. Charles Dickens, who has exercised so much literary wit and genius, describing the rush, bustice and conceit of Now Yorkers, would need to bring his talents into quite another kind of play when describing these people. Their complexion and hair are dark, their dress always plain, the men wearing a heavy blanked over their smoulders, the women untilizing a shawl for a head-dress. Their houses are made of dry mud (adobe) and are cool in summer and easily heated in whiter. Any boy or man can soon manufacture sufficient mud brieks for a house or barn. They mix a little straw or grass in, to add to the adhesiveness of the material. A horse walks too fast and easily brother, the burro, or Mexican ass. If two burros are unequal to a load the Mexican uses

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four. Burros are very plentiful, and their keep is said to constitute a very small item of expense. The average Mexican is a very passive citizen, who troubles himself very little about the commonweal. The President of Mexico is said by many, I know not how truly, toexercise the power of an absolute monarch. From those whom I consider best able to judge, viz., the Catholic ciergy, I have learned that the great body of the people are truly religious; they frequent the sacraments at all times and during these festive days, Christmas and New Year, their humble devotion and constant attendance at Mass is an example to all Christians. On Christmas exist in elights which ornamented the church in Junez, across the river from El Faso, we visible for miles. The church is an adobe structure, but is while washed and neat localing. The ornamentation inside is very bona structure, but is whitewashed and neat looking. The ornamentation inside is very beautiful, especially the wood-carving, in which the Mexicans excell. I am inclined to think that many are too hasty in forming a low estimate of the Mexican. The Americans do not understand him. Every community has its black sheep and if petty larceny and bullighting are Mexican evils we must not judge too freely, forgetting the beam in our own eye.

M. J. Boyle.

If Jesus be with thee no enemy can hurt hee. (Rom. viii. 31.) Be humble and peaceable and Jesus will be with thee.—The Imitation. Be devout and quiet, and Jesus will stay with thee.—The Imitation. He rides with ease that is carried by the grace of God.—The Imitation. And this the reason why the gifts of grace cannet flow in us, because we are ungrateful to the Giver: nor do we return all to the Fountain-head.—The Imitation.

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For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperstie, the latest Wringers, Mangles, Cutlery, etc.

118 Dundas St., (North) London, Ont.

THE FARRIER'S

JANUARY 15, 1808.

HIS FELLO

THE DOG.

The dog was a cur ; a co

cur. Though to be sure

those who, knowing his

-for really the cur was some very good qualities clared there was a strain herd in his blood. This i arisen from the unmistal in his big, bushy tail, crinkle I mean), later in its owner the name of the beginning, however for love's sake, or for s became a vagabond have been men who ha same thing e'er this), the very different name. called "Baydaw" those his life, when he hung a er's shop at the heels of gave him his unusual n was, too, to see the big, b farrier bend over to lay h palm upon the yellow cur ingly, and to hear him sa boy? Poor Baydaw, poo the world so like the boy to say it that, had you kn the boy, the dog, and the had but to close your eye was the little boy who w the dog, not the big hor blacksmith at all. Ther blacksmith at all. when the tears would sta farrier's eves as he stoo the dog; and he would look about him, over an big anvil, near the bellow who had been used to s there was no boy there. the farrier would brush the least smutted corner made of strong, stripe and tell the cur to "go in a tone that meant his were waiting over by t under the shed outside. But I am going too fas Who ever told a story ning at the first? And

to him. Oh, no; the state Fellow; nor was the named the dog "Bayd come to the Fellow by a him, and I knew the do both of them, some wil were both possessed of strains in the blood," so But about the little bo the Fellow; it was he dog's life. What was the Oh, that doesn't matter remember that I ever h At any rate, it is not n he is in the story such while that we will just

Though if you h

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love him, perhaps you think of the little boy life of the farrier's dog It happened this wa ing the farrier opened shop, and found a litter lying there upon the wasn't a bad man, th neither was he a grea Of course he could not family of them housed in the shop. So when around (the farrier ha his own, poor, lonely of set up a cry for them there had chanced to many; and that dog the mill-pond. Yes, the drowned. You see it farrier had made the the little boy who save after that, drowned a dog, no. been a dozen of them f every day. Thus is th child a very great, a derful thing indeed. ing that the farrier v dog off to the pond t passing the big brick hill, the new house the for the president of th who had moved into it

before. It was a morn the windows of the l open : lace curtains flo nd beyond, on the walls, pictures rare might be seen, such the homes of the rich window-seat a little b pale, thin little fell golden curls that lav ers, and made a sort pretty face. He was held the slight figur strong right arm. I very sick ; the three life had been years that his growth dwarfed; so that he

vellow ball in the go he lifted his poor little out, gaily: "Bay and his little mother every blessed word said, declared at once 'baby's dog." Whi

quite true. When the farrier p still called for the little finger after the and crying, "Bayda the big tears tren cheeks

"Go and call the mother said to the nu a moment more the if he didn't love de love children, was a

# HIS FELLOW.

I.

THE DOG. The dog was a cur ; a common yellow cur. Though to be sure there were those who, knowing his good qualities -for really the cur was possessed of some very good qualities indeed-declared there was a strain of the shepherd in his blood. This idea may have arisen from the unmistakable crinkle in his big, bushy tail, which (the crinkle I mean), later in life, won for its owner the name of "Old Crink. beginning, however, and before became a vagabond (there are or have been men who have done the same thing e'er this), the cur bore a very different name. He was, in fact, called "Baydaw" those first years of his life, when he hung about the farri er's shop at the heels of the boy who gave him his unusual name. Odd it was, too, to see the big, brown, sooted farrier bend over to lay his broad black

palm upon the yellow cur's neck caressingly, and to hear him say, "Baydaw, Poor Baydaw, poor boy," for all the world so like the boy had been used to say it that, had you known them all, the boy, the dog, and the farrier, you had but to close your eyes and fancy is was the little boy who was talking to the dog, not the big horse doctor and blacksmith at all. There came a time blacksmith at all. when the tears would start in the big farrier's eyes as he stooped to caress the dog; and he would involuntarily look about him, over and behind the big anvil, near the bellows, for the boy who had been used to sit there. But there was no boy there. Then it was the farrier would brush his eyes with the least smutted corner of his apron made of strong, striped bedticking, and tell the cur to "go along now, in a tone that meant his bone and bed were waiting over by the slack tub under the shed outside. But I am going too fast ; far too fast

Who ever told a story without beginning at the first? And the first must necessarily be the birth of the and the hero of this story is a dog; at least he is one of the heroes ; the Fellow, who is the other hero, we haven't come to him. Oh, no; the farrier was not the Fellow; nor was the little boy who named the dog "Baydaw." We will come to the Fellow by and by ; I knew him, and I knew the dog; sorry dogs, both of them, some will tell; yet they were both possessed of their "good strains in the blood," so said those who

But about the little boy who was no who saved the the Fellow; it was he dog's life. What was the boy's name? Oh, that doesn't matter at all. I don't remember that I ever heard his name. At any rate, it is not necessary here he is in the story such a little, little while that we will just call him "th Though if you have a dog, and love him, perhaps you will sometimes think of the little boy who saved the

life of the farrier's dog. It happened this way: One morn ing the farrier opened the door of his shop, and found a litter of young dogs lying there upon the shop floor. He wasn't a bad man, this big farrier, neither was he a great lover of dogs. Of course he could not have an entire family of them housed upon him there in the shop. So when the children around (the farrier had no family of his own, poor, lonely old fellow!) had set up a cry for them, he had very willingly let them go: all but one: the boy put on his first pantaloons. there had chanced to be one dog too And such a day as it was: why, the many; and that dog was destined for the mill pond. Yes, the cur was to be boy; indeed he walked down the vil drowned. You see it was before the lage street at his young master's side, boy's mind that the great day was in farrier had made the acquaintance of with his crinkled tail hoisted over his honor of the first pantaloons, and that the little boy who saved the dog's life : he would never have that said: drowned a dog, no, not if there had been a dozen of them found in the shop every day. Thus is the influence of a did look; you may be sure of that. child a very great, a very great wonderful thing indeed. It was the morning that the farrier was carrying the dog off to the pond that he made the acquaintance of the boy. He was passing the big brick house upon the hill, the new house that had been built for the president of the mill company, who had moved into it only a few days before. It was a morning in May, and the windows of the house stood wide open; lace curtains floated from them, and beyond, on the gleaming white walls, pictures rare and beautiful might be seen, such as usually adorn the homes of the rich. In the broad window- seat a little boy was sitting; a pale, thin little fellow with bright golden curls that lay upon his should ers, and made a sort of halo about his pretty face. He was not a baby quite, ough a nurse stood beside him, and held the slight figure safe with her very sick; the three years of his little life had been years of such suffering that his growth had been quite dwarfed; so that he looked almost a

When the bright eyes beheld the yellow ball in the good farrier's arms he lifted his poor little hands and called "Baydaw; baydaw; and his little mother, who understood every blessed word the blessed baby said, declared at once that he had said, "baby's dog." Which was no doubt

baby indeed, and could scarcely talk

quite true. When the farrier passed on the baby still called for the dog, pointing his little finger after the retreating figure, and crying. "Baydaw baydaw" with a crying. "Baydaw baydaw" with a crying." Baydaw baydaw" with a crying with "said the beyoften and crying." and crying, "Baydaw, baydaw," with the big tears trembling upon his

THE FARRIER'S DOG AND side the window cramming the baby arms with the yellow ball that had been destined for the mill-pond. The boy clapped his hands and laughed, and called "Baydaw, baydaw," strok-ing the while the soft fur as only dog overs can. The mother's eyes filled with tears:

"It is the first thing he has noticed for almost a year," she said; and then turning to the farrier:
"Would you sell it? He has been

very, very sick for so long, and the pleases him." big, soft-hearted farrier drew

his hand across his eyes:
"Lord love you, ma'm, and he's more than welcome to it," said he. "I was only just going to drown it. And I say, ma'm," the good farrier made bold to add, "what the little one needs is the sunshine and the air. Maybe you'll let the girl fetch him to see me at the shop sometimes? Sur-

And that was how the farrier and the boy became acquainted; and that was how the boy saved the dog's life. Afterward, the dog showed his appreciation of the favor by saving the boy's life once when he fell into the millpond, the same mill pond to which the cur had been doomed. But that isn't in the story, so we'll let it pass.

now, and he's a pretty baby; a mighty

pretty baby is he

The two were great friends from the very first. The boy, romping about the yard with his new friend, began to 'mend," the farrier called it at once. It was not long before the nurse began co carry him down to the smithy to see the farrier : at first, he only stayed a little while, but soon the nurse would eave him, and return for him just in time for dinner at the big brick house. Sometimes the little pale face bore the marks of the farrier's hand, which had lingered caressingly upon the pretty emples. Sometimes the dainty white kilts would be decorated with the forge soot, but nobody complained of such small things. The boy was happy : small things. The boy was happy the big smith loved him, and the soo was only a mark of affection.

As the boy grew older (did I say he was always followed by the dog? Well, he was, always) and began to grow strong, and to converse with his big friend, the smith hunted up an old anvil, and had it nicely cleaned, and brought into the shop: he placed it near the forge, and, when the boy and dog came down for their morning call, he would dust off the anvil with a clean apron, and say to his visitor:

There's your seat, sir, all waiting. And the boy would smile and drop down upon the smooth anvil, and then call out to the dog:
"Lie down, Baydaw: I think the

smith is going to tell us a story." You see the dog kept the name the boy had given him the day he was born, 'Baydaw," which, the boy's mother said, meant "baby's dog."

II.

THE BOY. It was wonderful, the farrier de clared, the way in which the boy be gan to mend after the dog began to keep him company. In a very little while the two might be seen, the boy and the dog, out on the lawn, under the big trees, strolling side by side, or chasing a ball over the grass or rolled up together, fast asleep, under a great, old white oak-tree. Then they began to pay visits to the shop alone, with the nurse-maid watching at the gate, until the sooty old shop had received them into its big, black door. They came together, alone, the day the boy put on his first pantaloons back, and his head carried in a way all courtesies extended were extended that said: "Do look at us, every to the breeches. In short, it was a body! We have on breeches; we are kind of first breeches celebration, as Everybody ran to their doors, as though a circus might have been passing; and everybody had something pleasant to say; a smile, and, "Lord love the little one;" for the village folk worked in the mill for the most part, and were very fond of the president's only son. But the greatest commotion was when the two friends walked into the black-

smith's shop.

The smith was just in the act of tempering a bit of iron, when the little master called out gaily from the door-

way:
"Hello, Mr. Farrier! Hello,

Then the farrier turned, and saw the boy, the dog, and the first breeches framed in by the big door, waiting to be recognized. He dropped the hammer upon the floor of the smithy and stared; for the life of him he couldn't think of anything appropriate to say upon such a very smart occasion, un-til, suddenly, he remembered what day it was; and then, remembering that, and looking straight at the first breeches, he said:
"Well! if this ain't the glorious

The boy laughed softly; he was very much pleased at the farrier's surprise, and at the way he had expressed it. He sauntered into the shop, and took his seat on the bright old anvil prepared for him, and began to enjoy visit, the dog lying at his feet. At first the silence was a trifle embarrassing : the smith continued to stare, and

a conscious glance at the ridiculous little bit of white linen ending just

his little life, although he felt so stories, said : proud; so very, very proud in-deed. As, indeed, why shouldn't he? To be sure, he would never wear his first pantaloons for the first time, again; not in all his life, however long it might be. Still, it was embarrass

ing; he stroked the dog's back and smiled. Suddenly his face lighted: "This is a nice dog you have given me," said he. "A very nice dog,

"Glad you like him, sir," said the smith. "He does look uncommon well now, walking along in the company of them new breeches."
"And he has a nice tail," said the

boy; who was rather more anxious to talk dog than he was to talk breeches.

'His tail has a nice crinkle to it. always liked his tail, farrier. "Yes," said the farrier, "I believe

vou did.' Then there was another long silence: in which the smith looked at the boy (a twinkle in his eye), and the boy looked at his first breeches (a smile in his eye), and the dog looked at them both, as though he considered they were both rather easily embar

rassed about so very small a matter.
"I always liked his tail," the boy repeated; and then there was more silence. Suddenly the smith tossed his nammer aside, and brushed away the iron that had been left to cool upon the anvil:

"I say now," said he. "You ought to have a holiday to-day; you surely ought; wearing your first breeches, and all that. There's a circus coming to town to day, and I move that we shut up the shop and take those new breeches to see the show.' The boy bounded to his feet:

"Oh, Mr. Farrier," said he, "do you think we might go? And could Baydaw go along, too? He never saw a circus, and I am sure he would like

"Why," said the smith, "he might, and welcome, but the rogues would steal him, like as not."
"Oh," said the boy, "then we can't

go. I'm so sorry. I would like to see a circus. "We might lock him up here in the shop till we got back," said the smith ; but the boy shook his head.

"I don't think," said he, "that we should like to be parted to day.
"Then," said the smith, "we'll fetch him along, and take the risk.

But you must be sure to keep an eye upon him; these circus fellows are hty bad about dogs, I have always

So with this understanding they went off for a holiday, the first of many they took together. It was the only way, the good farrier declared, in which he could do proper respect to the first breeches. They saw the lions and the royal Bengal tiger, the camels, and the cinnamon bear that kept time to the squeaky notes of a wheezy flute Then they saw a man climb a trapeze, a thing any college boy can do better these days of athletics; and then they went outside and had a watery lemon ade, which the smith declared was very like a Sunday school picnic, "becaus they had forgotten to put any lemon in the lemonade." And at every stop they made, and every treat he offered. the farrier would ask :

"Will the new breeches have some of this?" Or, "Will the new breeches look at this?" "Would the breeches of this?" like to see the bearded woman? Will the breeches take a peep at the Queen of Sheba?" "Would the breeches like to see the Sleeping though any boy was likely to forget the day he put on his first breeches.

> III. THE THIEF'S DOG.

One morning the boy sat on the anvil drawing the dog's bushy tail be-

ween his palms.
"He has a nice tail," said he. "I always liked his tail; it has a nice

crinkle to it."

The smith was busy at the forge and did not reply at the moment. Suddenly the boy called out in his clear little treble "Farrier," said he, "can you tell

me why it is a boy always likes a dog?" The farrier let go the bellows pump, and rubbed his forehead with his long,

smutty forefinger:
"Well, now," said he, to gain time,
"is that a riddle, or is it plain facts?"
"No," said the boy, "that isn't a riddle; it is just a plain question."
"Well, then," said the smith, "it's

feels like it, I'm thinking."
The boy bounded to his feet and looked the farrier squarely in the eye.
"That isn't it at all," said he.
"You've guessed worse than I ever thought you would. Why, sir, a boy loves a dog because a dog always loves a boy; if he is half nice to him. I reckon it's easy to get a dog to love you. Why, I have heard of dogs that loved beggars, and bootblacks, and

because he can beat the dog when he

"Sure," said the farrier, "and it's right you are. Now, once—"he seized the bellows pump again, and began pumping with all his might; he is tuck and starved, the folks used to forge were a good red glow before he opened his lips for another word. The boy dropped back on his old anvil and der doubtful like at the dog's master. threw his arms about the dog's neck with a delighted little chuckle.

The boy blushed like a girl, and the heart of the red coals, and while continued to stroke the dog's back; he had never been so embarrassed in all never wasted time, not even in telling

"Now once, over in my town in No'th Kelliny, there was a man, said have had a hard lot, even if he got no to be the meanest man ever raised. cuffing. The fellow-got well at last, Wouldn't anybody have anything to do with him. Nobody knew where he come from; jest kind o'dropped down there, as it were, and put up. Lived in a little house at one end of the town. And they used to tell on him that he was that mean the varmints in that that end o'town, sech as rats and mice. and toad frogs, all got up and moved out when he opened up there. They told awful tales about him : wouldn't a boy in town pass that house after dark if he could help it; they didn't like to pass in the daytime; and when they pretty peart trot, I can tell you." jest had to pass it, they went by in a

you mean to say they ran by the house in the broad open daylight?" The smith drew the red hot bar from

the coals, and, holding it across the anvil, began to tap it with his iron

Clink-clink-clinkety-clink ! It was a great annoyance to the boy to have the hammer continually inter rupting conversation in this way, but the hammer had work to do : the smith might idle away his time with a boy and a dog, but as for the iron hamme

Clink-clink-clinkety-clink! At last the bar was in the coal bed again ; the smith drew his sleeve across his brow, and began at precisely the point at which he had left off his story. That was one good thing about the smith, the boy always said: "he never

forgot where he left off."

"They ran," said he, "as fast as their legs could carry of them."
"Did—did you run, farrier?" said

the boy anxiously watching the iron bar that would soon be getting hot again. The farrier scratched his head: he wished this one boy to think he was not a coward : had never been a coward; yet was he a truthful old farrier.

Well, now," said he, "this here story is about the thief: the thief and the other fellows; it isn't my story if it was my story-

"On!" said the boy. And then-Clink-clink clinkey-clink. The boy almost hated that industri

ous old hammer. Clink-clink-clinkey-clink.

" I'd tell it differ'nt ;" said the smith, beginning again where he left off.
"There was nobody in the town could abide that man. He was poor as a church mouse; folks used to wonder why he didn't starve to death. He surely didn't have any way of getting an honest living, they said. You see that is how bad stories get a going If a man or a woman won't work people begin to wonder how they live. Then they begin to talk, then to keep an eye upon them, and first thing yo know somebody has lost a character. So they began to watch this fellow I'm telling you about, and after 'while they began to say he stole. Then they shunned him more than ever. And everything that happened in that town they were pretty apt to think he done it. That's another thing you got to notice as you go along. When a felnotice as you go along. When a fellow gets a bad name, it accumulates a good deal of dirt as it goes along." "It -what?" said the boy.

"Why, it's this way. Give a man bad name and he'll be accused of everything bad comes his way; that's t. So they laid lots o' things to the charge of this fellow in my town; and they got so they wouldn't so much as notice him, let alone speak to him. And there was some talk of driving him out of the town. And one day-

Clink clink clinkety-clink. Oh, that hammer! The boy wished the farrier would toss it out of the door with all his might: he knew it must fall squarely into the slack tub at the door, if the smith should fling it away. Then he laughed softly at the thought of the big hammer flying out the shop door, and of the good smith with nothing to do but to sit with his big hands folded all day. Then the little face grew grave again. There was something awesome in the thought of the strong hands folded idly all day. It must be a very terrible thing, too, that would make the smith throw away his hammer. He remembered once seeing a man buried. It was his uncle, and he was buried by some men who wore white aprons and gloves. His father had told him that they were "free masons," a great and good order of men to which his uncle had belonged. And on the lid of his uncle's coffin were laid an apron and a pair of gloves too, like those the men wore. When he asked his father about it he had said, "He will not need them any more." So, it seemed to him, it might be when his good friend,

mer. Clink-clink-clinkety clink. "A dog took up with him." The bar was finished now, and the farrier finished the story without further interruption from the hammer. "One day a dog took up with him. It was an ugly kind of a brute, and he must have been pretty well starved ail along; but somehow it stuck to that fellow like as they'd been kind of kin. Better, for a fellow's kin ain't pumping with all his might; he stuck and starved, the folks used to pumped away until the coals on the say. Why, he'd snarl at a boy if he And once the fellow got sick and no-body'd go nigh him but that dog. mother said to the nurse-maid; and in a moment more the big farrier, who, if he didn't love dogs, certainly did love children, was standing just out—

above his tiny knee, and daring to call with a delighted little chuckle.

"Lie down, Baydaw," said he.

"In think the farrier is going to tell us a love the victuals off the stove where the women-folks was cooking, and love children, was standing just out—

The farrier thrust a bar of iron into sneaked the bread out of the baker's the women-folks was cooking, and The farrier thrust a bar of iron into sneaked the bread out of the baker's

the smith, should throw away his ham

window. And once, when he couldn't find anything better, he stole a live hen and carried it home in his mouth

"They said the fellow was good to the dog, in his way, though he must thanks to the dog's keeping, and one night he broke into a house, and he got shot while trying to get out after the folks waked and gave the alarm. And the town buried of him, and was saying 'good riddance,' with just one mourner to follow the old sexton, who crammed the cheap pine coffin into the ground, and threw the dirt over it. That mourner was the dog. The last that town ever saw of him was the day The last he followed the corporation's dead wagon out to the pauper graveyard. That is to say, it was the last they ever saw of him in that town. They saw him at the graveyard, months afterwards; just a little heap of white bones ying across the old rogue's grave. Yes, sir; it's curious how a dog will

take to folks—"
Clink—the smith had taken up his hammer and was trying it lightly, thoughtlessly, upon the cold anvil. This set the boy to thinking, and to

asking questions.
"Farrier," said he, "do you think anything could ever happen that would make you throw your hammer away? I've been thinking a good deal about that while I was waiting between times for the story you have been telling me. It was a nice story, and I am much obliged to you. I always like to hear stories about dogs. And while I was waiting for this one, I got to wondering if anything could make you throw your hammer out the door. It would sure to fall in the slack tub, I think.

"Well, now," said the good smith, "it would need to be something very dreadful, I'm thinking,"—he rubbed the hammer's cold nose with his palm in a half caressing way, for a good workman is always more or less fond o his faithful tools,—" something very very dreadful, sir."

Yet, in less than six months-Clink - clink - clinkety - clink -- the smith was at work again. TO BE CONTINUED.

FATHER McCALLEN'S TRIBUTE

TO THE VALUE OF THE "DIXON CURE"

FOR THE LIQUOR AND DRUG HABITS. On the occasion of a lecture delivered be-fore a large and appreciative audience, in Windsor Hall, Montreal, in honor of the Father Mathew anniversary, Rev. J. A. Mc-Callen, S.S., of St. Patrick's Church, without any solicitation or even knowledge on my part, paid the following grand tribute to the value of Mr. A. Hutton Dixon's medicine for the cure of the alcohol and drug habits.

value of Mr. A. Hutton Dixon's medicine for the cure of the alcohol and drug babits.

Reterring to the PHYSICAL CRAVE engendered by the inordinate use of intoxicants, he said: "When such a crave manifests itself, there is no escape, unless by a miracle of grace, or by some such remedy as Mr. Dixon's Cure, about which the papers have spoken so much lately. As I was, in a measure, responsible for that gentleman remaining in Montreal, instead of going farther West, as he had intended, I have taken on myself without his knowledge or consent to call attention to this new aid which he brings to our temperance cause. A PHYSICAL CRAVE REMOVED, the work of total abstinence be out his knowledge or consent to call attention to this new aid which he brings to our temperance cause. A PHYSICAL CRAVE REMOVED, the work of total abstinence becomes easy. If I am to judge of the value of "The Dixon Remedy" by the cures which it has effected under my own eyes, I must come to the conclusion that what I have longed for twenty years to see discovered, has at last been found by that gentleman, namely, a medicine which can be taken privately, without the knowledge of even one's own intimate friends, without the loss of a day's work, or absence from business, and without danger for the patient, and by means of which the PHYSICAL CRAVE for intoxicants is completely removed. The greatest obstacle I have always found to success in my temperance work has been, not the want of good will on the part of those to whom I administered the pledge, but the ever recurring and terrible PHYSICAL CRAVE, which seemed able to tear down in a few days what I had taken months and even years to build up. Therefore, on this Father Mathew anniversary, do I pay willing and hearty tribute to taken months and even years to build up. Therefore, on this Father Mathew anniversary do I pay willing and hearty tribute to "The Dixon Remedy "for the cure of alcohol and morphine habits. I do so through a sense of duty towards those poor victims who cry out for relief from the terrible slavery moder which they suffer. It is the first time in my life that I have departed from that reserve for which our clergy are noted in such circumstances. If I do so now it is because I feel that I am thus advancing the cause of temperance. (Montreal Gazette, Oct. 23.)

NOTE—Father McCallen is president of St. Patrick's Total Abstinence Society, of Montreal, and the cure to which he refers above can be had of the discoverer, Mr. A. Hutton Dixon, 40 Park avenue, Montreal, who will send full particulars on application. 1003 2

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in de-stroying worms. Many have tried it with best results.

Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

GREAT SALES prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES

thousands at this season. They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

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Is the best - in fact the One True Blood Purifier.

# D-O-D-D-S

THE PECULIARITIES OF THIS WORD.

No Name on Earth so Famous - No Name More Widely Imitated.

No name on earth, perhaps is so well known, more peculiarity constructed more widely initated than the word Dodd. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Everyone knows that the irst kidney remedy ever patented or old in pill form was named Dodd's. Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney dis-

No imitator has ever succeeded in constructing a name possessing a the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate in-

crease the fame of Dodd's Kidney Pills. Why is the name "Dodd's Kidney Pills "imitated? As well ask why are diamonds and gold imitated. Because dlamonds are the most precious gems, gold the most gold precious metal. Dodd's Kidney Pills are imitated because they are the most valuable medi-

cine the world has ever known. No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's disease except Dodd's Kidney Pills No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamefully imitated.

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C. M. B. A. Branch No. 4, London,

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ndon, Ont.

### C. M. B. A.

Branch 28, Ottawa.

The installation of officers for 1898 of Branch
28, C. M. B. A. took place at the regular meeting, in the Branch hall, Catholic Lyceum building. Nepoan street, on Wednesday, 5th insting. Nepoan street, on Wednesday, 5th instof the members. A. T. Gow. Esq.. District
Deputy, conducted the installation ceremonies,
assisted by the retiring President, Thomas
Smith, Esq. Branch 28, Ottawa.

the members. A. 1. 903.

The puty conducted the installation ceremonies, assisted by the retiring President, Thomas Smith, Eso.

The following are the officers for 1888:

Rev. M. J. Whelan, P. P., Spiritual Adviser; President, E. Connors; First Vice-President, President, E. Connors; First Vice-President, Martin White; Recording Secretary, A. Pegg; Financial Secretary, Peter Kehoe; Treasurer, H. Higgerty; Marshal, James O'Connor Guard, S. T. McEvoy; Representative to Convention, Aid. J. C. Enright; Trustees, for convention, Smith; Alternate Representative to Convention, Aid. J. C. Enright; Trustees, for one year, Messrs, D. H. McCartby and E. Connors; Trustees, for two Convention, Aid. J. C. Enright; Trustees, for two Convention, Aid. J. C. Enright; Trustees, for two Convention, Series, M. Ciancy and M. White, The first and second vice President, Recording Secretary, Assistant Secretary and Treasurer were re-elected, On this occasion Dr. Dowling, late of Egnaville, was admitted to membership, being transferrediffrom Egnaville, After the installation, the District Deputy space, at some length on C. M. B. A. matters. The terting President also thanked the Branch for the courtesy extended to him during his four years term in the President's chair. Brother John Gorman Brother O'Connor the new President, Brother P. Clark, First Vice-Chancellor Enright, Brother P. Clark, First Vice-Chancellor Enright, Brother Dowling, and others, also addressed the meeting. Branch 28 has now a membership of one hundred and fifty. The business is well conducted by competent and zealous officers, who take a great interest in C. M. B. A. affairs. Its members are taken from all walks in life, ciergymen, dectors, lawyers, teachers, civil servants, etc. There are also lifteen of the city police members of the branch. L. K. January 8, 1898.

### Branch 94, Ottawa.

Branch 94, Ottawa.

The following are the officers of this branch for 1898; Spiritual Adviser, Very Rev, Canon McCarthy, pres. R. Devlin, reedected; first vice-pres. John Reilly, re-elected; second vice spres. M. M. McGoven; rec. sec., M. J. O. Farrel, re-elected; ass't rec, sec., D. Beahan; fin. sec., A. Hunter; (reas., Jas. Mundy, re-elected; mar., Jas. Deple; guard, Jus. Kearns; trus., R. Tobin, Jas. Gleeson, M. E. Daiy, Jas., Bambrick and John Casey; Representative M. E. Daiy.

The installation took place on Monday, 3rd inst., at the hail, Sussex street, the installing officer being District Deputy A. T. Gow, Esc. After the ceremony Brother Gow gave a very interesting address on C. M. B. A. matters in general, which was listened to with interest. The new officers and others also spoke. Branch 94 has about seventy six members, who are all enthusiasts in C. M. B. A. matters. There is also a Sick Benefit Society attached to the branch.

C. O. F.

Toronto, Jan. 3, 1898,
The activity shown by the members of St.
Leo Court, No. 581, is having good results, as
the meetings are well attended and new members are introduced at nearly every meeting.
At the last meeting 'the following new menicourt:

bers were initiated and welcomed into the court:

A. Robillard, J. Johns, M. Loftus, M. J. O'Donnell and J. E. an. Several applications for membership were also received and referred to the committee for investigation. The contest which has been going on for some time between the sides chosen by the Chief Ranger and Vice-Chief Ranger to secure the most new members has been won by the Chief Ranger. And on next Wednesday the members will be entertained to an oyster support, the expenses to be detrayed by the losing side; and as all arrangemensare now complete, an enjoyable evening can be expected. All members are cordially invited.

J. J. Nightingale, Chief Ranger.

Toronto Jan. 5, 1898.

Solo— Bro. Corby, Sacred Heart Court. Clog dance— Bro. Ding.

Bro. P. Beard, St Joseph's Court.

Solo ... Bro. J. Caderet, St. Joseph's Court.

Instrumental duet—
Bros. J. Hinchey and J Ryan, St. Leo's Court
Solo— Bro, W. Judge, St. Leo's Court. Recitation-Bro. J. C. Wigglemont, St. Leo's Court

Solo-.... Bracken, St. Leo's Court. Vocal duet -... Bros. M. Mack and P. Slattery, St. Leo's Court

Vocal duet—
Bros. M. Mack and P. Slattery, St. Leo's Court.
Recitation—
Bro. J. W. Morgan, St. Joseph's Court.
Song and dance—
Bro. A. Bender and W. J. Dawson.
Refreshments were served during intermission, and at the close of the programme addresses were delivered by Bros. J. Mailoy and J. Caderet, who congratulated the court on the splendid success of their entertainment, as every member preformed the duty imposed on him with credit to himself and to the order.

order.
The chairman then brought the entertain ment to a close, every member going away well satisfied that it was one of the most enjoyable evenings they had spent, St. Leo Correspondent.

# C. Y. L. L. A.

The Catholic Young Ladies' Literary Association of Toronto met on Tuesday evening, January 4, at the home of Miss O'Donoghue, January 4, at the home of Miss O'Donoghue, D'AGY Street, After the transaction of some important business, Mrs. Kavanagh read the "Life of Lawrence Sierne," together with a short extract from that author's best-known work "Tristain Shandy," This was followed by a violin number by Miss Annie McMahon, who also played the violin obligato to Maschgroni's "For All Eternity," which was sung by Miss Katie O'Donoghue, A reading from the Greek Mythology was given by Miss Helen M. Quinn. Yocal, violin and banjo numbers completed the programme.

The next meeting of the Association will take place on Tuesday, January 11th, at the residence of Mrs. Dickson O'Brien, 151 Hurostreet.

Street.
There will be a meeting of the Executive Committee en Saturday evening, January 8, at the nome of Mrs. Kavanagh, 45 Gloucester street.
Molille O'Donoghue, Cor. Sec.

stallation of the officers took place. Most of the members were present. Great interest [was taken in the proceedings and a very passant evening was spent. The Fin. Sec. and Treas, presented their annual report, showing the branch funds to be in a very satisfactory state and the prospects for the year 1898 very promising.

and the prospects for the year less belong were John Strickland and James Delory were elected delegates for the convention to be held in May next.

On Sunday, the 9th, the members of the branch, according to custom, attended St. Helen's Church in a body for the purpose of receiving Holy Communion.

W. Lane.

Sec. Treas.

# A. O. H.

RESOLUTION OF CONDOLENCE. Whereas Division No. 2, Toronto, has learned of the death of Mrs. Margaret Fleming, grandmother of our esteemed brother, Mr. James Fleming, be it therefore. Resolved that we, the members of this division, tender Brother Fleming our most carnest sympathy in his bereavement. Resolved that a copy of this resolution beforested to Boother. ympathy in his bereavement. Resolved hat a copy of this resolution beforwarded to Brother Fleming. Thomas Hyland, Sec.

### DIOCESE OF HAMILTON.

On the feast of the Epiphany Rt. Rev. Mgr. McEvay sang High Mass at St. Mary's Cathedral, assisted by Father Hoiden and Rev. Mr. Donovan as deacon and sub-deacon, Tenurch decorations for the feast were most elaborate. On Sunday Rev. Dr. Weiler, professor of moral philosophy at St. Jerome's col-

tary.

The Hamilton Times of Saturday last devotes several columns to an article on the beginning and growth of the St. Vincent de Paul Society. In conclusion it says:

The society is Hamilton is a large institution, caring for many throughout the year. Through the help of the various sewing circles and sodalities organized in each Catholic parish, clothing is given to those who need its protection. In this way wemen aid the men in their philanthropic undertaking, and brotherly love lightens many burdens and softens much distress.

There are four conferences of the society in the city, and these are governed by what is known as a particular council, the officers of which are: John Ronan, President; A. O'Brien, Vice-President; A. C. Best, Secretary; J. P. Donerty, Assistant Secretary; Frank Burdette, Treasurer. The officers of the other conferences are:

St. Mary's — Thos. Walsh, President; Nicholas Bucke, Vice-President; Leo Cherrier, Secretary; P. Arland, Treasurer.

St. Patrick's—M. J. Forster, President; Chas, Baikie, Vice-President; Dr. Griffin, Secretary; Wm. Carrol, Treasurer.

St. Jaseph's—Geo. Southworth, President; J. Melody, Secretary; Vincent Edwards, Treasurer.

St. Lawrence's—John Flahavan, President; Bernard McMahon, Vice-President; John Campbell, Treasurer.

The St. Patrick's Literary society are going to have, a musical and dramatic entertainment in the C. M.B. A. Hall on Tuesday evening; and the ladies of St. Mary's parish are making preparations for a grand concert and entertainment in St. Mary's Parish are making preparations for a grand concert and entertainment in St. Mary's Hall on February Ist.

ligion. The high altar was beautifully decorated

religion.

The high altar was beautifully decorated with evergreens, artificial and natural flowers, whilst the other peris of the church were made to harmonize with festoons and evergreens.

On Friday evening, Jan, 28, there will be an entertainment in the Opera House under the auspices of 8t. Michael's church. The Dunnville Dramatic Club, under the direction of Miss A. E. Muller, will present a four act drama entitled "A Miller's Daughter; or, Bound in Honor." The play will be followed by a series of tableaux.

The proceeded of the evening will be applied on St. Michael's church debt. During the year 1897 St. Michael's congregation paid by subscription, besides the interest, \$200 on the principlal, and made in the new cemetery necessary improvements by way of drainage and istance of 5 chains, was tiled with planted all around the cemetery.

Dunnville Gazette, Jan. 7, 1888.

# Held in Remembrance.

In response to a message from his Picton riends, Father Brennan sends the following E. B. A.

St. Helen's Branch. No. 11, Toronto.

The members of St. Helen's Circle and Branch held a very successful At Home on New Year's eve, it being largely attended by the members and their friends.

And at the regular branch meeting the in-

# DIOCESE OF LONDON.

Little, Christmas in St. Alphonsus Church, Windsor.

A correspondent writes the Windsor Record s follows:

A correspondent writes the Windsor Record as follows:

Three great wonders fell on this day. The star led kings to where the Infant lay; water was made wine in Gaillee, and Christ baptized in the Jordon. This luliaby sung on the "12th night" comes to us from over the sea, a frazment of a Christmas carol. It tells the story of the day we celebrate—a purely religious festival, commemorating the libid story of three events in the life of Our Lord.

In St. Alphonsus church grand High Mass was sung at 10,30 a.m. Father Bayard celebrant, Father Rocheieau deacon, Father Scanlan subdeacon. Father Rocheieau preached a bautiful serm on the story of Gaspar, Meiner and the service of Jorusalem were willfully deaf and bind to the birth of the Infant, the Saviour of the world. Grand Vespers was sung at 7,30 p. m., Father Bayard officiating, with deacon and subdeacon. After Vespers Rev. Father Francis, O. S. F., from Chatham, gave an instruction on the hirdunder of St. Francis. After the instructions affect members of the the Third Order made vasa and six new members were enrolled with cord and scapular. The presence of Father Francis was due to the kindness of Father Bayard's invitation.

The late Dean Wagner was a Tentary. He

was due to the kindness of Father Bayard's invitation.

The late Dean Wagner was a Tertiary. He founded the Third Order in the parish and it now numbers about one hundred members.

There is a sentiment of mediæval times awakened in our midst at the names St. Francis of Assissium and The Third Order, in spirit we are in another age; we are in the mountains of Umbria and Tuscany; we are dwellers in St. Damian and Portuncula. We are with the gentle abostic of love and self-effacement for the good of others. We linger with him on the dreary beak of Vernal, where he received the stigmatas, or we listen to his mystic hymn that breaths of love and peace with nature, and with man, "The canticle of the Sun," the last decade of years there has

he sun."
Within the last decade of years there has
een a revival of interest in the life and labor
een a revival of last decade of years
een a rev Within the last decade of years there are seen a revival of interest in the life and labor of St. Francis. Paul Sabatier, a clerkyman not of the Roman Catholic faith, has written the ife of the sarie. The story, as given to us by Sabatier is marvellously realistic, and so true to life that we are impressed with the powerful influence of the noble example of the austere mendicant of Assissium. We feel we should strive to imitate St. Francis, who, in word and act, was true to the faith that was in him—the love of God and the brotherhood of man."

### CELEBRATION OF HIS FIRST SOLEMN HIGH MASS.

SOLEMN HIGH MASS.

Rev. Edward Scully, C. SS. R., Performs the Sacred Function at St. Patrick's on Sunday Last.

From time immemorial in the Catholic Church the celebration of a priest's first Mass is looked upon as an event of more than common significance, for it denotes his official entry into the full power of priestly life and it is besides the crowning glory and reward of all his patient years of study and preparation for the sacred duties of the altar. In the case of Rev Father Scully many circumstances combined to make his return, as an ordained priest, to his native city, notable in some sense. Insumuch as in his tender years he was a faithful server at the Masses offered on the same altar where on he was the celebrant himself on the joyous occasion referred to above, nor did the storms or darkness of winter mornings deter the zeal of society to perform his assigned duties. It is supported to the storms of darkness of winter mornings deter the zeal of society to perform his assigned duties. It was, no doubt, in those early years of association with the good Fathers of St. Patrick's that

St. Leo Court, N. St., held a very interesting the following divenew members; A. Robinard, the following diven

way from Ilichester, Maryland, to pay him ness.
As a part of the celebration of the Holy Mass the celebrant's blessing is administered to the entire congregation of kneeling worshippers, but on this special occasion the relatives and friends of the newly-ordained priest again gathered around him, and after Mass was over, the procession, as before, escorted him through the church and back to the Presbytery, wherein individual blessings were imposed upon the heads of the eager crowds who awaited the priceless favor. One very noticeable thing was the cool and firm way the young priest acted his part in the touching scenes; his voice was strong and clear, and he had perfect nerve and composure throughout the fatiguing hours. Nor did he have much interval of rest, for at the Vesper services in the evening he again was the celebrant, and after an early Mass on Honday morning, and the administering of Holy Communion to his first scholastic teacher, Miss Trumble and others, he started for Baltimore, to report himself as being ready to undergo the disciplinary course that will equip him for a missionary priest and preacher, either in the United States or in Canada, according to his assignment.

A prief biographical word may be in place

for a missionary priest and breacher, either in the United States or in Canada, according to his assignment.

A prief biographical word may be in place here, Revd. Edward Scully, C. SS. R., was born in Quebec city in the year 1872 son of the late William Scully, a native of County Tipperary, Ireland. His mother's name was Benn, of a good old stock in Limerick.

As soon as the little lad's intellectual facalties began to develop he received at his virtuous mother's knee the kind of instruction that honest Irish Catholic parents impart to their children, and then were laid the good moral foundations which later ripened into religious aspirations and a desire for a higher life. His first book learning was had from Miss Trumble, as above related, thence he went to St. Mary's College, North-East Pennsylvania, where he spent, I think, about seven years in hard studies. In 1801 he entered the Novichato in 1832 he entered the noted College of litchester, situated about nine miles from Baltimore, and persistent studies were continued until the happy 21st of this present December, when he received the rite of sub-deacon, with full diaconate the next day at the venerable hands of His Eminence Cardinal Gibbons, and persistent studies were continued until the head of the state of the spiritual devotion to home and attachment and fillial devotion to home and attachment and fillial devotion to home and persents and brothers and sisters, as well as the binding force of the spiritual tie to the old parish church of his youth, for more declerate his first Mass here Father Scully travelled hundreds of miles in the two or three days of absence allowed him.

### AT THE SEPARATE SCHOOL BOARD.

London, Ont., Jan. 10, 1898.

The regular meeting of the Separate school Board was held last evening, with the following members present: Rev. M. J. Tiernan, Philip Pocock, Patrick Mulkern, J. D. LeBel, Martin O'Sullivan, John B. Murphy, J. Doughlin, Wm. McPhillips, John B. Murphy, J. Doughlin, Wm. P. Regan and J. P. Murray.

The officers elected for the present year are as follows: Rev. M. J. Tiernan; M. O'Sullivan, Secretary; Auditors, Philip Pocock and J. D. LeBel.

Mr. T. J. Murphy handed in his resignation as representative on the Board of Education. Mr. Murphy stated in his letter that it was with much regret that he resigned. At the close of five years' service on the Board, he was deeply grateful to the Board for the many acts of kindness shown him while our representative.

The resignation was accepted, and a resolu-

of kindness shown him while our processor.

The resignation was accepted, and a resolution passed expressing regret at Mr. Murphy's withdrawal, which was due to ill health, and placing on record the appreciation of the many valuable services he had rendered the cause of education in our schools, and sincerely hoped that he will soon recover from his liness, and at some future time return to the position of the Board which he so creditably filled for the ast five years.

ast five years.

Win. Daniel Regan was unanimously choser as representative on the Board of Education and Mr. R. H. Dignan was again appointed a representative on the Public Library Board for the years 1838 and 1859.

### OBITUARY.

MRS. O'HAGAN, PAISLEY, ONT.

MRS. O'HAGAN, PAISLEY, ONT.

The Paisley Advocate of last week thus chronicles the death of Bridget O'Hagan, whose naiden name was Ryle, relict of the late John O'Hagan, who died at her home in Eldersile on the 28th uit, at the ripe age of eighty. The deceased was born in the parish of Ballyheigue, County Kerry, Ireiand, about the year 1817, and in company with her husband and three enilleren set out for the New World about the year 1850. After residing five years in the Gore of Toronto, the family moved to North Bruce, settling in the township of Elderslin, about three miles from Paisley. Here in the wilderness Mr. and Mrs. O'Hagan erected their numble little home, which in after years was to be the centre of a rich and weattry settlement. By honesty, integrity and industry, success and every blessing attended the labors of the faithful twain, whose name became a synonym of uprightness, benevolence and every virtue which goes to crown noble life and living.

ing.

Nothing in the life of the late Mrs. O'Hagan was more beautiful than her gift of faith. She was throughout her whole life a faithful, practical and devout Roman Catholic. Rather than grow cold or neglectful in her religious duties she has been known in early pioneering days to the cold of the cold o

r relative.
' Her faith was as the tested gold;
'Naught can avail her now but prayer.
Miserere Domine."

Misercre Domine."

Dr. Joseph O'Dwyer, New York.

It is our sad office in this issue to record the death of Dr. Joseph O'Dwyer, which took place in New York City on the 7th inst. For thirty years Dr. O'Dwyer practiced his profession in the great metropolis and was regarded as one of the most eminent physicians in the country. He invented a number of valuable medical applicances, chief of which was the O'Dwyer incubator tube, now universally used in cases of diphtheric croup. He was a graduate of Columbia college, New York. His wife died eight years aro, and four sons are left to mourn the loss of a devoted father. Dr. O'Dwyer's mother died only one year, or ten months aro. Five brothers and one only sister are left to mourn a noble and affectionate brother: Patrick, a successful merchant Strathroy; Wm. attorney, at law, New York City; Thomas, Martin and Anthony, respected citizens of the South, and Miss Helen K., a medical graduate, St. Louis, Missouri.

Weoffer this estimable family our sincere condolence in the great loss they have sustained. May the deeply lamented Dr. O'Dwyer, be in that Heavenly Home promised to those who love but God alone! R. I. P.

Miss Ella (Cahill, West Lorne, It was with the most profound of regret that the people of West Lorne learned of the death DR. JOSEPH O'DWYER, NEW YORK.

Miss ELLA (CARILL, WEST LORNE,

It was with the most profound regret that
the people of West Lorne learned of the death
of Miss Ella Cahill, one of the brightest and
most estimable young ladies of the parish,
which occurred Thursday, Dec, 16, 1897.

Miss Ella Cahill was the daughter of Thos.
Cahill, one of the most prominent members of
this congregation, and sister of Rev. Father
Cahill, who clied in June, 1892. After finishing
the course of the Public school in this villages
she attended the Wardsville High school, and
later took a course in the Chatham Business
College, graduating in 1890.

In September, 1895, she accepted a position as
book-keeper with the Decker Manufacturing
Co, of Detroit, where she met withithe greatest
success; but in August, 1897, she was forced to
resign, owing to ill-health.

At first it was honed she would recover, but
God willed otherwise, and with perfect resignation to His holy will she prepared for the
great change, never once uttering a murmur or
complaint, but teaching all about her a lesson
in Christian patience.

The neath of this young lady has cast over

compaint, but leaching all about her but in Christian patience. The death of this young lady has cast over this parish a gloom which Time only can dispel. Her beautiful qualities of heart and mind rendered her companionship a source of pleasure to all with whem she was acquainted, and she made many warm friends wherever she went.

his first Mass here Father Scully travelled hundreds of miles in the two or three days of absence allowed him.

Such, in very brief outline, is the story of a Quebec boy who has won for himself a name by the fine ability shown in his studies abroad, and who is destined to do good work in the church should it please Providence to prolong his years.

Win, Ellison.

### COLLECTION OF PETER'S PENCE IN KINGSTON DIOCESE. NOVEMBER, 1897.

1897. PARISHES.	CLERGY.	PETER'S PENCE.	FAITHFUL.	TOTAL.
	His Grace the Archbishop	\$100 00		
	Very Rev. T. Kelly, V. G	20 00	0.010.05	
Kingston	Rev. P. C. O'Brien	10 00	\$ 212 85	\$ 362 85
XIIIgaton	Rev. M. Meagher	10 00		
	Rev. P. A. Beecher	10 00	24 72	01 70
Bedford	Rev. J. B. Bridonneau	10 00	24 72	34 72
	Rt. Rev. Mgr. Farrelly, V. G.	100 00	204 00	314 00
Belleville	Rev. Jas. Connolly	10 00	66 50	81 50
Brewer's Mills	Rev. Thos. Carey	15 00		
	Very Rev. C. Gauthier, V. G.	50 00	182 00	242 00
Brockville	Rev. John O'Brien	10 00	75 00	85 00
Carleton Place	Rev. M. O'Rourke	10 00 10 00	40 00	50 00
Centreville	Rev. P. A. Hartington	20 00	40 00	66 00
Chesterville	Rev. J. S. O'Connor	15 00	51 00	66 00
Cushendall	Rev. J. P. Kehoe	20 00	127 75	147 75
Erinsville	Rev. Geo. Cicolari	15 00	40 00	55 95
Frankford	Rev. A. Carson	15 00	80 00	95 00
Gananoque	Rev. J. D. O'Gorman	10 00	77 00	87 00
Kemptville	Rev. M. Macdonald	10 00	41 00	41 00
Lougnboro	" D m - Die	15 00	33 00	48 00
Madoc		15 00	26 00	41 00
Marmora		27 00	73 00	100 00
Marysville		10 00	30 00	40 00
Merrickville		10 00	60 00	70 00
Morrisburg		25 00	105 00	130 00
Napanee		20 00	180 00	200 00
Perth	The Manager	25 00	75 00	100 00
Picton	Rev. John Merodagua		11 40	00 4
Portsmouth	Rev. J. V. Neville Rev. John Meagher		41 40	66 40
1 Ortomousinimini	Very Rev. J. Masterson, V. F.		140 75	000 =
Prescott	Rev. W. McDonagh	10 00	148 75	208 7
	D - Michael McCanthy		75 00	100 0
Read	The second second		125 00	150 0
Smith's Falls	717 717 1-1		55 00	75.0
Spencerville	n n n n		35 00	50 0
Stanleyville	Rev. M. Spratt		70 00	100 0
Toledo	Rev. J. Killeen		70 00	100 0
		. 50 00	75 65	125 0
Trenton	Rev. John Fleming	. 25 00	75 00	100 0
I weed	Rev. P. A. Twohey	. 20 00	73 00	93 (
W-lfo Inland	Reg Thos. Shratt	20 00	55 00	75 (
Vongo	Rev. J. J. Collins	. 10 00	60 00	70 (
1 onge	1101.0101.001		\$2,732 62	\$3.664 6
		\$932 00	02,102 02	40.001

presented by friends in West Lorne a another of roses by some friends in Detroit. May her soul rest in peace!

### FIRE AT OTTAWA UNIVERSITY.

FIRE AT OTTAWA UNIVERSITY.

Not only in Ottawn, but throughout the ength and breadth of the land, where ever the University of Ottawa is known, a feeling of sorow will prevail that this old and well-known educational institution has sustained a severe loss in the destruction, by fire, of a great prition of the building.

The fire took place on Wednesday morning, it is inst., about 9 o'clock, in the dormitory on the Cumberland street side. The darm was given, and the firemen responded with their well-known promptitude, and fought the flames most herolcally. In a short time, however, the flames spread, and soon the upper portion (what is called the old college) was destroyed. The fire was immediately over the beautiful chapel, which was immediately over the beautiful chapel, which was inundated with water running the beautiful freeces for which this fine specimen of Mozoarable architecture is noted. As a result of the fire, the greater part of the leastern wing is guited and rendered uninhabitable. At this juncture it is difficult to estimate the loss, but it is variously estimated at from \$40,009 to \$80,000. The chapel alone is said to have cost \$40,000. The insurance, however, is ample, and in all companies amounts to \$200,000. No doubt the burned part will be rebuilt as soon as possible, and everything done to resume the classes at an early date. It is most fortunate that the fire took place in the day-time, and when the greater part of the students were away on their Christmas holidays. Had circumstances been loss favorable, the destruction of both life and property would have been very serious indeed.

It is also a matter for congratulation that the beautiful new St. Joseph's church, on the other corner, was not damaged.

On behalf of the Catflolic Record, I beg to express deepest sorrow to the Fathers of the University on this unexpected and severe loss they have sustained.

The vestments, sacred vessels, library, etc., were removed to places of safety and are comparatively free from injury.

L. K.

# ADDRESS AND PRESENTATION.

ADDRESS AND PRESENTATION.

The pupils of Separate school, No. 10, Arthur, on the departure of their teacher, Miss S. Noonan, presented her with a beautiful Toilet Set, and read the following address: Dear Teacher:

We, the pupils of Separate school No. 10, Arthur, wish to express our intense sorrow at your departure from our midst, on your giving up your position as teacher of our school.

This position you have filled during the year in such a way as to win the respect and confidence of your pupils and of the community generally. You have, on allocasions, shown diligent care for our welfare, for which, as pupils, we are truly grateful.

We have experienced much happiness and contentment under your charge, due to your ever kind and cheering manner and encour-

we have experienced minus again words in time of need.
Your kind and cheering manner and encouraging words in time of need.
Your kind face will be missed by us. But the influence of your good entired and the improvement you made on all will be marks of remembrance for us of the care to come.
We cannot allow you to leave us without taking this last opportunity of presenting you with something to cause you to remember us. So we ask you to accept this Tollet Set as an acknowled you to accept this Tollet Set as an acknowled you to accept this Tollet Set as an acknowled with a superior of our good will, and as a mynem of the days we have spent together.
Christma and a Happy New Year.
Signed on behalf of: Katie Tangney, Katie Cantlon, Maggie Morris, Sarah McQuino, Eva Stotz, Joseph Morrisey, Maggie Purtill, Katie Morriey,

Signed on behalf of: Katie Tangney, Katie Cantlon, Maggie Morris, Sarah McQuinn, Eva Stortz, Joseph Morrisey, Maggie Purtili, Katie Mahoney.

Miss Noonan replied in these words:

My Dear Pupils:—How can I reply to these tender words you have spoken, or thank you sufficiently for this beautiful present, of which I feel so unworthy. The feelings of gratitude and surprise, arising from my heart, almost paralyze my lips. I feel, indeed, unworthy of such a presentation. It is true we have been working together here for the past year. During that time I have always found you diligent and faithful pupils, ever ready to comply with my slightest wish, for which I thank you sincerely. And if anything paintul has occured, let it be forzotten when you remember that it was with your interest at heart that the painful duty of reproving you was performed.

I think we shall not forget the many pleasant and I hope profitable days spent together, and when I look on your beautiful present, feelings of gratitude, but at the same time unworthiness, willarise, for my efforts were poor.

But now we must part, and I fully realize the meaning of those words: "It is hard to part with the little ones who have won a place in our hearts." But although we are not toime, and hope to be able to meet you all again. And now, my dear pupils, all I ask of you is a kind thought sometimes, and a remembrance of mein your prayers.

# WON PRIZES FOR PROFICIENCY IN

The annual distribution of prizes to the chil The annual distribution of prize at the annual distribution at the firm at the senior class in the study of the Carechism in St. Mary's church, Marysville, was held on January I, under the supervision of the pastor, Father Quinn. The, following esults

he results;—
st prize—girls; Annie McKenty,
sond prize; Carah McCullough, Elizabeth
ady, Kate Roach.
ird prize; Mary Ellen Bennett, Agnes
t, Josephine Ryan,
mrth prize; Annie McAlpine, Katie Fields, ourth prize: Annie McAlpine, Katie Fields, se Farrell, Frances Hayes. Ifth prize: Loretto Frances McGuinness, lifth by Field Priscoll. Frances McGuinness, lile McCullough, Loretto Meagher, Margaret 1978, Nelle Driscoll. Irist prize—boys: Daniel Murphy, Richard 1978, prize—boys: Daniel Murphy, Richard 1978, prize—boys: Daniel Murphy, Richard 1979, Hong McCullough. House, Jas, Drumy, John McCullough, John Farrell, Seuth prize: Frank Meagher, James Mury, Daniel McCullough, Joseph Meagher, seph O'Sullivan.

Fourth prize: Frank Meagner, James Murphy, Daniel McCuliough, Joseph Meagher, Joseph O'Sullivan.
The scholars, many of whom come very long distances to the classes each Sunday, showed most creditable proficiency in their knowledge of the Catechism.

London, Jan. 13.—Wheat, 81 to 84c, per bush.; oat, 25 to 26 4-5c, per bush.; peas, 45 to 48 3-5c, per bush.; rpc. 33 3-5to 36 2-5c, per bush.; oern, 36 2-5 to 39 1-5c, per bush.; buckwheat, 28 to 29c, per bush. The meat supply was large and beef ranged from \$4.50 to \$6.50 per cwt. Lamb, 8 cents a pound. Dressed hogs, \$5.75 to \$6 per cwt. and heavier at \$4.50 to \$5 per cwt. Turkeys, 8 cents a pound. Guesse, 5 to 6 cents a pound. Ducks, 70 cents a pair. Fowls, 46 to 60 cents a pair. Butter, 17 to 18 cents a pound for best roll by the basket. Freshergs, 22 cents a dozen. Petatoes, 75 to 90 cents a bag. Cubbages, 30 cents a dozen. Turnips, 25 to 39 cents a bag. Young pigs, 35 to 86 a pair.

a bag. Young pigs. 8 and 10 an

Montreal, Jan. 13.—Saies of oats were made at 28c; pens, at 51c and buckwheat at 35jc. We quote Ontario red winter wheat. 25c; white, 94c; beas, 51t o 51c; cats, 27; to 28c; rwhite, 94c; beas, 51t o 51c; cats, 27; to 28c; rwhite, 54c; buckwheat, 35j to 36c; and feed barley, 33 to 35c; maiting barley, 45 to 50c in store. Flour — Sales of ourside brands of strong bakers were made at \$4,00 to \$4,75; and spring wheat patents at \$5,10. Winter wheat patents, \$4,65 to \$4,75; and spring wheat patents at \$5,10. Winter wheat patents, \$4,65 to \$4,50; to 82,15; best Manitobastrong bakers, \$4,90; second do, \$4,50; and strong bakers, \$2,10; to 82,15; best Manitobastrong bakers, \$4,90; second do, \$4,50; and strong bakers, \$2,70; Hungarian patents, \$5,30. We quote rolled oats, \$3,45 ber bbl., and \$1,57; per bag; standard meal, \$3,25 per bbl., and \$1,57; per bag; We quote hontario bran, \$10,50; and \$1,50; per bag. We quote hontario bran, \$10,50; and No. 2 at \$2,00 per ton, bulk; Manitoba bran, bags meluded, at \$11,50; and \$10,50; and No. 2 at \$8,00 per ton, bulk; Manitoba bran, bags meluded, at \$11,50; and \$10,50; and No. 2 at \$8,00 per ton, bulk; Manitoba bran, bags meluded, at \$11,50; and \$10,50; and \$

Port Huron, Mich., Jah., 15., Gram., 18 they core bush 35 to 85 cents; oats, per bush, 20 to 22 cents; corn, per bush, 28 to 32 cents; rye, per ush, 40 to 42 cents; uckwhear, per bush, 23 to 5 cents; barley, 45 to 50 cents per 100 pounds; eas, 40 to 45 cents per bush.; beans, unicked, 9 to 80 cents per bush.; picked, 90 cents to \$1.00 to 80 cents per bush.; picked, 90 cents to \$1.00 to 10 to 80 cents per bush.

pens, 40 to 45 cents per bush; beans, unticked, per bush.
Produce.—Butter, 14 to 16 per pound; eggs, 18 to 20 cents per noz.; lard, 6 to 7 cents per pound; honey, 7 to 10 cents per pound; cheese, 10 to 11 cents per pound.
Hay and Straw.—Hay, \$5,50 to \$6,50 per ton. fon city market; baledhay, \$3,50 to \$7,50 per ton the incar lots; traw, \$3,00 to \$4,00 per ton.
Vegetables and Fruits.—Potatoes, 50 to 55 cents per bush; turnips, 20 to 25 cents per bush; apples, green, \$2,50 to \$3,50 per bill, apples, green, \$2,50 to \$3,50 per bill, died, 3 to 4 cents per pound.
Dressed Meats.—Beef, Michigan, \$5,00 to \$6,50 per cwt; live weight, \$3,00 to \$4,50; heavy, \$3,50 to \$4,00; live weight, \$2.75 to \$4,55; heavy, \$3,50 to \$4,00; live weight, \$2.75 to \$4,50; heavy, \$3,50 to \$4,00; live weight, \$2.75 to \$3,00 per cwt.
Lamb—\$7, to \$8,00 per cwt.
Poultry—Chickens, 6 to 7c per pound; fowls, 5 to 6 cents per pound; alive; geese, 7 to 8 cents per pound.
Latest Live Stock Markets.

### Latest Live Stock Markets. Toronto, Jan. 13.—There was no export trade

Good average butchers cattle rranged from

to 3fc, and these prices were steady. Com-non cattle sold as low as 2g to 2fc. A few buyers were here from Buffalo, and there was a demand for light stockers at from

A few buyers were here from Buffalo, and there was a demand for light stockers at from 24 to 34 per 1b.

A few feeders are required for the distilleries, and feeth about 21 to 35 per 1b.

Lambs are steady at from \$4 to \$4.80 per 100 lbs; and choice lambs are wanted.

A few extra good calves will command a ready sale at from \$4.50 to \$7.0 roccasionally 88 each.

As usual hogs were active, and prices remain steady and unchanged at 5c per 1b. for "sing ers," and 4½ for thick fat and light. Sows fetch 3, and stags 2 and 2½ per 1b.

East Buffalo, N. Y., Jan. 13.—Cattle—Receipts, about three cars; the general tone of one market was considered fair, and the outlook favorable for the coming week. Hogs—Good to choice Yorkers, \$3.75 to \$3.77; mixed packers grades, \$3.75 to \$3.77; mixed packers grades, \$3.75 to \$3.77; rouchs, \$3.20 to \$3.35; stags, \$2.75 to \$3.77; rouchs, \$3.20 to \$5.10; fair to good, \$4.60 to \$4.80; culls to common yearlings, \$4.25 to \$4.50; native lambs, choice to extra, \$5.00 to \$6.50. fair to good, \$5.60, \$5.85; culls to common, \$4.50 to \$5.75.

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