Catholic Record.

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

VOLUME XXII.

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LONDON, ONTARIO, SATURDAY, JANUARY 27, 1900.

The Catholic Record.

London, Saturday, January 27, 1900

LIFE, AND LIFE'S STAGE.

"Pivots are of great use to man," wrote once an urchin in an essay on the subject-" Turning-points of men's lives." He struck a truth though he did not just grasp the right idea of the subject. There are too many of us actually on pivots-real weather vanes, turning hither and thither, as the winds of adversity or prosperity strike us. For such cases the pivot certainly is "of great use to man:" it eases the continual shift-shift of moods. But all the twisting wears out the weathervane, whilst the old stationaries that have held steadily on against all storms, ever keeping "eyes front," are still with us sphinx like but constant.

All men have somewhere in their lives a turning point that is not a pivot-one which we double but not circle. Few of us go through life from start to finish without straying at some time from the narrow path to spend some time at the school of experience. The warnings of others help us not. We must see for ourselves-be our own pilots - hew our own roads. Then suddenly we come upon treacherous marsh and swamp and must make our that they were sitting in high-priced turn. We seldom countermarch at these points : we need a good broad angle at our turn, that will keep our wrong road in view, whilst pushing us forward towards the old road we left and with our faces towards the goal.

Those in public positions are peculiarly the butt for the gossips and the curious. The working day will not suffice these gazers-they must follow a chap into the few hours he would like to label " Mine," pluck his every act to pieces, supply imaginary motives, and sit in judgment. Nothing is sacred from the prying eyes of the gossipe, and nothing safe from their poisonous tongues. With the mean "They say" as sponsor to their own small notions, they set adrift reports that always injure their poor victim.

Even at the weekly sewing circle the good ladies could, with advantage, attend more to the stitching and leave their absent friends to act out their little part in life's stage without too close an inspection of their make up.

We are beyond all doubt living in an age of morbid curlo ity. Everyone mouth. wishes to have a peep behind the scenes, and to know the why's and wherefores of the everything. We the public must be let into the secret ganias found, when descried by the desire to enter the Church. But the cannot now come on the stage, speak of our " make up " and " stage proper. ties." They must come close to touch and see the sham, and drag down into cold reality what the actors are trying to make into a pretty view. This continual peeping behind the scenes takes away the charm of the picture.

stage. Theatres have become temples informing us of his eminent sanctity. of laciviousness-they have been ours? What better model could we given over to spectacles that appeal have than Sr. Joseph, whom God chose only to the animal in man : and to be the putative father of His only critics are waiting anxiously for the begotten Sm? Whose assistance can time when the masses will tolerate nothing but the drama begotten of offspring? Mother and maid may well pure minds and upreared in an at-mosphere of holiness. strive to emulate as far as they can the virtues of that incomparable Mother mosphere of holiness.

We cheerfully admit that the scenic We cheerfully admit that the scenic earthly names, and yet whose mother boards are guilty of things that hood in no sense impaired or shadowed startle people of capacious consciences. Still, what boots it to complain ? Wby dren may all find in the boy Jesus who praise a book as a "study of human nature," and denounce it when dra matized as a salacious monstrosity ?

When we read the book we can extort under some pretext the seeming approval of our conscience ; but when it is dressed in stage-clothes we must out on the house top and cry it down. Why ?-we care not to find out : but diligent in our duties to God, to our we must make a goodly showing with our neighbors who have a partiality for at least exterior morality. Then we must see it in order the better to preach against its evil tendencies.

We once saw a matron with her two daughters scarcely out of their teens, delight, the performance of "Ca. THE PAULIST MISSIONS TO NON witnessing, and to our eyes with huge mille." It was portrayed by Eleanora Dace ; and this, together with the fact Most Gratifying Progress of the Work stalls, may have prevented them from taking a moral chill.

And all the while the sapient critics bemoan the vitiated taste and low ideals of the masses. Lamentation is all very well in its place, but it never, especially from the lips of individuals attired in purple and fine linen, changed the face of any section of this

globe It is very easy to shift the blame on the dramatic atmosphere. Now, we take it that the toilers prefer representations of the life they know to the pictures of life that exist only in the prurient imaginations of the individ under instruction with a prospect of reuals who belong to the eat-drink and-be-merry-school; and as partial proof of the statement, we can point to that pastoral drama known to our readers that has for years been enshrined in the hearts of the people. It it never leaves a bad taste in he

It seems to us that the masses have genius found, when deserted by the desire to enter the Unirch. But the W. T. Russell, W. A. Fieter difficulties seemed almost insurmount. Joseph T. O'Brien, the Ca able. She lived in a wholly Mormon settlement and her parents were fanat love and support of the common ical haters of everything Catholic. his custom on the first Sunday

walling anent the degradation of the us that he was a just man, thus briefly to make amends and give credit to we more properly ask than his to enable ue to do our duty towards our own whom Christ called by the sweetest of standing. ect to His parents a model to imitate from afar, and an Intercessor to whom

they can go with their little difficulties and greater trials in full confidence that He will listen to and assist them in their needs. We are beginning the Holy Year, in which it behooves us all to lead better lives than we habitually do, to be more

selves and our fellow beings. better way can be suggested to cultivate the more religious spirit which such better lives will ask from us, than to practice this month a heartfelt, act ive and practical devotion towards Jesus, Mary and Joseph, who made up the Holy Family of Nazareth.

Special to the CATHOLIC RECORD

At the mission given in Brooklyn, N Y., during the Advent season there were three hundred and ninety seven lean back in their easy chairs and converts received and nearly two thousand adults confirmed: a large percentage of the latter were converts received at some time previous to Dacem-

On January 16, the Catholic Mission-ary Union held its regular semi-annual meeting for the transaction of business. The growing importance of its efforts is more than realizing the expectations of its founders. Carefulthe masses as if they had a decided ly compiled records of the non-Catholic vocation to prevent the purlication of missions and individual work of associ ated missionaries showed that during the last three months seven hundred and forty-seven converts were recorded as received into the Church through this work and ninety more were left ception in the near future.

That the Mormons are remarkably open to conviction and prepared to welcome the Faith was attested in the recent non Catholic mission given at their invitation in the great Mormon Taber readers that has for years been en-shrined in the hearts of the people. It is, if you like, cheaply sentimental, but ness to hear the Church, while the firmness and perseverance of which they are capable is shown in a pathetic little incident just reported by one of our priests giving non-Catholic never failed to appreciate a good thing missions in Idaho. A young Mormon when it came along, and history girl of sixteen, whose sister became records that more than one struggling a Catholic two years ago, felt a great

must be raised by Catholics themselves. A good, consistent life is the best way of suggesting it ; but to drive it home, an intelligent missionary spirit must be developed in us. We have already been awakened and the timid, half apologetic Catholic has become proud of the uplifting power of his religion, and has realized that he can and should help his non Catholic neighbors. The next step is an active charitable campaign of instruction and better under

The non Catholic mission movement is the latest expression of this advance, and the enthusiastic and growing interest it has aroused promises a phen-ominal improvement in the religious of Americans. From all condition parts of the country the reports are unanimous in praise of the efficacy of the movement, and those who have entered into its spirit of non controversial zeal find a universal willingness to hear the Church that speaks in the ac-cents of a true mother's love. It is no phenomenal incident when a week's mission, supplemented by a class of in-struction for converts, adds from fifty to a hundred persons to the Church's visible communion ; but the impression made beyond this little offering of first fruits is widespread and permanent, and the next non-Catholic mission

is sure of a harvest more abundant. Like every act of charity, however, the generous spirit of a non-Catholic mission improves the Catholics who share in giving it. To those lukewarm in the faith it is a revelation to find the interest that Protestants take in the familiar doctrines of religion and the importance they attach to the Church's sanction of practices too often neglected by her children through unappreciative familiarity. The belief in the friendship of the saints, for example, is full of new meaning, and a wealth of consoling, interesting and inspiring possibilities when we realize what life would be without it, especially after death has taught the lesson of the world's loneliness. The convert's joyful enthusiasm at the truth of the Real Presence is an object lesson of priceless value to the tri-monthly communicant, and his zeal to share with others the consolation of confession is it elf a mission to those in the

fold The awakening has come ; we are no longer on the defensive. Hence forth our refutation of slanders will be in the spontaneous, open hearted char ity with which we sacrifice our convenience, our prejudices, our fear of the world to the burning desire of realizing the universal reign of love.

CARDINAL GIBBONS.

Cardinal Gibbons held his annual re ception at his residence on North Charles street last Sunday after the late Mass at the Cathedral. A large number of persons, as usual, non-Catholics as well as Catholics, called to pay their respects to Baltimore's popular prelate.

Bishop Alfred A. Curtis and Revs W. T. Russell, W. A. Fletcher and Joseph T. O'Brien, the Cathedral clergy assisted in receiving. The Cardinal, in accordance with

The Christian religion gave not Now let me say, I have confidence in only light to man's intellect, but peace to his heart. It brought in that peace of God which surpasseth all understand ing and which springs from the conscious possession of truth. It taught him how to have peace with God, by the observance of His commandments peace with his neighbor, by fulfilling the law of justice and charity, and peace with himself, by keeping his passions subject to reason, and reason guidad by the light of faith.

"Another distinguishing feature of the religion of Christ, and which attracted the admiration and sympathy of the masses, was its all embracing mission, and its appeal to the universal human race, without distinction of rank and condition. In this respect it differed from all other religions that had preceded it. They were all local or national in their character - the creatures of the State. The religiou of Christ, on the contrary, was worldwide, restricted by no State lines or national boundaries. Like the air of heaven, which ascends the highest mountain and descends down to the deepest valley, everywhere purifying the face of nature, the Gospel permeated every rank and grade of society, diffusing everywhere a healthy moral atmosphere.

"There was another cause which contributed powerfully to the development of the Christian religion. I re-

fer to the irreproachable lives of the primitive Christians. The pagan world saw with admiration the great moral change which the religion of Christ had wrought in the hearts of their converted brethren. The primitive Christians aided the Apostles not only by their edifying example, but also by their zealous co - operation. They were all missionaries on a limited Let us now bring home to ourscale. selves these historical facts, and let us make a practical application of them to ourselves.

"The Gospel which is preached to you brings you the same blessed meslight and peace and hope sage of which it brought to the primitive Christians. Our forefathers eagerly embraced Christianity, at the risk and often at the sacrifice of their lives. No such sacrifice is exacted of you. But it is just because our faith costs us little that we do not esteem it at its due value.

"How are you to co operate with us? First, by the open and manly profession of your faith. While you will accord to of your faith. those who differ from you the right of expressing and maintaining their religious opinions, you must claim for yourselves the same privilege. And being a if the Roman was proud of Roman citizen, and if you are proud of claiming the title of American citi zens, how much more should you glory in being citizens of the republic of the Church. - Baltimore Mirror.

SOCIAL PROBLEMS

Discussed by a Bishop of the Church-Church and Labor-Bishop Mont. gomery, of Los Angeles, Addresses ones. We have in our keepin the Workers at a Reception to Eagene Debs.

At a reception given at Los Angeles o Eugene V. Debs some weeks ago, Bishop Montgomery spoke on the labor

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the wisdom and patriotism of our statesmen to settle these matters and these matters and settle them equitably. We have a plan worked out for gus. We have a declaration setting forth our rights as men, and a constitution fitted to secure them to us. That constitution is flexible erough to be adjusted to every And under it let us work emergency. out these problems. And from my heart let me say, do not consider as unfriendly to labor those whose who may not agree to every method proposed for its amelioration.

Freedom of speech and of the press is one of the blessings guaranteed to us under our constitution. Let these matters be discussed quietly and calmly in accordance with its spirit. Let the nation be educated up to our wants, and let its freedom devise a remedy. But from my heart, as a friend of of labor, and as a friend of mankind, let me say, do not so much as mention the possibility of war in connection with it. We are not living in a despotism, but where every man wields the ballot of a freeman. I do believe, as has been said, that sometimes men have been obliged to cast their ballots against their will, but surely there can be a means devised by which every man can cast his vote according to his will and his conscience. The government and the remedy, then, ought to be in

our own hands. "I confess that even in this great land there are many wrongs. I confess that our government is not perfect, for it is a human instrument. But even with all its shortcomings I think you will agree with me that it is the best there is on God's earth. Even if the flag is manufactured in a sweat-box, it floats over the best government in the world. Under it we ought to be able world to work out our destiny in peace and harmony for the best interests of all.

"These difficulties that we complain of have arisen in the last twenty five or thirty years. That flag, therefore, that represents nearly one hundred and twenty-five years of national life, is the emblem of a century at least of great national happiness. And we need not war to again enjoy that same blessing. To the charac erizations that have been given to war, I will add that of one of the greatest generals of our civil war: he called it 'hell.' It is true the slaves of the South were freed by war. But, ladies and gentlemen, if our fathers could have known ten years before the war what we knew ten years after, they would have paid the purchase price of every slave, and saved nearly a million of homes from being draped in

mourning. "I have confidence that, with this lesson before them, the wisdom and patriotism of our statesmen will find a means of settling peacefully and equit ably every domestic difficulty that shall arise. And with the ballot of freemen in our hands, the safeguard of our liberty and every interest in obedience even to bad laws until we can apply the remedy and make better ones. We have in our keeping the

HONOR THE HOLY NAME !

What would be thought of the child who should use his father's name in testion. He said in part : "I am glad to be able to express villify it and employ it for the purpose

ed consti-tet affinity being ab-wherever and each adapted to ased upon to be in-t it cures rely.

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courage, skill or industry as the case

may be-and forthwith press and

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ship. If we must worship something,

let us by all means avoid the mush-

room growth, that stands neither wear

nor weather. Rather let us look for

Slow but steady With strength for every strain, ever ready For storm of wind or rain, Waiting calmly as only herces can For the hour that proves, not makes the man.

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Whoever found his old childish enjoyment of a play (as a play) to remain positions, to applaud them in their after having been behind the scenes ? own way. What comfort it brought to Once the inner workings are laid bare -illusion gone-what remains, unless, but we do know that the masses have indeed, we can stop to appreciate the never failed to be thrilled by the subart of the thing-the effort required to limity of the Messiah. Jefferson of our own days has never found it necessary

"All the world's a stage," and as on to resort to anything that could bring the mimic stage, goodness that seems a blush to a maiden's cheek to attract real appeals to the young and uniniti the public. The heart of the people is ated, whom effects satisfy. To the masound, despite the nostrums doled out turer, however-to those who have had by the self-constituted physicians of a rear view-the art is what is or ought humanity. to appeal for appreciation.

Judging life as a picture, we require DEVOTION TO THE HOLY FAMa long - distance view - as an art, come close and give your guerdon of

We have just now too many mushroom heroes. We go to sleep at night and wake up next morning to find a new celebrity. Someone has jumped

In that earthly trinity which consti-In that earthly trinity which consti-tuted the Holy Family we can exercise the supremest act of human worship by adoring the Christ Child, who, as the evangelist tells us, went down frrm Jerusalem with His Immaculate Mother and St. Joseph and was subject from Jerusalem with His Immaculate Mother and St. Joseph and was subject to them. We may venerate the most perfect of Gol's creatures, the one human being who was exempted from the stain of original sin, and who, during her whole life, corresponded the stain of original sin, and who, during her whole life, corresponded faithfully with every impulse of that grace of which she enjoyed the pleni-tide with an interesting enquiry, a

tude. We can reverse the Foster glorious hope a generous doubt - Have idea about himself. Hitherto man was Father of the Babe around whose Crib we been doing the Catholic Church an a mystery and a riddle to himself. The For storm of wind or rain, Waiting calmly as only heroes can For the hour that proves, not makes the man. One hears now and then much be-

people. Everyone knows how Handel, In addition to this her health was prefor example, had to struggle before carious and forbade the journey necestor example, had to struggie before sary to reach a priest. Nevertheless, as the sixtieth chapter of the prophet his claim to musical pre eminence was she became convalescent, she was filled Isaias and developed therefrom the acknowledged. He was decried by the with a desire to brave the trip, and so acknowledged. He was decried by the with a desire to brave the trip, and so literati; he was pronounced a mad. just a week before Christmas, she man by the critics, and the masses went, nevertheless, to hear his com man. The effort, however, brought tian Religion." on a relapse and she fell ill in the Mormon household where she had spent the stout old German we know not; the night. But she was able to ask unimpaired. for the ministrations of the priest, and,

as she was evidently dying, had the happiness of being received into the Church and accorded the last Sacraments. She died full of joy, with the words of the Hail Mary upon her lips, having evidently committed it to memory while yet a Mormon. Such heroism teaches us to appreciate the religious advantages we enjoy, and should awaken a generous wish to ex. tend them to others.

The most promising recent charac-teristic of public opinion in America is the general interest shown in the Catholic religion and in its influence. The Among the several devotions to tinction between the deeds of a Cath-

Among the several devolutions to interior between the principles of the which Catholic piety gives the months olic State and the principles of the of the year, there is none which is Catholics in that State. Religion has more comprehensive, so to speak, than gained by this new popular distinction. the devotion of the present month, Concomitantly, a spirit of unrest has which is dedicated by pious souls to undermined the doctrinal prestige of the Protestant churches, and problems

the Processant cources, and problems of social morality have awakened thinking men to the logic of the Church's teachings. If marriage can be dissolved, what will save the family?

month, preached at the late Mass at the Cathedral. He took his text from

He said in part :

"While all human institutions and governments are subject to the law of birth, development and decay, the religion of Christ maintains her vigor

"The primary cause of her marvelous expansion must, of course, be as-cribed to the promise made by Christ to His Apostles, when He said : "Go, teach all nations, and behold I am with you all days, even to the consum mation of the world." The first and most efficacious influence which, under the influence of God's grace, operated so powerfully in the diffusion of the Catholic religion may be attributed to the sublime and beautiful teachings of Christianity. The Christian religion proclaimed then, as it does now, teachings which satisfied the highest aspirations of the human intellect and gratified the legitimate cravings of the human heart.

It proclaimed truths which had bafflei the researches of the most profound philosophers of pagan antiquity, and which baffly the thinkers of our day who are not guided by the light of revelation.

"The Christian religion gave the pagan world a rational idea of God. It proclaimed a God essentially one, existing from eternity to eternity. It proclaimed a God who created all things by His power, who governs all things by His wisdom, and whose superintending providence watches over all the affairs of nations, as well as men-without whom not even a bird can fall to the ground.

"The religion of Christ not only gave man a sublime conception of His Creator, but gave him also a rational

publicly what I said to two of the re-presentatives of the Labor Council of Los Angeles when they called upon me to invite me to this meeting -- that I was surprised to learn from their printed

invitation that the laboring men felt that the Church was not triendly to that the church was not intendry to their best interests. As the chairman of this meeting has said, I repeat, that the Church, after God, is the laboring man's best friend. The Church is friendly to every man's interest, because the very idea of the Church is to embrace all classes, rich and poor ; in a word, all men, and we teach the very principles that lie at the basis of all so

ciety. "No thoughful man can deny that "No thoughtuit man can deny that great economic questions have risen of late that demand settlement: great social problems that press upon the age for solution. And just here the laboring man may see the starting point of his suspicion that the Church is unconcented showt that the Church is unconcerned about that which is of a paramount importance to him. The settlement of these questions becomes a political matter They must be determined through legislation, and legislation in our system of government is brought about through political parties.

"We agree upon our form of gover-erment, but differ ast, the best method erment, our after as t the best method of conducting it, hence political parties. D) not ask us to become poli-ticlans. We can serve you better without it. You know that when a minister turns politican he may spoil a good minister to make a poor politician. We must labor to form the consciences of men on correct and human principles, keeping before them that if not caught and punished in this world for their wrong doing, they will certainly suffer for it hereafter.

"No men feel more keenly than we do the evils that beset society, and the conditions that ought to be made better among the poor, for we are constantly laboring among them.

"In the invitation asking the ministers to attend this meeting, we are and I in The invited to come and reason together. one in us."

of giving emphasis to his vulgarity and profanity? What opinion would intelligent and respectable people have

of a man who should thus use his brother's name? On January 14 the Church celebrates the Feast of the Holy Name. He who bore that Name on earth and who still retains it in the highest heavens where in He reigns is both our Elder Brother and our Father. And yet how often do we not hear His Holy Name villified and profaned, outraged and insulted by those who call themselves Christians! It may be that we ourselves are ad dicted to the horrible crime which such use of Christ's name constitutes. If so let that feast win from us a firm resolution that, with God's grace, we will sin no more in that shameful way against the Son of God who redeemed against the Son of God who redesined us by His passion and death. And if, happily, we have always had too high a veneration, too ardent a love and too profound a respect for the Holy Name. ever to use it profanely, let us to mor row endeavor to make some reparation to the Divine Saviour for the insults and outrages which are, alas ! daily, hourly and every minute offered to Him by those who profane His Sacred Name. "Praised forever be Jesus Christ!"

is a beautiful form of salutation which prevails in some Catholic countries. If we may not use it openly in our own land, what is to hinder us from men. ejaculating it every time we hear tally the Holy Name wrongfully used or pro-faned. - Gelobt sei Jesus Christus !-Catholic Columbian.

PAULIST MISSION TO NON-CATHOLICS.

CONTINUED FROM FIFTH PAGE tion for His disciples, ascended that darkest of nights from the valley of Shadow beside the brook Cedron.

" 'And not for them only do I pray, but for them also who through their word shall believe in Me ; that they all may be one, as though Father, in me,

and I in Thee ; that they also may be

more comprehensive, so to speak, than the Holy Family of Nazareth. a bridge, or won a game or made a million on wheat or embalmed beef or

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gagement at that time." Your father." he dried for my acceptance—some alliance more financially attractive to my rich father's commercial mind than the choice I had made? What an unsettler that later mark I to make the gagement at that time, "I our matter," he continued, addressing me, "has now withdrawn his opposition, and I have none to offer, as you are both content. Your father, sir, stipulates for an engage-ment of one year. If all goes well be will not be disposed to offer farther hindrance to your magninger and you will see." father's commercial mind that the choice I had made? What an unsettler that letter was! It came like a gloved blow, well planted and unexpected, not hurting overmuch at once, but growing in its effect, leading you to calculate how great a capacity for force there is in the naked fist within. And as to to one so stunned various strange things suddenly start into sight, so there flashed into my mind the truth hitherto unthought of, that I was not independent, that I had in omeans but such as my father's bounty I placed at my disposal; that of myself I that any of my father's clerks of earning my own livelihood; that behind all his e indulgence my father had nevertheless that modicum of hardness and determination which is possessed or acquired by to your marriage; and you will see," handing me the letter, "what he means Upon that point I find by 'if all goes well.' ret of his doubts. Up ret of his doubts. Upon that point I find myself unable to agree with him. It rests with you, sir, to prove which of usis right," and The O'D berty held out his hand which I grasped, unable to speak so great was my relief. His other arm closed round his daughter, who had run up to bim and thrown hers about his neck. Madame O'D.herty, coming for-ward, statidly congratulated us both, kiss-ing her step-daughter.

that modicum of hardness and determin-ation which is possessed or acquired by all men who have been long and success-fully engaged in active business; and that he might not hesitate to exert both qualities upon occasion, to bend my in-clination backward to his will. The-more I pondered on the letter, the more disturbed and annoyed I grew. If my father was going to take this tone, I thought, it would have been better if he had done it sconer, instead of waiting till now when I was nearly thirty, and going It was all very well, this end to my forebodings; but I still could not reconcile myself to having been so completely ignored, or to being treated so like a child. Nevertheless I rapidly made up my mind as to my course of action; so that when Alicia said by-and-bye, "At least you are allowed to stay for three weeks longer," "Three weeks!" I rejoined, "I cannot stay three weeks. I must be gone at once. I must be at home learning my trade. I feel I can now throw myself into work ow when I was nearly thirty, and going feel I can now throw myself into work with such a zest that-Ha!-we are not going to wait a year, mind that: at least I am not." "Oh! Do tell me what you will do,

Horace." "I'll tell you, dearest, what I am going "I'll tell you, dearest, what you are

to do this very minute—and what you are going to do with me, if you are agreeable, going to do with me, it you are agreeable, as you always are. We will both walk across to the inn, and have some things which are lying there belonging to me sent over to the Castle, that I may pack

"I shall like it so much; and we will "To-morrow. Or at latest," I added

after some reflection, "or at latest the day after to-morrow. I cannot begin too soon And I am sure my father will be pleased and disarmed when he finds me so ready to fall in with his views." "Go before the sale !" cried Alicia.

"The sale! What sale

"Why, of 'The Harp." "The Harp!" I had forgotten all about

my old home, and how eagerly and by how many its fate was being watched; and I felt ashamed. "I am sure papa will be offended if you

go before. You know how interested he is in it, and he will think you do not care about what concerns him. Basides it will be only putting cif your departure till Thursday week." Thursday week." Thursday week! Really, Alicia was dropping two weeks of my available time

"After that," I said, slightly piqued, "After that," I said, slightly piqued, "I suppose I may go and welcome." TO BE CONTINUED.

A MIRACULOUS CURE.

Crippled Child Healed by Missionary Fathers, West Hoboken-Physicians Had Declared Case Hopeless.

The remarkable cure of little Joseph Hughes, two years old, is creating a good deal of stir and curiosity among the citizens of Bridgeport, Conn. The "Without harm I trust to the interest "Without harm 1 trust to the interests of the dear girls," observed Madame O'Doherty, with quiet severity. "I hope in the hurry and excitement of the moment you will not forget them. Re-member what Mr. Jardine told us about the moment lenders and their desire to be ittle fellow is the son of Mrs Joseph Hughes, 187 Linen avenue, Bridgeport, and has been an invalid almost from birth.

About six months ago spinal and hip he money-lenders, and their desire to b trouble developed. The boy became greatly emaciated and was unable to "Uppend on it those fellows will only buy if they get it a bargain." "It is half theirs already." The family called in several walk. local physicians, who pronounced it "My dear, you are always throwing cold water on my hopes." an almost hopeless affliction. Several consultations were held, and it was de-" I wish to warn you against disappointcided that only one chance for prolongment, O'Doherty." The O'Doherty pulled up suddenly, ing life remained, and that was by

ruminated for a minute or two, and then returned to his hopeful mood, saying, "The some time since Mr. Jardine told us operation. Mrs. Hughes lives with her parents, Mr. and Mrs. John Shea, and the grandmother would not allow them to place the boy upon the operating table. Mrs. Shea is a devout Catholic, and has always believed in divine intercession

THE CATHOLIO RECORD

the darkness didn't catch us before, or I don't know what we'd have done; for the worst was over, sir, before it got so black. But all's safe now. Keep to the road, sir; there's not a turn out of it. You're only three miles from 'The Harp,' and you can't go wrong. As for me, I must hurry on before, or else the wife 'll be fretting her life out. She knew where I was gone, and I'm so late she'll think all sorts of things, and be in a nice fright." "No. 7" said scme words of thanks as Conn was beginning to start.

onn was beginning to start. You're welcome, sir," sang back Conn,

did not prevent her from beginning to scold him for having made herso uneasy. She declared that he had sat talking with his friend Jeb Donovan toolong, and

ertain fearful expressions that had fallen

make away with missin expension back to-night! Oh, why did you leave him? It would be the ruin cf 'The Harp' and cf us, if anything of that kind were to hap-

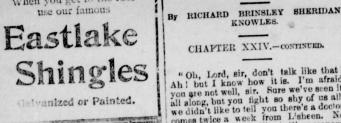
"Gad, I don't see that 'Ine Harp' matters much to us now. But never fear, Jane, he's not such a fool." "I believe now what I have thought more than once is true: that he is in some great trouble; and when a man is distance the "

distraught..." "Faith, if you'd only seen the jump he "Faith, if you'd only seen the jump he took! And let me tell you, he was care fal enough not to wet his feet, and clutched

worst shall use him come in as brisk as a bee and roaring like a lion with hunger." "Tell them to get dinnerready at once." "I will," answers Conn, dragging him a base of the state of the

was unusually nervous. The anxiety which she had felt at first on her hus band's account was now continued on be-half of "No. 7." Nor was her mind set at ease when by and by eshe heard the stranger coming in; but she must need begin to look ahead, fancing that the ful filment of her apprehensions was only postponed. If "No. 7" would take hi postponed. If "No.7" would take his departure, she thought, that would be the easiest way out of the difficulty. But he showed no signs of moving, and some-thing must be done. All the evening she was restless, with her mind at work. Sometimes she would rise and pace the room; and once she went out upon the doorstep, and stood there as if she were seeking counsel of the night. It looked less black now than it did to the way-farers an hour or two before. The sky arers an hour or two before. The sk had become cloudless, the new moon wa down, and stars were flickering . The peaks and the lines of the oluely.

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"Oh, Lord, sir, don't talk like that ! Ah ! but I know how it is. I'm afraid yon are not well, sir. Sure we've seen it all along, but you fight so shy of us all, we didn't like to tell you there's a doctor comes twice a week from Lisheen. No one coght to be long ill at Gleencoonoge -no one that's young that is, because of the good air. Bat come along, sir; don't stand." In spite of himself Mr. Chalmers was stand

In spile of himself Mr. Chaimers was arrested by Conn's chance words. She had discussed him then — his sister ! Had some natural instinct stirred her sympathy, although she did not know the stranger was her flesh and blood ? Mr. Chaimers looked at her husband with anticity. curiosity.

GLENCOONOGE.

Go you on. I don't want you.' "I declare then! I'll not leave you, sir," said Conn, determinedly. "I wouldn't for all the world have it on my mind I'd

let a sick man and a stranger lose himself in a place like this. Come on now, do, Conn's odd mixture of anger and sup

Conn's oud mixtnre of anger and sup-plication did not altogether displease "No. 7." "Lead the way," he said, in a Softer tone. "I'll follow you." Conn, fearing the darkness, started off willingly the man one way now out

Conn, fearing the darkness, started off willingly, taking care every now and then to look back to make sure that the inexplicable stranger was keeping to his word. "No. 7" was following in what Conn took for dogged silence; he was in reality regarding his self-elected guide with more favor than he had yet betowed on him. He was measuring with his with more favor than he had yet bestowed on him. He was measuring with his eye Conn's breadth across the shoulders; he was thinking the height of the young mountaineer was remarkable, and that he was straight and well proportioned : he was admitting that he had a fire fear-less bearing, and that his alert move-ments had an effortless grace about them pleasant to look at. Whether Conn slackened his name to indge of the firm-

ments had an effortless grace about them pleasant to look at. Whether Conn slackened his pace to judge of the firm-ness of the ground in front of him, or lifting his head, swept with a glance the sky and hills, or turned half round, keep-ing himself informed how it fared with his charge, he still held his critic's atten-tion. And at the same time Mr. Chal-mers' mind was going back upon the Is unequalled as a remedy for Chafed Skin, Piles, Scalds, Cuts, Sore Eyes, Chapped Hands, Chilblains, Earache, Neuraigle and Rheumatie Pains, Throat Colds, Ringworm, and Skin Aliments generally. Large Pots, 1/li each, at Chemists, etc., with instructions. tion. And at the same time in, Char-mers' mind was going back upon the startled expression in his guide's face his eyes had opened on, Conn's look of relief which had succeeded, and the unheeding words he had dropped, so thrilling to his Illustrated Pamphlet of Calvert's Carbolic Preparations sent post free on application. F. C. CALVERT & Co., Manchester

The truth is that Mr. Chalmers was under the spell of Conn's indefinable fas cination which so many have felt. Some cination which so many have felt. Some-how during these moments everything conspired to help its working: there was solace in Conn's chiming voice to-night, and kindness in his words, even when he spoke roughly; the accidents by the way, the very changes in the air, befav-ored it. As Conn had foretold, the dark-ness was already covertained them. The ness was already overtaking them. The afterglow of the sunset died out, and the rapidly falling shades of night found the

rapidly falling shades of night found the the pair with much of the dangerous tract they had to pass still unaccom-plished. They had now reached the rugged valley fuil of huge mounds, and swamps all undrained, which justified Conn's warning about the difficulties of its passage in the dark, and the dangers of the streams and pools and quaking bogs formed by the accumulated waters from the hills. Mr. Chalmers began to parceive how easily a man might meet

from the hills. Mr. Chalmers began to perceive how easily a man might meet his death in such a place, and to think uncomfortably of what fate might have awaited him had he traversed by him-self that desclate place, so chilling and terrible in the gloomy light. Growing in-wardly more thankful that he was not alone, he followed docilely Com's foot-steps as the latter twisted and turned, choosing the paths and climbing the hiland English Hops; and is put up in 16 ounce bottles to retail at 25c per bottle, whi'e other at the same price con tain only 13 and 14 ounces. 30c. per dozen is allowed for O'Keefe's s anowed for O'Keefe's empty bottles when re-turned, thus making "O'Keefe's" the most economical Mait Ex-tract made. Before as the latter twisted and turned, choosing the paths and climbing the hil-locks that he knew so well, "Is this a short way you have brought me ? I have not been here before. It is a dreadful place."

Refuse all substi- the hil

black.

about with his foot.

You're welcome, sir, "eang back Conn, and resumed his running. Mr. Chalmers was alone once more— almost sorry to be alone. He stood thinking, wondering at the change he felt in himself, and listening for a few min-utes to the lessening sounds of his guide's rapid footfalls; and then, mending his own pace, made for the inn, glowing with a newly awakened interest. Conn had rightly calculated the effect of his prolonged absence on his wife, whose relief at seeing him safe and sound did not prevent her from beginning to

that was the whole secret of it; that it was just like him, and that he never had any consideration for any one but himself.

consideration for any one but himself. "Wait till you hear," puffed Conn; and as soon as he was breathed, he gave her a history of all his doings, from the time of his setting out. But the book-keeper did not really listen until he came to his account of "No.7"—of where he was found, of his sullen behavior, and of certain fearful excreasions that had fallen

certain hearlier expression of the book-keeper, hor-"Oh, Conn!" said the book-keeper, hor-rified. "You should not have left him till he was safe indoors." " Listen to that!" ejaculated Conn, ad-dressing the ceiling, "and I after break-

"Listen to that !" Flacinate's count, ad-dressing the ceiling, " and I after break-ing my neck home all for her !" "The man," exclaimed the book-keeper, "is not in his right mind. De-pend upon it, he has it in his thought to make away with himself. Gracious goodness! If he doesn't come back to what the man did you have him? I

"Gad, I don't see that 'The Harp'

my arm when he nearly fell over in cross-ing the brook. Never fear! His bark is worse than his bite. In a few minutes

"I will," answers Conn, dragging him-self up from his seat, "so don't disquiet yourself, my dear." And he added, as he lounged towards the door, "He's been asleep there all the day long in a bracin" air, and 'tis fire and rested he ought to be, and ready for anythin.'" Responsibility sat less lightly upon the book-keeper's shoulders than it did upon Conn, and on this particular evening she was unusually nervous. The anxiety

bluely. The peaks and the mess of the mountains were clear cut against the heavens; but all lower things—the pine-covered slopes, the bare mountain-sides, the islands, the jutting promotories, and the waters were fused in shadow. Bats

-as if he had not heard her. But at last, just as the book keeper was again about to break silence, he said: "Our hills! From your speech I should not have thought that you belonged to this country." "I belong to no other," laughed the book keeper, quite willing to be personal, if by that means she could draw out her guest. "I have lived here so long, taken such deep root I may say, that I don't know how I could bear transplanting." "Bat you are right," she continued,

know how 1 could bear transplanting." "But you are right," she continued, after there had been another period of sil-ence,"I am not a native of this place; and when first I came, I little dreamt I

and when first I came, I httpe dreamt I should in the end have taken to it so kindly. I was very low in health and spirite, I remember, quite as depressed as you seem to be. I fear, sir, you are neither well nor happy." "Do you judge me by the light of your own evacutence?" he asked: and then.

"Do you judge me by the light of your own experience?" he asked; and then, with a sudden candor, "You are right in your surmise. Things are all wrong with me, and it is impossible they can even

me, and it is impossible they can ever come straight again." "Others have thought that before now, and have lived to find themselves mis-taken. You look better lately that you did when you came three weeks ago. The air suits you." He made no answer. "And as for trouble," the book-keeper went on, trusting to her intuition, "there are few griefs that Time does not soften. What seemed once unendurable we come now when I was nearly thirty, and going to be married. Luncheon was unbearably tedious that day. Luckily the younger children were at their lessons, and the post had brought The O'Doherty news of which he was full to overflowing; so there was no occa-sion for me to talk. He came in holding the letter he had just been reading, and crying out, "Egad, that's very good! I call that honest and straightforward. Listen, my dear, listen to this all of you" (Alicia and I were the only others present beside Madame O'Doherty). are few griefs that Time does not solten. What seemed once unendurable we come at length quietly to accept. To us who are young, even if we have survived all we once cared for, Time is very gracious; for it is full of hope and promise, and im-perceptibly it unfolds new interests and new prospects." "No. 7" laughed scornfully, and cried ont "And suppose in its turn the second

"No. 7 laugned scorntny, and cried out, "And suppose in its turn the second crop is blighted, do you think it is pos-sible for a man still to have faith in pro-mices and hopes? Ab, no! But it is well for you if you can be contented. I

It hashed upon the book-keeper that she had once been nearly losing Conn; and what had the outlook been like, then? Suppose her husband were to die a little while hence! Could life have any more happiness for her? She faltered in her argument. If this near man work in

by words! "What can I say, knowing so little about you as I do? I am sure, sir, I wish I knew how, and I would willingly lighten your trouble. Why are you so reserve?? It cannot be a good thing to be always silent and solitary, as you are. Why do you not take counsel—not with me—I know too little; but there is Father John. Pacola go to him when they are distracted

The rough priest at the chapel yon-? I don't like the man."

" He is a good man.'

That may "Well," said the book-keeper, with

"Well," said the book-keeper, with a sigh, "it is getting cold, I must go in." Her teeth were chattering. "I think my husband is alone. Won't you come and sit by the fire with us?" "You are very kind," he said. "An-other time. Good-night," and descend-ing the steps, he passed out into the darknees.

name is

"I haven't an idea." "I have been thinking," continued the book-keeper, "we mustn't leave him so much to himself." "Why, what on earth-" "We must talk to him more, see if we can amuse him; show him over the inn -do something, anything to keep him

from getting morbid. He is not so unap-prochable as I thought." "Faith, I don't see, from your own ac-count, that you made him much more aniable, after all." "No. But you will succeed, Conn." " Is it I? The fellow hates me."

THE LETTERS OF STEVEN Glimpses of the Inner Life; of Exquisite Author.

> In the course of a review of Letters of Robert Louis Steven His Family and friends," a v prepared by Sydney Colvin and lished by Methuen & Co., Londo Weekly Registar says : All England has now read

JANUARY 27, 1900.

strong and exquisite author. know his works would imply bnormally sequestered condition life on the part of the ignorant the letters now published were penned with any reference world. They are the most letters ever written, they have and nothing in view except imr communication and they are all written to intimate friends of them are addressed to h nearest-parents or wife-but the latter has a memorable interest, for it describes in na form and as though for publi that visit to the leper settler Molokai, which, as every one produced the pamphlets in de

Stevenson had the strange g tune of his fatal delicacy, of disease, of constitution—a bio of spirit thet of spirit that carried him gail boyhood beset with bad nig evil dreams to that for y fift which he took to be something age and which was harassed He was now much work. unhappy, but there is not a le does not prove how invincibly happy again. That he wa happy enough to write letters vitality as these without excep proves the brilliant physiolog dition in which weak lungs a man. His brain was fed b and eager blood in quantitie wounded lungs relieved by and death menacing hemo quantities that submerged t and destroyed it as soon as was healed. He was use thought of death ; it was to hi ant thought full of courage suffered enough to look se wards the rest that was to co his fragile body. He was n out some solemnity in his The threat which he recog early religious training an tinction of his own spirit from the least touch of tr paltriness There never w responsible or a more or a more conscio ent. less squalid mind given to his, and, as we have said, t had he improved by though ters, therefore, are cheerfu means frivolous reading. conspicuous moral qualitie are courage and kindne were some of his company and literature who held him too much of a preacher ; ev detain us with apologies for morality. But without his these would have had noth 'Louis." It was one with We have spoken of his kindness; to these qualit rades are indebted for ev and happy word written i by this scarcely breathi Being delicately sensitiv Ster vividly humorous.

have braved something fused to let character an out of (nature

Take this passage from

letter to his wife. Stevens

remembered, paid a visit

"I call that very handsome of cousin James," continued The O'Doherty. "My dear, it was a happy notion that of yours —it was all your doing-to make me go dear, it was a bound of the set o young any more. But, however," added The O'Doherty, suddenly checking his rising emotion, "this makes amends for

be. He can do me no

rising emotion, "this makes amends fo everything. I'll write him a note befor to-morrow morning to say he needn't be afraid I'll back out of my undertaking

arratu 111 Dack ont of my undertaking and that if it's in the power of money—' "Within reason," suggested Madame O'Doherty, calmly. "Ah! d'yesuppose there's any one so in-terested in the terested in the purchase as I am, or who will be likely to give so much as I-with out harm to any one

"Conn," said the book-keeper, awaking from a train of reflection she had fallen into after detailing this conversation to her sleepy husband, "I wonder what his

"I haven't an idea."

from getting morbid. He is not so unap-

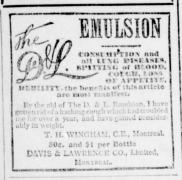
Sir—I am directed by Lord Lisheen to inform you that he has no desire to inter-fere in ony way with your plans, and that though he will be represented at the sale of "The Harp " on Wednesday week, he will not having regard to your intention —allow any bid to be made against you on his behalf. Of course should you abandon the competition, he reserves to himself the right of taking such steps as he may deem advisable under the circumwell for you if you can soy." am very glad you are happy." Suppose the second crop were blighted ! It flashed upon the book keeper that she It flashed upon nearly losing Conn; and he may deem advisable under the circumargument. If this poor man were in some such plight, how worthy he was of pity, and how idle to try to console him by words! I have the honor to be, sir, Your obedient servant, Montague Hopkins, Agent.

Sir-I am directed by Lord Lisheen to

People go to him when they are distracted with doubt or in some distress of mind, and they are none the worse for it, and cf en much the better."

der ?

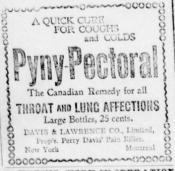
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"Yes, and would have returned that way. Conn suppressed an exclamation. "You

were making long straight darts of flight, and sudden swerves and turns; and the book-keepers thoughts went out from her, and wandered in the dusk with backwark "You would never have done it. I'm very glad 1 found you, sir. You must have walked many miles to day." And truly when Mr. Chalmers rememand forward movements quite as fitful. How should she approach this moping stranger, who had suddenly become so ered with what nervous energy he had tere with when her being only a set and most, it now seemed as he thought of it, like one possessed, he did not find it difficult to believe that Com's terse comimportant in her eyes? Presently, by a swift transition, she was living again in the time, three years before, when she was herself forlorn and silent, and the nents had much significance behind hem. But this was no time for talking world was strange, and the outlook was like black, unbroken night; and her thoughts travelled on towards the faint dawn and growing light that brightened The light had quite gone. The ground, with all its uncertainties, was uniformly black. Mr. Chalmers kept close to the heels of his guide, who had to stop every the interval between then and now—a re-trospect she was wont to dwell upon cherishing it, and vowing its colors should new and again and consider, and go cauti-ously. For a long time they moved for-ward with unexpressed anxiety, and every moment their rate of progress never fade, let come what might here after; and all of a sudden she was once

every moment their rate of progress seemed to become more slow. "Gently here!" chimed Conn's voice, all of a sudden in the dark. "This is a wall of loose stones—there's a break in it somewhere. Here it is; mind how you tread. You must feel your way; there are great boulders lying all about." And so there were, and a horrible sound of rashing waters somewhere in the blackness. The wall being crossed, a few steps brought them to the verge of a

seef to deepair. Something—a slight sound, a breathing near, brought her to herself, and she started, finding she was not alone. A man—not Conn, nor Dan—was close befew steps brought them to the verge of a wood, through which they tore themside her on the doorstep. It was "No 7." Her scared movement made him turn, and looking in her direction, he drew wood, through which they fore them-selves with much difficulty; Conn lead-ing the way unseen, and holding the hand of his charge, which he had taken possession of without a " with your leave or by your leave " and as they advanced, back quickly with an exclamation; for be saw her white face and no more, and ought it was his dead mother's. The book-keeper forced herself to laugh sound of the rushing torrent grew

nearer, until Conn drew up, as it seemed, upon its brink; but it was invisible, the darkness of the night being intensified by You frightened me, too, sir. I did ot know that any one was here.'

"Who are you?" "Only the book-keeper, sir."

"There are stepping stones across, if I can only find them," said Conn, feeling "Only the book-keeper, str." "Only the—ah!" and he drew a long breath. "You are dressed in black, that was why I did not see you. I thought—" His nervousness gave her courage, and breath.

" How deep is the river ?" " Two or three feet may hap," answered as she did not proceed, she struck in, " It is not the first fright, sir, you have given me to-night. My husband has told me of your narrow escape, and I am afraid Conn; "but there are ugly holes, and 'ye no mind to wade it. Here we are ! Now give me your hand again, sir," and Conn drew " No. 7 " along, directing him we have both been to blame for not put ting you on your guard long ago against our treacherous hills and swamps. It is sibilities," and did not know what to not safe for any stranger to venture so far now to advance, recovering him once just when he had lost his balance, and land-ing him safely on the opposite shore. The getting through the thicket on this side was less difficult, and all of a sudden from the road alone, as you do, even in the daytime. There are plenty of young still there was a coloness which seemed glad to act as guide for a mere tritle, and was the meaning of the silence about they stood on the white road, broad and firm, and heard the waves of the friendly sea breaking near. "Egad," said Conn, with a laugh, "I

it would be a charity to employ one or other of them." He did not speak: and stood as motionwouldn't care to do that over again. We were none too soon. 'Twas mighty well less-looking neither to the right nor left new matrimonial scheme ready cut and

"He does then, I know it well enough

I've seen it in his eye before now." "There! That's he coming in. Go and light his candle, ask him if he's tired and light his candle, ask him if he's tired after his day's adventarcs, wish him good-night, and pleasant dreams, and quick recovery. Say anything, and every-that's kind."

> CHAPTER XXV. THE PORTRAIT.

My quiet about this time was rudely broken in upon by the arrival of a letter from my father, which I opened with ome eagerness and a sudden foreboding for the sight of it recalled the fac ad put off my return home until I had almost given up the idea of starting at an erly date. Sall I had not reckored on being so solemnly taken to task. While I had been living in a day-dream, quite willing that it should never end, my father apparently had been regarding the my

nore contemplating with sympathetic nind the picture which Comi's account presented of "No. 7" lying reckless out in situation from another standpoint. contents of that letter must have been simmering in his mind for some time be-fore they had resolved themselves into the dose I had now to swallow. I was he mountains, under the sky, thrown here like one who had abandoned him-

made to zee in black and white the man-ner in which I had spent my time for many years past—how little had been de-voted to business, how much to random voted to business, how much to random wanderings. A reforence—half-sarcastic I thought—was made to the excellent re-ports of my health I had been lately send-ing home; and in view of the disposition I showed to undertake the responsibil-ites of married life, my father expressed himself surprised at my slowness in oralifeing myself to assume them by requalifying myself to assume them by re-turning to work, and striving, without more loss of time, to acquire a mastery of the details of management with which at

where Marane O bullety also was shown ting. "Well now," said he, as soon as we were seated, "I want to know whether you young people have made up your minds yet. You have seen a great deal of each other, and 'tis about time, I think, that we came to a definite understanding. You, sir, do you see any reason to with-draw from the proposal you made some The letter peremptorily concluded by specifying the date on which I was expected back.

pected back. Nothing was said about my engage-ment to Alicia; not a word to put an end to my uncertainty. I re-read the lecture several times, in hopes of finding some-

only confirmed my choice. Alicia has my heart for ever and ever." "And you?" turning to Alicia, " are you willing to consider yourself engaged to this young man?"

walked.

mean?

The

was the meaning of the silence about Alicia? It could not be that I was being kept purposely in the dark until I should reach Liverpool, when I would find some

that. Many things may have altered since." And then he fell to thinking again. "I wonder," he said presently, "why the little man never comes near us "Probably because there is nothing to

where there was full faith. After consulting her pastor she decided to visit bring him to Glencoonoge. All the arrange-ments must be nearly finished." the church of the Missionary Fathers, "Very likely. He was amiable enough in West Hoboken. Daring Thanks giving week mother and grandmother, when I called on him the other day. when I called on him the other ody. I was a little rough with him, if you re-member "--turning to me--" the last time he was here. But he had forgotten all about it; as decent a little man as ever walked!'? with the child wrapped in a blanket, set out for the church.

When they arrived they found it filled with invalids, kneeling in front of the altar where the miraculous relics are exposed. The Father to whom And so The O'Doherty rattled on dur And so The O Donerty failled on anti-ing lunchean; in such good spirits that he did not perceive, apparently, the weight which had fallen upon mine. But if he did not, some one else did. Alicia must have followed me closely when I went out on the terrace to think the matter over alone. For almost im-mediately agentie arm crept within mine, and the origination of the terrace for the second terrace for the second terrace of the second mediately agentie arm crept within mine, they told their sorrow examined the child carefully, and inquired all the circumstances of the disease. The nother and grandmother expressed

Creator. and Alicia, with concerned, inquiring face asked eagerly what was the matter. "After some time in prayer," Mrs. Shea recounted, "the child, who had "Then you must go in three weeks" "Then you must go in three weeks" time?" said Alicia, when the terrible story was finished. "What does it all not put a foot under him in months, was tenderly taken by the good Father, who, after praying over him, blessed him and anointed the sfilleted parts mean?" 'I can't think," said I. "I must go of "I can't the present; but I swear that nothing, nothing shall ever induce me to with holy oil. Then the sacred relic was placed to the afflicted parts, and we all knelt and cried out that God "Oh, dear! I hope nothing dreadful is obtained to the second second second second second me to do anything. I am so afraid of him when he is cross." would in His Providence remove the disability which had rendered little Joe's life almost a living death.

compiete faith in their appeal to the

"What I am going to repeat is God's solemn truth. Before our last prayers Just at that moment I heard my name Just at that moment 1 heard my hame called out, and looking round, saw The O'Doherty, at the open window of the library, beckoning. We walked towards him full of dread, and entered the room, where Madame O'Doherty also was sitwere ended Joe struggled from my grasp, and crawling to the floor, walked about apparently free from all ailment. He ran about the church as lively as if he had never known what it was to be without the use of his legs.

"Of course, we wept as we poured out words of praise to God, for if this was not a miracle, what could you call

While Mrs. Shea was talking little eseph came running into the room, as appy and lively as any two year old draw from the proposal you made some "On the contrary, sir; reflection ha He was apparently in perfect boy. He was apparently in portion of hip or spinal trouble.

Dr. Hair, one of the physicians consulted several weeks ago, said to day that at that time it was the unanimous to this young man?" "Oh, papa! only engaged? We have been that a long time." "My dear!" exclaimed Madam O'Do-herty, lifting up her hands decoronaly. "No," said The O'Doherty, kindly, "I expressly said I could recognize no enopinion of several doctors who saw the boy that he could not live more than two weeks. He was astounded when he learned that the boy was running

remembered, paid a visit colony in 1889 on his v Pacific. He gives the p words—the flat promonto wooden town with its t shut from the world by a tain to the south and opening upon the ocean Our lepers were sent o boat, about a dozen, o. very horrid, one white m large grown family be Honululu, and then in

stepped the Sisters and not know how it would h me had the Sisters not b horror of the horrible weakest point ; but the ness at my elbow blotte and when I found that o crying, poor soul, quie veil, I cried a little mys as right as a trivet. crushed to be there thought it was a sin an should feel unhappy ; to her, and said somet "Ladies, God Himself you welcome. I'm sur me to be beside you ; l blessed to me. I thank and the good you do m cheer her up ; but inde said it when we were stairs, and there was hundreds of (God save masks in poor human receive the Sisters an

He recurs to the m little speech : Partly I did it

tients.

ashamed to do so, and of my golden rules. ashamed to speak, s But, mind you, that r with strangers ; with there are other consid During this visit,

brought himself to en the lepers, Stevensor to have been strung repugnance by the ness and devotion o there voluntarily went daily to the miracle of neatness with seven leper g old maid meal serve ters" and took s

Glimpses of the Inner Life; of This Exquisite Author.

In the course of a review of "The Letters of Robert Louis Stevenson to His Family and friends," a volume prepared by Sydney Colvin and pub-lished by Methuen & Co., London, the Weekly Register says :

All England has now read this strong and exquisite author. Not to know his works would imply some abnormally sequestered condition of life on the part of the ignorant. But the letters now published were never penned with any reference to the world. They are the most direct letters ever written, they have no one and pathers in they except turned at and nothing in view except immediate communication and they are nearly all written to intimate friends. Few of them are addressed to his very nearest-parents or wife-but one to the latter has a memorable general interest, for it describes in nerrative form and as though for public eyes that visit to the leper settlement at Molokai, which, as every one knows, preduced the pamphlets in defense of Father Damien.

Stevenson had the strange good for tune of his fatal delicacy, or rather disease, of constitution-a buoyancy of spirit that carried him gaily from a boyhood beset with bad nights and evil dreams to that for y fifth year, which he took to be something near old age and which was harassed with too much work. He was now and then unhappy, but there is not a letter that does not prove how invincibly he grew happy again. That he was always happy enough to write letters so full of vitality as these without exception are, proves the brilliant physiological condition in which weak lungs may leave a man. His brain was fed by nimble and eager blood in quantities that the wounded lungs relieved by terrible knowledged in the solitude of his own conscience present in his life and in his and death menacing hemorrhagesquantities that submerged that brain art. This is his joyous programme in and destroyed it as soon as the outlet 1888: was healed. He was used to the Sur thought of death ; it was to him a buoyant thought full of courage, and he suffered enough to look serenely to wards the rest that was to come soon to his fragile body. He was never without some solemnity in his gay mood. river. The threat which he recognized, his early religious training and the dis tinction of his own spirit kept him from the least touch of triviality or paltriness There never was a more responsible or a more independor a more conscious, or ent. less squalid mind given to man than his, and, as we have said, the mind he had he improved by thought. His let ters, therefore, are cheerful but by no ters, incretered, are enternal out by alo means frivolous reading. The most conspicuous moral qualities they show are courage and kindness. There were some of his companions in life and literature who held him to be fan too much of a preacher ; even now they detain us with apologies for his care for morality. But without his "morality" these would have had nothing of their "Louis." It was one with his genius We have spoken of his courage and kindness ; to these qualities his com rades are indebted for every gentle and happy word written in the letters by this scarcely breathing invalid. Being delicately sensitive and very vividly humorous. Stevenson must have braved something when he refused to let character and the moral laughed nature Take this passage from the Molokai letter to his wife. Stevenson, it will be remembered, paid a visit to the leper colony in 1889 on his voyage in the Pacific. He gives the place in a few words-the flat promontory, the little wooden town with its two churches, shut from the world by a wall of moun tain to the south and to the north opening upon the ocean : Our lepers were sent out on the first boat, about a dozen, one poor child very horrid, one white man, leaving a large grown family behind him in Honululu, and then into the second stepped the Sisters and myself. I do not know how it would have been with me had the Sisters not been there. My horror of the horrible is about my weakest point ; but the moral loveliness at my elbow blotted all else out and when I found that one of them was crying, poor soul, quietly under her veil, I cried a little myself ; then I felt as right as a trivet, only a little crushed to be there so uselessly. I thought it was a sin and a shame she should feel unhappy ; I turned round to her, and said something like this: "Ladies, God Himself is here to give you welcome. I'm sure it is good for me to be beside you ; I hope it will be blessed to me. I thank you for myself and the good you do me. It seemed to cheer her up ; but indeed I had scarce said it when we were at the land giving of a covenanter and not of any stairs, and there was a great cro hundreds of (God save us !) pantomine masks in poor human flesh, waiting to receive the Sisters and the new patients. He recurs to the making of his own

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THE LETTERS OF STLVENSON. dressing of dolls for the poor children of the place. He asks his friends in London to ask their dressmakers for pieces of silk for this distant purpose. "I have seen sights that cannot

told, and heard stories that cannot be repeated ; yet I never admired my poor race so much, nor (strange as it may seem) loved life more than in this settlement. * * * And this, even settlement. * * * And this, even though it was in great part Catholic, and my sympathies flow never with so much difficulty as toward Catholic

virtues. Yet this was at the moment when he was reconciled to the most terrible mystery of the affliction of man, and to the most dreadful physical degrada humanity, by virtion of our common tues purely, splendidly and exclu-sively Catholic ! What he thought to be technically Catholic was What he thought be technically Catholic was keeping of a "pass - book heaven." It stirred him the with to anger and laughter. Unluckily one of the Sisters had called the place, in his hearing, "the ticket office for heaven." How much mischief a little vulgar phrase may do! And yet it is vulgar prizes may do ... And yes to the spoken with complacence in its very vulgarity, as something simple and therefore good. It is only in one dir-ection that some Catholics fear to give scandal. It is certain that the Sister did herself injustice, and that she did not undertake her martyrdom at Molokai but with a full self-denial- not de all out with a full server and a server and as a full to herself of pleasure, repose and natural happiness merely, but denial of the very self. "Having left all things, thou shalt leave also thyself,"

as says the "Imitation of Christ. Stevenson broke early from the re ligious "orthodoxy" of his parents, much as did Mr. Ruskin at somewha the same age, driven forth chiefly by the damnatory doctrines of their sect. He declared himself because to live a faise life was to him an impossibility, but all the more was the God he ad

Sursum Corda : Heave ahead : Here's luck : Art and blue heaven, April and God's larks. Green reeds and the sky-scattering

A stately music.

Enter God !

Ay, but you know until a man can write that "Enter God," he has made no art. None! Come, let us take counsel together and make some He writes exquisitely to his father,

who, though "orthodox " enough, was inclined to be sad, or at any rate resigned : A man who has gained a stone :

whose son is better, and, after so many fears to the contrary, I dare to say, a credit to him whose business arranged, whose marriage is a picture - what I should call resignation in such a case as his would be to "take down his fiddle and play as loud as ever he could." That and nought else. And now, you dear old pious ingrate Christmas morning, think this what your mercies have been. And again to his mother :

Here am I on the threshold of an-

other year, when, according to all human foresight, I should long ago have been resolved into my elements-here am I, who you were persuaded was born to disgrace you-and, I will do you the justice to add, on no such in-

equal appropriateness that the grandson of his wife-the boy Stevenson held dearest and the boy who learned from Stevenson what Stevenson really was, but did not know himself always to be here -has been formally received into the Catholic Church.

THE SERAPH OF ASSISI. A Beautiful Tribute to the Saint from

a Non-Catholic. "Sweet Saint Francis of Assisi.

would that he were here again !" With these words of Tennyson, the Rev. W. Hudson Shaw, M. A., fellow of Balliol College, Oxford, closed a re-cent lecture on "Rome in the Middle Ages." Mr. Shaw is a non Catholic Ages and this fact, taken in connection with his international reputation as a schol ar and lecturer, invests with particular interest his views concerning th life and works of the gentle seraph of Assisi. Mr. Shaw said in part :

" Francis of Assist-shall I be rash enough to say what I think? You shall assall me for it if you choose-Francis of Assisi was the purest-hearted, the most lovable, the most adorable human being whom Christian history of eighteen centuries has revealed to us.

"What are the chief facts of his life? St. Francis was born in Umbria in the little hillside city of Assissi in the year Francesco Bernadone during 1182. his early manhood was simply the spoiled darling of his native city-gay frivolous, lovable, generous, the leader of every mad revel, a richly dressed, fastidious, pleasure loving cavalier, strongly drawn to chivalry and knight hood as his highest ideals. At twentytwo he fell dangerously ill and was brought face to face with death. It was the turning point of his career. On his recovery he was filled with the disgust of himself, contempt for his uselese, selfish life * * * At a sumptuous banquet given at Assissi about this time Bernadone, master of the revels, sat silent and absorbed, and his friends rallied him on his morose-ness. 'Sze,' they said, ' Francesco is thinking of the wife he is going to 'It is true,' he answered marry.' 'It is true,' he answered eagerly; 'I am thinking of taking a wife more beautiful, richer, pure than you could ever imagine bride he meaut was the Lady Poverty. widowed now,' says Dante in his ' a thousand years and Paradise, more.' He began humbly by attending the outcast lepers, whose loathsom. ores he had always abhorred, by re storing with his own hands the ruined Chapel of Santa Maria Degli Angeli. In the plain below Assisi that tiny chapel still stands. I have knelt in it ; it is to me the holiest, most sacred 'There spot that Europe can show. 'There were dreamed,' it has been said, 'some of the noblest dreams which have soothed the pains of human-There is where the Portiuncula ity.' Francis of Assisi heard the final call and obeyed. On February 24, 1209, the words of the gospel for the day fell on his ears. 'Freely ye have received; freely give. Provide neither silver nor gold, nor brass in your purses; neither scrip nor two coats, nor shoes nor staff, for the laborer is worthy of

his hire. "This is what I want !" he cried. 'This is what I was seeking!' On the next day he preached in the streets of Assisi. Within a few Within a few sufficient grounds-no very burning weeks his first disciples gave all discredit when all is done; here am I in the Frenciscon moment the

cause the Most High willed it thus, answered Francis. 'He chose me answered Francis. 'He chose me because He could find no smaller man, nor one more worthless, and He wished to confound the nobility and grandeur, the strength, the and the learning of this world.' beauty

"And now one final word. Is this life of Francis of Assisi, we are forced to ask ourselves, anything more, after all, than a picturesque episode of medi-eval history, an old world relic, beau-tiful as the ivied traceries of ruined tiful as the

abbey and of as little present utility? Has he any message to which our time is likely to listen ? Let us be honest he has not. To this age, which dreads, as Carlyle said, only hell, the hell of not making money, which exalted the brute god Mammon, as no age, not even that of imperial Rome, ever ex-alted it before, St. Francis is unintelligible, he speaks in vain. But the nineteenth century is dying ; ere long we shall be ringing in the new era. "Meanwhile one trusts hat in more

lands than Italy, in other religions than his own, wherever tenderness and courage, purity and humility and Christ like life are held in reverence, wherever tenderness there are hundreds of thousands of men and women ready to re echo Sweet St. Fran Tennyson's prayer : cis of Assisi.' Wo here again.'" Would that he were

> OLD FATHER WALSH. An Instance of True Heroism.

General Thomas L James, president of the Lincoln National Bank, of this city, told me the other day of what had appealed to him as one of the greatest cases of heroism that had come to his

knowledge. "It was during the time that I was said he, postmaster of New York," said he, "that one of the most fatal yellowfever epidemics that ever cursed a community swept over the South. The dread disease made its appearance at a very early day, and the news of its horrible and devastating progress was read with alarm and sorrow by all the people in the North.

"The clerks and carriers of the post-cflice, always quick to respond to the cry of distress, put their bands in their pockets and raised \$1,200, which a committee of their number brough to me with the request that I see that The proper disposition was made of it.

I took the money down to the office of Mr. J. Pierpont Morgan, who was then treasurer of all funds raised for this purpose in New York, and sent in When Mr. Morgan came out my card I told him the nature of my visit. How shall we dispose of this? he asked as he took the money. I told him that I would leave the whole matter in his hands.

" Finally Mr. Morgan asked me how many of the donors of the money were Catholics. I told him about half.

"'Then,' he exclaimed, 'we'll divide this in two, and send one-half to some committees of Protestants, and the other to some of Catholics. Now be disposed of ?'

" I told him that I would like \$300 sent to New Orleans and the other \$300 sent to the six Sisters of Charity at Memphis, whose noble work in behalf of the fever sufferers had attracted world wide attention. This band of world wide attention. This band of heroic workers was led and assisted by a priest whom I had heard spoke of as

I had heard spoke of as Valsh.' plague waxed hotter and more deadly. Nothing to the North but its was Old Father Walsh.' "Well, the plague waxed hotter and hotter and still was talked of in the North but its was awful work, and all possible means were devised to send succor to the victims "Presently 'our boys' at the postoffice raised another \$1,200 and sent me with it to Mr. Morgan as before. "Mr. Morgan sent the \$300 to New Orleans, and then, one day, wrote me asking for the address of some one in Memphis to whom to send the remain der. I was somewhat surprised at the letter, as I imagined Mr. Morgan already knew whom to send the money to. However I went to certain prominent Catholic in the city to again refresh my memory as to the whereabouts of the six Sisters, and he told me that they had all died of the fever and that almost no one was left in Memphis to carry on their work. When I told this to Mr. Morgan I don't think I ever saw a man so moved by anything before. The news seemed to daze him. He remained silent for a moment, and then murmured half to himself: 'That's

may be attributed to the sublime and beautiful teachings of Christianity. The Christian religion proclaimed then, as it does now, teachings which satisfied the highest aspiration of the human intellect and gratified the legi-

timate cravings of the human hear It proclaimed truths which had bafil d the researches of the most protound philosopher of pagan antiquity and which baffle the investigations of thinkers of our day who are not guided by the light of revelation.

The Cardinal said that the Christian religion gave the pagan world a retional idea of God, that the religion of Christ gave man a sublime conception of his Creator and also a rational idea of himself, that the Christian religion not only gave light to man's intellect, but peace to his heart, appealing to the universal human race vithout distinction of rank or condition. charging the rich not to be high minded and comforting the poor with the old story of God who became poor for the sake of all. Another cause, he said, that contributed power fully to development of the Christian religion was the irreproachable lives of the primitive Christians ; that they aided the apostles not only by their edifying example, but also by their zealous cooperation ; that they were all missionaries on a limited scale.

"Let us now bring home to ourselves these historical facts that I have set before you," continued the Car-dinal, "and let us make a practical application of them to curselves. The Gospel which is preached to you brings you the same blessed message of light and pence and hope which it brought to the primitive Christians. Our fore fathers eagerly embraced Christianity at the risk, and often at the sacrifice, of their lives. No such sacrifice is ex-acted (f you. But it is just because our faith costs us little that we do not The father esteem it at its due value. who amasses a fortune by his own individual exertion appreciates his wealth far more than the son who falls heir to it. We are the heirs of this blessed kingdom, and how many alas are there who let it slip from their hands, and who, like Esau, sell their birthright for a mess of pottage. Let us preserve this treasure of faith as the apple of our eye."

The Cardinal said that the perfume of faith should be diffused among fam-ily and social relations. He said the laity should co operate with the clergy in the development of the Christian religion, and first by the open and manly profession of faith. "You can co operate with us by your genercus offerings in the cause of religion and charity by helping us to build up the walls of Jerusalem and by contributing to the decency of divine worship, said the Cardinal in concluding. "Above all, you can co operate with us by the rectitude of your private ives and the influence of your example. Having your conversation good among the Gentiles, that whenever they speak of you as evil doers, considering you the other to some of Catholics. Now by your good works, they may glorify how would you like the Catholic half to God in the day of visitation. When God visits them by the light of His grace and removes from their eyes the scales of prejudice, your virtues will shine resplendent before them. Let your light, then, so shine before men, that they may see your good works and glorify your Father who is in heaven."

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WINTER TERM BEGINS JAN. 2nd., 1900, at the

THE CATHOLIC RE ORD

little speech : Partly I did it because I was ashamed to do so, and remembered one of my golden rules. "When you are ashamed to speak, speak up at once. But, mind you, that rule is only golden with strangers ; with your own folks

there are other considerations. During this visit, when he hardly brought himseif to endure the sight of the lepers, Stevenson declares himself to have been strung too high for such repugnance by the courage, cheerful-

married, and the marriage recognized to be a blessing of the first order. A 1 at Lloyd's. There is he, at his not first youth * * * gaining a stone's weight, a thing of which I am incap-There are you ; has the man no able. gratitude ?

The letters, moreover, follow the whole course of the books we all know. Stevenson spoke freely and feelingly of his work while it was in progress, and always with candor and with un

alterable modesty and joy. With one thought we put down the volumes-the profoundly Catholic sentiment which touches at all turns an author who believes himself to be born all of a piece with Presbyterianism. The expression of his hereditary and conventional views, when you suddenly come on it, seems almost an inter-polation. That traditional Stevenson is hardly more removed from the liv ing, loving Stevenson than Hyde was from Jeykli. He was frankly ignorant of his own nearness to Catholicism because he was frankly ignorant of Cath olicism itself. Once he visited a Trappist monastery ; he saw the monks ; he observed the silence, he read the life of Mrs. Seton and found it dull, and when he went away he thanked God that he was "free to love and free to wander," as if that were the thanks vocation. Going to confession he guessed to be in a Catholic a sort of spiritual dram drinking, the excitement of a morbid nature in need of it : he had so learned to ready it in the Scottish household to which his loyalty clung through all mutations and broaden ings. In a letter he addressed to the present writer he spoke of his envy of oresent writer ne spoke of his envy of Cardinal Newman on hearing that "The Dream of Gerontius" had con-soled Gordon's last hours. Yet, he add-ed, he knew too little of the Church to know if the incident would not add to the sadness of the Cardinal in thinking

of the doom of the heretic. Despite these observations, which were in him without being of him, when the end came it seemed fitting that Catholic prayers and Catholic hymns should be went daily to the Sisters' home, "a prayers and Catholic hymns should be miracle of neatness," played croquet with seven leper girls, "got a little of his death by the Catholic natives in the Samoa, whose part ne had always ters" and took an interest in the testant missionaries. Nor is it without to the world desires to follow?" 'It is be-

greatest and purest religious impulse the world has known since the death of St. Paul, had begun its romantic career.

" Francis was not a man of splendid intellect or a learned scholar. He had no new doctrines to teach. His dogmas were extremely few and simple. His preaching was plain and unadorned. He conquered mankind not by his theology, but by his lifea life so purely selfless, so exquis-itely gentle, so full of divinest com-passion and tenderness that it must remain so long as the world lasts one of surpassed glories of Christianity. It is entirely impossible for any human being ever to love his fellows, especially the disinherited, the out cast and the suffering, more devoully than Brother Francis. He was brought up, as his blographer, St. Bonaventure, says, by divine love for every creature of God. The only malediction he is known to have ever uttered was against a fierce swine which had killed a lamb. From his Christ like piety no man, however degraded, was shut out. 'Whoever shall come to the brothers,' so ran his rule, 'friend or enemy, thief or robber, let him be lovingly received.' One day three bandits of evil fame, starving, asked help from a certain Franciscan, Angelo. He drove them away with anger and reproaches. Francis, hearing of it, reproved him sternly. 'I command thee,'he said, by thine obedience to take at once this loaf and this wine, and go and seek the robbers by hill and vale until you have found them, and kneel before them and pray them in my name no longer to do wrong, but to fear God.

"Scarcely less wonderful than his all embracing love was his invincible humility. He became the idol of the people; whole cities went forth to meet him as he approached—he cared nothing for it but remained to the end guileless and lovely in thought as a miraculous event. But as Annighty guileless and lovely in thought as a miraculous event. But as Annighty little child. 'Why thee?' Why thee?' God works His wonders through human little child. 'Why thee?' Why thee?' a brother once said to him. Everybody follows thee ; everyone desires to

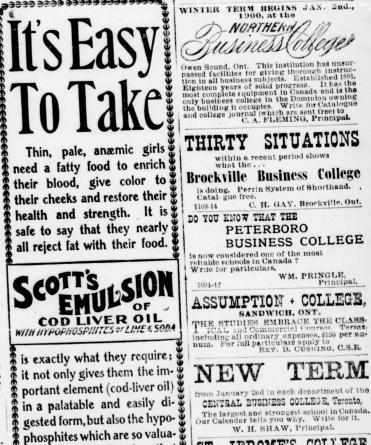
heroism, that's heroism !" "Sometime afterward one of my clerks brought a young priest into my office and introduced him to me. His hair was prematurely white, but he seemed to be not more than thirty five years old. I was amazed to find that he was 'Old Father Walsh,' the hero of Memphis, and the only survivor of that band of seven heroic workers."

CARDINAL GIBBONS

On the Diffusion f the Christian Re-ligion.

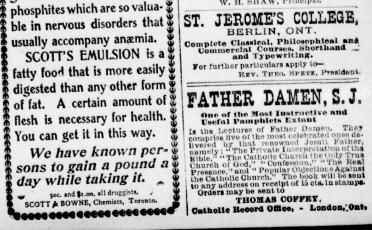
Cardinal Gibbons preached last Sunday at the Baltimore Cathedral on "The Diffusion of the Christian Relig-

ion." "The prophet Isaiah," said the Car dinal, " beautifully portrays the future glory of the Christian Church. The growth and expansion of Christ's kingdom on earth must be regarded as a miraculous event. But as Almighty agencies and secondary causes it may be interesting and instructive to us to



usually accompany anæmia. SCOTT'S EMULSION is a fatty food that is more easily digested than any other form of fat. A certain amount of # flesh is necessary for health.

ble in nervous disorders that



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stopped. n subscribers change their residence i rtant that the old as well as the new ad

London, Saturday, January 27, 1900.

A GOOD MOVEMENT.

The Rev. Edward H. Davlin, P. P., of Austin, Minnesota, has inaugurated a movement to supply the homes of all his parishioners with Catholic newspapers and Catholic literature of all kinds. This is certainly a move in the right direction, as there is no better means whereby a knowledge of Catholic truth can be diffused in a parish, than the spread of Catholic reading matter. Every Catholic family should have a good Catholic paper coming to their house every week, as well as a good supply of the best Catholic books. Yet the influence of the Catholic press in instructing the people in their religion is not sufficiently appreciated. There is room for many others to follow the good example set by Rev. Father Davlin.

PAULISTS' MISSIONS.

The Paulist Fathers of New York are presently engaged in giving Missions in different places throughout Canada, one of the most successful ever held in the Dominion being recently terminated in the city of Montreal, Que. Rev. D. A. Campbell, P.P., Dickinson's Land ing, Diocese of Alexandria, has also been fortunate enough to secure the services of these distinguished priests, and their mission in his parish has proved a success beyond all expectation. The very large number of non-Catholics who attended manifested the most active interest in the services, thus proving that those for whom the mission was principally intended were the ones who were benefitted thereby.

We congratulate Rev. Father Camp bell upon the great success of his noble undertaking.

RUSSIAN AGGRESSION.

Russia is always on the alert to push forward her outposts with a view to the future annexation of new territory when she finds the rest of Europe, and especially Eogland, either not vigilant, or too much occupied elsewhere to put use the same composition for private

pass ; though there is, perhaps, but little hope that such will be the case. Should it not pass, it may be a damper so future enlistments.

CAUSE AND EFFECT.

A despatch from Rome dated Jan. 12, states that Luigi Crispi, son of Signor Crispi, the Italian statesman and former Premier, was sentenced on that day to four years' imprisonment for the theft of jewelry from the Countess Celleres in April, 1896.

It is no matter of surprise that so bitter an enemy to religion as Crispi has been should now make manifest to the worldthe effects of his hostility to the law of God. It is only within the last few weeks that Crispi's connection with the Mafia became a matter of public notoriety, and now in his family we see the result of the irreligious training which his son received, in the present Crispi's own favorite atheistic schools, and of the bad example given by the father in having a left-handed wife in defiance

of the divine law.

BASED ON IMAGINATION.

Some of the American papers published a sensational story of a nun named Sister Augusta who recently committed suicide in Wisconsin. It was stated that the lady was a lovesick young woman who entered the nunnery because her parents would not allow her to marry the young man of her choice. Stories of this kind are related frequently in novels of anti-Catholic writers, but they are, of course, purely the product of the novelists' imaginations. In the present instance the story turns out to be substantially truthful, but the nunnery in chich the event occurred was an Epis-

copalian institution. This feature of the case was omitted by most of the papers, and no doubt it will cause the His way !! matter to lose its sensational character.

We never hear of such things hap pening in Catholic convents, because the ladies who in real life enter Catholic religious orders do so after full deliberation, and with the consciousness that they make their sacrifice of themselves for God's sake, and for the salvation of their souls.

THE USE OF INCENSE.

"M.," of Lindsay, Oat., enquires, on behalf of a number of friends. the reason for the use of incense at Mass and other services of the Catholic Church.

Incense of sweet cdor was employed much under the Old Law by command arm is not shortened, and He can ac of Almighty God, and very precise instructions were given for its com position, as may be seen in Excdus xxx. It was strictly forbidden to

is any fairness among the members of matics use incense very freely Greeks, Russians, and Copts, burn ing before the picture of the Blessed Virgin, and from time to time through out the day throw upon the flame grains of incense to keep constantly a sweet odor in the room where the

picture is placed.

THE POPE'S BLESSING AND THE EFFICACY OF PRAYER. Our attention has been called to an article which recently appeared in a

scurrilous sheet called the Signs of the Times, published in Oakland, California, in the interest of the Second Adventist sect. The object of the article is to show

that the Pope's blessing conferred upon those who have deserved well of the Church has been so frequently followed by disaster as to show that the Holy Father's " blessing is really more to be feared than his curse." As instances of disaster following the

Pope's blessing it mentions the following in particular :

"An English steamer, laden with Sisters of Charity, sailed for South America in 1870 under the special blessing of the Pope, but it never resched its destination." reached its destination. Also :

"The Grand Bazaar de Charite in Paris, on May 4, 1897, had the Papal Nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames, and nearly one hundred and fifty of the society ladies of Paris lost their lives." "The late E apress of Austria was the

ecipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin.

The ways of God are certainly in. scrutable. How incomprehensible are His judgments, and how unsearchable

There is no doubt, indeed, that in upon the good andt he bad, and raineth upon the just and the unjust." (St. Matt. v, 45) And it frequently occurs that the good suffer and the wicked prosper so far as the good things of this world are concerned. We shall not attempt to explain fully this mystery of God's Providence, but we will point out that the promises of God to those who do His will, have reference more to happiness in the next life than to the precarious and fleet

complish His will. Job explains this :

"Why then do the wicked live, are hey advanced and strengthened with

Congress, Mr. Fitzgerald's bill will throughout their sacred services. The press of Austria is also one of the successfully carried through. events which we must deplore. We incense before pictures of the Blessed do not presume to penetrate the mys-Virgin, and the two first named tery of Providence why God permitted nations keep lamps carefully burn- that atrocity, but we have no doubt that He who can draw good results out of the evil acts of men has His own attention ; it is

merciful and bountiful purpose even while He permits such an atrocity to am under the impression that the be perpetrated, even as He permitted correct music to be used in the Caththe Turkish atrocities of Bulgaria, Armenia and Crete.

But in spite of the blasphemous bu fonery of the Second Adventist editor, 2. they distract any person who is any who appears to be a semi-infidel, the way musical; 3 I think it is the doing who appears to be a semi-infidel, the blessing of the Holy Father Pope Leo it is the devil's doing is because, when XIII. will be regarded as the blessing any new Mass is being sung, of Jesus Christ, whose Vicar he is, inasmuch as he is the lawful successor of St. Peter, whom Christ first appointed to that high office.

The whole world recognizes the noble and saintly character of Leo XIII., who is admitted to be one of the greatest men of the age, whose gentle ness, patience and piety mark him to be the "man after God's own heart." But beside his personal character, his official position gives him the authority to pronounce blessings in the name of his Divine Master, as Aaron the high

priest coming forth from the tabernacle " blessed the people. And the glory of the Lord appeared to all the multitude." (Lov. ix, 23)

As an evidence of the efficacy of prayer in general, but especially of the public prayers of the Church of fered up under the authority and with the blessing of the Pope, we may here mention that the great victory of Le panto, gained by the combined fleets of Spain, Venice, Genoa, Malta, and of Pope Pius V, under command of Don John of Austria on 7th of Oct. 1571, whereby the efforts of the Turks to bring Europe under their power were finally and decisively checked, has been very properly attributed to the

prayers offered for the success of the Christian fleet by Pius V., and to the this life God "maketh His sun to rise intercession of the Blessed Virgin Mary. It is in fact partly because of this victory, as well as by reason of some other remarkable interventions of Divine Providence, which were intimately connected and accompanied with the blessings of the Popes, that to the Biessed Virgin the special title of "Help of Christians" was given. Surely it is lawful that as Christians we should put confidence in the efficacy of the Pope's blessing, which is at all events an official prayer of the ing joys of the earth : yet where God Church of God, notwithstanding that desires to give temporal blessings to the newspapers which represent huthose whom He wishes to favor, His manly-invented churches, blasphemously attempt to belittle the efficacy of

> such praver. Christ has said in regard to the effi cacy of prayer : "All things whatso-

ever you shall ask in prayer, believriches ? Their houses are secure and ing, you shall receive." We must cerpeaceable, and the rod of God is not tainly believe that the official prayers to the harmonious succession of sounds, JANUARY 27, 1900.

The atrocious murder of the late Em- and palpable as those which have been quired in the House of Gol, to be used in divine worship to the full extent to which the highest efforts of genfus have attained.

In painting, sculpture, and other Fredericton, N. B., Jan. 8, 1900. applications of decorative art, the Editor of the CATHOLIC RECORD. highest efforts of genius have been

My dear Sir :- There is a subject applied to render our churches atwhich is occupying a good deal of my attention ; it is "Church Music." I tractive, and why should not the art of music be employed in its most perfect results for the glory of God. olic church is the Gregorian Chant. if only it can be made consistent with I honestly think Mozart's Masses should the solemnity and piety which must not be used in Catholic churches: 1. be the first consideration in drawing because I think they are too operatic our conclusions on this subject?

The greatest minds have devoted of the devil. The reason why I think themselves to the writing of theological and hermenentical works. The these sciences or arts of logic, archeology, who are musical will turn their backs rhetoric and poetry have been em. ployed to the fullest extent for God's glory and for the explanation of religious truth, why should not the most perfect forms of music be employed in God's praise, at least so far as it is by nature adaptable to the solemnity of

religion ? Fourthly : It is further maintained by those who favor the retention of figured music in the Church, that it contributes to the attractiveness of olics do not go to Mass to hear the singdivine worship. It must of course be ing. I think it is a great shame that the Catholic Church has ever permitted admitted that music which is offensive such Masses to be sung. I trust that you will let me know through your to or incompatible with plous sentiment should not be allowed for the ost instructive paper (the CATHOLIC sake of attracting larger congrega-RECORD) your opinion on this subject. tions, but it is maintained that there Wishing you the compliments of the is no necessary incompatibility between figured music and devotion. We have thought it useful to make In the vigorous denunciation of what this exposition of the case pro and con, he calls "operatic music, "our esteemed without ourselves drawing a positive correspondent does not stand alone ; conclusion in regard to the matter for there are many who dislike such under dispute further than to say that, music in the Church for reasons simiwhatever conclusion be adopted, there lar to those which he assigns. It is a should be due reverence observed in all sentiment very frequently expressed masic used during the Holy Sacrifice of the Mass, and other services of the by religious persons who are also fond of music, that if they wish to hear Church, and that it may be safely left music of an operatic character, they to the authorities of the Church to de. would prefer to hear it in the opera cide for the special circumstances in house or public concert rooms rather which they are placed in any special than be compelled to listen to it in the locality, to what extent figured music house of God, to which it is not suitable. should be allowed, or only Gregorian

Sts. Ambrose, Gelasins and Basil music employed. applied the mselves earnestly to the task Our correspondent rightly remarks of evolving a system of music which that it is not to hear the singing that should be suitable for divine worship, Catholics go or should go to Mass. It and the first named of these illustrious is for the purpose of prayer, and to assaints so far succeeded that it was said sist at the highest act of worship conto him by S:. Augustine in his Confessisting in the oblation [of Jesus Christ Himself to His Heavenly Father as an "When I remember the tears which atonement for our sins, and for the shed at the chants of thy Church in other ends for which sacrifice is to be

the first days of my recovered faith, offered. and how I am still moved by themnot indeed by the song, but by the Hence, there may often be more real things which are sung, I acknowledge devotion among a congregation assist the great usefulness of this instituing at a Low Mass, than among another congregation assisting at a Mass It was a principle laid down by St. at which the most beautiful music is Gregory the Great that music which rendered. Nevertheless, we are not renders unintelligible the words adapt to dispense entirely with adjuncts ed to it is incongruous in divine wor which aid devotion, and therefore ship, and it was in obsdience to this where it is possible to have suitable principle that, while paying due regard music, we, by all means, would desire to see it made use of to assist in excit ing devotion, as the usage of the Church in all ages is an evidence that it has always been the traditional belief that pious music has a devotional effect. Even under the O'd Law, the psalms of David, and other religious hymns were used in divine worship with God's approval, and we see no reason why pious music composed in accordance with the general principle laid down by the Saints already named, and also employing the improvements made in music in modern times, whereby harmony is made more attractive, and more pleasant to the ear, should not also be used.

JANUARY 27, 1900.

FAULIST MISSION TO NON-CATHOLICS.

For the CATHOLIC RECORD

The Reverend Thomas Francis Burke, Paulist missionary of New Yorl City, closed a series of mission exer City, cises in the church of Our Lady o Grace, Dickinson's Landing, on Wed needay last.

The extraordinary and splendid re sults of the mission to the Catholics but more particularly of the lecture that followed for the special benefit of the Protestant section of the commun ity, deserve more than a passing no They show that the field is wid open for the work and in this connec tion it is rather an interesting coinc ence that at the very moment the Father Burke was delivering his con vincing arguments for the faith that in him to a church crowded to th doors, with Protestants, Dr. De Costa, lately received into the true fold Christ, should be proclaiming to Montreal audience, as he did last We nesday night-that "the golden ho of the Catholic Church is now arrive that she alone is the universally a knowledged guardian and teacher the Bible in its entirety and in its i tegrity, that to her must America lo for the hope, happiness and safety the future." For the first time Eastern Ontario the work of bringi to the non-Catholic mind the solid st stantial food of divine truth, has be undertaken. The result has more th ustified the attempt. The Quest Box was most freely used by the F testants for the elucidation of numb less points concerning which doubt a error had long prevailed. A d earnestness was apparent and as zealous apostle of St. Paul who labo so devotedly, bids farewell to parishioners of Dickinson's Land and to the non-Catholic community well, after having led them to the tops of peace and of grace, he carry away with him a fervent pre for the blessing of God upon his to apostolic labors. Father Barke ch the non-Catholic mission with a lec on "Why I am a Catholic " of w the following is the text :

I AM A CATHOLIC WHY

"I am a Catholic because I bel in Jesus Christ. I believe that t longings in my soul for union with must be satisfied. I believe that J Christ has the words of eternal life believe that He, being the Son of knew what to teach and how to t it : and consequently, what He s law forever. Though heaven earth shall pass away His words not pass away. I can only be therefore, in one Christianity and must be the original Christi which came from the lips of Jesus

Where is the man who in apse of years has not now and felt that there is within his s longing for satisfaction, happines No matter how engross rest ? business and domestic cares ; no ter how deaf to the calls of his science: no matter how desola hope and affection his life may how deep within the abyss of si despair he may have sunk, then times when he must realize that soul his Creator has ordained a h and sublimer end than can be in the things about him.

Everyone here has some du business or home life to fulfill. after day the round of these of accomplished. At times there seem to be nothing else for w live. But even the busiest of perience monents, not many and then only at long interva still sure and evident, when strikes across our spirit and whether it is tending upon th path or the wrong; whethe marching to victory or defeat. QUESTION OF CONSCIENCE "Every sincere man aims t his soul upon that path which l its triumph. The question of is bound to present itself to east How shall I fulfill my highest my duty towards God ? The o is one of conscience - no more, Any man deserves the respec fellows when he acts in harmo the promptings of his conscie is the final court, and by its each one shall abide. Each o answer; each particular soul satisfied. This satisfaction for ture such as man, endowed w son and free will, resides only union of the soul with its Thou hast made us for says St. Augustine, ' and ou are unrestful till they find r The full repose will c Thee." when the eternal veil is dra and a new world, more en than any picture of the imag loftier than any conception tellect, surpassing all the cra hope, in all the effuigence of dawns upon the soul : but s is a present duty for all, the de Zation, as far as possible, of u That the soul may t God. there must be a continuous movement. LIFE IS PROGRESS. "Progress is the rule of all see it in nature ; we see it i the growth of the child ; i velopment of the man ; in th of the world ; in the conque intellect ; in the triumphant of genius. And in all prog exist three essential eleme first is a principle, a ge which and around which structure is built. The sec realization, the birth, of tha into action. The thurd is an by which the action, once continue in life.

to the taberpacle, where Christ is really present-and all this done to see who is singing so grandly. The devil knew that he ould not succeed in introducing vile music into the Catholic church, so he selects the grandest of all, which is operatic music, and in this way he sucds in distracting the people. I an very found of music, and I must admit that I honestly think Mozart's Masses are grand, but that they should not be used in Catholic Churches for the reasons I have given. We Cath-

Your Catholic brother,

J. A. D.

season, I remain,

sions :

tion.

CHURCH MUSIC.

a veto on her aggressiveness. Hence it is no way surprising that she is tak ing advantage of Great Britain's present trouble with the Transvaal to send forward her battallions to the Persian frontier, under the expectation that neither Germany nor France will put they receive some railway concessions in China or Turkey as a compensation. There is little thought on the part of

any of these powers to restrict their acquisition of new territory in accord ance with the agreement made at the Peace Conference. In fact the Peace Conference is regarded simply as a dead letter, as it was generally thought it would prove to be, with the representative of the Pope excluded from it: for of all the European sovereigns, the Pope was the one most desirous that the Conference would have a practical result.

U. S. CHAPLAINCIES

It is a well known fact that both in the army and navy of the United States, the proportion of Catholics is much higher than their percentage of the population, being about two-fifths of the soldiers and sailors : neverthe less the proportionate number of Cath olic chaplains is considerably less than the percentage of Catholic population.

This is evidently a most unfair condition of things, as the Catholics cannot accept the offices of Protestant ministers, whereas the Protestants are generally ready to accept the services of Protestant ministers of any kind, whether self - appointed, or such as have some kind of ordination accord. ing to the forms used in their respective sects. If Catholics are willing to fight for their country, they should the throne of God, as quoted above, have all the consolations of their re- coincided with the usage of the ligion. Hence Congressman Fitz Representatives to make an equitable

ses, as may be seen in verses 37, 38 of the same chapter. (See also in Lev. xvi, 12, 13, and numerous other passages of scripture.)

This incense was considered to be But we are taught that, notwithstandsymbolical of public and united ing their temporal prosperity, the day prayer, as when burned it ascended, will come when God's punishment will any obstacle in her way, especially if as prayer ascends to the throne of fall upon the wicked, and the just will Almighty God. Thus we read in Ps. meet with due recompense for the exl. 2 : "Let my prayer be directed afflictions they meet with in this life. as incense in thy sight."

Thus of the wicked wao prosper on So also in the prophecy regarding earth, Job says, in the same chapter the Church of Christ in Is. 1x, 6 wa which we have already quoted : read : "All they from Saba shall "In a moment they go down to hell. come, bringing gold and frankin How cfien shall the lamp of the wicked be put out, and a deluge come upon cense (incense) and showing forth them, and He shall distribute the sor praise to the Lord." This was fulrows of His wrath. They (the wicked) filled by the wise men who came from shall be as chaff before the face of the the East to adore and offer gifts to the wind, and as ashes which the whirl-wind scattereth." (Verses 13 to 18.) Infant Jesus in Bethlehem. Under the New Law we have a further re-We know by sacred revelation, and ference to incense ln Apoc. vili., 3 especially from Holy Scripture, that God often permits the good to suffer on

"And another angel came and earth, that by bearing their sufferings stood before the altar, having a golden patiently, they may merit a greater censer, and there was given him reward in heaven : and that "they much incense that he should offer of who have been tried thereby and made the prayers of all Saints upon the golden altar which is before the throne of God. And the smoke of the perfect, shall have glory everiasting." Ecclus. xxxi, 10.) incense of the prayers of the Saints We may say of the instances when ascended up before God from the hand what we consider a sad fate overtook

of the angel." the Sisters of Charity and the ladies Secondly, incense represents the graces of Christ which refresh and who suffered in the mournful accident at the Paris Bazaar of Charity, that sanctify our souls, as incense by its sweet odor refreshes our bodies, in | God tried severely the victims on both these occasions, but He had His own

accordance with the words of Solomon in the Canticle of Canticles : (i, 3,) "Draw me : We will run after thee to the oder of thy ointments."

Incense has been used in the serv ward for their devotedness, instead of remaining amid the tribulations of ices of the Church from the very earth. The same thing is to be said of beginning of Christianity, and we other catastrophes which have occurred cannot reasonably doubt that St. John's description of the altar before from time to time to those who put their trust in God, as in some other instances which the editor of the Signs of the Times has taken the trouble to Church at that very early date when gerald of Massachusetts has done well St. John wrote the Apocalyptic vision. gather up for the purpose of playing to introduce a bill into the House of It is because of the very early use of the part of Job's carping friends who incense in the Church that we find attacked the wisdom of God's Providistribution of chaplaincies. If there that even the various oriental Schis. dence.

upon them. They spent their days in wealth. . . who have said to God : Depart from us, we desire not the of the Church of God, and those of its chief pastor, must be at least as efficaknowledge of thy ways." (Job xxi, 7 cious as those of the ordinary disciples of our Lord.

PENSION FRAUDS.

It is certain that a great proportion of the pensions paid by the United States Government both for the war with Spain and the civil war are fraudulent.

The total number of men who served during the civil war was 2 062 391, of whom 304 360 died during the contest. leaving 1 758 031 survivors. It is estimated that 700,000 of these are still living, and there are about 100,000 widows of dead soldiers. If to these be added 30,000 pensioners on account of the Spanish war, we have a total of 830,000 who might by any possibility beentitled to pensions, but it is known that many thousands of these never applied for and are not receiving them. Yet the number of persons actually ob taining pensions at the present time is reported to be 950,000, and it is estim-

nearly 150,000 fraudulent claims. It is undoubtedly the duty of the Government to make a sufficient and even generous allotment toward the maintenance of those soldiers who have become disabled or crippled in fighting for their country, and to provide for families of soldiers which have been wise end in view, and we cannot doubt left in a destitute condition from the that the sufferers made a good exsame cause, but it is a disgrace to the change by receiving a heavenly recommunity in general, and to the country, because it demonstrates a great lack of patriotism that there should be so many fraudulent demands made upon the treasury. It would seem also that there must be a great lack of order in the Government's bur eaus when it is possible for so many frauds to be perpetrated upon the pub lic. Surely, if the records were pro-

and to solemnity of expression, he issued the plain or Gregorian chant which has been called after him, and it is universally conceded that this chant has a wonderful influence in exciting pious thoughts in the soul.

The Catholic Church has encouraged the plain chant based upon St. Gregory's theory, which combines simplicity with a majesty which we cannot pretend to describe in words. Thus this chant is peculiarly adapted; to the solemn prayers of the Holy Mass, and is itself an expression of prayer which makes it something very different from the figured music of less spiritual composers, especially where the words are smothered under the music, and made

unintelligible. Notwithstanding all these considerations it has been permitted in practice to make use of figured music in the Church for several reasons. In the first place, it is not always possible to have choirs to whose voices the Gregor ian chant is adapted. It is admitted to be best adapted to male voices, and therefore it cannot easily be used in ated that among these there must be churches where the number of singers in the congregation is small.

> Secondly : It is not often advisable to exclude female voices from Church choirs, both because females should be encouraged equally with males to employ in the service of God the talents which they have received from their Creator, and because it would be very invidious to lav it down as a cast-iron principle not to be departed from, that only male voices should be allowed to take part in the public worship of the Church. Many consider that it would

be better to dispense with music altogether in the Church than to make this cynical discrimination.

Thirdly : It is maintained with a Church. good deal of force by many that the musical instinct of mankind, implanted earth. Everywhere the army of Christ is in conflict with the powers of dark-ness.-American Herald. perly kept, the Government could not in us as it is by our Creator, ought, be hoodwrinked by frauds so numerous with due regard to the solemnity re-

THE CHARTER OF THE CATHO-LIC CHURCH.

The charter of the foundation of the Church has been again and again misinterpreted and falsified, but neither the proud conqueror, nor the domineer ing Emperor, nor the cunning and crafty statesman, nor the erudite and learned man, nor babbling bigot has been able to remove from the Gospel the promise, "Thou art Peter, and upon this rock I shall build My Church and the gates of hell shall not prevail against it." The history of the world since a dying God exclaimed on Calvary consummutum est, is the best in-terpreter of that promise. By virtue of it the Church has been and is, as Lacordaire expresses it, "the highest metaphysical authority, the highest historical suthority and the highest moral authority, and the highest social authority." And all that authorsocial authority." And all that author-ity resides in the head of the Church, he Pope, whose dog matic decisions are

THE DUTY OF CATHOLICS. -Christian nen and women are bound to struggle and contend, not only for personal holiness, but for the well being of Holy The battle against the Church is going on over the entire

infallible and free from error. -- Amer-

ican Herald.

"To make my meaning c lustration may be taken from for example, the growth of a seed. Let us call an acor

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For the CATHOLIC RECORD. Reverend Thomas Francis The Burke, Paulist missionary of New York City, closed a series of mission exer-cises in the church of Oar Lady of Grace, Dickinson's Landing, on Wedneeday last.

The extraordinary and splendid results of the mission to the Catholics, but more particularly of the lectures that followed for the special benefit of Protestant section of the communthe ity, deserve more than a passing not-They show that the field is wide ice. open for the work and in this connection it is rather an interesting coincidence that at the very moment that Father Burke was delivering his convincing arguments for the faith that is in him to a church crowded to the doors, with Protestants, Dr. De Costa, so lately received into the true fold of Christ, should be proclaiming to a Montreal audience, as he did last Wed-nesday night-that "the golden hour of the Catholic Church is now arrived, that she alone is the universally acknowledged guardian and teacher of the Bible in its entirety and in its integrity, that to her must America look for the hope, happiness and safety of the future." For the first time in Eastern Ontario the work of bringing to the non-Catholic mind the solid sub stantial food of divine truth, has been undertaken. The result has more than justified the attempt. The Question Box was most freely used by the Pro testants for the elucidation of numberless points concerning which doubt and error had long prevailed. A deep earnestness was apparent and as the zealous apostle of St. Paul who labored so devotedly, bids farewell to the parishioners of Dickinson's Landing and to the non-Catholic community as well, after having led them to the hilltops of peace and of grace, he will carry away with him a fervent prayer for the blessing of God upon his truly apostolic labors. Father Barke closed the non-Catholic mission with a lecture on "Why I am a Catholic " of which the following is the text :

I AM A CATHOLIC

"I am a Catnolic because I believe in Jesus Christ. I believe that those longings in my soul for union with God must be satisfied. I believe that Jesus Christ has the words of eternal life. believe that He, being the Son of God, knew what to teach and how to teach it : and consequently, what He said is law torever. Though heaven earth shall pass away His words shall not pass away. I can only believe, therefore, in one Christianity and that must be the original Christianity which came from the lips of Jesus.

Where is the man who in th lapse of years has not now and again felt that there is within his soul a longing for satisfaction, happinessiand No matter how engrossed in rest ? business and domestic cares ; no mat ter how deaf to the calls of his conno matter how desolate of science hope and affection his life may be, or how deep within the abyss of sin and despair he may have sunk, there are times when he must realize that for his soul his Creator has ordained a higher and sublimer end than can be found in the things about him.

Everyone here has some duties of business or home life to fulfill. Day after day the round of these offices is accomplished. At times there may seem to be nothing else for which to

live. But even the busiest of us ex-

NON- ciple-but if the acorn be allowed to remain without the proper nourish ment and care, this principle never enters into action. Plant the acorn, however, and supply it with the neces sary conditions of moisture and susten-ance, and immediately the action of growth begins. From this is gradually evolved an organism by which life is continued until the oak, rearing aloft its mighty branches, stands for its course of years, and so tulfills its destiny

This, however, only by way of illustration. For such is the rule of all things in nature and society. Living means a going forward, a march to fuller, riper being. THE LIFE OF THE SPIRIT.

" For the spiritual life, that life which is the distinct, separate, de finite experience of the soul, the rule same-progress or death the Now, triumph or defeat. we have said that there are three elements in all forms of progress. What are these for the life of the soul? The principle has been decreed by the eternal will of God, manifest in that spiritual yearning which, to a greater or less degree, possesses each single soul. In its essence the principle is one of love, love in the highest ex pression of itself, union. "Thou hast made us for Thyself." To pos sess us, not because He needs us, but out of love for us, His creatures, is God's desire, and therefore-the principle at the base of the spiritual life, a life which is as real to every man as is the life of his body-consists in this uniting of the human soul with the Man lives, we say, Divine Being. when body and soul are conjoined the soul truly lives only when encircled by the embracing love of God. Such is the principle.

CHRIST, THE LIFE GIVER

"The second element necessary for this progress is the realization of that principle in action. This realization in its fullest sense is found in the personality of our Lord and Saviour, Christ both God and man. He Jesu3 alone has tasted the full sweetness of Divine union. "I and the Father are one,"He says. And the soul of each one of us partakes of this sweet ness in proportion to the closeness of its union with Jesus Carist. His words, addressed to the apostles on the eve of that terrible testimony of His love, were spoken not only to the chosen few gathered about Him at the supper table, but to every soul that enters upon the walks of life : " I am the vine ; you the branches ; he that abideth in me and I in him, the same beareth much fruit, for without me you can do nothing." * * * "As the Father hath loved me, I also have

Abide in my love. loved you. Christ is the most complete manifestation of God's love for man. Throughout the Old Law, except to a favored few God was wont to appear as the All-Powerful, the Almighty, the Ruler speaking in the voice of thunder. But the New Law inaugur ates an era distinguished mainly by love in the coming of our Lord.

'So the all great were the all loving too, So through the thunder comes a hum So through

voice ing: 'O heart I made, a heart beats here, beart 1 made, a heart beats Face, my hands fashioned, see it in My-

hast no power, nor may conceive of

Thou hast no power, nor may conceive of Mine. But love I gave thee with Myself to love And thou must love Me, who have died for then. "Here we have the pure kernel of

Catholicity, the Divine union through the mediatorship of Christ It is demanded by reason and Divine will. I have said the question was one of conscience. If, then, a man realiza-that his reason and the will of his Creator require that insofar as he is able, he must seek after Divine union, he must also recognize that there is a second duty just as imperative resting upon him, namely, to discover and use the means placed at his disposal

tles. The faith is the same now as The truths we are commanded then to believe are not changed. My breth. ren, put prejudice aside altogether for a time. Ask yourselves the question : If you had an important message to communicate to men, would you trust it to a written page? Is not the ordinary means of communication the human We write letters, indeed, but voice? only as a substitute for personal com munication. Would you not naturally uppose that Christ should have com nucleated His truths to a teacher such as Himself, living and infallible? And so, indeed, it was. There is no fact more clearly stated in Scriptures. There was absolutely no other way of teaching men in the beginning of Christianity ; and for many since those

days this, too, was the only method. The Scriptures themselves answer our question in the unmistakable lan-guage of St. Paul. Commenting on the words of the prophet Joel : 'Whoso ever shall call upon the name of the Lord shall be saved,' he asks, How shall they call on Him in whom they have not believed? Or, how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? Faith then cometh by hearing and hearing by the word of Christ. Could anything e plainer? Faith cometh by hear ing ; hearing the result of preaching preaching, the privilege of a mission the mission emanating from God.

"Jesus did not leave one single docu-tent behind Him. When He left this ment behind Him. earth not one single sentence of the New Testament had been written. Christianity existed for nearly ten years before a word was written ; it existed for nearly sixty years before the last book written; it existed for nearly four hundred years before the canon of the scriptures was fixed

it exists for nearly one thou-sand five hundred years before the Bible could be read by the great part of the people, for before printing was invented it was impossible that the mass of mankind could be taught to read, or that Bibles could be provided them, even if they could have read them

"It is, therefore, undeniably evident that the sacred scriptures-divinely inspired though they be-peerless as they are in their unparalleled position as divine documents in a way in which no other documents, however infallibly true, are divine, and priceless as they are in their value, are, nevertheless, not one thing-there is one thing they cannot be-they are not and cannot the rule of our faith. The rule of faith must be one and the same thing in every age, and that cannot be the rule of faith to-day which was not the rule of faith from the beginning of Chris-But in the beginning of tianity. Christianity the scriptures of the New Testament could not have been the ule of faith, for the simple reason that those scriptures did not then exist. DOUBT OR CERTAINTY

"Faith is necessary for salvation and certainty is necessary for faith ; and I look for certainty in the religious I see one society, some of its members affirm the Trinity in unity ; some deny it. Some affirm the Divinity of Christ ; others deny it. Is that certainty? I see another society in which some of its members admit seven sacraments; others admit only two. Some believe in hell ; others disbelieve in it. Is that certainty? I see another society, some of its members affirm the Blessed Sacrament; others

is the outward appearance of this vast society or the influence exercised by her in social and civil life. Her sacred edifices, with her significant ritual and her dovotional liturgy; the part the Church plays in the destinies of the civilized world ; the great army of men and women spread over the earth and yet linked together by a bond of faith which disregards language and crime all professing the same doctrines, all united under one head ; this body existing throughout the centuries, despite the changes of the powers and the nations about it ; the calumnies of pererted history; the immoralities of some of its members ; despite the intrigues some of its high officials, the persecutions of the pen, of the tongue and of the sword-all this makes you and You see all men wonder and admire. in her an immense, a mighty institu tion of the world. But, viewed in all these variegated lights, her true character is still hidden from you, still invisible, and will remain so until you

consider carefully what is her most fun damental work. WORK OF CHRIST'S CHURCH TRUE Let us see whether we can find this true and characteristic work Throughout the whole economy of God's love for man, the union of the divine and the human is the heart-centre of life. Christ is God, and at the same time man-divine and human. His institution, founded for the distri-bution of His gifts, is partly divine and partly human ; and both of these great truths, the Incarnation of the Son of God and the perpetuation of that mystery in the divine organization of Catholicity, have their existence for the purpose of supernaturalizing the individual soul, of causing human nature to partake of the divine.

And so we can understand the words of Scripture and of the principal writers of the Church when they say that, by the operation of the Holy Ghost within us, we are changed, we become as God because we partake o something divine. "God was made man that man might be made God, says St. Augustine. "The Son of God was made the Son of man, that the "The Son of Ged children of men might be made the children of God." And again : "Who loves the earth is of the earth ; who oves the world is of the world ; who oves God - what shall I say, brethern -not I but the Word of God will tell vou-" who loves God becomes God.

I have said you are Gods and sons of the Most High ! "This participation in divine things takes place by the free bestowal of God's gifts upon the soul, that is, by the work of grace. We must understand what is meant by this operation of grace in the soul. For this doctrine is at once one of the most consoling and one of the most fuadamental of

Catholicity. "When the Scriptures and the Fathers tell us that we partake of the divine nature-that we become as God, it is not to be thought that our nature is lost in God or absorbed by Him. The expressions of their holy enthusiasm may now and then appear exaggerated, at the same time the words are used in no merely rhetorical or figurative sense. There is a real transfor mation in a man because there is some thing added to his nature, in inward spiritual power. We say a great change has come over a man when he turns from a life of wickedness and be comes a healthy member of society We say that "he is a new man. Thi may be called a figurative use of deny it. Is that certainty? Some terms. But in the operation of grace affirm their ministers to be sacrificing upon our nature it is different. Man

should be viewed, that is to say, as the guardian of each immortal soul. En ter any Catholic church and listen to the words that fall from the preacher's lips; or read from any of the books which are written by Catholics as guides in the intricate ways of life ; or consider for a moment the manifest effects of the sacraments ; or examine the prayers daily offered up in the Mass, and I assure you, you will find that the whole economy of the Church is at work in protecting the soul from sin and insuring its advance by obtain ing for it the grace of God. Cardinal Newman in one of his lectures to Au glicans speaks on this subject and so clearly that I must here quote him. 'The Church,' he says, 'overlooks everything in comparison of the im-mortal soul.' Good and evil here are not lights and shades passing over the surface of society, but living powers springing from the depths of the heart. Actions are not mere outward deeds or words, committed by hand or tongue and manifested in effects over a range of influence wider or narrower, as the case may be ; but they are the thoughts, the desires, the purposes of the solitary responsible spirit. She knows noth ing of space or time, except as second ary to will ; she knows no evil but sin and sin is something personal, con-scious, voluntary; she knows no good but grace, and grace again is something personal, private, special, lodged in the soul of the individual. She has one and only one aim-to purify the heart ; she recollects who it is who has turned our thoughts from the external crime to the inward imagination ; who said, that ' unless our justice abounded more than that of the Scribes and Pharisees, we should not enter into the king

domofHeaven; and that 'out of the hear proceed evil thoughts, murders, adult eries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man.' " REASON OF CATHOLICITY. "Christ in love appointed the Church

the help and the assistant of man. In reality this is the ultimate reason given by every Catholic for his faith. Whatever may have been the initiating movement which led him into the Church, or if he has always been numbered with her children, whatever may be the most attractive feature for him within the vast society-her authority, her stability, her art, her music, her charity, her civilizing influence, her moral power, her opposition to tyranny, her defense of justice, her characteristic unity-in all and each of which he seen reflected the Divine exemplar; whether drawn by her painting as Overbeck, by her architecture as Pagin, by her philosophy as Brownson, Ward or Hecker ; by her conservatism as the Spanish nobleman, Donoso Cortes ; by her liberty as Frederick Ozanam ; by the study of her history, and the Fathers, as Cardinal Nawman ; or by whatever motive of the immense variety that could be named, every Catho lic when asked the one final ground for his belief, will answer according to the dictate of his conscience : 'I am a Catholic because the Church was instituted to bring my soul into union with God '

BATTLEFIELD OF THE CHURCH

" The Church's real dominion is no where else than in the heart of man. There are her battles fought, there are her victories won. A single soul is of more value to her than all temporal prosperity or all worldly conquests. Were she to be offered to-day the power over all the intellects of this world, on condition that it should

alone. What strikes you most forcibly the true light in which the Church gale he cannot tell of it ; give to the artist unsurpassed skill in coloring, and though his brush be like the magician's wand, he cannot depict it ; give to the musician, unequalled delicacy of touch, and though there is borne from the strings a song as gentle as the murmur of the waters, he cannot relate it; give to the orator a golden eloquence, and though his words fall as the honeyed dew from heaven, he cannot describe the eminent joy that rests in the heart united in Holy Commun ion with Jesus Christ. It's home is the secret recesses of the soul; there it lives palpitating with every heartbeat, inspiring every good and noble deed, the gift of the Victor Christ to the victorious human soul.

"Bacause of this, thy work, O Church Spouse of Jesus for the good thou of God, I love thee. Carist, I love thee for hast accomplished. Thou art the Thou art inheritance of the ages. the loved one of the most saint-ly souls. Thou art the chershed object of the greatest minds. Thou art the saving power of humanity. Thou art the teacher of the nations. Thou art the infallible Voice of God Himself. Thou art the D vine ex-Thou art pression of love upon earth. the defender of right. Thou art the hope of mankind. Thou art the bul-wark of morality. Thou art the power of Jesus Christ bearing human souls to the heights of spiritual loveliness and Therefore, O Church of God, beauty I love thee.

"I gaze back throughout the centurles and see the hosts of Apostles, and martyrs, and heroes, and missionaries toiling, suffering, dying for the faith that was in them, and I know that Thou alone of all institutions can command such deeds for God's giory and the soul's welfare.

"I gazainto our hospitals and upon the battlefields of the nations and see thy priests unselfishly working for souls and see thy ministering angels bend. ing over the wounded, changing the dying curse into a blessing and thanksgiving : and I know that Thou alone can command these things to be done for the love of God.

"I geze throughout the world and see millions of human beings through thy incentive striving with all their strength to bring their souls into union with God. Because of all this, O Church of God, I love thee ! Grand is thy history-noble thy work-glorious will be thy futures

"Go forth into the twentieth century conscious of thy mission as heretofore and the sons and daughters of men shall be gathered into thy fold. Go forth to preach the word of Jesus Christ into a people yearning for peace and joy-and in thee will the prophecy of old be realized, Arise, Jerusalem, for thy light is come and the glory of And bethe Lord is risen upon thee. hold darkness shall cover the earth and a mist the people ; but the Lord shall arise upon thee and His giory shall be seen upon thee.

"The Catholic Church exists, and so exists as to justify her name - " Catho-She exists throughlic "-universal. She exists through-out the world. Some forms of religion are confined to nations ; some to races ; some to people of one language-but she embraces all. In her are found people of every nation and tongue, of every disposition and of every condition of life. The poor and the rich, the high and the lowly, the great and the small, the strong and the weak, united as no power of human inare vention could possibly unite them; bound together by a chain which could be forged only in heaven in the divine be paid for by the commission of furnaces of love. Whatever are the one sin, she would shrink from even the facts of revelation this fact is before your eyes. The least it deserves is your most serious consideration. 'Some seem to imagine that aCatholic must accept arbitrary doctrines manu-factured by men. In no sense is this factured by men. In no sense is this true, but it is true that, with the Apostle of the Gentiles, when imprisoned and awaiting death as a witness to truth he had received, each Catholic can say: 'I know whom I have be-lieved, and I am certain that He is able to keep that which I have committed hlm against that day.' It is true that each member of the Catholic body, with a security born of the word of God, with a certainty for which he is ready to lay down his life, knows that the Church can propose nothing to his belief which is not divinely revealed. It is therefore true that Jesus Christ alone is our Teacher. His word is truth and truth is our master. Him you and I are striving to follow. He is the vivifying power of all religious He is the beginning, the continu life ation and the end of Catholicity. He alone can fill the void in the heart unsatisfied with the joys, unbroken with the sorrows of life-the all availing Christ, the perfect Man. THE " CRYSTAL CHRIST." "As a pillar beautiful and intact, with its grandeur untarnished and its symmetry unimpaired, standing alone amid the ruins of a temple, so does the figure of Christ loom up among the As one of our own races of men. American poets has spoken of Him, He is the 'Crystal Christ.' All the heroes, sages, philosophers are passed called to this secramental union, but in review, but in each some blemish, some stain is discovered until Christ when he receives Jesus Christ Himself, | comes, spotless, untouched, immaculate -the Crystal Christ. But above all, you and I adore, worship and love Jesus Christ, the God Man, who went out alone, deserted and despised, to offer up His life for us upon the cross of Calvary, and, therefore, I appeal to you, to each one of you in particular, as you love your own soul, as you love Him Who died for you, to pray that you may know His truth, His will, and that knowing it you may follow it. Your prayer will be answered, and then also will be realized the prayer of Him to Whom you pray, which, after the peti-CONTINUED ON FIRST PAGE.

THE CATHOLIC RECORD

perience monents, not many perhaps, and then only at long intervals, but still sure and evident, when a flash strikes across our spirit and tells it whether it is tending upon the right path or the wrong; whether it is marching to victory or defeat.

QUESTION OF CONSCIENCE. "Every sincere man aims to direct his soul upon that path which leads to its triumph. The question of religion is bound to present itself to each soul. shall I fulfill my highest dutymy duty towards God ? The question is one of conscience - no more, no less. Any man deserves the respect of his fellows when he acts in harmony with the promptings of his conscience It is the final court, and by its decision each one shall abide. Each one must answer; each particular soul must be satisfied. This satisfaction for a creature such as man, endowed with reason and free will, resides only in the union of the soul with its Creator. 'Thou hast made us for Thyself,' says St. Augustine, 'and our hearts are unrestful till they find repose in The full repose will come only Thee. when the eternal veil is drawn back and a new world, more enchanting than any picture of the imagination, loftier than any conception of the in tellect, surpassing all the cravings of hope, in all the effulgence of glory, dawns upon the soul : but still there is a present duty for all, the daily reali-Zation, as far as possible, of union with That the soul may truly live there must be a continuous forward movement.

LIFE IS PROGRESS

"Progress is the rule of all life. We see it in nature ; we see it in art ; in the growth of the child ; in the development of the man ; in the societies of the world ; in the conquests of the intellect ; in the triumphant products of genius. And in all progress there exist three essential elements. The first is a principle, a germ, from which and around which the whole structure is built. The second is the realization, the birth, of that principle The third is an organism into action. by which the action, once born, may continue in life.

To make my meaning clear, an il lustration may be taken from naturefor example, the growth of a tree from a seed. Let us call an acorn the prin-

for the perfecting of his soul. THE CHURCH A LIVING BODY.

"And just here comes in the third clement in the spiritual life, the or-ganization by which the life, once begun, may continue. This organiza tion is the continuance of the mys ery of the Incarnation of Christ. The God become man had a mission and work to perform-the salvation of all men Christ came upon earth and passed from the earth-but Christ was to live in every Christian. If His work was to be of any avail-then it was to continue, and to continue in the way in which He started it. Just as a nation is instituted for the good of the individual citizens who go to compos and just as we see that were these citizens left without a head, without lican laws, without representative bodies to formulate and enforce the laws, the nation would come to wreck and ruin. So Christ Himself, in a higher order of things, saw that, although His teach ings were for the good of the particular souls, yet were these souls left to attain and apply the doctrines without a directive power, His work would be vain and the souls He came to save would be lost in the labyrinth of confusion !

"Those who believed Christ gave their assent to Histeachings because He was a Divine, infallible teacher. Men sought for the truth-and in matters of religion they must be absolutely cer-tain of it. Unless the teachings of tain of it. Christ were to fade from the earth, then He must have left a living, a divine and infallible teacher for all time. Nothing else will satisfy man. A dead book-capable of being misinterpretated by man-must have an infallible interpreter, if it is to be of any avail.

THE CHANNEL OF FAITH.

"How shall we know what to believe? We must know it in the same way that it was known in the days of the apos-

priests ; others deny it. Is there one truth in the whole hierarchy of revelation -- except the existence of Godwhich someone outside the Catholic Church does not deny? We must

have certainty-infallibility. "Where shall I find it? The only place-the only Church that I can find to give me that is the Catholic Church. In fact, she is the only Church that claims to do it. I have tested her cre dentials, her proofs, and they are valid, and I see in her verified the reality of the commission given by Christ -a living, divine, infaliible teacher ! All power is given unto Me in heaven and on earth ; go ye, theretore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost ; teach ing them to observe all things whatsoever I have commanded you, and lo am with you always, even unto the Again : 'He that end of the world." heareth you heareth Me : and he that despiseth you despiseth Me.' 'If any man neglect to hear the Church let him be to thee as a heathen and a pub-

" And so it was that Christ instituted His religion as an organic power-not as a mere idea -a mere influence arising from His own example, His own words and actions. Catholicity is both an idea and an influence ; but she is more ; she is a living, breathing force Recognizing that His teachings could be handed down intact only by a living present institution, that is to say, one with an organism to con-tinue throughout time, He gathered bout Him the first officers of His spir itual kingdom and appointed them as His representatives, the teachers of His truth, the distributors of His graces, the spiritual rulers of His people, with powers that were to descend from them to the generations of the priesthood yet It was a Divine institution to come but, as He Himself was human as well as Divine, and because He took upon Himself humanity for the saving of man, so in the Church which He found ed there was to be a human side as well as a divine, and through her the work of salvation was to continue.

MISTAKE ABOUT THE CHURCH. " Some of you, perhaps most of you, regard the Church in her exterior

then truly becomes a new creature ; he is reborn ; regenerated. The gift of grace is divine, and so in the reception of grace Ged so enters into the man who responds to His will as to be come, by a union of loving spirits, an indweller of the human soul.

THE MYSTERY OF GRACE "This action is, of course, a mystery. We cannot reason it out. It is not a matter of comprehension, but of faith founded upon the fact of revelation. Yet to a certain extent we may understand it. If you love someone dearly, and that love is reciprocated, you have what is humanly called a friendship. Now in what does this really consist Is it not in truth that there is a union of souls, that one soul partakes in a degree of the other? For this reason it is, you confide in your friend, impart to him your secret thoughts, your sufferings, your joys, your ambitions, because you feel that all these are his possessions also. Thus it is you feel any injury inflicted on your friend as if it were directed against yourself.

Your soul and his are one: you partake, as is were, of his very being. 'The process of grace is, it seems to me, not very different, except that it is in the supernatural order. Grace is friendship of God. Or we may take an illustration from the physical world-one used by St. Thomas. You sli know the action of heat upon iron. If you take up a piece of iron, you find it dark and cold and black ; but place it in the fire, gradually it becomes warm, hot, finally all aglow, and, as it were, saturated with the burning heat, so that in a true sense, we can say that the iron becomes itself a part of the fire. So is it with the soul of man, black with sin, cold for the want of love; when it is encircled by the grace of Christ, slowly but surely it takes on the nature of that grace as the iron took to itself the nature of fire -it becomes completely absorbed grace ; and grace is love ; grace is a with the divine being of our Redeemer. That is what St. Paul means when he ' that that which is mortal may

desires be swallowed up by life." INDIVIDUAL AND CHURCH.

thought of listening to the offer. Aye! were she like her Divine Founder, led to the mountain top, and were the voice of the tempter to sound in her ear saying : 'All those king-doms stretching out before you in the magnificence of wealth, in the abundance of prosperity will f cede unto you if you but cause one man, not any of those in the high places, not a Pope nor a king, but the poorest, meanest creature inhabiting the poorest hovel in the lowest quarter of the globe ; if you cause him to commit one sin I will give you all,'-like her Divine Lord she would not hesitate to bid the tempt And this for the er begone from her. simple reason that it is now, as it was then, the Divine Master Himself who speaks, for has He not said : 'Lo! I am with you always, even unto the consummation of the world ' THE SACRAMENTAL SYSTEM.

"In no part of the Church's work as stablished by Christ is this care of the individual soul more manifest than in he administration of the sacraments. They are the special means that draw down grace. They are the tributes o nature herself in subserving a super They are the tributes of natural end in the communication of divine things to the soul. Catholicity is all-embracing. She makes use of everything good, internal and external, in order to bring about the sanctification of man. Each sacrament in its own special way, by its divine power, bears man aloft until his soul is enabled to commune with the soul of In all times in his life man is Christ. the consummation of his joy is realized body and blood, soul and divinity. This is the summit of God's love. A renewal of the mystery of the Incarnation in each individual. Here at last that yearning of the soul finds its complement. Here is the most complete act of man's worship, the deepest thing divine. And this is the sense in act of God's goodness: the climax of faith ; the reason of Catholicity. "Who can describe the love and joy

that rest in a soul united in communion with Jesus Christ. "Give to the poet transcendant pow

ers of expression, and though his verse "From this consideration we come to ! be as sweet as the song of the nightin-

Bacred Heart Review. PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

LXIX.

Luther's record, as we have seen, does not appear to stand very high in point of truthfulness, or justice, or of humanity towards the Catholics. One of hie earliest war-cries, and one that he kept up through life, was addressed to the Germane, that they should march to Rome and "bathe their hands in the blood of the Pope and Cardinals. This fierce cry was not without its share in the borrors attending the sack of Rome in 1527, although of course it was by no means the principal cause of

what by no merrible event. It might have been hoped that, as years went on, and old age and the end of life came in view, Luther would have softened somewhat in his language. Unhappily he grew more bloodily fibree. His parting request to his mation is an imperious demand that it shall march on Rome, "shall selze the Pope and Cardinals, shall cut out their tops and cardinals, man choot their tongues and hang them around their necks behind them, and then shall hang them up on gibbets. If then they still want to hold an commenical il, let them hold it in hell."

. If the Protestant theological professor to whom I have frequently referred, and who has written to me more letters in defence of Luther than I have cared to read, were asked what he thought of this language, I presume he would answer: "Rather rough to be sure. Courtesy was not Luther's strong point. We must remember that, as the Melanc thonians insinuated, Luther only meant about one quarter (one twenti eth, I beileve, but I have not the pass-age now at hand) of what he said. He knew the German sluggishness and good nature too wall to imagine that his countrymen really would do all these ferocious things to which he exhorted them. This fierce testament of the dying Reformer is to be taken rather as an expression of his irreconcliable abhorrence of the Papacy than as anything which he expects to be carried out in the letter."

The professor of whom I speak is a man of invincible good nature, and disposition to defend. Long before he took up Luther, he had written ener-getically in defence of the Jesuits and St. Liguori against the charge of pastoral laxity. Then he entered the lists in defence of Benry Ward Beecher, although acknowledging that he was too young to speak with the full authority of a contemporary. It is no wonder then that he should take up arms in behalf of the Father of Protestantism. There is a fundamental difference, however. He did not deny that the teaching laid to the charge of the Jesults, and the conduct imputed to Beechar, were iniquitous, but only contended that they were not guilty of them. His defence of the Jesuits and Liguori, in particular, was very cogent, and not in the least tainted with com plicity in any of the propositions con-demned by Innocent XI. His attitude demned by Innocent XI. towards Luther, however, is essentially different. I describe it because I sur mise that it is far from being charac-teristic of him alone, except in its frankness His position is about this. I. Luther did not do and say these

naughty things. II. He did do and say them, but he soon left off. III. He kent on setting He kept on saying scandalous things, but he did not mean them. IV.

and social grounds, to be inexpedient, but he has not a principle to advance in support of the restriction. His principles all make for polygamy, and he is arguing expressly for permission to new converts to practice it, not on the ground that a contract formed before

baptism might be tolerated as a passing evil after baptism, but on the express ground that there is nothing in polyamy in any way inconsistent with the essential nature and principle of marriage.

When Adam says : This is now bone of my bones and flesh of my flesh, Christians have always assumed that this signifies a community of physical and spiritual nature between the wedded pair. When then our Lord, still more determinately, declares : The wo shall becomes one flesh, this has always been held to mark the restoration of marriage to its original perfec-tion, as the indissoluble contract and companionship of two intrinsically equal human personalities, correlated to each other in the difference of sex. True, Christianity ascribes a headship in marriage to the husband, but this is headship of direction and order, not of headship of direction and older, however, essential inequality. This, however, is allowed neither by Milton, Romeyne nor the American Bishop. Mr. Glad-stone has rightly said of Milton, that, grand as he is in some other ways, his notions of woman's place in marriage, and in the world, are simply brutal. This appears plainly enough in the Paradise Lost, notwithstanding Macaulay's exaggerated eulogies (he was then but a boy) upon the great Puritan poet. It appears, however, far more flagrantly in his other writings. He declares that a woman has no right to have two husbands at once, because she is her husband's fiesh and bones, but he may have as many wives as he chooses, because he is not his wife's fiesh and bones. The American Bishop re echozs this. How the two can be one flesh without a community of com munity of common right and of equal right, does not appear. It can only be if the husband owns the wife. It is plain encugh that Milton's meaning

comes very near to this, and does that of his evangelical echoes, of the two centuries following. Says Leo. XIII., Lat the wife obey her husband, not as his maid servant, but as his associ-ate." This is not the tenor of Milton,

nor of his two imitators. I do not mean, for I do not believe, that Protestantism, as a whole, inclines t) simultaneous polygamy. To the successive polygamy of indeterminate and indeterminable divorce it is only too sadly plain that it does incline. Nor, as we see, has it been able, in any age, to give an authoritative and controlling voice against simultaneous polygamy. At this day and in this country, there are still Bishops and theological professors, of orthodox Churches, who deny, what even Bucer, hypocritically, indeed, but with great clearness and beauty of expression, has set forth in his lying defence of the Landgrave, that " in Christ marriage brought again to the original unity of its institution, that each Christian may have only one married mate.' Bucer, a Catholic born and bred, had not yet rid himself of the consciousness that the marriage of one man to one woman is the very corner-stone of Christian morality, from which there an be no exception or dispensation. What Christian man will not say, if this pagan leaven can not be purged out of Protestantism, let Protestantism

FIVE . MINUTES' SERMON. Third Sunday After Epiphany.

THE CATHOLIC RECORD

THE ABUSE OF THE TONGUE.

"See thou tell no man." (Matt, 8, 4,) What an example of humility does not our Divine Lord give us in the gospel of to-day, but at the same time what an evidence of power and might ! He speaks but a word, and behold, the dreadful disease disappears. He seeks not His own glory, however, and He hence tells the leper who was now cleansed. "See thou tell no man."

Scripture does not mention whether this man complied with our Lord's request in keeping the secret. Daily experience teaches us that the great multitude do not guard their tongues, but that, on the contary, they bring untold misery upon themselves and others by the inconsiderate use they make of them.

The apostle St. James raises hi warning voice against the abuse of the tongue, and complains in the following solemn words (III 3.10) " Fo if we put bits into the mouths of horses that they may obey us, and we turn about their whole body. Behold also ships, whereas they are great, and are driven by strong winds, yet they are turned about with a small helm, whithersoever the force of the governor willeth. So the tongue also is indeed a little member and boasteth great things. Behold how small a fire what a great wood it kindleth? And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell. For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed and hath been tamed by the nature of man : But the tongue no man can tame : an unquiet evil, full of deadly poison. By it we bless God and the Father : and by it we curse men, who are made after the likeness of God. Oat of the same mouth pro ceedeth blessing and cursing.' Solemn words, indeed, my dear Chris tians, but just, for the apostle plainly declares the true state of affairs when he mourns over the evil which a wicked tongue is capable of doing. Look around and you will daily find evidence of the injury done by a frivolous and ungovernable tongue.

Take for instance a dissolute man employed in a workshop where there are a number of laborers, old and Whenever he makes use of young. the gift of speech, it is only to pour forth a flood of blasphemies and filthy impious language, thus giving evi dence of the thoughts and desire which fill his heart. Every word in either double meaning or actually immoral, his insinuations impious, his jokes reek with scurrility. The in-experienced youth eagerly swallow this filth and are thus initiated in the dreadful mysteries of impurity. Very soon, their delicate sense of virtue becomes blunted. in a short time they lose the abhorrence they feel at first, they become familiar with the subject. soon listen with pleasure, and finally repeat the same, foul language. Let me ask you, could the devil do worse, if he appeared visibly to enslave the unguarded youth in his diabolical snares, than such a scandal giver and murderer of souls does every day. Count, if you can, the number of sins which so shameless an individual in troduces, and hands down to posterity,

and, by participating, make yourself accessory to the sins of others Let us ever bear in mind that God has us ever bear in mind that God has not appointed us as judges of our neighbors, that on the contary we have sufficient occupation in sweeping before our own doors. "He that is without ein among you, let him first without the among you, let min first cast a stone " at his neighbor. We are all poor sinners, hence judge not, condemn not, do not proclaim your neighbor's faults, but cover them with the mantle of that charity and mercy for which you hope in the last hour and for which you hope in the last hold, and for which you will then plead so earnestly. Judge not, and you shall not be judged, condemn not and you shall not be condemned." (Luke 6, 37) Amen.

MARY ANDERSON.S DONKEY.

s Cents a Cake.

Madame Navarro, or Mary Ander son as we know her better, tells a very amusing story of a donkey that she once hired in London to help the "realism" of a play in which she was acting. In a certain part of the play, the heroine who was in a state of great excitement, suddenly stops to regain her composure as she hears the approaching carriages of her guests. "Hark !" she says, "I hear the wheels of their carriages."

The stage manager contrived to have the sound of the wheels imitated. but he could not succeed so well with the stamping of the horses' feet upon the gravel that was supposed to be

outside the door. At last it occurred to her to hire a donkey from Covent Garden, and have him tramp up and down behind the scenes, on gravel laid especially for the purpose. The manager readily adopted her suggestion, and the donkey was brought to the theatre.

Everybody on the stage was ner-A Year's Subscription to the Catholic Record and this Beautiful vous on the first night of his appearance, for there was a good deal of doubt as to the success of the experiment.

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Of course the scene was ruined, although it was one of the most Cash must in every case ac ompany order. Address: Thos. Coffey, Catholic Record Office. London, Ont. serious in the play, for the audience broke out into roars of laughter, in which Miss Anderson and all the other members of the company-except the donkey-heartily joined.

Had Catarrh since Childhood, But Catarrhozone Cured Him.

tarrhozone Cured Him. Ulric Breault, of Sweetsburg, Que., says: "Since childhood I have been afflicted with Catarrh of the throat and nose and never knew what relief meant till I tried Catharrh-ozone. Two bottles completely cured me, and I have not one single symptom of Ca-tarrh now. I can heartily recommend Ca-tarrhozone for Catarrh, and would advise all sufferers to gat an outfit at once and be cured as I was: "Catarrho-zone is sold by all druggists. Trial outfit sent for 10c in stamps by N. C. POLSON & CO., Kingston, Ont., Proprietors.

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or the housetop, or any other place he may choose. Some very good stories are told of these gentlemen, but probably none more amusing than this. driving a mule, when the animal be-

came tired and refused to go farther The driver coaxed, but the mule would not budge. At length Sambo lost his temper and used his whip unmercifully; but the poor mule only turned his head and looked reproachfully at his tormentor.

JANUARY 27, 1900.

OUR BOYS AND GIRLS. Ave Maria. What the Mule Faid.

Our young folk know that a ventri-loquist is a person who can manage his voice so well as to make people

think the sound comes from the cellar

seems that a large negro was

In the meantime a ventrilcquist had approached, unperceived by the negro. Just as the animal turned his head in response to a vigorous blow, "Don't you do that again!" came as plainly as possible from the mule's mouth. The effect was magical. Sambo rolled his eyes in terror, grew deathly pale, and dropping whip and hat fled in mortal terror. Then the ventriloquist, who had enjoyed the scene immensely called the frightened negro back, ap proached the mule, and after a few kind words induced him to follow his master

The Legend of the Judas-Tree.

False disciple, treacherous friend cunning serpent filled with the venou of cupidity, hard hearted as the rock utterly unmindful of the kindness of his Master, Judas determined to com mit against Him the blackest of trea sons, delivering Him for a paltry su into the hands of those who had de creed His death. Later, devoured b remorse, the kiss with which he ha betrayed Jesus lingering like fit upon his lips; he wandered through the streets of Jerusalem, feeling to the depth of his soul all the blows and in acount of his soul an else shows that it suits which had been heaped upon i betrayed Lord. Finally, the chiefs the Synag gue, the Soribes and Pha sees, assembled in judgment again the Sou of God, had Him conduct like a vile malefactor before the Rom Governor to receive sentence of deat

Moved by the accusing voice of co science, Judas hastened to the Sant drim, and offering to the high prie the thirty pieces of silver, the price his treason, he exclaimed: "This the price of innocent blood! Ta the price of innocent blood! Tayour money, and deliver to me Master!" His words were receiv with scorn and derision. "What d it matter to us?" they replied. "T bargain is made. Thou shoulds th considered this before. Keep money. Away with thee !" Transported with blind fury, the forumate Indea fung the money.

fortunate Judas flung the money their feet ; and, replying to the testations of the members of the hearim with a shower of maledicti he receded from the hateful spot. faithless Apostle, who had seen so m sinners received by Jesus Christ-M dalen, pardoned in an Instant for manifold offences ; the Samaritan man, at Jacob's well, converted single moment ; the adulterous wo forgiven at a glance-still feare throw himself upon the mercy of C who was about to die for all man Instead of imitating the repentan Peter, in the despair of his sou found life an unsupportable bur and hurried to destruction throug gateway of an ignominious death

II. Not far from Jerusalem, close Garden of Gethsemane, there upon a sloping bank of verdure covered with luxuriant dark gree iage. The wind agitating its bra seemed to echo the jeers of the n tude, the echoes of the trumpet

proclaimed that Jesus had bee

tenced to death. A distracted with bristling hair, ran hithe

thither, as though afraid of his sl

hearkening with strained atten

the melancholy sound of the win

swept through the leaves, seem

his ears like the clink of falling

This man, raging like a wild suddenly loosened the girdle

confined his tunic, ran toward th

fastened one end of the cor

fastened one end of the branch, and making a lasso other, he passed his neck thro and the next moment swung h air. The branches of the tre

loath to sustain the weight of

fortunate Judas. Rocking to a

they endeavored to dislodg treacherous disciple, till, swol

distorted, his body burst open

JANUARY 27, 1900

Whether he meant them or not, they were all right, and would be right to day

He applies this to polygamy, in this way: (1), Luther found polygamy allowed in the Old Testament, and no explicitly forbidden in the New Therefore, he thought it could not be absolutely unlawful for Christians. (2) Before long he utterly disallowed it (3), Then he permitted it to Philip, be cause he and the Reformers generally thought that princes are above common Christian morality. (4). There would be nothing very much amiss, in 1899 any more than in 1589, in allowing princes and nobles to have several wives at once, provided only this were strictly forbidden to common people

It was in pursuance of this principle, I presume, that the English Congrega tional missionary in Samon, of whom Lloyd Osborne speaks, married Malie toa Laupepa, having already one wife to a second. As I observe that the Independent, which calls in question some other of Mr. Osborne's charges, makes no reference to this, and as the defence of the Samoan missionaries which I have seen cited from the London Missionary Society passes it over in ellence, and as a letter which I have seen from some Wesleyan missionarles in Samoa, defending the Congregationalists against O borne, is equally silen upon Malietoa's polygamy, the pre sumption is, that the charge is true It would be in perfect consonance with this theological professor's avowed principles, and would be exactly in the line of succession derived from Martin Luther and Philip of Hesse.

The succession has not been dormaut all this while. Milton energetically defended polygamy, as a privilege of all Christmas men. In the next century the Rev. Mr. Romeyne, of the Church of England, one of the fathers of the evangelical school, renewed Milton's position and arguments. Very lately, in this country, in a leading religious publication of the rigorously evangelical orthodoxy, re has been published an elaborate article, by a Bishop of a Church which prides itself above most others on the intense purity of its Protestantism, exreproducing Milton and Ro-e. The episcopal author (for meyne. whom Auglicanism does not suffice) whom Anglicanism does not suffice) rather grudgingly admits that experi-ence has shown polygamy, on moral illa. Hood's PILLS are non irritating and the only cathartic to take with Hood's Sarsapar-illa.

Charles C. Starbuck. 12 Meacham street. North Cambridge, Mass.

> EXAMPLES FOR EASY GOING CATHOLICS.

A former pastor of a congregation in a neighboring city, says the Ave Maria, assures us that he sometimes gives Holy Communion as late as o'clock in the evening to Poles who flocked from a distant settlement on days when he was able to secure the services of a Polish priest. Besides their rough journey and long fast, they were often obliged to wait for nours before their turn came for confession. Our readers are told this week of a Japanese naval officer, a convert to the faith, who fasted until o'clock in the afternoon in order to approach the sacraments during the stay of his ship in an American port some weeks ago. Those easy-going Christians who pass the summer months without even attending Mass unless a church happens to be very near ought to feel heartily ashamed to hear often their lives of such examples of religious earnest

ness as these. FOR BAPTISM 1s CHILDREN EACH.

From the London Chronicle A vicar had asked his curate to read out the following "notice :" " There

will be baptisms for children on Thursday morning at 11:30; also on and after Sunday next the new Ancient and Modern Hymn Book will be used. When the time came the curate transposed the two sentences, giving the baptismal notice last, whereupon the vicar, who was somewhat deaf, seeing that his assistant had concluded his reading, rose and said : "And the latter may be purchased at the vicarage, one shilling each, or, with extra strong backs, eighteen pence "

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and you will exclaim : How incalcul ably great is the mischief and wicked which emanates from such a work shop, or factory and floods the whole

congregation To obtain a faint idea of the harm done by an evil tongue, it suffices to consider the numerous lies, the de

tractions, the calumnies, the slander and backbitings that daily ascend, like foul fume to Heaven, crying for vengeance. How many intimate friendships have not been broken for ever by infamous gossiping ! How often have not neighbors been incited against neighbors, parents against children, children against parents, brothers against sisters, husbands against wives and wives against husbands? Their hearts were filled with hatred and, like wild beasts, they would love to tear each other to pieces How many honest laborers, how many upright merchants have not lost their good name and reputation by vile slanders, and with their good name and reputation, their employment, their fortune, their health and very

Verily, with these evil consequences of vile gossip before our eyes, we can understand these solemn words of the Holy Ghost : "Many have fallen by the edge of the sword, but not so many

as have perished by their own tongue." (Eccli. 28, 22) Were we to bear in mind the warn-

ing of our Divine Saviour, when He says that He will hold us accountable for every idle word, how carefully should we not weigh our words in the scales of conscience, before uttering them, and how frequently should we not pray with the royal psalmist "Set a watch, O Lord, before my mouth and a door round about my lips." 3) Listen to the words of the apostle St. James "If any man offend not in words, the same is a perfect man." (St. James 3, 2.) We must daily strive after this perfection and avoid all idle gossiping which can scarcely be indulged without sin. Flee from those evil associations, where the devil carries on his immodest language, avoid those meetings of gossipers, where every good name and reputation is pitilessly torn to shreds, and a pit is dug for every neighbor's honor

egetable Fills in treating this disorder, howing that they never fail to produce good scults. By giving proper tone to the digest e organs, they restore equilibrium to the erve centres.

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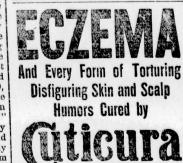
vancea in consumption. Caution.—Beware of substitutes for Pain-Killer. There is nothing "just as good." Unequalled for cuts, sprains and bruises. Internally for all bowel disorders. Avoid substitutes, there is but one Pain-Killer, Perry Davis', 252, and 502. There is no Uncertainty about Pury-

There is no Uncertainty about Pyny-Pectoral. It cures your cough quickly. All bronchial affactions give way to it. 25c. of all druggiest. Manufactured by the propri-etors of Perry Davis' Pain-Killer.

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T HAS BECOME A NECESSITY TO I appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission, The re sources formerly at our command have in great part failed us, and the necessity of a vigorout policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Per sons heeding this call may communicate with the Archbishop of St. Boliface, or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following anner:

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manuer:

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Price Five Cents. This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the prev-ious numbers. The frontispice is "Bethie-hem"—Jesus and His Biesset Mother in the stable surrounded by adoring choirs of appear. "The Most Sacred Beart and the Saints of God "(illustrated): a delightful story from the pen of Sart Trainer Smith - the last one wath-in May last-anritled "Old Jack's Fidest Boy", (illustrated): "Jesus Subject to His Parenta" (rotes): "The Rose of the Vatican" (illus-trated): "The Little Doll" (illustrated); Hum-orous paragraphs for the little fok, as well as a large number of illustrated grames tricks and best and cheapest we have ever read. Address Thos. Coffey, London, Ont. CURE ALL YOUR PAINS WITH Pain-Killer. A STREET MERINE A A Medicine Chest in Itself. Mt. Clemens will cure you when all else fails. Ask Mineral someone who has been Baths annually. Address for full information-Simple, Safe and Quick Cure for CRAMPS, DIARRHGEA, COUCHS, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles.

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Mention this paper.

entrails gushed to the ground. When springtime came aga the tree whereon Judas had hu self was in blossom, the flowers of being white as heretofore, w purplish red, diffusing a disa The blood of the dei odor. stained the tree, which blushed supported such a monster; a since that time the flowers has somed red. It may sometime seen in gardens, but its odor i ing, and all instinctively deadly shadow. No one found to admire it ; all avoid called the Judas - Tree.-H Spanish.

> When a Child Preaches at In Rome, at the Church of . there is a very beautiful and ceremony on the feast of the any. A rostrum is erected entrance, in front of the cha holds the presepio (crib) with From this rostru Bambino. the time of Vespers, littl preach. Says one who with

unique ceremony : The church is very larg entering we found ourselves crowd. Seats were out of tion. We were thankful t

DR. J. G. WHITE, SPECIALIST to BATH HOUSES BEWARE OF IMITATIONS. BUY ONLY THE GENUINE. PERRY DAVIS' NANANANA SANANANANANANA CONCORDIA VINEYARDS PLAIN FACTS FOR FAIR MINDS. SANDWICH, ONT. ALTAR WINE A SPECIALTY THIS HAS A LARGER SALE THAN I any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is ex-oedingly low, only ISc. Free by mail to sany address. The book contains 860 pages. Ad-London. Ont. Our Alter Wine is extensively used an recommended by the Clergy, and our Clare will compare favorably with the best im ported Bordeaun. For prices and information address ERNEST GIRARDOT & CO

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JANUARY 27, 1900.

OUR BOYS AND GIRLS.

Ave Maria. What the Mule Faid.

Our young folk know that a ventriloquist is a person who can manage his voice so well as to make people think the sound comes from the cellar or the housetop, or any other place he may choose. Some very good stories may choose. are told of these gentlemen, but probably none more amusing than this

It seems that a large negro was driving a mule, when the animal became tired and refused to go farther. The driver coaxed, but the mule would The driver coakes, but the indie would not budge. At length Sambo lost his temper and used his whip unmerci-fully; but the poor mule only turned his head and looked reproachfully at his tormentor.

In the meantime a ventrilequist had approached, unperceived by the negro. Just as the animal turned his head in response to a vigorous blow, "Don't you do that again!" came as plainly as possible from the mule's mouth. The effect was magical. Sambo rolled his eyes in terror, grew deathly pale, and dropping whip and hat fled in mortal terror. Then the ventriloquist, who had enjoyed the scene immensely, called the frightened negro back, ap proached the mule, and after a few kind words induced him to follow his master.

The Legend of the Judas-Tree. I.

False disciple, treacherous friend, cunning serpent filled with the venom of cupidity, hard hearted as the rock, utterly unmindful of the kindness of his Master, Judas determined to commit against Him the blackest of treasons, delivering Him for a paltry sum into the hands of those who had de-creed His death. Later, devoured by remorse, the kiss with which he had betrayed Jesus lingering like fire upon his lips ; he wandered through the streets of Jerusalem, feeling to the depth of his soul all the blows and insults which had been heaped upon his betraved Lord. Finally, the chiefs of the Synag gue, the Scribes and Pharisees, assembled in judgment against the Son of God, had Him conducted like a vile malefactor before the Roman Governor to receive sentence of death.

Moved by the accusing voice of conscience, Judas hastened to the Sanheand offering to the high priests drim, and offering to the the price of the thirty pieces of silver, the price of the thirty pieces of silver, the price of his treason, he exclaimed : the price of innocent blood ! Take your money, and deliver to me my Master !" His words were received with scorn and derision. "What does

it matter to us?" they replied. "The bargain is made. Thou shoulds have considered this before. Keep thy money. Away with thee !" Transported with blind fury, the un-

fortunate Judas flung the money at their feet ; and, replying to the testations of the members of the Sanhearim with a shower of maledictions, he receded from the hateful spot. The faithless Apostle, who had seen so many sinners received by Jesus Christ-Mag dalen, pardoned in an Instant for her manifold offences; the Samaritan woman, at Jacob's well, converted in a single moment ; the adulterous woman forgiven at a glance-still feared to throw himself upon the mercy of Christ, who was about to die for all mankind. Instead of imitating the repentance of Peter, in the despair of his soul he found life an unsupportable burthen, and hurried to destruction through the gateway of an ignominious death.

п. Not far from Jerusalem, close to the Garden of Gethsemane, there grew upon a sloping bank of verdure a tree covered with luxuriant dark green fol-iage. The wind agitating its branches

inside the door. Far away in the distance we saw the altar lights and the moving forms of the officiating priests. The tones of the organ came to us melspirit, and this is the greatest gain. lowed by distance, when suddenly, in the midst of the crowd which he us about, arose the clear accents of a child's voice. It might have been an aged man of an applicant for work. angel's, so sweet it seemed, and so im-The sermon finished, the pressive. a situation. child was caught rapturously in its mother's arms and its place filled by fied by the readiness with which it is dropped when some other habit forces another.

it aside. CHATS WITH YOUNG MEN. seded that of swearing ; man being a talking animal uses a superfluity words, and he likes those which are in the nature of epithets and carry con-

Keep At It. " Keeping everlastingly at it brings is a saying that has been viction with them. There are degrees of profanity, and he suits his arrows to SUCCEES made famous by a certain newspaper advertising firm. The phrase may be applied to any line of effort. Keep his outrageous fortune. The careful observer must have noticed the absence everlastingly at it !

Faithful in Little Things.

A man was once asked why he took much pains to oblige others in trifles. His answer was in substance : I have neither the wealth nor the in tellect, nor the learning, nor the posi-tion to do big things for God or man, and so I take delight in doing any little thing to promote another's inter-est or enjoyment. In this way I may add to the sum of human happiness.

Push or Being Pushed.

It is the persistent efforts to advance which we commonly designate by the term push. A business man without push might as well shut up shop and ave his money, for sooner or later he will be swamped by the irresistible on

ward rush of progress. Quite different, however, from this faculty of push, exerted in a particular chief in this little story. A man who had a temperance wife kept a little direction for individual advancement is the being pushed by others. He who is awake to his own interests, who s possessed of push, needs no pushing from others, and, on the other hand, no amount of pushing will benefit the weak and the laggard. Constant spurring will only induce stubborn-ness and sulkiness, and we all know how the mule will act if urged against his will.

We have no patience with men who work solely because they must have their earning in order to fill the stomach, whose chief prayer is

"Come day, go day, God send pay day,"

There are not men, but machines, and in the case of machines we expect a certain amount of work from the expenditure of a certain amount of fael, and we take steps to get it. But a man, be he employer or employee, will do his best ; what he may lack to day, he will make up to-morrow. He will have push but will object to being pushed.

Push is absolutely a requisite in this world ; pushing is unnecessary, and may result in the very opposite of that which it was intended to accomplish.

What Constitutes a Fortune?

" My fortune is made !" exclaimed George Stephenson, the inventor of the locomotive, when, at the age of thirty he was appointed enginewright at the Killing worth colliery at a salary of \$500 per year.

This seems a paltry notion of a for-tune at this end of the century, when hardly a week goes by but some news-paper chronicles the expenditure of thousands of dollars by some of our men of wealth upon a dinner, a ball, a racehorse, or a famous painting but to that struggling mechanic it seemed that Fortune had indeed

cipline. It was the exception of Washsmiled upon him. Stephenson had been born in cirington's conduct, and not the rule, and cumsiances of great poverty : his first employment had been herding cows at for that reason carried, with it greater twopence per day, from which he was promoted to digging turnips at double that pay; subsequently he became an engine boy in the colliery, and at fifteen rejoiced in a weekly salary of twelve shillings. Thus it was but natural that fifteen years hearkening with strained attention to the melancholy sound of the wind as it swept through the leaves, seeming to swept through the leaves, seeming to paying almost \$10 per week the year tround, he should exult and feel that his future was safe. Five hundred dollars a year was his idea of a fortune at thirty ; was it so thirty years later? It is safe to say it was not. Circumstances had changed in that time, and his ideas of wealth must have expanded with the enlarged sphere of his ambitions and desires. He had slowly and steadily risen in grade as a workman, until his latent genius flashed out in those splendid achievements that gained for him the title of "the father of railways." He was eagerly sought after by men of rank and wealth, and for the services rank and weath, and for the services of his later years he received munifi-cent remuneration. If he gave the subject any thought in his declining years, he must have multiplied a hundred-fold his former estimate of what constituted a fortune. If, therefore, an individual's conception of a fortune suffers such a radical change by the passing of time, how shall we frame a definition of which will reconcile the conflicting views of many minds? many minds? Perhaps it cannot be done. The lexicographers help us but little. With them a fortune is "riches" or "great wealth "--elastic terms that may include much or relatively little, depending mon the mod or noint of depending upon the mood or point of view of the individual.

One need but " measure his desires his head, was dismissed from the service and had his tongue branded with a by his fortune, and not his fortune by his desires " to secure contentment of hot iron for using profane language. If such rules existed to day in the British army Kipling's "Soldiers Three would not be taken as fair samples of the rank and file, and some critic would

THE CATHOLIC RECORD

Decadence of Swearing.

of severe profanity from our street and travel circles, very much less of that offensive use of sacred names, an in-

clination on the part of men and boythe loafer element to avoid loud scan

dalous phrases and profane retorts, and

brought about so desirable a reform. No companion tablet to the street car

command, "Do not expectorate," has suggested, "Do not blaspheme !" But

the fact remains to gladen the sensit

ive soul, swearing as a habit is sensib-

blanks on a conscientious editor in

brown jug under the side entrance to

his house, which was screened from observation, and all went well until one day a visiting delegate called and

scenery and have a nip from the jug.

But the jug was gone. The host got down on his knees and crawled far

under, and came back empty-handed.

poking ruefully at the man he in-

tended to honor, he said : "It's d-d seldom where that jug is !" When the

story came out in print it read : "It's

seldom where that jug is," and when

Mr. Humorist ventured to remonstrate

with the editor he was told to be thank-

ful that the "seldom " was left in, as

a story of current date by a well-

tuated sentence occurs. "I shouldn't be surprised," said Canker, decisively,

' to find a whisky still in full blast or

a complete gambling outfit - dash, dashem to dash and dashnation."

When Mark Twain sent out his new patented self mucilsged scrapbook,

some years ago, he published a series

of testimonials from parties who were

supposed to have tried the scrapbook.

One purported to be from a 'minister's daughter," who wrote: "Since own-

a single oath." Mark can swear solid-

ly himself, but he does it without ma-

lice, and with the most ladylike form

of expletives. Army rules are very strict concern-

ing swearing, or would be if they were enforced, which they seldom are. How

could they be when the generals of the

army are, almost without exception,

men who accentuate their commands

with great oaths? Even General Washington swore with such vehem-

subordinate officers into immediate dis-

Even General

a single oath.

there had been doubts about that.

- took him out to view the

has

ly decreasing.

In

Mr.

perhaps wondered what has

"Do you swear ?" asked a long-visbe apt to write : "No, by---- I don't," was the unex-I don't know, It may be so, But it sounds to me Like a blink blanked lie. pected answer, which lost the applicant Marjorie Fleming, that precoclous hild friend of Sir Walter Scott, wrote That swearing is a habit is exempli

poem on a bereaved turkey which be taken as a specimen of early The habit of slang has superprofanity in poetical garb : But she was more than usual calm She did not give a single dam.

Favorite authors of past decades have

rarnished their conversations freely with oaths, and in their own correspondence have not hesitated to use the emphatic language of profanity. Charles Lamb in writing to Wordsworth used a familiar prefix, which is iliustrated with two ds and a connecting dash, but he explained that he only meant "deuced " and soothed his friend's feelings. Dickens had one of his characters employ the remarkable oath, "I'll be Gormed." Pope and oath, "I'll be Gormed." Pope and Byron swore possically, in rhyme, with out reason, and used the oaths of pirates. A peculiarity of those who accustom themselves to profane language is that the smaller the provocation the bigger the oaths, making of the language of invective a gatling gun to blow up a hen coop. - M. L. Rayne in

our literature the dash, dash, takes the place of literal swearing, and some very funny stories are told of the effect on authors, who feel themselves aggrieved when their double faced ad-Catholic Columbian.

In

FOR THE NEW CENTURY TO jectives are softened down to meaning-less hyphens and blanks. The humor-ist of a paper once tried to slip in the FACE.

In the New Year's number of the New York World Cardinal Gibbons thus points out the dangers that threaten our civilization :

If our government and legislation are permeated and fortified by Divine revelation and Christian traditions, we cannot ignore the fact that they are assailed by unbelief, implety and socialism.

We have our moral Hell Gate, which threatens our ship of State, and which it requires more than the genius of a ewton to remove. If we have strong hopes for the future of our country, we are also not without fears. The dangers that threaten our civil-

ization may be traced to the family. The root of the Commonwealth is in the homes of the people.

The social and civil life springs from the domestic life of mankind. The official life of a nation is ordinarily the reflex of the moral sense of known army colonel this peppery puncthe people. The morality of public administration is to be gauged by the moral standard of the family. The river does not rise above its source.

We are confronted by five great evils-Divorce, which strikes at the root of the family and society ; an imperfect and vicious system of education, which undermines the religion of our youth ; the desecration of the Christian Sabbath, which tends to obliterate in our adult population the salutary fear of God and the homage which we owe Him; the gross and systematic elec-tion frauds, and lastly the unreasonable delay in carrying into effect the sentences of our criminal courts, and the numerous subterfuges by which criminals evade the execution of the How

law. Our insatiable greed for gain, the co existence of colossal wealth with ab ject poverty, the extravagance of the rich, the discontent of the poor, our eager and impetuous rushing through ence on occasions as to frighten his life, and every other moral and social delinquency, may be traced to one of the five radical vices enumerated above.

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and the state of the



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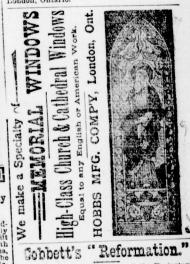
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emed to echo the jeers of the multitude, the echoes of the trumpet which proclaimed that Jesus had been sentenced to death. A distracted man, with bristling hair, ran hither and thither, as though afraid of his shadow; his ears like the clink of falling silver.

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This man, raging like a wild beast, suddenly loosened the girdle which confined his tunic, ran toward the troe, fastened one end of the cord to a branch, and making a lasso of the other, he passed his neck through it, and the next moment swung high in air. The branches of the tree were loath to sustain the weight of the un-fortunate Judas. Rocking to and fro, they endeavored to dislodge that treacherous disciple, till, swollen and distorted, his body burst open and the entrails gushed to the ground.

When springtime came again, and the tree whereon Judas had hung himself was in blossom, the flowers, instead of being white as heretofore, were of a purplish red, diffusing a disagreeable odor. The blood of the delcide had stained the tree, which blushed to have supported such a monster ; and ever since that time the flowers have blossomed red. It may sometimes still be seen in gardens, but its odor is disgustseen in gardens, but its odor is disgust-ing, and all instinctively avoid its deadly shadow. No one was ever found to admire it; all avoid it. It is called the Judas - Tree.—From the Spanish.

When a Child Preaches at Rome. In Rome, at the Church of Ara Coeli, there is a very beautiful and unique ceremony on the feast of the Epiphany. A rostrum is erected near the entrance, in front of the chapel which holds the presepio (crib) with the Santo Bambino. From this rostrum, during the time of Vespers, little children preach. Says one who witnessed the unique ceremony :

The church is very large, and on entering we found ourselves in a dense crowd. Seats were out of the ques-tion. We were thankful to have got

To decide, then, what concrete sum o nstitutes a fortune is impossible withconstitutes a fortune is impossible with out taking into consideration the many factors that enter into the prob-lem. It is, after all, not how much we have but how little our neighbors possess, that determines our financial supremacy; not the bulk of our riches so much as the sum of our wants and whims that decides when

sion. General goes on record as a non-swearer. Sheridan swore fluently in the service power of persua and in social life, greeting his friends with a red hot oath of welcome that was to him the very flower of speech. The army oath is fearfully and wonderfully made with a dash of mule-talk, jingling spurs and a peculiar diablerie of its own that belongs exclusively to

army circles. In 1679 a quartermaster in the Eng-lish army had his sword broken over

above.
A PAPAL PREDICTION THAT HAS BEEN FULFILLED. — Turning the other day to his chaplain, Mgr. Angell, who was as-sisting His Hollness in removing the sacred vestments after Mass, Leo XIII. remarked with a smile : "You see, Monsignor, that in epite of all these on-dits about our failing health, wo are not yet so weak as not to be able to take on a active part in sacred functions. And heaven will give us strength to preside over the opening ceremonies of the Holy Year."
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And heaven will give us strength to preside over the opening ceremonies of the Holy Year."
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And heaven will give us strength to preside over the opening ceremonies of the Holy Year."
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THE CATHODIG RECORD

ARCHDIOCESE OF OTTAWA.

THE TRANSVAAL WAR.

The long expected encounter between the forces under command of Generals Buller, Warren and Clery, and the Boers surrounding Ladysmith has at last begun, and the official despatches from General Buller give a fairly full account of two days fighting, just as the people of England are clamoring loudly for more details in regard to the position of affairs at the front.

more defails in regard to the position of alfairs at the front. It was known already that General Buller's forces had crossed the Tugela River by way of Polgeiter's Drift or Ford, and were near the Boer lines. In conjunction with this move-ment, Lord Dundonald with his cavairy had a small battle to the west of Acton Homes, thir teen miles northwest of Polgeiter's Drift, kill-ing twenty-one and capturing fifteen Boers. The position secured by Lord Dundonald by this victory is said to be of great importance, as he holds the approach to the passes of Tintwa. Bezaitdenhurt, and Olivier Hoeck. The most important movement was after-ward a made on Jan. 20 by Generals Clery and Warree, who made a concerted attack on the Boer entranchments at Spion Kop, securing the tableland which is the key to the whole Boer latton.

Sudden Death of Rev. Father Dixon.

tablefand which is the key to the whole Boer position. In the two days' fighting which followed, Generals Warren and Clery succeeded in exp-tuing three miles of the hilly ground occupied by the Boers. So far as heard from, the British had not reached the highest point on the road to Lady-smith, but it appears probable that the Boers will be forced toward Ladysmith by the ad-vancing forces of General Warren and an op-portunity thus given to General White to co-operate discomflure of the enemy. There had been rumors to the effect that the Boers were about to attenut once more to cap-

vancing infects of offeneral White to so-operate in the attack and to effect the com-plete discomfiture of the energ. There had been rumors to the effect that the Boers were about to attempt one fore that the Boers were about to attempt one more to eap-ture Ladysmith, but it is not probably now that they will have the opportunity to make such an attempt. The loss suffered by the British on the occa-sion of the repulse of the Boer assault on Ldy-smith was much exagerated by the first ac-counts given, having been placed at S17 in Kiled and wounded. To so accurate and later official reports give those att7, and as near-ing the latter number. The loss and three thousand: almost reach-ing the latter number. The forces und 27,500 men and 70 guns and those opposed at 20,000 men and 60 guns. If these estimates are correct, the British have the advance in rumbers, but this will be mon accupied by the Boers, and from which it will be necessary to drive them in order to reach Ladysmith. Within a few days, important news may be expected, as the final result of the present unity model by the some there to inden a function of the some character as that were much of the same character as that

E. B. A.

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

St. Helen's Branch, No. 11. Toronto. The last regular meeting of St. Helen's Branch was an open one, and the members of the Branch and Circle, with their friends, at-tended in large numbers. The only business for 1900. The President appointed P. T. Croity installing officer and T. Gray assistant. Pre-vious to the installation P. J. Croity made a few well chosen remarks, congratulating the lady members and their friends for their good attendance. The officers wero their not alk and a lad down in the Ritual. The officers returned thanks for the honors conferred, and promised to faithfully carry out the duties of their office, J. J. McCarthy made an able address, pointing out the advan-tages to be gained by becoming members of the association. Others followed on the same line. the duties of their office. J. of the made an able address, pointing out the tages to be gained by becoming member sessentiation. Others followed on the say

St. Mary's Branch, Almonte. At our last meeting the following officers were duly installed: Chaplain, Very Rav. Canon Foley; President, B. M. Bolton; Vice-President, J. F. Brunette; Recording Secre-tary, John O'Hare; Financial and Ins. Secre-tary, P. L. Dowdal; Treasurer, Patrick Fraw Iv; Stewards, W. J. Mahar and F. S. Le-clair; Marshal, Wm. Mahar; Assistant Mar-shal, John Ityan; Guard, J. G. Malone. Two new members were voted in, and finan-cially our branch is in a prosperous position. W. Lane, Sec.- Ureas.

At a regular meeting of Branch No. 60, held on Jan. 7, 1990, the following resolutions of condolence were moved and unanimously marked. That we, the members arried: That we, the members of Branch No. 60, de-tire to record with deep regret our heartfelt torrow for the loss we have sustained by the jeath of our esteemed brother, Peter James

to loc. TORONTO. Toronto, Jan. 25.—Wheat dull and steady : Ontario red and white, 63c. asked western points, and 62c. is bid; millers holding off; goose, 68c. middle freights 67c. north and west, and spring east, 61c : Manitoba, No. hard, 76c g.i.t., and 75c. Toronto and west. Flour-Outside millers offer at \$2.60 per barrel, and texport acrents bid \$2.50; single cars in wood, for local use, offer at \$2.60 per barrel, and suecial brands sell around \$3; trade is dull. Millfeed scarce and higher : bran is quoted at \$30 to \$13.50, and shorts at \$15 to \$15.50 some of the western mills are selling bran at \$9c. an text, at the mill door. Corn dull; No. 2 Amer-ian yellow quoted at 40c. track Toronto, and mixed. 39c. and Canada corn duil, at 38[c. track Toronto. Peas steady; car lots 57[c. north and west, and at 58[c. east. Barley quiet; prices steady, car lots of No. 2, middle treights, sold at 38c. MONTREAL MONTREAL.

JANUARY 27, 1800. **TWELVE YEARS** CATARRH CURED IN ONE MONTH

By Dr. Sproule After All Others Had Failed.

VOLUME XXII.

The Catholic

London, Saturday. Febru

Many kind words have

lately about Dr. Edwar

The sad six years that wri

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St. Stephen's.

REV. DR M.GL



Dear Doctor:

THE LUNG AGO.

(For the CATHOLIC RECORD)

(For the CATHOLIC RECORD) Through the dismal, gloomy hours Of the fading, dying night, A voice so sweet comes stealing With its notes so soft and light; It fills my room with music Through the open lattice door As the old clock goes a ticking It's weary course o'er and o'er.

I listen to the singer And my heart boats deep and slow; And burning words and mem rics Come back from the long ago-Come back from times remembered, From the days when Life was dear, To cause my thoughts to wander Through many a glad, bright year,

Through Hany & giad, oright for I did not know the singer But the song was old to mo : Long years say I heard it In its dear simplicity. The old words - the same sweet air-That soothingly o'er me creep. Were sung by a kind mother O'er her little babe in sleep.

omy years.

And as I sat and listened, The song sweetly died away: The night cast out dark shadows On the skies so dull and gray. And all that broke the slience Was my heart-beat deep and slow As burning words and mem Ties Came back from the long ago. -J. William Fischer,

NEW BOOKS.

MARKET REPORTS.

LONDON.

ound, wholesale, 7 to $7\frac{1}{2}$; lard, per bound, re-ail, 9 to 10c.4 Vegetables - Potatoes, per bag, 50 to 65c;

TORONTO.

"Chronicles of the Little Sisters of the Poor." by Mary E. Mannix, will, we are sure, be read with interest and pieasure by our read ers. For ourselves, we are indeed giad to know they are put in book-form—being indebted to the Ave Maria of Notre Dame for a copy—as each week we engerly looked for these "Chronicles" during their appearance in its columns. Neatly bound in green and gold; price, \$1.25.1 I want to give this as a testimonia I want to give this as a testimonial though you haven't asked for it I tried for twelve years to get rid of Catarh. But the other doctors and the patent medicines just seemed to spread the disease all through my system and make me worse.

My head ached, my nose discharged, My head achea, my hose discharged, my breath was very bad. I almost lost my sense of smell, and my hearing was beginning to be affected. I had con-stant small ulcers in my throat which was much inflamed. My stomach was very bad. I had a heavy feeling after eating and belched up gas all the time.

I was frightfully constipated. My nerves too were all out of order. I was nervous and anxious and had languid, tired feelings, and often woke up as ired as when I went to bed.

London, Jan. 25. –Grain, per cental – Wheat \$1.05 to \$1.05; oats. \$5 to \$3c; peas, 70c to \$1.00; barley, 80 to \$2c; corn, 75 to \$8c; ryc, 85c to \$1.10; buckwheat, 96c to \$1.100; becaus, per bushel, \$1 to \$1.30. Secus-Clover seed, alsike, \$5 to \$5.70; clover, dc., red, \$5 to \$5.70; timothy do., \$1 25 to \$1.75; Farm Produce – Hay, \$5.00 to \$3.00; straw, per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to \$6,00. But now, thanks to you, my bad ymptoms are all gone, and I feel that I was Divinely led to correspond with you. I shall be glad to answer anybody that wants to write to me, and I hall always remember you at the Throne of Grace.

> Your grateful patient, MARY CRAWFORD, North Bay, Ont

If you are trouble with Catarrh in any form write for Special Home Treatment Symp-tom Blank, to Dr. SPROCLE, (Graduate Dub-to University Leader of Catalance Dubom Blank, to Dr. SPROULE, (Graduate in University, Ireland, formerly Surgeon sh Royal Naval Service) English Ca Specialist, 7.13 Doane St., Boston.

ORGANIZER WANTED in the Province of Ontario

The Catholic Order of Foresters Apply by letter to

C. S. O. BOUDREAULT, Ottawa, Ont, 1108-3

THE GREAT FARM

Of the Late John Murray, Owen Sound, Ont,

Sound, Ont, By order of the executors is now offered for sile. It consists of 270 acres, more or less, 220 of which is a soil clay lown, well-drained and in a first-class state of cultivation: three acres of fruit bearing orchard, the balance good pa-ture land, with a magnificent running stream of spring water, and some timber. The buildings on the property (centrally located) consist of a large new two storey stone house, well finished; one barn 121x70 feet with stone stabling for a handred head of stock, having steam power and machinery in

stone house, well finished ; one barn 121x70 feet with stone stabling for a handred head of stock, having steam power and machinery in connection for chopping feed, and puping for hot and coid water to stables; also a hay parm lux30 feet; buildings all comparatively new, and conceded by competent judges not ex-celled in the province for farming parposes. Conveniently located two miles from the centre of the iown and, hereby affording exceptional advantages for profitable farming and for dairy purposes, supplying the ever increasing de-mand of the large shipping port for both dairy and vegatable products, all of which the boats have long been accustomed to get from this farm. The property is beautifully situated, over-looking the bay and gently sloping towards it, making one of the finest homesteads that could be desired, being in a healthy locality and on the whole one of the most valuable properties in Northern Ontario. ern Ontario. Irther particulars address Executors of Murray Estate. P. O. Drawer 478, Owen Sound, Ont For fur 1110 5 1900.

ILLUMINATED CROSSES. FORTY MILLION FRANCS. Three illuminated crosses may now

Cost of the Great Church of the Na-tional Vow.

The cross on the dome of the Basilica of Mountmartre being now a fait ac-compli, the Church of the National Vow, with the exception of minor details, may be said to stand forth comwrites the Paris correspondent of the London Catholic Times.

The feast of the Blessed Margaret Mary saw the scaling of the colossal cross in its present position, over-top ping by far all the spires and pincles of the capital. The ceren was performed by the Archbishop of Paris, who, in order to perform it, had to make a journey, as it seemed, in mid-air.

The cortege that accompanied him on the occasion was composed of very few. One of the little band was Gen. de Charette, holding his blood-stained benner of the Sacred Heart of the battle of Luigny. Thus Cardinal Richard set his seal to the cross on the summit of the Basilica, nearly a quar ter of a century after his predec Cardinal Guibert, had laid the founda-tion stone of the building. The well-nigh forty million france

expended by French Catholics on their Church of the National Vow will tell to future ages how the Catholic faith med in France during the last quarter of the nineteenth century, and this in face of infidelity raging around and of a constant system of oppression on the part of the governing powers. In short, the Church asked for by Bieseed Margaret Mary and which has such an important place in her revela tions, is now the property not only of France, but of the Catholic world, and takes the form of almighty ex.voto.

While the ceremony was taking place on the summit of the dome on the morning of the 17th ult., the congregation were waiting below. When it was over the voice of the great bell, the "Savoyarde," boomed forth, sending waves of melody over Paris as it had done just four years before for the first time on taking its place in the basilica. When all was over, and the official cortege had gone down, three priests remained above. They re-To those who could see great cross. To those who could see them from below, they appeared as

specks. What was thought and felt by the three has since been expressed by one of them, the Abbe Loutil, writing under his favorite nom de plume. He says : "Yes, we sainte thee and we will finish thee, O Basilica of our faith, imperishable witness of our unalter-able love ! When history later on gives the chapter of our apostasies and animosities of the present time, do thou proclaim more loudly still that Franc e knew how to pray and knew how to love !"

The giant cross on the dome will not be the only one speaking eloquently on the outside of the Basilica. According to present plans, there is to be an other of imposing dimensions on the campanile, and is to represent the ensanguined crucifix of Pontman.

" WHO IS THE DEVIL ?"

A correspondent whose question we cannot ignore asks, Who is the devil ? In answer we would say the devil is a of the tallen angels, but in his fall, and even in his punishment, he retains much of the greatness of the angelic intelligence and power. An English poet thus describes him :

"But bringing up the rear of this bright

His Excellency the Apostolic Delegate cele-brated Mass in the chapel of the Rideau Street. Convent, on Monday of last week, and appro-priate hymns to instrumental accompaniment, were sung by the pupil-choir. Afterwards His Excellency received an address from the pupils and spoke to them words of encourage-near. be seen at night in this city, shining from as many churches. The oldest of these and the most familiar is that surpupils and spoke to them words of encourage-ment. Rev Walter Elliot, C. S. P., it is reported, is sories of lectures to non-Catholies. His Grace the Archolshop blessed the onew Separate school-"Duhamel School" conner of Comberland and Church streets, which has been created for the French speaking children, on Sunday of last week. Rev. Father Brownrizg, recently appointed to the new parish of South March, was pre-sented with a weil-filled purse by a number of city friends, has week. Arrangements are progressing for the hold-ing of another progressive cuchrs party in aid of St. Patrick's home, during the ensuing month. mounting the spire of the chapel of St. Augustine, of Trinity parish, in East Houston street, between the Bowery and Second avenue. This cross is 206 feet above the sidewalk. The placing of it on the spire was originally sug-gested by General John A. Dix ; it was lighted when the church was first completed and opened in 1877. At first it was illuminated only on nights when there were services in the church ;

recently it has been lighted more nightly and kept burning through the It can be seen from many night. points down town and from the rivers

and harbor. Another of the city's illuminated crosses is that which rises above the lofty tower of the Memorial Baptist Church in South Washington square. This great cross, originally gas illu minated, like the first one, and now electrically lighted, has been in position for seven years, and it is at night a familiar object about Washington square and the contiguous parts of the city. It is illuminated nightly until 11 o'clock.

The newest of the city's illuminated crosses is an electrically lighted cross that has recently been erected upon the tower of All Angels' Church, at West End avenue and West Eighty first street. This cross is lighted nighty.- New York Sun.

THE HOLY LAMBS

A Beautiful Ceremony on the Feast of St. Agnes.

On the 21st of January, St. Agnes day, a beautiful ceremony takes place in the ancient church outside the walls of Rome. After the High Mass the clergy of the old basilica proceed from the sacristy to the sanctuary. There are torch bearers, there is incense, and the holy water. Then two ecclesiastics follow holding in their hands upon a suberb cushion of red damask, orna mented with fringes of gold thread, little lamb, white as snow, its head crowned with roses and its sides decked with pretty rosettes of red ribbon. These two cushions and their pretty burdens are placed on the altar, one on the Gospel side, the other on the Epistle side. The canons regular of the church of St. Salvatore in Lauro range themselves around the choir The abbott with mitre on, and wearing his cope, ascends the altar with deacon. Then he pronounced the the prayer found in man pontifical. It begins with a hymn in honor of St. Agnes, and re man calling the Mosaic origin of priestly vestments it passes to the Christian tradition in their regard. Then he prinkles the lambs with holy water and incenses them. The procession re turns to the sacristy and the lambs are given in charge to the Chapter of St. John Lateran, who immediately takes them to the Holy Father for a second blessing. They are then handed over to a convent of nuns who keep them till it is time to shear them. Out of their wool are made the palliums worn by Archbishops.

THE MEN THE AGE DEMANDS.

The age is superficial ; it needs the gift of wisdom, which enables the soul to contemplate truth in its ultimate The age is materialistic ; it CR11888. needs the gift of intelligence, by the light of which the intellect penetrates nce of things. he see t

age is sensual and effeminate ; it needs

the gift of iortitude, which imparts to

the will the strength to endure the

greatest burdens, and to prosecute the

greatest enterprises with ease and

heroism. The age has lost and almost

forgotten God ; it needs the gift of fear, to bring the soul again to God,

and make it feel conscious of its re

Men whose countenances are lit up

INTERESTING CEREMONY.

Young Quebee Lady Becomes a Pro-

vent.

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fessed Nun in an American Con-

sponsibility and of its destiny.

Sudden Death of Rev. Father Uixon. At the Vesper service at St. Peter's cathed-rai on last Sunday evening, earnest petitions accorded from the devout congregation to the Throng of Mercy on behalf of the gentle and below dishop's secretary. Rev. Father L'Heu-ter and died rather suddenly that morning. The rates of the Holy Family. That as we are going to press, special de-devint took place when the faithful pastor was on his way from the presbytery to the church fice of the Mass-the immediate cause being summond, to heart failure, symptoms of which it appears were in evidence some time review to the fail termination on the 21st. Rev. Father Dixon was about forty years of age and the time of his death he was in the seventeeth year of his prisethoad. In his youth, he attended the parish school of was med in Assurption (Diege, Sandwich, and his Theology in the Grand Seminary eff Montreal. He was ordained priest by Bishop Mich was appointed pastor of Port Montreal. He was appointed pastor of Port I among and how a sing the prise the school of Montreal. He was appointed pastor of Port I among and how a sing the prise tho years Afterwards he was appointed pastor of Port I among and Shape O'Connor to the parish of Angel and appearance of a healthy man. He was

DIOCESE OF LONDON.

ferred by Bishop O'Connor to the parish of Fashfield. Father Dixon was in the prime of life, and had all appearance of a healthy man. He was of amiable disposition, and was much devoted to his pastoral work. He will be sincerely mourned for by his parishioners in Ashfield, and by the prizests of the diocese of London. High Mass of Requiem will be celebrated in the parish church on Wednesday, the 24th, at which His Lordship the Bishop, and Rev. Father Arjiward, rector of the cathedral, as also many priests of this and neighboring dio-ceses will assist—a full report of which solemn ceremony will be given our readers next week. We beseech our Heaveniy Father, through the intercession of the Immachlate Queen of His Heaven to have mercy upon the soul of His faithful servant, Rev. Father Dixon.

DIOCESE OF HAMILTON.

At Mass on Sunday last in all the churches throughout the diocese there was read a cor-rect translation of the important letter of His Holiness, Pope Leo XIII., prociaiming a Uni-versal Jabilee for the year beginning Dec. 21th, 1893, and ending Dec. 21th, 1900. Accompanying this was a letter from His Lordship to the rev erond clergy of the diocese, wherein is con-tained matter explanatory of the Bull of Pro-ciamedion of His Holiness. The insurand matter SCHOL BOARD.

The inaugural meeting of the Separate School Board was held last evening, with all the men nors in attendance, Rev. Father Holden too

The inaugurat meeting of the September Schools and Secretary of the Board, Secretary of the Board. The elected as chairman. He estecmed it is great henor and would endayor to foll the positive of the secretary is the secretary is the secretary is the secretary of the Board. The elected as chairman is a secretary of the Board. The elected as chairman of the estecmed it is thanks for being devoted to cards, etc. The offleers with a secretary is the secretary is the secretary is the secretary. The detection of offleers was proceeded with and resulted as follows: The detection of offleers was proceeded with and resulted as follows: The detection of offleers was proceeded with and resulted as follows: The detection of offleers was proceeded with and resulted as follows: The detection of offleers was proceeded with and resulted as follows: The detection of offleers was proceeded with and resulted as follows: The detection of offleers was proceeded with and resulted as follows: The adding committee. The attend and in the section of the

ows : Internal Management – James Blake, Thomas Lawlor, P. Ronan, H. A. Thomas, J. W. Coffey, C. Connolly, P. Arland. Finance – J. M. Brown, P. J. Galvin, Thomas O'Dowd, H. N. Thomas, Wm Kavanagh, Jas. Osethe

ostie. James Blake was chosen chairman of the In rnal Management Committee, and William ranal Management Committee, and William Kavanagh Chairman of the Fiance Committee It was decided to name Jan. 25 as the day to

price, \$1.25.7 "Thoughts for all Times," by the Right Rev. Mgr John S. Vaugnan, author of "Life after Death," etc. With a preface by the kight Rev. J. C. Hedley, D. D. O. S. B. Bishop of New-port. First American edition (from the fourth Enclish edition.) With a perface by His Em-inence Cardinal Gibbons. In reference to the attributes of God Mgr. Vaughan beautifully and powerfully describes in this, his latest work, the intensity of His personal love for each of His creatures individually.

smith. From Kimberly and Mafeking the news is yery much of the same character as that which has been coming constantly for the last two months. Both towns are still closely invested. General Methuen has not yet ad-vanced to raise the seige of Kimberly. and Colonei Pummer has not yet reached Mafe-king to relieve it.

per 10ad, \$3.00 to \$5.00; suraw, per ton, sorso \$5.60. Live Stock-Live hogs, \$4.15 to \$4.25; stags, per 1b., 2 to 22c; sows, per 1b., 2c; pigs, pair \$3.00 to \$5.60; int heeves, \$5.50 to \$4.00 Wood-Wood, No. 1, per cord, \$5.00 to \$5.50; do, No. 2, per cord, \$4.00 to \$5.00; do, No. 5, per cord, \$5.50 to \$4.00, Dairy Produce - figgs, fresh laid, per dozen, 22 to 2/c; eggs, braket loits, 20 to 22c; butter, best rolls, 21 to 2/c; butter best crock, 20 to 22c; butter, creamery, 23 oo 25c; cheese, pound, wholesale, \$5 to \$9c; cheese, pound, retail, 12 to 15c; honey, per pound, 10 to 14 c; lard, per pound, wholesale, 7 to 75c; lard, per pound, re \$5.00

Vegetables - Potatoes, per bag, 50 to 65c; onions, per bag, 90 to 95c. Poultry - Ducks, dressed, per pair, 60 to 70c; fowls, per pair (undressed), 35 to 50c; fowls, per pair (dressed) 45 to 65c; geese, each, 60 to 75c; geese, per ib. 6 to 6]c; turkeys, per ib. 9 to 10c. Meat-Pork, per ewt., \$5.00 to \$5.30; bed, cow, \$4 25 to \$1.75; beef, heifers and steers, \$5.25 to \$5.75; veal, by carcass, \$1.00 to \$5.00; mutton, by carcass, \$5.00 to \$5.00; hou \$5.00; by the carcass, \$5.00 to \$60; lamb, by the carcass, \$5.00 to \$60; lamb, to 10c. TORONTO.

A spirit of different aspect wav'd His wings like thunder clouds above some

whose barren beach with frequent wrecks

is pav'd ; row was like the deep when tempest His b tost, rce and unfathomable thoughts en-Fiere

grav'd ternal wrath on his immortal face, And where he gazed a gloom pervaded space."

The personality or power of the

devil are impressed on the everyday history of the world. The very names by which he is designated in the sacred by which he is designated in the sadred Sariptures imply power and patronage. He is called "the prince of this world," "the god of the world," "the prince of demons," "Beelezebub," "Har," "a murderer," "the devil," "Belial," "the great dragon," "the ancient serpent," "Luciter." Now each of those titles signifies power, and no one will dare to say that the inspired writers exaggerate the potentiality of the prince of darkness.

It is a strange fact that his best pupils, his ambassadors on earth are with a heavenly joy, breathe an air of inward peace, and act with a holy the loudest in denying his personality liberty and a resistless energy. One such soul does more to advance the and power. Voltaire and his followers do not hesitate to attack the Bible kingdom of God than tens of thousands cause it tells us of the doings on earth of "the evil one." Kant and German philosophers of his school, distort the meaning of the word of God, and say that the term devil is but an ideal of "the greatest wickedness." Rational-Hecker. ists and Pantheists, denying as they do the personality of God, refuse to lieve in the existence of the devil. We are told that " the demons believe and but certainly faith and tremble," fear require intelligence, as they are the acts of a thinking being. St. Peter, in his second epistic, assumes a belief of the faithful in the damnation of the fallen angels. "For God spared not the angels that sinned, but delivered them, drawn down by ropes, to the lower hell into In the words of Christ to torments." unrepentant sinners, "Dapart from me ye cursed into everlasting fire, prepared for the 'devil' and his angels,' we have explicit mention of Lucifer and his messengers.-American Herald.

We live in what we love. Let us see to it, then, that all our loves be worthy.

captivated by a false and one sided science ; it needs the gift of science, by the light of which is seen each or

Kavanakh Chainnan Otto Fach 25 as the day to It was decided to name Jan. 25 as the day to receive nominations for a successive to Join Ronan, of ward 7, who has ben appointed to the Board of Education. Robert Land to be the returning officer. In the event of a contest the election will be held on Feb. 1. Noise of thanks were passed to Roy. Father Holden, John Ronan and the city press Mr. Ronan was member of the Board for twenty-two years -Hamilton Spectator, Jan. 18. PARISH OF DUNDAR. At St. John's church, Dindalk on Tuesday morning, Miss Margaret Thomas was united in bonds of matrimony to Michael Kenitog, both of Melancthon. The Rey. Father Slaven performed the ceremony. - Dundalk Heraid, Jan. 18. der of truth in its true relations to other orders and in a divine unity. The age is in disorder, and is ignoraut of the way to true progress ; it needs the gift of counsel, which teaches how

Jan. 18. The annual concert of St, John's church, Dundalk, will be held in Victoria Hall on Fri-day evening, Jan. 26. The following well-known artists will furnish the programme:-Miss Marie Hunt, tracher elocation, Loretto Abbey, Hamilton; Mr. J. J. O'Neil, the cele-brated tenor singer of London, - Dundalk Herald, Jan. 18. to choose he proper means to attain an object. The age is implous; it needs the gift of piety, which leads the soul to look up to God as the Heavenly Father, and to adore Him with teel-ings of filial affection and love. The

OBITUARY.

MRS. ELLEN GUINANE, WEST SUPERIOR. On Sunday, Jan. 7th inst, the death occurred n West Superior, Wisconsin, of Mrs. Eller Junane, formerly a much respected residen i the township of Ellice, Perth County, Ont dinane, formerly a mich respected resonance of the township of Ellice, Perth counts, Ont Deceased, whose maiden name was Ellen Brown, was born in 1225, in the county of Lim erick. Ireland, where she was married to the late Partick Guinane, who predeceased her by forty years. With her husband she emigrated to Canada in 1819, and settled in the township of Ellice, where she lived until about eight years ags when she moved to West Superior and resided with her daughter, Mrs. Joseph Cornell.

The news of her death after the short illness of one werk, came as a shock to her many friends in Elice, by all of whom she was much beloved for ner many excellent qualities. She was a devoit Catholic, a kind and loving motrh art lose a son. Micheel, and a daughter, Mrs. Joseph Cornell, in West Superior, and also a daughter, Mrs. James Carhar, at Sea-forth, Oat, besides three brothers, Robert, Thomas and Edward, of Kinkora Ont, and a sister, Mrs. Peter O'Sullivan, of Irishiowa. Ont, and a host of loving friends around her old homesteal, to whom she was endeared by her many acts of kindness and charity. May her soul rest in peace! The news of her death after the short illne without those gifts. These are the men and this is the way, if the age could only be made to see and believe it, to universal progress as far as such boons are attainable. - Father

MR. C. NEVILLE, OTTAWA

her soul rest in peace? MR. C. NEVILLE, OTTAWA. The death of Mr. Cornelius Neville, of Hen-derson avenue, removes a weil-known cluzen of Ottawa, Mr. Nev hen had been il since the latter part of December, and death was the re-sult of a complation, including la grippe. Mr. Nevi Best and Irish Canadian, and was kenerily regarded by all who knew him as sonne of Ottawa, and there are a great many to lessify to bis kindness of heart. He has been Deputy Collector of Inland R-venue for Ottawa since April 1898, and provious to that he was for some time in the Public Works department. He was for many years a wholesale liquor dealer on Ridean street, and a prominent worksef for the Liberal party. He was a mem-ber of Sk. Vincent de Paul Society, of the Cath-versars do, his good qualit's won him a host of friends during his long period of citizenship. He was about fifty three years of age, and he leaves a wife and a family of six children to mourn his loss. R. I. P. vent. The many friends of Miss Bridget Ada Hope Quinn, second daugher of the late Mr James A. Quinn, and nace of the late Mr James M. Quinn, and nace of the late Alderman Bois-that she has taken her flaal vows and become a mofessed num in the Order of the Sisters of Mercy of Portland, Maine, says the Quebee plaity Edgeraph. The touching ceremony took port is sisterhood's magnificent convent at Portland, His Lordship Bishop Healey, of Part and, officiating, assisted by Rev. Fathers of the Sisterhood's magnificent convent at Portland, His Lordship Bishop Healey, of Harley, O'Dowd and other prominent members of the clergy of his diocese. Her widowed mother from Quebec had the pleasure of assist-ing at the ceremony which deprives her of a loring daughter, but which wins another bride for Haven and another missiening angle for suffering humanity, the mission of the Sisters of Mercy being not only to teach the young, but to visit the sick. The new nun has taken trude.

The whole wiedom of life lies simply in doing the thing which is right, and letting God looi after the consequences.

CANADIAN. The letter press in the Telegraph's "20th Century Number" is, we are giad to know, from the facile pen of our old and valued friend. Mr. Wm Ellison, of Bowmanville. Ont...and is, indeed, a credit to his special number, and we cen truthfully say that it is by far the finest thing of its kind that we have seen for many a long day "The old and historic city of Quebec —ancient and modern—beautifully pictured... Charplain, Frontenac, Wolfe, Montcalm. Car-tier's first Interview with the Indians. Cham-plain's Monument. Landing of Jack Cartier at Stadacona, and over five hundred other mem-orable views being attistically and faithfully given.

given. We congratulate Mr. Ellison on the suc-cessful completion of his gigantic task and we assure him that we were charmed with his realistic portrayal of the beauties of the quaint, old city of Quebec.

MARRIAGE.

MCPHILIPS ROBINSON. A very pretty wedding rook place this morn-og at 11 o'clock at St. Patrick's church. Rev. ather Graves officiating. The contracting arties were Miss Lucy Robinson, of this city, and Mr. Patrick McPnillips, of London, Can-

and Mr. Patrick McPhillips, of London, earl ada, The bride is the popular and attractive dampher of Mr. Christopher Robinson, and locked basulfal in a blue cloth traveling suit, with hat to match She was attended by her sister, Miss Rebecca Robinson. The groom is a prominent bærister of Lon-don, and was attended by Mr. Geo, C. Robin-son, brother of the bride After the ceremony the couple left for an ex-tended northern tour, after which they will re-side in London. — Richmond (Va.,) Evening Leader, Jan. 17.

KELLY-MCQUADE. An interesting event took place at Sr. James' Church. Seaforth, on Tuesday, the 16th, when Margaret, daughter of the late Michael Mc-Quaide, was united un marriage to Patrick J. Keily, son of James Kelly, of Biyth. The cere-mony was performed by Rev, Father McCabe, after which Mass was celebrated. The bride was pretity attract in a costume of fawn doth trimmed with blue taffata sitk and sable fur, and carried a pearl-covered prayer book. She was stended by Miss Mary Lambe, of Seaforth, and Miss Neille Kelly, sister of the groom. Mr. M. Kelly and Mr. J. McQuaide acted as groomsmen.

coomsmen. After the ceremony a reception was held at he home of the bride's mother. The beauti-ul gifta testified the high esteem in which the oung couple are held by their many friends.

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P. Murray, President: P. F. Boyle. Secretary

That we, the members of Branch No. 60, de-sire to record with deep regret our heartfd sorrow for the loss we have sustained by the death of our esteemed brother. Peter James Evans. Evans. Headbord that we, the members of this branch, tender to the widow and family of our late brother, our sincere symach, and comby for them. May his great mercy will protect and com-fort them. May his great mercy will protect and com-fort them. Merce we deter the second that a copy of these resolutions be sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, and also published in the sent to Mrs. Evans, in bacs. Sil-50 to \$16 t

Latest Live Stock Markets. TORONTO

Toronto, Jan. 25.-Following is the range of quotations at western cattle market this morn

quotations at western cattle market this morn-ing: Cattle-Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3 50 to \$4.00; butcher, medium to good, \$3 to \$3 50; butcher, inferior, \$2.75 to \$3.00; stockers, per cwt., \$2.25 to \$3.00; Sheep and lamba-Shep, per cwt., \$3.00 to \$3.00; lamba, per cwt., \$3.75 to \$4.50; bucks, per cwt., \$2.25 to \$2.75. Mikers and Calves, -Cows, each, \$25 to \$50; calves, each, \$2 to \$10. Hogs - Choice hogs per cwt., \$4.25 to \$4.62; ; light hogs, per cwt., \$4.00 to \$4.12; heavy hog; cwt., \$3.75 to \$1.12]. EAST BUFFALO.

EAST BUFFALO.

East BUFFALO. East Buffalo, N. Y., Jan. 25.—Calves were in fair demand, at unchanged prices : choice to extra. 85 to \$3.55; good to choice, \$7.50 to \$8. Sneep and lambs=Lambs, choice to extra, \$6135 to \$6.50; good to choice, \$7 to \$6.35; common to fair, \$1.75 to \$5.75; sheep, choice to extra. \$1.25 to \$5; good to choice, \$1.50 to \$4.53; common to fair, \$1.75 to \$3.1 fogs.—Heavy hogs, \$1.55 to \$1.90; pixes, \$1.75 to \$4.80; Yorkers, \$1.75 to \$4.59; pixes, \$4.50 to \$4.55; roughs, \$1.15to \$4.25; stags, \$3.40 to \$3.60.

INFORMATION WANTED

Of John or Michael Fitzpatrick, who left Hull, England, in the forties, with their father Owen Fitzpatrick. Supposed to have gone to America. Any information of them, or of their families, would be thankfully received by their cousin, John Fitzpatrick, Fourtowns, Lough prickland, Ceunty Down, Ireland. 1009

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MALE TEACHER, FOR RAT PORTAGE Indian boarding school. Necessary qualifi-cations; capacity to teach and manage nors i excellent character recommendations. Desir-able qualifications, knowledge of book keeping and music. Board and lodging in the institu-tion. Daties to begin Feo. Ist. Apply to Rev. C. Cabill, Rat Portage, Ont. 109-2

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robes of a state imagine the clot him. It is sad ther knowledge goin every battle of hear some expen could have been

C: M: B.A.-Branch No. 4, Londor,

de in London. - Richmond (Va eader, Jan. 17. KELLY-MCQUAIDE.