The Catholic Record.

London Saturday, January, 7, 1899. THE REVIEW ON THE "RE-TREAT."

Referring to the "Retreat" held during the last month by some Presbyterian ministers of New York, the Presbyterian Review, of Toronto, tells us that it was "profitable," though, if report be true, "such things have been the occasion of not a few shame. ful abuses." The scholarly editor must have been reading Chiniquy's book, or holding converse with some of the gentlemen who have "ex" before their names.

THE UNIVERSITY BULLETIN.

Our esteemed contemporary the Providence Visitor believes that the Bulletin published by the University of Washington should abandon the chronicling of petty happenings. The average individual does not pay the slightest attention to the fact that reverend So and So preached an eloquent sermon or gave an able lecture. What we are interested in is new lights on old themes-gleanings from fields of thought by men of thought. We shall very easily form a judgment on the merits of the Bulletin by what its pages hold.

DE COSTA ON PROTESTANT-

Dr. De Costa has told his brethren some very unpalatable truths. He said lately that, with everything in its favor, Protestantism has succeeded only in putting the bulk of the population of the United States outside of "religious organizations of any kind, and in at all times our humble help. unchurching some fifty millions of the people of our land." Protestantism is dead-a thing of the past-a shocking failure. The land is defiled by nearly two hundred lymphatic, gelatinous, halting, doubting sects, that are just beginning to become conscious of the fact that they have lost the masses of

this country to religion. He quotes the Moderator of the Presbyterian Synod of New York as saying that Protestantism cannot reach the people, and that, despite catchpenny devices and sensational preaching, the churches are never full. Perhaps the doctor will come over very soon to the Church that has " reached the people ' for the last 190) years. She has never lost her grip on humanity, and never will, for until the end she will, because Christ has commissioned her to act for Judaea in the olden times ministering to every sorrow and banishing every lin Freeman's Journal: doubt, so now the Church goes through the world pursuing the same line of

conduct. Frotestantism has failed because it has no message for mankind. A witness to the truth to a certain point, says Cardinal Newman, but a guide and a teacher it can never be. The cause that gave it being was human, and it must remain forever bound by the laws of cause and effect. To teach with authority, to influence human hearts and minds, belongs to a power above the world; and that power exercised by the Redeemer was given into the keep ing of the Catholic Church.

TO WHOM IT CONCERNS.

A correspondent asks us to publish the following letter :

the following letter:

Dear Mr. Editor—Why don't some people be in time for Mass? A good many are blameless in this respect, but some never put in an appearance before the Gospel. They seem to do it on purpose, and, moreover, walk in with such an air of superiority that indicates it is an act of condescension on their part to be there at all.

Then they must go to their pew, and they will, if necessary, walk over you to get there. They clatter in their way disturbing every, body, and by the time the priest is ready for the sermon they are straightened out for work. I should like to give them some practical advice, but I am one "of the great unmasked," and of course never come into contact with them, though their waterproofs, etc., frequently came into contact with my face, as they go to their pews. I have seen them at "Fairs" and heard their sapient remarks, and wondered if the storing up of wisdom kept them late for Mass. That may be the reason, for one must surely have time to acquire the knowledge they possess. They can talk about everything and some other things:—they are despensers of a liberal education and are blessings in disguise to any community.

any community.

They know for example just what kind of sermon should be preached. It must not be too long or too short, or over the heads of the people, or commonplace but just so. Do you understand that, Mr. Editor? I don't: they do, for they make; a specialty of "sermons and sada water."

nd—soda water."
Will you kindly say a word to them, and blige an old friend and well-wisher.

tions for the coming year. You can catch more flies with sugar, you know.

The individuals to whom you refer are in every parish, and they are not amenable to advice, however well meant. Don't mind their criticisms : they are generally made by the feminine portion of the community, and you know what Johnson used to say about that: "Sir, a woman preaching is like a dog walking on his hind legs. It is not done well; but you are surprised to find it done at all."

Age cannot wither her, but she may get sense, and took back with regret on what Shakespeare used to call "Salad days, when I was green in judgment." So do not worry-be in time yourself for Mass, and keep out of the way of the waterproofs.

A PLEA FOR UNITY.

The Rev. Silliman Blagden has published two volumes of sacred poems and canticles which will receive a warm welcome from the many friends of the rev. gentleman. They are the outpourings of a Christian heart grieved at the many warring sects, and longing for the time when all men will obey the guidance of one shepherd. None may question the sincerity of these simple writings put down when the spirit moved the writer, and characterized by the directness which ever claim respect for his public deliver-

We can but pray that his desire may the truth and give it unswerving allegiance. We will, while God gives us strength, always stamp out a lie: but to these harassed by doubt and wearied

UNITED IRISH LEAGUE.

Remarkable Growth of the Organization in Ireland-Eloquent Speech by William O'Brien on the Work of the League and its Future.

Boston Republic. A demonstration remarkable for the unanimity of its proceedings was held on Sunday before last under the auspices of the UnitedIrishLeague atMonivea, near Athenry, county Galway. Nationalists of different parties who have been estranged by unhappy sectional differences during recent years were present, and the spectator from outside could not fail to be struck with the genuine enthusiasm and national spirit which thrives among the rank and file of the people, and which, if it animated a movement extending over the whole country, would sweep it on inevitably to a great ice of a landlord-made-law to-day will national victory. Mr. William O'Brien, through whose efforts the league was people-made law to-morrow. The law torganized, was the principal speaker of England may be strong, but there is solation. Even as He walked through organized, was the principal speaker of England may be strong, but there is at the meeting, and we take the following report of his speech from the Dub

I am not much surprised at anything as to the progress and the success of this United Irish League, but I confes I am surprised—and most agreeably surprised—at the size, the extent and the enthusiasm of this gathering in this depopulated district. Within another month or two we will have a regiment of united men encamped in every parish of Galway and of Connaught. From proofs that I get every day of the power of this league, and of how it is dreaded by every enemy of our people, I do not hesitate to say here deliber ately that if the three other provinces were only as well organized as Con naught is at the present moment, the Irish cause would be as strong, the power of the people would be as dreaded as united and supreme as ever it was in the days when the Land League was at the zenith of its fame (Cheers In this province we have solved the difficulty which apparently paralyzes the energies of Munster and of Ulster and of Leinster. Without bothering our heads about parliamentary quarels, we have, by the mere grit and determination of the people, built up an organization as united, for all practical fighting purposes, as if those par-liamentary dissensions had never been heard of west of the Shannon. And, as invariably happens when the country's blood is up in the thick of the battle against alien landlordism and alien rule, we have all genuine Nationalists, Parnellite and non Parnellite, priests and people welded solidly

together once more, and THE PEOPE HAVE A POWER AT THEIR

BACKS against which all the influences of landlords and graziers and grabbers and all the foul play of Dublin Castle are as helpless as the raging Atlantic billows are against the iron headlands (Loud cheers.) Judge of Connemara. Gibson, indeed, tells us the law will be too strong for us. I deny that. It's their common place, everyday proceed the people that have always proved too strong for the law, and have beaten bad laws down, and wiped them out of bad laws down, and wiped them out of Will you kindly say a word to them, and light and will-wisher.

Rather bitter, my old friend, and friend, and friend, and friend, and of this century proves what I say. It's a deer forest of 2,000 or 3,000 acres in is, God the Son) "was made flesh." some creature, practically his own ters! To hell wid the Pope!"

you should certainly take some resolu- the law that has gone down every time, and been condemned and set aside, even by an English Parliament. The law will be too strong for uswill it? That is exactly what O'Con-nell was told at the time of the Clare election. But he defied the law, and knocked the law into a cocked hat, and emancipated the Catholics of Ireland. Loud cheers) It's the law that has always been in the wrong in Ireland, and that has always been in the long run varquished the moment a united people meant business. When the Land League

began there were Judge Gibsons to tell us that the law would be too strong for us, but before a year was over the Land Act of 81 was passed, and the law which made the landlords of Ireland as absolute masters of their tenants as the slave owners were of the southern negroes was abolished and ers, but your first duty as a governrelegated to the museum of historical monstrosities with the infamous penal laws. (Cheers.) We were told in the plan of campaign time and time again that the law would be too strong for us, but six months after Lord Salisbury swore that the judicial rents must never be altered, we had the Land Act of '87 making ducks and drakes of the law which produced the plan of campaign agitation. In March last again Mr. Malachy Kelly threatened us in Westport that the law would be too strong for us, and the result of that threat is that nine months afterwards the United Irish League, which was then confined to three parishes, is now spread into every county in this province, and is blazing like a house on fire. (Much ing.) We don't deny the power cheering.) We don't deny the power of the law is for the moment on the

side of

THE PEOPLE'S ENEMIES. We don't deny that for the moment they are strong enough to proclaim us, be realized, that all men may come to and assault us, and imprison us to the truth and give it unswerving albatons and the bayonets, and landlord magistrates, and the removables, and the jury packers. But the law that turns the policeman's batons against with questioning we are ready to give us to day may make the people the Loud policeman's masters to-morrow cheers.) That is the law in England, and sooner or later it will be the law in Ireland, as surely as the mountain rivulet sooner or later will find its way into the sea. Let us have no more of this slavish doctrine that we are to accept bad alien laws as if they were the unalterable laws of God. The Tory government pretend that they are governing Ireland on constitutional principles, and the very first of their constitutional principles is that the law must be whatever the people want to make it. And as they won't listen to the Irish people in the ordinary way in Parliament, we have got to make them listen in an extraordinary way here on the hills of Ireland And the result has [Loud cheers] invariably been in every Irish strug-gle, and the result will be again, that it is the people who will be in the long run the victors, and the law makers and the hirelings who are at the servbe just as zealous in the service ful land of ours was created for the ustenance of the people, and that the men of Connaught must not be driven the degradation of begging the

world for alms while there are half a million acres of THE RICHEST LANDS IN EUROPE. lying half idle at their doors, for the convenience of a handful of grazlers and bullocks. [Groans.] The thing is unnatural. It cannot last. The instant that Englishmen fully understand this question our victory is won. Un fortunately, it takes not only a surgical operation, but an earthquake, to get the comprehension of anything Irish into the skull of England [Laughter]. I defy any humane man to travel through this very district in which we are assembled without going home absolutely convinced that the programme of the United Irish League is an irresistibly just one, and that the present state of things is opposed to every law of God and nature. Between this and Athenry, and away again to wards Clare, Galway and Headford, there are square miles after square miles of the most fertile lands as depopu lated as the Sahara desert, inhabited only by the shepherds and their dogs, and in the county where you have all this glorious land going to waste you had even within the present year a least twenty five thousand people depending upon the charity of the world to save them from starvation. In God's name, are we a race of mice, and not of men, that we should lie down and die like dogs simply because an ignorant foreign law for the moment tions a state of things of that kind i [Cheers] To hear well fed placemen iske Judge Gibson talking you would suppose that we were

looking for something utterly revolu-tionary, diabolical and impostionary, diabolical and impos-sible. Why you have only to take up any blue book of the Scotch land commission and you will read as one of

the neighborhood that would give us ample holdings," and immediately the land commission take up the deer forests or sheep farm without the leave of landlord or of grazier, and parcel it out among the people. What brand of inferiority is there on the people of Ireland that they should lie down and die in a land of plenty any more than they do in Scotland? [Loud cheering] they do in Scotland? We don't propose to despoil any man of his honestly got property, whether he be landlord or grazier. We say, "Your English treasury, on the con-fession of its own most eminent experts.

PLUNDERING IRELAND of two millions and three quarters of

money every year. Very well; use some of that money, although it is Irish money, in squaring accounts fairly ers, but your first duty as a govern-ment is the safety and the existence of the people," and when the people in-sist upon obtaining that means of existence in the land of your birth I defy all the power of England to put you down. [Cheers]. They might as well try to put down the free air on the mountains or the rivers in their beds They cannot get a grip on this organiz ation. It would be easy enough for them to deal with you if they only goad you into crime or outrage, and they have tried it by every foul and blackguard means. driving them frantic is that month passes after month, and though this eague is spreading and advancing and triumphing, they cannot point to they cannot fabricate, a single deed of erime to darken its escutcheon.
[Cheers.] And yet such is the power of crimeless organization, so uncon-querable is the power of public opinion, when a whole country joins that wherever this league is spread no grabber who is not an utter lesperado will find his life worth living, and if every grazier in Connaught got a whole regiment of sol diers for his escort we can, and will, bring him to realize that the big grazier trade in the West is a selfish trade, an unnatural trade, and an impossible trade from this day forth. Great cheers | You are fighting for a mighty prize, nothing less than the replantation of Connaught. No man ever entered upon a campaign that was better worth the labor and the risk. Let this league spread like a so parish. forest fire from parish Form your executive in North Galway

as quickly as possible of six elected delegates from every branch, utilize

that the new county council will place in the people's hands, go around to

the graziers, and get from them in

black and white how far they are will-

ing to co-operate in bringing pressure

weapor

to the utmost the irresistible

bear on the Government to settle this question. ON JUST AND REASONABLE TERMS. By and by, before the meeting of Pariament, we will have a great provincial congress of all the representative men from every constituency in Connaught, and we will formulate our de-We will then give the Government every possible fair play if they apply themselves honestly and on a really statesmenlike scale to find a remedy. The Government themselves know and acknowledge what is the remedy, and the only remedy. The only difference between us is that the evernment propose to do in a few enturies what we insist can be done in as many years. (Cheers) By all means let us be as moderate as possible until we see how far Mr. Arthur Balfour redeems his promise to Mr. Davitt next session. But it is just because we are moderate now, that if there be any treachery or tinkering on the part of the Government, all the world will justfy us next spring if we have to declare war on the whole system of elevennonth tenancies in Connaught. them not say they were not warned in time, but we will do it, and will have this thing out. We will throw a couple of hundred thousand acres idle on the hands of the landlords, and we will treat as an enemy of the people every man who touches one of these grazing ranches with a forty foot pole : and if a couple of years of education of that sort (cheers and laughter) does not make the landlords and the Govern

ment as anxious for a settlement as ourselves, then the first year of potato failure and of famine that comes again, t certainly won't be my fault if the landlords and the Government have not o encounter a universal uprising of the small holders of Connaught (cheers that will teach the landlords and the Government, once for all, that it's the people, and not the bullocks, that must e the masters of this land (cheers), and hat there can be no peace, ought to be to peace, and will be no peace in Con naught until the bountiful provision hat God has made for the support o he people is made available to enable ing men and young women to live and thrive here at home in their own beautiful country, without ever again being driven to the contempt and degradation of begging the world for alms. (Prolonged cheering.)

Christians were accustomed from the first to call Mary " Mother of God," be-

A FALSE AXIOM.

By Rev. Henry Van Rensselaer, S. J. Many people are kept out of the true of right, but simply do his ow Church by the supposed truth of really lying axioms. They are so accustomed without saving that such a believe the contemptuously ignores. to hearing them, and accepting them unquestioningly, that they are amazed

when any one has the daring to call The sincere Protestant should be these supposed self-evident truths into willing to accept our definition without

asserted with such perfect assurance, that one wonders how the enemy of souls has so firmly persuaded intelligent persons of anything so glaringly false. Let us examine it. It supposes that a man can do right independently. false. Let us examine it. It supposes that a man can do right independently of his belief. Whereas in fact, a man's belief guides his actions. True, he may at times go counter to his belief and so do wrong, but that only proves our point. Let us put the axiom in concrete form by examples. Here is a man who pretends that he does not belief in God will assuredly imply that His laws. Right will be what is conformed to His will made known to us lieve in the existence of God, and con-

life. For him there is no hereafter and no judgment. To whom is such a person responsible? For his external Quite the contrary. He established His actions to civil authorities, but provided he is not found out he can do as he pleases; as he would put it, he will witness to the truth, the depository and get all the good he can out of life and guardian of His will, revealed in the enjoy himself to his utmost capacity.

He has no future account to give of down by tradition and crystallized in himself. He is not a steward but a the Liturgy and practices of the faithmaster. Will not such belief as this ful in all ages. Let us cite the unito his passions if he feels so disposed, for his belief does not restrain him.

On the other hand, let us take a man and his responsibility to God as his judge in the life to come. God's comdent of belief, because the animal is inanimal, as the definition styles him, should act according to that which distinguishes him from the mere animal Sacred Heart. -his reason, and so what this higher faculty of his soul tells him he should Who can say, then, truly that it does not matter what a man believes provided he does what is right? Will not the belief of an anarchist, or a nihilist, or a communist affect his actions? The tragic fate of the Empress Elizabeth of Austria will answer the

question. The upholders of the axiom might of it, and that they refer simply to re will have a bearing on man's every-day life; and, supposing that He does make such a revelation, it will follow that it must be necessary for man to ac cept such truths and to act in accordance with them. For example, Christ declares marriage indissoluble, when He said: "whom God joins together let no man put asunder," because it is scientific celebrities. — Catholic Uninota mere contract but raised by Him to the dignity of a sacrament, and representing the union between Him and His Chuach, and the two natures, the divine and the human, united in Him. Will not the acceptance of Christ's words affect the actions of men and women in regard to the sanctity and indissolubility of the marriage tie? It is evident that it must and does, as the state of society owing to divorce proves. But let us ask the quoters of this axiom what they nnderstand by their Ten to one they will be unable to give any clear idea what they mean, and will coolly answer: "Why, it is not necessary to define 'right,' everybody knows what 'right' is." Does everylated by the name of Michael Fear, who had know, and is it so very self eviaged to live in my parts in Ireland. terms. What do they mean by right?

only wish what the intellect declares manner to the culprit : to be good, it is clear that the will deulate the actions of the will

If, besides the laws of nature enit is evident that these too will have an it, and if you do not obey it in a rea influence on man's actions. We can sonable time, I shall be compelled to pass over the infidel's idea of right.
Since he pretends to deny the existence "Micky backed away to the courtof the Creator, he must deny that house door and then he shouted: 'Fine Creator's will as the norm of right, and an' be d——d to yez! I'll not paint to deny her that title without denying Creator's will as the norm of right, and an' be d—d to yez! I'll not paint St. John's words: "The Word" (that must perforce substitute the will of me name on the ca-arts in Roman let-

will. And since everything created is liable to change, so will the infidel have no fixed and unchangeable norm of right, but simply do his own sweet will, instead of the will of God whom without saying that such a belief as his

uestion.

A very common one is, that "It does to find a loophole of escape by saying not matter what a man believes, pro-vided he does what is right." This is formed to His will made known to us sequently has no duties to God, who, by such laws. If by a general belief according to him, does not exist. He the Protestant means such a vague and will probably deny the immortality of indefinite one, that man does not know the soul, and so, of course, the future what God's will is, then we say that influence his actions? If there is no versal custom of all Catholics to pray for the dead. This, it is clear, springs at least no power to enforce what he from their belief in the doctrine of may style natural laws, or punish their purgatory. One who does not so be-infringement. Consequently he will lieve, does not pray for the departed. infringement. Consequently he will indulge his desires and give free rein or to take a very general obligation, indulge his desires and give free rein that of restitution of stolen articles or that of restitution of stolen articles or their value ; who will restore, unless he believes that God will one day call him who believes in the existence of God to account, and because of this injustice will debar him from heaven? evident, then, we think, that this him. They regulate not only his external actions but his very thoughts and desires. Does not such a belief after this actions? In which will have no foundation in truth. To summarize briefly: Man is a free agent. His actions depend upon his will. His will is directed by his mind. axiom has no foundation in truth. feet his actions? Is not the falseness His mind is guided by the laws of God. of the axiom self-evident except to This supposes a knowledge of God and those who will not see? The actions a belief in what God makes known. of an animal indeed are quite indepen. Such knowledge and belief must necessarily affect his actions. capable of believing, and acts according to instinct; but man, a reasonable matter what a man believes, provided he does what is right," is wholly un-true.— American Messenger of the

A SOLDIER PRIEST.

General W. A. Olmstead, a distinguished officer of the Civil War, was ordained to the priesthood last at Notre Dame University, and cele-brated his first Mass Christmas morning. General Olmstead is a convert to the faith. He joined the order of the Holy Cross a few years ago at Notre reply that we have forced the meaning Dame, where he has been preparing since for ordination, He is a member vealed truth. If, however, they admit of the Notre Dame Council of the G. A. the existence of God, they must also R, and was a conspicious figure at the admit His right to reveal truths which recent Cincinnati encampment of the

Father Olmstead will not be the only member of the Catholic American priesthood recruited from the ranks of military eminence. The sacred ministry has attracted many leaders of note in other fields; successful men of affairs as well as professional, artistic and

MICKY'S BIGOTRY.

From the Kansas City Journal.

It was in Topeka, and some of the men at the club were discussing the bigotry which led a lot of Kansas preachers to object to the publication of Gene Ware's "Washerwoman's Song" in a school book. Lawyer
Downey, who is an Irishman by birth
and education, listened for a time, and
then ne told the following story:

body know, and is it so very self evi- used to live in my parts in Ireland. ent that no explanation is required? We had a county ordinance there Right to an infidel, a non Catholic and which required every man to paint his a Catholic has quite a different mean name on the shafts of all the carts or ing. Let us give the Catholic idea other implements he might own, he first. Right is what is conformable to purpose being to fix their ownership the will of God, just as truth is what is for taxation. Fear had a number of conformable to the mind of God. carts, but he obstinately refused to Right, then, is not something arbitrary obey the ordinance, and in due time or indifferent, something purely sub- he was hauled before the County Magective, that is to say dependent upon istrate. The Magistrate was a lenien the will of the individual. But as the old fellow, who had no desire to punish will follows the intellect, and should his neighbors, so he said in a fatherly

" Now, Micky Fear, I want you to pends on the intellect, or that belief go home and paint your name in plain which is an act of the mind should reg. Roman letters on all of your carts. The law is no reflection on your honesty, and you should not look at it in graven on every man's mind, Al- that way. It is a good law, a neces mighty God reveals other truths, then sary law, and every man ought to obey

man may talk of disdaining sical strength and prowess until Doomsday, but the fact remains that he cannot look at a picture of an old-time knight, magnificent in his physical proportions, dauntless in his physical courage, and armed, ready and eager for a contest to the death with any comer, without a thrill of admiration. "gam

strength? The unhealthy man may gain the women, but it is a queetion whether such a man ever thoroughly gains their respect. The man whose arteries bound with the rich, red blood of health carries with him a force and an intensity that command respect, even though he be slightly inferior mentally to the weak, nervous man. While no medicine in the world will add an inch to a man's stature, there is one famous medicine that will fill the veins and arteries with the rich, red, bounding blood of perfect health. It is Dr. Pierce's Golden Medical Discovery. It is the great blood-maker and blood-purifer. When the blood is pure and rich and red and plenty, and filled with the life-giving elements that nourish every tissue of the body, it is impossible for a man to suffer from ill-health of any description. When every little blood-vessel in the lungs quivers with the rush of healthy blood, it is impossible to have unhealthy lungs. When the walls of the stomach are nourished with healthy blood, dyspepsia and indigestion are impossibilities. When the liver is supplied with healthy blood it is bound to be active. The skin that is nourished with healthy blood will be clear and fresh and glow with healthy. "Discovery" is sold by druggists.

Mr. Isaac E. Downs, of Spring Valley, Rockland Co. N. Y., writes: "For three years I suftrength? The unhealthy

Mr. Isaac E. Downs, of Spring Valley, Rock-land Co., N. Y., writes: "For three years I suf-fered from that terrible disease, consumption, I had wasted away to a skeleton. To-day I tip the scales at 187, and am well and strong. The Golden Medical Discovery' cured me."

THE NIGHT CLERK'S STORY A FACE LIKE CHALK.

A very bad attack of the Grippe one year ago last winter left my system in a very weak state and my nervous system completely unstrung. After getting over completely unstrung. After getting over the dangerous stage of the disease I naturally expected to gain strength, but, unfortunately, did not do so. On the contrary, my blood became weaker. I daily lost strength and vitality, and my daily lost strength and vitality, and my nervous system became so weak that it was a constant source of suffering both day and night. I lost appetite, the sight of food nauseated me, the weak state of my system caused shortness of breath and unnatural action of the heart, such and unnatural action of the heart, such as fluttering and violent palpitation, and my face was like chalk. I was in this condition and constantly getting weaker when I began taking Dr. Ward's Blood and Nerve Pills. I had read the books they distributed and their advertisements in the papers, and thought, "Well, I have taken so much medicine without heareff it is usgless to spend any more benefit it is useless to spend any more money. However, I finally made up my mind. It is a forlorn hope; I can but try. If I am not benefited I will not be hurt. So I bought one box and received great So I bought one box and received great benefit therefrom, so continued their use, and to-day am a well man in consequence; my blood is strong, my face has the ruddy hue of health, my appetite has returned, I sleep well, I have not the slightest indications of nervousness or heart trouble, and from a sick, weak, nervous man Dr. Ward's Blood and Nerve Pills have transformed me in six weeks to full health and strength," I am yours very truly, (Signed) WILLIAM WILLARD, Night Clerk Grand Central Hotel, Peterboro.

Dr. Ward's Blood and Nerve Pills are old at 50c. per box, 5 boxes for \$2 by THE DOCTOR WARD CO., Limited, 71 Victoria Street, Toronto.

Cobbett's Reformation.

Just issued, a new edition of the Protestant eformation, by Wm. Cobbett. Revised, with Just Issued, a new edition of the Protestam Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that cum, in stamps.

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SOLITARY ISLAND.

A STORY OF THE ST, LAWRENCE. By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc.

CHAPTER X .- CONTINUED.

"Not everything. Ruth. I remember Linda's grave, and how the river looks when only the stars are shining at mid-night and the poor child lying there

There was a sob in his voice, and the mention of Linda stirred Ruth deeply. She had felt like an artificial woman moving in her strange plumes through the brilliant company, and had wearied of the unvarying round of formal compliments and praise; but at this touch of feeling she became a Clayburgh girl again, and it was Ruth talking with Florian as in the old time. in the old time.
"I would never suspect you of forgetting

"I would never suspect you of forgetting that, Florian, nor the hermit, who sent so many kind regards to you."

"You saw him often, then?"

"Not very often, but I presumed a little, perhaps, and he is so obliging, if a little cold, and he spoke of you rarely, but it was always something wise or good. Did you ever notice how pure his thoughts are—like water from a spring?"

"I may have noticed it, but it did not impress me, although I made it a point to study him. He has faded from my mind considerably, and I would find it hard to reproduce his features; but I know what he must have said to you about me when you were leaving."

you were leaving."

"Do you?" she said in some alarm. "How can you know that when I have not told you, Florian?" "See if I am right. 'You will find him changed for the worse, my dear, and he will surely make love to you again,' said

"You are a magician," she answered, very much embarrassed. But then, imagining that Florian's boldness must arise from his indifference to their past state of feeling she felt relieved and happy, and laughed with him.
"I think he must have said something

feeling she left relieved and happy lake laughed with him.

"I think he must have said something like it," she said, "but I cannot recall the words used. I wonder how much of it is true? I know you have not been guilty the the best charge and will not be: of the last charge, and will not be; but you are much changed in heart, Florian."

"What can you expect from the atmosphere in which I move?"

"I should expect that if it were very

"I should expect that if it were very bad you would go away from it," she re-plied severely; "you often told me to do that, and common piety teaches it, too." "Would you accuse a politician of piety?" he demanded, laughing. Ruth was silent. There was something hard and forced in his manner. "You cannot be pious in politics," he went on, understanding very well her

went on, understanding very well her feelings, "but one can keep from much evil. If you are wealthy or influential, or married to a good woman, you can ke

And as you are not wealthy-"And as you are not weathy—"And only moderately influential—"
"You ought to get married," said she;
"and, indeed, rumor connects your name
with some ladies very closely.
"No doubt, no doubt," he answered

with some ladies very closely.

"No doubt, no doubt," he answered vaguely, and felt a dumb pain stealing over him at the perfect indifference, or rather the friendly and sisterly interest she took in the matter.

"Linda would be so pleased to know the control of the control o

"Linda would be so pleased to know you were happily suited in every way," she went on, "and I am sure I would."

"No doubt, no doubt," said he, shaking off the stupor that had seized upon him.

Her seriousness seemed less old-fashioned and more suited to her years Her well-cultured mind than formerly. Her well-cultured mind made her a charming companion. She had a kind of boldness, too, which came in agreeably on certain occasions. When Barbara insisted on dressing her as nobly and richly as her appearance and years would sustain she en ered into the spirit of the innovation, and became all at once a beautiful woman in the best sense the phase, beautiful in mind and body. Florian was astonished at her glorious bloom. It was natural that the love still lumbering in his heart should awaken to an intenser life than ever. He did not wait to discuss the situation with its usual He surrendered at once to much loveliness, partly conscious that this flame would in the end consume him. Innocent Ruth, deceived by the calmness of his manner—there was always a certain hopelessness in it, even when his chances seemed brightest—took no pains chances seemed brightest—took no pains to prevent annoying consequences. She had a sincere friendliness for Florian, and some admiration for his character. He had improved since his departure from Clayburgh. His was a distinguished appearance, and there was about him such a consciousness of strength and power a consciousness of strength and power that most women succumbed to it. Bar bara Merrion was immensely take him. It was owing to her interference that Florian found himself so often in Ruth's company.

WIFE'S AWFUL

My wife was in the most horrible condition an being, from Eczema. She could neither sit down nor lie down, her torture was so intense. I tried all the doctors that I could reach, but she got so that I firmly believe she would have died within twelve hours if I had not been advised of CUTICUEA REMEDIES and got them. My wife went to sleep in two hours after the first application, although she had not slept for seven days, and with two boxes of Cuticura (ointment) and one cake of CUTICURA SOAP she was absolutely cured, and is well and hearty to-day.

Spreny Cure Treatment for Tortueing, Distinction Humors, with Loss of Hare.—Warm baths with Curricus Assay gente anointings with Curricus, purest of emollient skin cores, and milit does of Curricus, Resouvers, greated of blood purifies and humor cures.

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Lunches, receptions, and these parties or borought together every week the boon companions, Peter and the Squire, who made no secret of their hopes and plans to marry Ruth and Florian. The poet, as often as he said to himself there was no often as he said to himself there was no hope for him in such a quarter, yet could never give up the chance to talk with Ruth and linger in her presence. Mrs. Merrion received none of his confidences, but aided him unsuspected of Florian and the other plotters. Thus the winter went on. Pendleton and Carter planned, debated, and feasted day and night, counting results long before there was any hope of achieving them. Florian and Paul dreamed pleasantly, and Ruth was dimly aware of a change in her own interior whose form she could not make clear to her perceptions. Barbara, the gracious whose form she could not make clear to her perceptions. Barbara, the gracious marplot of the play, received new confidences daily and went about with the pleasant feelings of a cat who has a nest of young mice under her delicate paw. Only Paul Rossiter puzzled her still, and kept her from mischief. However, Florian soon cleared the field for her, and left her free to do what mischief she pleased. He met Paul one day in the neighborhood of the post office, and the poet asked him why he looked so pale and jaded.

"You look worse than 1 ever saw you before," he said.

"Work and pleasure," Florian answered moodily, "are too much for me. These

moodily, "are too much for me. These soirees have upset me, and I must give them up,"
"When Miss Pendleton leaves," said

Paul cautiously.

"Ah! you know that," said Florian quickly, for in all the winter they had rarely spoken about Ruth. rarely spoken about Ruth.

"Who could help knowing it, my dear
boy? A retired sort of a young man begins suddenly to frequent society, and is

always seen at those places where a cer-tain young lady is sure to be. Is not the inference easy

"Yes, yes; and I never thought of that.
"Yes, perhaps, will talk about it. But
then she has not favored me more especially than other young men."
"Myself, for instance. I should say not

You are modest, of course; a successful man is always. I wish you happiness Florian, for I think you are going to marry an excellent woman."

"I am not so near to that consummation," said the lawyer, "so your compliments are ill-timed. Did I ever tell you that—well what need to tell it now? I suppose you are aware that Miss Pendleton is a Protestant?"

ton is a Protestant?"
"No," said Paul, in the highest aston ishment. "I was not. On the contrary

when I saw the attention you paid to her and how intimate you appeared to be, thought naturally she was a Catholic."
"Well, that was a queer blunder "Well, that was a queer blunder the Man "Well, that was a queer blunder?
And have you been talking of the Mass
and confession, and other such topics to a

Methodist of the deepest dye?"
"No," said Paul; "society is such a
hybrid thing that you can talk only non
sense to avoid offending some one. Bu then isn't this a returning on principle, Florian? Have I not heard you say many times that you would never marry Florian? Have I not heard you say many times that you would never marry outside the faith, and hinted that you had already made sacrifices that were very great for a mere boy?"

"Love," said Florian, concealing his

confusion under a gay exterior, versal and levels all distinctions.

versal and levels all distinctions."
"Or rather, it is irresistible," said Paul,
with a laugh. "It can level the lawyer
and the common man, not the distinctions. The distinctions remain, the men
do not. But really this is a surprise to

Florian could hardly congratulate him so long haunted him and was now to disappear like a laid ghost. From that day he no longer sought out Ruth, was careful and reserved in her presence, and talked only on the prosiest of subjects. Whenever they came to talk of religion, the commended many points of Catholic

doctrine.
"Once," she ventured to say, "I had
"Once," she ventured to become a Catholic. But in some way or another the design weakened, and finally it became repugnant even to think of it."

"You surprise me," said Paul. "It seems to me, Miss Pendleton, that once you brought your intelligence to bear on a thing, something certain and good ought

to result from it."

"Thank you," she answered. "Now that I have begun I may as well finish the story. Perhaps I was to blame. I did not belong by conviction to any sect. My dear mother was a Methodist. When I went to charge it was to the Method. I went to church it was to the Methodists
I went. To tell the truth I cared little
for them. I fell into a kind of enthusiasm ver your church and read, thought, and prayed a little, and when my enthusiasm

oled I dropped the matter." "what you dieve in now?"

believe in now?"

"In everything good," smiling as he shook his head. "You think that too vague? Well, I lost heart, not for religion, but for any particular shape of it—" "Except your own," he interrupted. "True. And I go to any church that are the tasts of the mount, now, and I

suits the taste of the moment, now, and I am quite content, if my reason is not quite satisfied." "You made a mistake somewhere."

"Do you think so? Where?" She was pleased at his finding fault with her

candidly and earnestly.
"Why," said Paul dubiously, "that see. The music and the solemn service on a moonlight night give one enthusiasm which made you uneasy with yourself and set you hunting for more light, was a special grace from God. If you had used it rightly, you would now be a Catholic, or at least a hearty believer in something. Whereas, you are not something. Whereas, you are not senses."

silly, or too unreasonable. Your faith seemed too warm, and too—too—foreign, I suppose that's the word."

He laughed and changed the subject, but his words were not forgotten. They gave Ruth a sudden and clear insight into her former state of mind, and she saw at once the blunder she had committed in resisting the guidance of the Holy

Spirit. After her failure to appreciate claims of one religious belief she drifted gently away from all, and acquired a certain distrust of creeds. had not become a better woman. charities were large enough, but the perfecting of her own nature was almost lost sight of, and she was in one respect only a small improvement on a virtuous pagan. Her first impulse was to repair the mischief of omission. But how? She asked Paul the question a week later.

"I don't know," said he, "you must find a way yourself. Test your belief by practising it, and when you get some clear ideas of religious duty, the rest will be easy, no doubt."

What could be more prudent and sensible than such a course. She followed

What could be more prudent and sensible than such a course. She followed it carefully the entire winter, to the intense delight of Barbara, who, not seeing the reason for it, used it as an argument for the Squire and Mr. Carter. When for the Squire and Mr. Carter. When they grumbled at Paul's steady attention to Ruth, she pointed out to them the de-votion which Ruth displayed in attend-Methodist church and working

"But Flory won't like it," said the Squire. "He can't marry a howling

Squire, "He can't man, Methodist—"
"My dear Mr. Pendleton," said Barbara, "he will marry Ruth if she worbara, "he will marry Ruth if she worbara, "he were the

bara, "he will marry Ruth it she wor-shipped idols."

"Aye," said Peter, "if she were the grand Lama itself."

"Think so?" murmured the Squire, and he tried to believe it on the ground that the boy had got more sense and judg-ment from his stay in New York. He did not like Ruth's sudden turn to relig-

"There's something wrong," he said to lorian. "She always hated the Method-Florian. "She always hated the methodists. What is she so gone on them for now, I'd like to know. You remember, Flory, the last time she kicked on you? Flory, the last time she kicked on your through the same thing now, then I'm not the man who got left with Mackenzie on the north side of the St. Lawrence."

the north side of the St. Lawrence."

Florian quieted him for the time with the assurance that Ruth would not remain long with her present associations. He was quite right. Ruth soon tired of her attempts to fall in love with Methodism, but did not lose the desire to find a resting-place, and she was bound not to return to the old ways of indifference. Again she asked Paul's advice, one bright evening as Barbara and she were returnevening as Barbara and she were return-ing from devotions at the Cathedral. He

gave it briefly.
"Try something else, Miss Pendleton. "Try something else, Miss Tenteron."

"There is nothing left but your faith,' said she, "and, while I do not care to ap proach it again, I have made up my mind to follow your advice, and study i once more.

"In the right spirit," he suggested. "In the right spirit. I do not hope to find comfort there, but constant trying will bring me to a conclusion of

will bring me to a conclusion of some kind."

"Very true," he said, taking her hand.
"I hope you will make this resolution, Miss Fendleton, and follow wherever it will lead you. If you do, I am certain you will find rest and happiness. If you do not you will be a most unhappy woman. Good-night." woman. She re

woman. Good-night."
She replied in a low, trembling voice
He had been standing hat in hand, with
the moonlight falling upon his remark
able face, and shining in his honest eyes In that moment Ruth loved the poe She was not conscious of it, only goodness, but in after years she knew that her heart went out to him in tha

that her heart went out to him in that moment, and was never withdrawn.

Lightly as Paul received the information of Ruth's religious belief from Florian, it had hurt him deeply. It was not the poet's way to make much of a hopeless matter, particularly when it bordered on affairs of conscience, and in the present instance he had hastened to remove many old impressions with regard to Ruth, and was very careful to chase from his dreams the sweet fancies con-"No doubt, no doubt," said be, shaking off the stupor that had seized upon him. "But we can talk of this again. You are not all form the field, so very dark seemed his self on having a possible rival removed from the field, so very dark seemed his own chances, and he became unpleasant horally conscious of one circumstance before pleted, perhaps more."

CHAPTER XI.

OLD HOPES.

Mrs. Merrion's pleasant home became the center of attraction that winter for most of our friends in Madame Lynch's establishment. Florian admitted to himself that absence had only intensified his fellings towards Ruth. The years that passed since their love story ended had honored her with new personal attractions. Her seriousness seemed less old-fashioned and more suited to her years. full of earnestness—and he could therefore the more easily understand why Florian had not succeeded in making her his wife. Marrying, with her, was a matter of principle, not of feeling or of convenience or advantage alone. She had deep convictions of the truth and falsity of religions, and of the necessity of one true faith, and her natural mental clearness for heads her imperium these for the true faith, and her natural mental clear-ness forbade her imperiling these for the sake of her own likings. It was a firm soul indeed which could resist the heavy temptations to which she had been subected, and he admired her the more for it, and prayed sincerely that her goodness it, and prayed sincerely that her goodness might win for her an entrance into the holy harbor this side of heaven. She had seemed to be in a state of doubt, and he had said some sharp, earnest words to her, partly because his deepest interest in her was dead and he was not afraid of offending, but more because he had taken her statements without due at-tention to the exasygration of fancy. He ention to the exaggeration of fancy. tention to the exaggeration of large. He did not believe she was as uncertain about Methodism as she thought. She had read and thought enough, no doubt, to get misty and unsettled in her religious views. But one does not leave old beliefs hastily, particularly so reverent and firm a believer as Ruth, and the very contemplation of a change would be apt to make her cling more tightly to old certainties. Women, too, as a rule, are distrustful to day of the strength and truth of emotions which moved them yesterday. Of this Ruth herself was an example, and she was probably now laughing over her own sentiment and his severity during their walk from the cathe-

dral.

But in this he was wrong, and at his next visit she said: "I was very much disturbed that evening coming from church, and was half resolved to go away from New York at once."

"But you have thought better of it, I see. The music and the solemn service on a monthly hight, give one enthusian.

much of anything."

"That is severe, Mr. Rossiter. I could not take warmly to Methodism, nor to any sect. They seemed too cold, or too silly, or too unreasonable. Your faith seemed too warm, and too—too—foreign, I suppose that's the word."

He laughed and changed the subject, but his words were not forgotten. They

of doubt they are bound to get out of it."

"But doubt is sometimes a temptation."

"It can be banished by prayer, then, or by removing the exciting causes. But as I understood you, your doubt had only increased with time and thinking. There was something more in it than mere temptation. I know that even in that case an honorable doubt can be smothered, for there are many to whom such a grace was given and of their own will they destroyed it. I would not be in their shoes for worlds.

"But now," added he playfully, and

"But now," added he playfully, and sorry to be so quickly drawn into this subject, "I shall frighten you again by

"No, no; I am utterly helpless, Mr. Rossiter, and confused too. Let me tell you just the kind of doubts which trouble me. Your Church has received so many me. Your Church has received so many Protestants that you must know something of their general state of mind, and perhaps you can help me. Pray do not refuse me," when he had begun to decline the honor. "I know what you would say, and it only urges me the more

would say, and from lage the speak to you. Remember you are partly responsible for my late annoyances, and, like an honest gentleman, you must help me out of my difficulties."

She did not give him time to raise any great objections, but poured out her story. It was plainly and sensibly done, and he had no fault to find with her.

"I think." said he, "that you are in a

It was plainly and sensibly done, and he had no fault to find with her.

"I think," said he, "that you are in a peculiar state. I don't believe any advocate of Methodism could ever convince you of its truth again."

"Then you would advise me—"

"I would rather not take such a responsibility," he interrupted. "It is easy for you to draw inferences from what I have said. I can fancy your father and friends would not be very grateful to me for any advice."

"They are of very little account to me," she began, and then stopped. "What does it matter?" she continued. "And, indeed, I am hasty and unkind in dragging you into difficulty. I must beg your pardon and thank you for your kindness."

"I fear you will think me timid," he said, "but in this country we are suspicious of converts. Religious thought is not very deep, and religious feeling not very steady. Women, too, are emotional creatures, especially in religion. Some very bad blunders have already been committed. I do not wish to add to them. Let God's grace work its way, and whatever I can do to aid it I shall do, but prudently."

"You speak wisely," she replied, and

prudently."
"You speak wisely," she replied, and
then the conversation ended with Bar-

It was the last time they were to meet in years, for Ruth took the resolution that evening to retire for a time into a convent, and in the excitement of departure found and in the excitement of departure found no opportunity to call the poet to her side again. And Barbara Merrion was so eager to get rid of her that she too forgot the propriety of affording him the consolation of a farewell meeting. TO BE CONTINUED.

HEROIC CHRISTIAN FORGIVE-NESS.

F. D. in Messenger of the Sacred Heart. There lived in a village of Dalmatis

in Austria, a prosperous farmer named Ivan N—, an honest man and the father of a numerous family. He had promised one of his daughters in marriage to a young man, a native of the village. The wedding was shortly to take place, when suddenly the hand of future bride was sought and won by a more wealthy and more acceptable suitor. The jilted lover did not try to win back the girl's affections, as he deemed his case hopeless. When in-formed that through the father's persussion the engagement had been broken off, he carefully concealed all appearance of resentment, although of ourse his sense of disappointment was keen. The marriage was duly celeorated and farmer Ivan congratulated himself on the happy turn of fortune Scarcely a month had elapsed, when e one evening a strong was noticed, filling the whole house. Ivan's wife hastened down to the cellar with a lamp, suspecting an accident had taken place there. She unlocked the door and walked in, but at the first

step she took, her foot sank in a pool. She gave a loud scream, which led her husband to hasten down stairs in great fear. They found the cellar overflowed with wine. They waded through the flood up to the barrels with a view to investigated the cause of the disaster. The faucets had been opened and the bungs taken out of most of the casks. One of the small windows furnished evidence that some unknown person

had crept into the cellar to inflict the damage, but so cautiously had he accomplished his task that he left no clue behind. Next morning Ivan's neighbors came

to view the cellar, and while they extended to him all sympathy, they were at a loss to suspect the real culprit. The future, however, kept in store for the unfortunate farmer still greater

A few weeks later, Ivan set out one morning with his two sons, to work in his vineyard. Arrived at a short distance from the place, they saw, to their great dismay, the vines lying flat on the ground. On approaching nearer, they found they had been cut down with an ax, and were scattered about in disorder, a work of destruction which had evidently been perpetrated under cover of darkness during the preceding night. Poor Ivan came His vineyard had been almost completely destroyed. It was a heavy loss their remorse of conscience. to him. Everyone in the village sympathized with him in his misfortune, and curses loud and deep were heaped upon the perpetrator of so foul a deed. But yet, strange as it may seem, sus bis heart to take vengeance. It was he picion fell on no particular individual, who had crept into the cellar and for nobody in the village was known to be an enemy of Ivan.

his friends, Ivan was far from think- had gone out with axes at night to acing that, like another Job, he was soon complish their task. In order to avert to receive the sad intelligence of fresh suspicion from themselves, they played disasters. In fact, not many days after the part of hypocrites, and in their one of his neighbors imparted to him, visits to Ivan deplored his misfortunes trembling with fear of the consequence with such seeming sincerity that the

of the announce down in the grove not far from his vineyard. A few were still standing, but they too were doomed to die from the deep cuts inflicted upon them. Where the evening before had stood a fruitful olive grove nothing could now be seen but craggy stumps. Ivan's affliction at this fresh loss may be easily understood, since he depended for the support of his family chiefly in the produce of his vineyard and olive trees, and there appeared no likelihood of reparation on the part of the culprit or culprits. On account of the financial straits to which he soon found himself reduced, he sent his two eldest sons as sailors on a ship of the Austrian Lloyd Company, and their wages were a timely help to the distressed father. Nothing daunted, he at once began to replant his vineyard and olive trees, and in the space of about eight years, succeeded in retrieving his former for

Ten years after Ivan's last disaster, Father Bontamps, S. J., gave a mission in the village. Now there exists among the Dalmatians an ancient custom, that on the recurrence of the yearly mission given in every parish, they make their peace with their fel-lowmen, if at variance with any of them, and repair all wrongs they may have done their neighbors. The manner of effecting this reconciliation is very touching and simple. He who has been guilty of the offence must take the first step towards reconciliation or He proceeds reparing the wrong. therefore, to the house of the offended party, and there apologizes for the offence, if it be in word, or offers compensation for the damages he has caused, or restores his ill gotten goods. Should his fault have been a grievous one, he will fall on his knees to implore forgiveness. The prayer is readily granted, for such an avowal of one's guilt, accompanied by this act of humiliation, cannot fail to soften a Christian heart. The scene is an edifying one, exhibiting, as it does at times, the nost generous and magnanimous feel-People who have lived in enings. mity for years will embrace each other with tears, grant mutual forgiveness and become united in the bond of a life-long friendship.

To return to Father Bontemps at the Mission. On the eve of the General Communion day, three men came to Ivan's house. After having knocked at the door, they knelt on the threshold with downcast eyes. When the servant maid came to the door, they asked to see her master. On finding them in this humble posture, she at once divined the purpose of their visit. When Ivan heard their names he exclaimed in great amazement: "No! these are my friends; they do not come for that purpose. Invite them to come in."
The invitation was forthwith conveyed to them. They did not rise, but only insisted that Ivan should come to the Thereupon he came out and found them in the same penitent atti-tude, and who were they? The young The young man who had been refused his daughter's hand in marriage, in company

with two of his friends. The jilted lover addressed him in faltering tones, the words almost dying on his lips: "We beseech you to for-give us, for the love of God. We come to offer you due reparation for the loss of your wine, vineyard and olive trees," and while saying this he held

out a sum of money. At such a disclosure, Ivan's face was flushed with sudden and violent passion. He felt like tearing the three supplicants in pieces, and remained indignation, while they, overcome by fear and shame, were ready to crouch at his feet. The first who had addressed him, still holding out in his right hand the sum of money, again entreated him to accept it, as his share of the indemnity they owed him. Ivan had now to some extent regained his self control. The culprits confessed in detail their crime and promised at the same time full compensation for the loss they had inflicted. "May forgive you, "Ivan replied, "as I forgive you. I do not exact anything from you. My two sons earned sufficient money to help me out of the difficulties I was thrown into. I have replanted my vineyard and olive trees. and by this time I am in a prosperous condition again. I see you are sorry for what you have done. If you wish to be my friends. I will forget the past entirely, but be men of your word.

He then got a bottle of his best wine, and, as if to seal his forgiveness with an act of hospitality, drank with them. The kind words they had just heard, followed by such unexpected treatment set them more at their ease. But they had not done enough yet to satisfy their consciences.

The first speaker insisted so persistently on acceptance of his money that Ivan at length consented to receive it. The two others, unable to offer immediate restitution, gave their word of honor to do so, as soon as possible. But generous Ivan condoned all but a back home overwhelmed with sorrow. small portion of the debt, which he allowed them to promise to pay to silence

It appeared from their confession that the rejected suitor was the leader in all the depredations. He had so resented his rejection that he vowed in who had crept into the cellar and opened the wine casks. He then bribed his two friends to help him in cutting Consoled by the cheering words of down the clive trees and vines. They

JANUALY 7, 14 % poor man believed them to be his be Finally, at the mission given b Father Bontemps, after many years neglect, they approached the Sacr ments again. Divine grace move ments again. Divine grace move their hearts to repentance, they may their peace with God, and dischargir their obligations of justice, receive forgiveness from both God and man.

MR. POMPOUS vs. MR. PEACEFU Religious Encounter in a Street C Furnished Amusement a Edification.

From St. Michael's Calendar.

The following incident is vouch for by a friend who lately saw it hapen. Nevertheless we have a fa recollection of seeing the answ among our old acquaintances. give them, however, as related : The crowded Second street car l

just turned the corner of Jefferson. man took off his hat as he passed Michael's Church, whereupon a por ous fellow-passenger seeing it and siring to be funny, called to his nei bor in a loud voice:
"Say, Bill, have you heard the la

'Tis awful! The bottom news? The awith: The bottom fallen out of purgatory and all Catholics have dropped into hell!"
"Too bad, too bad!" said the ger man of the hat in a clear voice. news? pity the unfortunate Protestants un neath; they must have been cru

The novelty of the remark and response at once caught the ear of passengers, who were now all at tion to hear what might follow.

"Ah," said Mr. Pompous, smar under the retort and anxious to the laugh from himself, "I see you a Catholic. You belong to that st stitious set that ignorantly doffs hats to churches and crosses, the lieves in what they don't see and a fear of what can't hurt them, the idiots! See here. Now show m devil and I'll give you \$50." 'Not so fast, my friend," said Peaceful, with a genial smile.

condemn your neighbor without a ing! If you knew who was in Church your hat would come o Him also. Neither should you a me of believing what I don't se you yourself believe you have b although I am convinced that n ever saw them; and as tor she you the devil, keep your money a while and take my word for it, see him for nothing!"

A general titter was heard al the car. No one was anxious to even two old ladies with pass Girard avenue concluded to keep

seats in order to hear the result "Don't take me for an infide said Mr. Pompous, getting que cited. "I am a liberal Prot who respects every honest man's But I have no respect for ors who make little gods out o There, for instance, is your Pop power you attribute to him mak a god upon earth. You even thim as Holy Father. Why ca do as we do in our Church and h head but the Lord God in heave That's what puts you whe are," said Mr. Peaceful. of a visible head leaves you in of error and confusion. Don't

that no organization here whether bank, railroad or other can exist without a is no god with us. If he thou believed it, he would be the firs demn it. But we believe he vinely appointed teacher of th flock, and we have good grou our belief. But what's the use ing sensible arguments to a fel you? Mick Mooney's argumen necessity of a head for the Cl the best for your compre 'The Holy Scripture tells t Mick, 'that our Saviour comm to hear the Church. Now he we hear her except she spoke, could she speak without a hea

mouth? outh?'"
A hearty burst of applause response to this rejoinder. ctor even joined in it and M ful felt that he had the sympa

But Mr. Pompous came q him with a large string of many of them apparently that it was feared he could n

them successfully.
"I attended your services ing of late," said he, "and rified at what I saw and he had some kind of devotion g which you offered ten invo the Virgin Mary for the on offered to the Almighty God concluded the whole thing by for what you suppose are so You also have gatory! You also have crosses, vestments and the I what in your worship. allow flesh meat on Frida you can eat the eggs and milk that come from the m day! These and many ot dictory and unscriptural pr cannot deny. They are your Church cannot be the "Wait a bit," said Mr.
"Don't shout till you sre woods. You attended no

service of our Church, but devotion of the rosary. T were as you described, but have known that no irrever was there; for you must ren one Our Father is equal t a thousand Hail Mary's! like purgatory, it seems. might go farther and fare as Father Tom Burke preacher, 'if you don't purgatory, you can go to also were dazzled at the ve did not understand the Of course not. However,

Finally, at the mission given by Father Bontemps, after many years of neglect, they approached the Sacra-ments again. Divine grace moved their hearts to repentance, they made their peace with God, and discharging their obligations of justice, received forgiveness from both God and man.

MR. POMPOUS vs. MR. PEACEFUL.

Religious Encounter in a Street Car Furnished Amusement and Edification.

From St. Michael's Calendar.

The following incident is vouched for by a friend who lately saw it hap-pen. Nevertheless we have a faint recollection of seeing the answers among our old acquaintances. give them, however, as related: The crowded Second street car had

just turned the corner of Jefferson. A man took off his hat as he passed St. Michael's Church, whereupon a pomp-ous fellow-passenger seeing it and de-siring to be funny, called to his neigh-

bor in a loud voice:

"Say, Bill, have you heard the latest news? Tis awful! The bottom has fallen out of purgatory and all the Catholics have dropped into hell!"

"Too bad, too bad!" said the gentleman of the hat in a clear voice. "I pity the unfortunate Protestants underneath: they must have been analysis.

neath; they must have been crushed The novelty of the remark and the

response at once caught the ear of the

passengers, who were now all attention to hear what might follow. "Ah," said Mr. Pompous, smarting under the retort and anxious to turn the laugh from himself, "I see you are a Catholic. You belong to that super stitious set that ignorantly doffs their hats to churches and crosses, that be lieves in what they don't see and are in fear of what can't hurt them, the blind

idiots! See here. Now show me the devil and I'll give you \$50." Not so fast, my friend," said Mr. Peaceful, with a genial smile. "Don't condemn your neighbor without a hearing! If you knew who was in the Church your hat would come off for Neither should you accus me of believing what I don't see, for you yourself believe you have brains, although I am convinced that nobody ever saw them; and as tor showing you the devil, keep your money, wait

a while and take my word for it, you'll see him for nothing!" A general titter was heard all over the car. No one was anxious to leave: even two old ladies with passes for Girard avenue concluded to keep their

seats in order to hear the result. "Don't take me for an infidel, sir," said Mr. Pompous, getting quite excited. "I am a liberal Protestant, who respects every honest man's relig-But I have no respect for idolat ors who make little gods out of men. There, for instance, is your Pope. The power you attribute to him makes him a god upon earth. You even address him as Holy Father. Why can't you do as we do in our Church and have no head but the Lord God in heaven?"

"That's what puts you where you are," said Mr. Peaceful. "The want of a visible head leaves you in a heap of error and confusion. Don't you see that no organization here below, whether bank, railroad or other society, can exist without a he is no god with us. If he thought we believed it, he would be the first to condemn it. But we believe he is a divinely appointed teacher of the whole flock, and we have good grounds for our belief. But what's the use in giving sensible arguments to a fellow like you? Mick Mooney's argument on the necessity of a head for the Church is the best for your comprehension.
The Holy Scripture tells us,' said Mick, 'that our Saviour commanded us to hear the Church. Now how could we hear her except she spoke, and how could she speak without a head and a mouth?

A hearty burst of applause was the response to this rejoinder. The conductor even joined in it and Mr. Peaceful felt that he had the sympathy of the

But Mr. Pompous came quickly at him with a large string of charges, many of them apparently so serious that it was feared he could not answer them successfully.

attended your services one evening of late," said he, "and was horrified at what I saw and heard. You had some kind of devotion going on in which you offered ten invocations to the Virgin Mary for the one that was offered to the Almighty God, and you concluded the whole thing by a prayer for what you suppose are souls in pur-gatory! You also have candles, crosses, vestments and the Lord knows what in your worship. You won't allow flesh meat on Friday, though you can eat the eggs and drink the milk that come from the meat on Friday! These and many other contra-dictory and unscriptural practices you cannot deny. They are proofs that your Church cannot be the true one. "Wait a bit," said Mr. Peaceful. "Don't shout till you are out of the

You attended no principal service of our Church, but an evening devotion of the rosary. The prayers were as you described, but you should have known that no irreverence to God was there; for you must remember that one Our Father is equal to more than a thousand Hail Mary's! You don't like purgatory, it seems. Well, you might go farther and fare worse; or, as Father Tom Burke said to the purgatory, you can go to hell! You also were dazzled at the vestments and did not understand the use of them. Of course not. However, if you were

poor man believed them to be his best housekeeping as long as we are you would have all these things yourselves, for you must not forget that the older the house and more respectable the family, the more costly and expensive will be the furniture! And regarding will be the furniture! And regarding the meat on Friday I have this to say I agree that it is sometimes pretty hard to abstain on Friday when the meat is good and a fellow is hungry, and if I had the making of my own religion as you had, I would have put meat in it for every day of the week; but I must differ with you in your assertion that drinking the milk and eating the meat on Friday are one and the same thing. For you know very well that although when a boy, you often nourished your chubby little cheeks at your mother's breast, that was no reason for eating

"A good hit !" said a base ball player, who attentively listened in a cor ner, a sentiment which was applauded

by every one in the car.

As the car stopped at the cross
ing on Willow street a Jewish rabbi got on board. Mr. Pompous spied him at once and presumed he saw a friend who would help him out. But he was woefully disappointed, as the result

made evident.
"Friend Moses," said he, "this gentleman and myself have a dispute about religion, each of us claiming to have the true one. Now we three represent what can be called the three great religious churches of the worldthe Catholic, the Protestant and the Hebrew. Which of these in your opinion is the true one?"
"Well," said Moses, "If I must

answer, I will, but I am sorry I can't give your side much comfort. My belief is this: If the Saviour did not come, I am right ; if the Saviour did come, the Catholic is right; but whether He did or did not come, you are wrong; your Church came upon earth about fifteen hundred years too late !

When every shot Mr. Pompous re ceived only drove the nail in farther and held him up to ridicule, he resorted to the weapons of all defeated fighters -mud-throwing. He opened, there fore, with a broadside of abuse and charged the Catholic Church with all

kinds of abominations.
"Why, sir," said he, "I have known Catholics who left your Church because of its tyranny over their con-I have known Sisters and sciences. priests to leave it because celibacy and confession were sources of corruption and convents were sinks of iniquity I heard it from their own lips and I be lieve every word of it."

"No doubt you heard it," said Mr. Peaceful, "and I sincerely pity your ignorance for believing it. But who were the Catholics whose conscience were oppressed? I'll tell you. They were the people to whom the Ten Com mandments of God were a burden and who lost their morals before they lost Who were the nuns and their faith. priests who made the vile charges? Did they lead pure lives before they left the Church? No! The history of such characters show they were unclean birds! They were the weeds that were pitched out of the Pope's garden; they were in nearly every case lamentable victims of either Panch or Judy! But (and here he softened his voice) when their bad conduct had made them unworthy to live amongst us, ye were glad to get them and they made first-rate Protestant ministers. Beware of them, however, for they are not after your souls, but they are seeking your dimes and your dollars. They well know that in appealing to people like you, they have soft ground to work on, for, as the darkey preacher well said whar de hen scratch dar she spec to find de bug.

In spite of themselves the passengers commenced to clap their hands and a general shout of laughter responded to he reference to Punch and Judy, but Mr. Pompous, who was now red in the greatly excited, came back with a final thrust that generally appeals to a prejudiced audience.

"Your Church is both cruel and uncharitable," said he, "and excludes all from salvation except its own mem 'Out of the Church there is no salvation' is an article of your creed you strongly insist on preaching and you can't deny it. To test it, I will ask you a plain question and I demand a plain answer : Do you believe that I

a plain answer.
will go to hell?"
"Not at all, not all, my friend," said
"Not at all, "Desceful. "I believe the smiling Mr. Peaceful. nothing of the kind, though St. Paul is very strict on the necessity of faith and | it. Lord commanded all men to hear the Church.

"Well, then," said Mr. Pompous thinking he had cornered him, "what will exempt me or what quality do I possess that will save me from the fate of all the Protestants?"

"Invincible ignorance!" said Mr. stepping off the car and wav Peaceful, ing good bye to his crestfallen antag

The chuckling and laughing that followed could be heard for many minonist Those who did not fully with Mr. Peaceful were delighted with his wit and repartee and could not help applauding him, while those who did agree with him were enthusiastic in their admiration, both sides candid ly confessing that Mr. Pompous gct his just deserts for provoking a relig

ious discussion in a public conveyance Mr. Pompous himself left the car at avenue, accompanied by Washington his friend Bill, who was grinning all over at his discomfiture. The conductor and motorman spent most of the day, no doubt, in recalling the arguments of the two contestants and

before he again announced any special news from purgatory.

NATURAL RELIGION IS NOT SUFFICIENT.

Lecture by Father Calmer.

Western Watchman, St. Louis, "Natural Religion Not Sufficient was the theme on which Father H. M. Calmer, S. J., preached at St. Francis Xavier's Church, Lindell and Grand evenues, last Sunday night.

"The principle," said the speaker, "under which the indifferentist in matters of religion strives to shield himself is the 'sacredness of the indi vidual conclusion.' If the meaning of the much used phrase were simply that the individual conscience is sacred that each man's conscientious convic tion must be his final ultimate stand ing ground, no one would have any thing for it but commendation and applause. That conscience is and must be paramount has never maintained with more force and clearness than by Catholics.

"But, in fact, this phrase, as generally used, does not mean anything of the kind, and as a rule the non-Catholic of to-day who says that the individual conclusion in matters of religion is sacred means only that a man may believe as he feels like believing. It is a convenient method of protesting against being disturbed. There are a large number of excellent people who have the natural virtues; are benevolent, good neighbors, honorable, upright and kindly men, but who do not want to take the trouble of studying and investigating matters of

doctrine. In a former lecture we distinguished between a natural and a supernatural religion. A purely natural religion teaches truths attainable by the unaided light of reason, and admits those truths on the grounds solely of the evidence as presented to the individual judgment; but we know there are truths which, even if they do not of themselves exceed the natural perception of our rational faculty, we admit on account of the authority of God revealing; that is, our motive of belief is supernatural. A religion which teaches these truths is called supernat ural. Bearing this distinction in mind, the deduction is logical, that reural. ligion in general must be either nat-ural or supernatural. Which of these

two must we embrace? "As regards the exact position of the question, I must add that a natural religion is essential to man's moral being and welfare, and this has been more or less rigidly demonstrated. But that a revelation is also essential as a supple ment to natural religion some will not admit.

"Still must it not be plain to all practical men conversant with life and history that, the necessity of doing God's will being granted, it is a most anxious and earnest question whether that will has not in some special and articulate way been revealed to us?

"Take the mass of religious human ity and giving it naught but natural religion, it will be found that instinctively and inevitably it asks for more Such a religion by itself excites more longings than it can satisfy, and raise more perplexities than it can set at rest. The natural law may supply rest. men with a sufficient analysis of the worth they must attach to life; it may tell us 'do good and shun evil,' but when men come practically to choose their way, do they not find that such a religion is of little help to them?

"This insufficiency is borne out by the fact that a purely natural religion, with no organs of speech, and without power for making its spirit articulate, never has ruled men, and never possi bly can rule them.

"Again this practical insufficiency of natural religion is borne witness to the very existence of all alleged revelations. For if none of these really the special work of God, a belief m is all the more a sign of a general need in man for a revelation

"To make it in any sense an infallible revelation, or in other words a revelation at all to us, we need a power to interpret the testament that shall have an equal authority with that test-ament itself. This argument appeals to the common sense of every thinker still simple as this truth seems, many en a long time in learning it. But at this moment, upon all sides of us, history is teaching it to us by an example that we can no longer mistake

"That example is Protestant Christianity, and the condition to which, after three hundred years, it is now visibly bringing itself. Protestantism is at last beginning to exhibit to us the true result of the denial of infallibility to a religion that professes to be super It still adheres theoretically natural. to a revelation and the sacred book that maintains it. Religion, it is true, we shall still find in it; but it is a religion from which not only the supernatural element is fast disappearing, but in which the natural element is fast becoming nebulous. It is indeed growing into a religion of dreams. doctrines are growing vague as dreams and like dreams their outlines are for ever changing, and, strange to say, ome of its preachers boast of this very

vagueness. Examine this for yourself and the present status of Protestantism will give you the proof of the truth of the assertion. The divinity of Christ, the nature of His redemption, the constitution of the Trinity, the efficacy of the sacraments, the inspiration of the Bible—there is not one of these essen-

caprice of each individual thinker as is for instance the doctrine of eternal punishment. And why should it not be thus if the fundamental principle of private judgment in religious matters is correct and there is no certain or infallible guide or teacher to lead aright those who have been thus led

denying it; one sect holdsto one point of dectrine and another defends as strenuously the very opposite—nay the same sect does not believe to day what their forefathers adhered to fifty years There is constant change going on until some have no faith left save a general, indefinite belief in Christ. Hence, says one of the thinkers of Eng land. Protestantism is at last becoming explicitly what it always was implicitly, not a supernatural religion, which fulfils the nature, but natural religion, which denies the supernatural.

"There is chaos and there is no

THINGS A MOTHER SHOULD NOT DO.

She should not forget that if she treats her boy as a gentleman, she will do much towards making him a gentle

man She should not treat her boy to per petual frowns, scoldings, and fault-findings. "Sugar attracts more files than vinegar." Love wins her boy to noble manhood.

She should never be so busy or hard pressed for time that she can not listen to him. If he lives to be a man he will all too soon leave her. She should make the most of him while she has

She should encourage out-door exerise or sports, and she should not for get to train him with proper regard for his personal appearance.

She should never allow him to form

habits as neglecting his nails or teeth, or carrying soiled handkerchiefs about with him. She should never nag him, or for

get that he is a creature of reason, not an animal that requires to be driven.

She should not try to break her boy's will, but be tnankful that he is manly enough to have a mind of his own, and devote herself to training it

to the noblest uses.

She should not fail to instil in him a distaste for all that is vulgar. -S. H. Raview.

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at a Time-She Makes a Statement. TORONTO, ONT .- "I was troubled with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time. My blood was very poor and I was subject to bilious attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousne weakness or general debility." Mrs. H. F. PARM, Degrassi Street.

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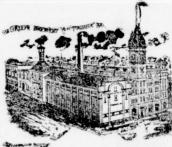
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Every day we receive dozens of testimonials like the following: Dear Sins,—Enclosed you will find your money for the perfune. I sold it on the way home from the post-office. Yours for business, Canniaron, N.W.T., Oct. 28th, 1898.

Dear Sins,—I received the watch on the 22nd with chain and charm. They are far better than I expected. Your watch is a dandy and takes the shine wherever it is. It is true you give more than you promise. I thank you many times, for the work was not enough for this prize. Yours truly.

Join G. W. Greson.

The Home Specialty Co.,—I sold your perfume in 24 hours. Please find enclosed a post-office order for your money. Yours respectfully, Essex, Oxt., Nov. 28th, 1808.

Dear Friends,—I received the watch and guard on Wednesday last and I like them yery much. I will recommend your company whenever I can, for I think my watch is worth double the trouble trying to get it.

Yours truly,

31 Lewis Strier, Toronto, Dec. 7th, 1808.

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the Government was too strikingly

hibited in its confiscations of Chur

property to leave room for the supp

ition that the Holy Father did not e

In refusing to accept the pension

guaranteed by the Government,

Holy Father was influenced entir

by his determination to do no

which would lessen his inherent ri

to a restoration of the temporal auti

mate it at its worth.

The Catholic Record. Published Weekly at 484 and 486 Rich istreet, London, Ontario. Price of subscription—\$2.00 per annum.

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hroughout the Dominion.

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

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is important that the old as well as the new ad

London, Saturday, January, 7, 1899 IS IT DONE DESIGNEDLY

Forty years ago Catholic sentiment was outraged by the sentence to hang ing, and the hanging of the unfortun ate man Aylward and his wife on the Feast of the Immaculate Conception, in this Province of Ontario !

Now again, to all appearance, Catholic, and more especially Irish Catholic feeling, is to be outraged by the hanging of a convicted murderer on St. Patrick's Day! Surely something can be done to obviate this wanton outrage !

INDIVIDUAL JUDGMENT RE. STRICTED.

The Lutheran ministers of Baltimore have followed the example of the Central Illinois District Conference of Lutherans in declaring that the principle of life insurance is antagonistic to the teachings of the Bible. Members of the Lutheran Church will, therefore, be prohibited from taking out life insurance policies. The rest of the world will, however, disregard such man-made laws, declaring foresight in making due provision for one's wife and children to be sinful as of no obligation on the conscience. The wonder is that a sect which is founded upon a denial of the right of the ancient Church to make laws, or to decide questions of morality, should be so inconsistent as to attempt to re strict the exercise of individual judg ment.

SISTERS TURNED OUT.

A letter from Ponce, Porto Rico, to the Boston Pilot states that the Municipal Council of that city, on the plea that they would be acting in accord ance with the American spirit of liberty, and the separation of religion from the State and from education, gave notice to five Sisters who were employed as teachers in the schools to remove their effects from the schools within two hours. This notice was given on the day the American troops took possession of the city, driving out the Spaniards. As a consequence of this arbitrary conduct, three hundred children are sent idling on the street without teachers. The Sisters obtained an investigation into the progress of the schools while under their care during the past four years, and it was shown that both in regard to the advancement of the children, and good conduct, the schools compared most favor ably with the best private schools. The Councillors appear to be crazed with pride on becoming "Ameri-

A CLEVER INVENTOR.

An Italian priest, Monsignor Vito Leto, Rector of the Royal Chapel of Palermo, Italy, is visiting in Newark, N. J., on leave of absence, his object being to obtain patents for a number of ingenious inventions which he has succeeded in producing. The most ingenious and interesting of these is a voting machine which, it is said, will make the ballot perfectly secret.

It is operated automatically, as pressure of the button registers one vote for the candidate selected by the It has also a device which prevents more than one vote for any candidate by one man, and Monsignor Leto says the method is absolutely protected from fraudulent operation. Another merit claimed for the machine is that the votes are counted automatically as they are registered, so that when the polls are closed the result

may be instantly known. Another of his inventions is an automatic electric apparatus for use on railroads which will register distance accurately while trrins are in motion and telegraphically inform station agents of the approach of trains and their distances during fogs of sufficient density to obscure ordinary signals. It also warns the engineer of obstructions ahead on the track, of the approach of tunnels and steep grades and of the opening of draw bridges which he has to pass. Its duplex, placed in the stations, will inform the agent of the exact conditions and distances regarding the trains in motion and will municate with the engineer of a movalso enable the station agent to com-

ing train, either by telegraph or tele-

These inventions are very ingenious and show much mathematical and mechanical skill in the learned priest, as well as great acquaintance with the physical sciences.

A GOOD IDEA.

The anti-Anarchical Congress which has been holding its sessions at Rome is said to have reached an agreement whereby the powers bind themselves to use more expeditious methods in dealing with Anarchists than are put into requisition in the case of other persons accused of crimes. It is agreed that the usual formalities in the intercourse of the police of various countries shall be dispensed in the case of Anarchists, and instead of losing time by soliciting the intervention of the governmental and consular authorities, the police departments will confer directly with each other in regard to the movements of Anarchists, so that they may be kept under closer watch. This will do away with the red-tapism which might be an obstacle to the discovery of Anarchist plots, and it is expected that it will render the baffling of such plots more easy.

"IAN MACLAREN'S" "CALL.

The Rev. John Watson, who is known as the celebrated writer of Scotch novels under the nom de plume "Ian Maclaren," has been asked by Plymouth Church of Brooklyn to assume its pastorship, which has been recently rendered vacant by the resignation of Dr. Lyman Abbot. Dr. Watson is one of the most learned and prominent of the Presbyterian clergy. men of London, England; it is thought probable, however, that he will accept the call to Plymouth Church, with the manner of conducting which he showed considerable sympathy when he visited Brooklyn last year. Plymouth Church, though belonging to the Congregational Union, has been noted for the free thought principles to which its pastors have given utterance, from Henry Ward Beecher to Dr. Abbot, and as Dr. Watson has also shown in his works a tendency in the same direction, which gave occasion for a charge of heresy against him before the London Presbytery, which was dismissed, however, he will no doubt find Plymouth Church congenial to him. With the laxity of doctrine which now characterizes the Protestant sects, these sudden changes from one denomination to another do not excite much surprise.

ANOTHER FANCIFUL BIBLE ISSUED.

The last few years have been prolifie in fanciful productions issued under the guise of improved editions of the Bible. We have had the "Polychrome Bible," which professes to show by the various colors and shades used the degree of authenticity and historic value to which the several books or parts of the Bible may lay claim, according to the judgment of the higher critics. This was followed by a so called "Women's Bible," issued by the Women's Rights Associations, and which was mutilated by omissions and changes to adapt it to the notions of the most for ward of the advocates of the Women's Rights theory.

Another fancfiul Bible has been issued from Mr. Stead's Mowbray House establishment, under the title 'The 20th century New Testament." It is professedly intended for the less educated, and is said to be in a

'modern English dress." The translators of this new edition this name the botchers who have managed to put together so many words without a care for their real meaning, and without respect for the original which they have professed to render into English, declare that "the authorized and revised versions are valued by cultured people for their antique charm, but they are difficult or unintelligible to the masses."

This is certainly an unauthorized and mistaken statement. Both the Catholic or Rheims New Testament and the Protestant, generally called the authorized version, are very intelligible to the people, and even among Protestants the new or revised version, though made by a body of men renowned in Great Britain and America for their scholarship, has failed to receive the approval of either the masses or the cultured classes. With remarkable unanimity the Protestant public adhere to their old version; and Catholics adhere, as a matter of course, to their excellent Rheims version, as revised by the great Dr. Challoner, a work which is unsur-

lish, its intelligibility, and its accurate rendering of the Vulgate, the approved Latin version of the Catholic Church.

The London Academy says of Mr. Stead's latest effort "that it is an insult to the public to offer them a version of the New Testament in the language of the evening press." It gives also some specimens of this new ranslation thus: for the words of the "authorized version:"

"And he spoke many things unto them in parables," and "who hath ears to hear, let him hear." The Twentieth Century version has:

"Then he taught them many truths in many stories, and in the course of his teach-ing he said to them,"

"Then Jesus added, let every one who has ears to listen with, listen." It is needless to say that this loose language will not commend itself to an intelligent public, nor even to the less educated portion of the people, who have a love for the grand and sonorous English of the versions now in use

spectively. As a matter of course, in writing thus, we make no reference to the accuracy of the present translations. It is well known to Catholics that the socalled authorized version contains numerous doctrinal mistranslations which were designedly introduced to justify the doctrinal errors of Protest

among Catholics and Protestants re-

antism. Speaking of it, however, merely as iterary work, it must be acknowledged that it is a magnificent specimen of English; yet, we are by no means will ing to concede what has been frequently claimed for it by Protestants, and, in our estimation, carelessly admitted by some eminent Catholics, that it excels the Rheims-Challoner or Catholic version. We believe that an impartial comparison of almost any chapter in the two versions will result favor ably to the Catholic rendering, even without consideration of the question of accuracy, in which matter the Cathlic version is undoubtedly by far the

THE RELIGIOUS ORDERS IN THE PHILIPPINES.

The total population of the Philippine Islands is estimated at 8,000,000. Of these it is asserted that nearly 300,000 are Mahometans and 525,000 Pagans. All the rest are Catholics. The Chinese, Chinese-Mestizos, Japanese, and a certain proportion of the Malaysian population, are included among the Pagans, of whom the Buddhists form a large percentage. The New York Public Opinion gives circulation to the strange and absurd statement that "the secular clergy in 1896 included 967,-204 souls, and beside these there were 213,055 Jesuits and 699,851 Dominicans." These figures show a complete ignorance of the facts of the case. This ould give a total of 1.880.120 clergy, or about one clergyman for every family, Pagans included. This is preposterous to an extreme; yet it may be believed by many who are always ready to accept every statement which may be made which is intended to cast disrespect upon the Catholic priesthood. In the present instance the state-

ment is likely to lead to the inference, which has been so often drawn from misleading statistics, that the clergy are in excessive proportion to the people, and are, therefore, an intoler-

able burden. The ignorance of the compiler of the above statement is evident from the fact that he supposes that, beside the secular priests, there are only two religious orders of clergy on the islands, the Jesuits and Dominicans, whereas of the Bible, if we may dignify with there are, in addition to these, the but they are of very inferior Augustinians of two distinct orders-Calced and Discalced. These two orders have under their charge nearly one-half of the entire Christian population of the islands. A third order is the Franciscans, who have more than double the number of Filipinos under their charge than the Jesuits and Dominicans combined. All the members of religious orders together number not quite 3000, which is certainly not excessive for a Catholic population of 7,000,000. Of these missionaries the Hon. John Bartlett, who was the United States Minister to Siam, wrote about a year ago in the North American Review.

"Their efforts to preserve order are so respected that lawlessness is seldom dis-played within the sphere of their influence. Numbering nearly 3,000, they include many men of great ability, noble character and wide knowledge."

Frederick E. Foster, of St. Paul, Minnesota, who was in business in Manila for eight years, also says:

"A great debt of gratitude these islands owe to the courage and untiring zeal of the Roman Catholic missionaries who, during the early days of the colony, devoted themselves to instructing the natives, not only in the doctrines of Christianity, but also in the useful and practical arts of civilized nations. From one of them, Padre Sedans, the

natives learned how to construct substantial houses in place of the rude shelters which had sufficed them in their days of savagery."

The figures given in Public Opinion regarding the number of clergy on the Philippine Islands are evidently obtained by including under the names "Jesuits and Dominicans" all the members of the flocks of these two religious orders. In this way the figures would be nearly accurate, as they amount to very nearly the numper of souls under pastoral charge of the fathers of the two orders named.

The success of the missionaries in converting to Christianity a race which at one time was the most dreaded of all the piratical tribes of the East was a wonder, and is of itself a sufficient evidence of the zeal of these laborers in the Lord's vineyard.

THE RACE WAR IN THE SOUTH.

The view taken by Cardinal Gibbons in reference to the troubles in the Southern States between the colored and white races is well worthy of the most careful consideration by the politicans, not only of the Southern States, but of the whole country, and Canada

The recent riots in South and North Carolina have shown an intensity of hatred between the two races which promises a long continued conflict, and it is hard to foresee how it will end.

It is deeply to be regretted that many lives have been sacrificed to the spirit of animosity which animates both races, and, as is always the case under such circumstances, each side throws the blame entirely on the opposite party. The Southern whites assert that the negroes were entirely to blame, and that they have been encouraged by the whites of the North, who still retain that rancour for the people of the South which dates back to the days of the civil war, and even to an earlier period. The Northerners are much divided in opinion, some throwing the blame upon the negroes, and others saying that the Southerners desire still to oppress the blacks, and that it is no wonder that the latter resent the injustices which have been in flicted on them. The negroes themeives feel that they have been and are still down trodden, and their leaders tell them that the whites are responsible for all the wrongs which they have endured, including the fact that they are kept purposely ignorant, all facilities for obtaining a good educa-

tion being denied them. The truth appears to be that both sides are in fault. The whites are disposed to regard the negro race as arrogant because of its having been delivered so suddenly from the condition of slavery, and they look down with contempt on what they call the pretentiousness of the negroes. They undoubtedly exaggerate the faults of the possess any virtues. On the other hand, it should be remembered as a palliation for the faults of the negroes, that they are what the slave system which prevailed before the war made the existence of any married clergy them.

Many of the negroes are no doubt evilly inclined, and many horrible crimes against the white population have been perpetrated by them; but it is unjust to attribute these crimes to the whole race, and it should be borne in mind that it is owing in great part to the wickedness and cruelty of their former masters that the negroes of today have not been brought up with a knowledge of what the laws of civilization and morality require. Schools have, indeed, been established for the education of the negroes, quality, and even such as they are, the blacks do not avail themselves of them as a means of obtaining education. It is the fault of the slave system of the past, that even yet the negro race do not appreciate the advantages of education. The whites, on their side, should undoubtedly show more consideration and benevo lent feeling for the colored race, so many of whose faults are attributable to the way in which the whites have treated them in the past. The whites, however, entertain a fear lest the colored population may obtain control which they are numerous, and this they are endeavoring to prevent by legislation which will deprive the negroes of the voting power. The 15th amendment to the United States Constitution prevents the whites from taking away the voting power from any man on account of his color; but laws establishing an educational qualification for voters; and it is by such

or till the negroes become educated at all events.

Cardinal Gibbons points out in his interview with a newspaper reporter, which has been recently published, that the education which has been provided for the negroes neglects one and moral training. The negroes are, 10 12. he says, "naturally kind and gentle, affectionate and grateful with relig ious emotions easily aroused." If edu cated without religion, they cannot be expected to have due restraint over their passions. It would be wise of the Southern legislators to be careful to make due provision for the religious education of the negroes in the school system provided for them, and thus it might reasonably be expected that the next generation of negroes will be a great improvement upon the present, and will be better suited to live harmoniously and peaceably with the whites, and thus one of the causes at least of the existing race troubles will be diminished, if not entirely removed.

The effect of religious education would be as advantageous to the whites as to the negroes; and it is greatly to be desired that the people of the United States who have secularized education so completely, will come to understand the importance of introducing into the general school system the feature of religious and moral instruction : and this would be as beneficial to Canada as to our neighbors toward the South.

THE CELIBACY OF THE CLERGY, ETC.

A "Reader" of Toronto enquires Was it ever known in Church history that priests were married?"

Yes. The law of the celibacy of the clergy is most ancient, as it has existed from the time of the Apostles. St. Jerome asserts that this law existed in his time (the fourth century) in the churches of the East-Egypt and Rome -all of which received none for clerics but such as were continent, or, if they had wives, they lived apart from them as if they had none. St. Epiphanius says that "he who has been married once only cannot be admitted to holy orders while his wife is living, unless he live separate from her." This he declares to be according to the canons of the Church. Nevertheless, he admits that in the East in certain cases there were married clergy, either because the canons were not duly observed, or because, on account of the multitude of the people needing priests, married men were ordained because other persons were not found for the sacerdotal functions.

It thus appears evident that in the Eastern, as well as in the Western Church, the law of the celibacy of the clergy was insisted upon from the negroes, and often deny that the latter earliest period, but that for special reasons the law might be dispensed with by the proper ecclesiastical authority and St. Epiphanius states further that unless such dispensation were obtained was an abuse, unless they lived apart from their wives; and this law prevailed over the whole Church, East and West. Nevertheless, it was an ecclesiastical law, from which the supreme authority of the Church could

dispense when it was deemed requisite. This law has always been strictly maintained in the Western Church : but in the Oriental Catholic Church, in communion with the Holy Roman See, the discipline has been somewhat modified, and at the present time it is not permitted to deacons or priests to marry; but if aspirants to holy orders marry before being ordained to deaconship, this is not an obstacle to their ordination, and they may continue to remain with their wives. Bishops, however, are always selected from the unmarried clergy, and are, therefore, usually taken from the religious orders whose rules oblige them to be un-

The law of the Church requiring the priesthood to be unmarried is based upon those passages of Holy Scripture in which the unmarried is praised as being more perfect than the married state, if men or women remain unmarried for God's sake, and of the government of those states in for the purpose of giving themselves more earnestly to the service of God, either by devoting themselves to the of performing the works of mercy, by accepting the guaranteed pension. spiritual and corporal, for the benefit of their fellow creatures.

Among the numerous passages of Holy Scripture which praise the state of it does not forbid the enactment of virginity or celibacy, we mention here merely the following:

retain power for a long time to come, indissolubility of marriage. Then compound interest. The generosity of

" His disciples say unto Him: if the case of a man with his wife be so, it is not good to marry. He said to them : All receive not this word but they to whom it is given. For there are eunuchs . . . who have made themselves eunuchs for the kingdom of important requirement, that is, it heaven's sake. He that can recieve does not provide for their religious it, let him receive it." (St. Matt. xix.,

From this it is clear that whereas the state of celibacy is not of any general obligation, but may be embraced for the sake of the kingdom of Heaven, in which case it is the state of greater per-

fection.

St. Paul, in 1 Cor. vii , 32 34, explains the same teaching : "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord that she may be holy both in body and spirit. But she that is married thinketh on the things of the world, how she may please her husband."

The Church, desirous of securing the greatest possible perfection in the priesthood, has therefore made the law that priests must not be married, so that they may devote themselves undividedly to God.

Another question proposed by 'Reader " is: "Was Sir Walter Scott a Roman Cathelic?" According to the best authorities, he appears to have been an Episcopalian, by which name the Church of England is known in Scotland, not being the established Church there.

THE POPE AND THE ITALIAN GOVERNMENT.

A press despatch from Rome states that the Italian Government has declared the forfeiture of the accumulated pension which was voted for the Pope by the law known as the law of guar-

When the Italian Government took possession of Rome in 1870 it undertook to pay to the Pope an annual sum amounting to about \$650,000 as a compensation for depriving him of his revenue as well as his temporal sovereignty. None of this annuity has ever been drawn, as both Pius IX. and Leo XIII. judged that its acceptance would be a compromise by which the right of the usurper to govern the seized territory of the Pope would be recognized, and thus the loss of the Pope's independence would be acceded to officially.

Hitherto it has been understood that the Government left untouched the accumulated sum, and even allowed compound interest upon it, that it might be accepted at any time by the Holy Father, the hope of the Government being that the Pope would be compelled by the exigencies of his situation to pecome its pensioner.

The offerings of faithful Catholics throughout the world have hitherto sufficed for the maintenance of the Pope and the fulfilment of his duties in the administration of the affairs of the Church, but the Government has constantly let it be understood that the accumulated pension was payable to the Holy Father at any time on demand. Until this year the Government made no public statement in reference to what should be done with the amount placed to the credit of the Holy Father; but when the last annual budget was brought forward the Minister of Finance mentioned that the statutory limitations law, or law of prescription, cancels any claim to a pension which has not been demanded for five years, and that, therefore, the Pope cannot now claim any more than his alloted pension for the last five years. This cuts off any claim which the Pope was supposed to have on the Italian Treasury for more than a five years' pension should he see fit in the future to demand payment.

The press despatch referred to states virtually that the Holy] Father has always had a lurking expectation to avail himself of the highwayman's generosity of the Italian Government, and that he made the non-payment of annuity a pretext for increasing the offerings of the faithful, the representation of the case being that unless they were generous, the Papacy might be purpose of saving their own souls or compelled to forfeit its independence

It is not true that the Holy Father and his advisers were ignorant of the Italian laws on the matter of prescription, or that they relied on the generosity of the Italian Government so far as to suppose that the amount placed to In St. Matt. xix. Our Lord speaks of the credit of the Holy See would be laws as these that the whites expect to the laws of the married state, and the allowed to cumulate indefinitely at ity of the Roman See; and notw standing the time which has elap since the usurpation of that autho by the Government, the hope is strong that it will yet be restored a to give the Pope once more the in pendence which he enjoyed before final occupation of the States of Caurch which took place in 1870. is fully expected by the authoriti the Vatican that the European po will yet become impressed with necessity of enabling the head o Universal Church to fulfil the duti his sacred office without the inte ence of any local sovereign or go

It is certainly to the interest the powers, Protestant as well as olic, that this should be the case the time must come when this w recognized, and the Pope resto his former position as an indepe prince. Pope Leo XIII. will do no to put into jeopardy the sacred of the independence of the I States, which, going back for twelve centuries, outdates the ence of all other earthly dynastic is not to be supposed, therefor he will consent, any more tha Pius IX., to become a pension ceiving as a dole from a hostile g ment a small pittance of wha by right of twelve centuries of turbed possession.

SAVED BY AN EMPEROR'S DROP.

The following story is told of the Emperor of Austria's A sentence had been pronour a criminal court and the docume brought in to the Emperor signature. He had just com writing his name when a tear f his eye, blotting out the letter Emperor folded the paper toget handed it to his secretary, Tears wipe out all guilt. subscribe the judgment. My obliterated; destroy the paper the guilty one live.

FEMINIST PERVERSION O WRIT.

It will be remembered th Elizabeth Cady Stanton and four other members of the s sisterhood have been engage edition of the Bible in which tural references to women tural references to be rigorously hood are to be rigorously amended or denounced. will pardon us, but the first ion one gets from it is of tw pullets engaged in the undig rather fruitless effort to cro another point of view, how book is pathetic and dishear the extreme. Not only do to change the account of (which, they say, makes wom mere after-thought of the Cre of the fall of man through th tion of Eve, but there passages so shockingly blasp to make one wonder how a but the most abandoned of written them. One good res hope from this book: it can disgust every decent man shricking sisterhood and t womanhood which it represe will non Catholics cease from to ignoble ends that pure V about which they used to much?-The Ave Maria.

THE LIBERALISM THA DEMNED.

We occasionally see sens

ments about "Liberalism never read a true descri of Liberalism that is by the Church. The error of Liberalism and so eral Catholics is their foo to bring the supernatural of the natural, and acceprinciples of the unchan to the vagaries of human so measure the infinite by th would, if they could, may of Christ the handmaid of In the blindnes tual pride, they look happiness on earth. Th olic, on the contrary, ma the standard of what obeys with loving confi cial teachings of His vio The believer-the true loves to consider himself directing his steps to a than that of this world. in his heart the love of th riches which God has preject in another life. The he cherishes in his soul joying this blessed imm wents him from attach earthly goods-leads him false and guilty pleasur and assists him to res with courage and sup with patience. - Americ

the Government was too strikingly exhibited in its confiscations of Church property to leave room for the supposition that the Holy Father did not estimate it at its worth.

In refusing to accept the pension as guaranteed by the Government, the Holy Father was influenced entirely by his determination to do no act which would lessen his inherent right to a restoration of the temporal authority of the Roman See; and notwithstanding the time which has elapsed since the usurpation of that authority by the Government, the hope is still strong that it will yet be restored so as to give the Pope once more the independence which he enjoyed before the final occupation of the States of the Caurch which took place in 1870. It is fully expected by the authorities of the Vatican that the European powers will yet become impressed with the necessity of enabling the head of the Universal Church to fulfil the duties of his sacred office without the interfer ence of any local sovereign or govern-

It is certainly to the interest of all the powers, Protestant as well as Cath olic, that this should be the case, and the time must come when this will be recognized, and the Pope restored to his former position as an independent prince. Pope Leo XIII. will do nothing to put into jeopardy the sacred claim of the independence of the Roman States, which, going back for nearly twelve centuries, outdates the existence of all other earthly dynasties. It is not to be supposed, therefore, that he will consent, any more than did Pius IX., to become a pensioner, receiving as a dole from a hostile government a small pittance of what is his by right of twelve centuries of undisturbed possession.

SAVED BY AN EMPEROR'S TEAR-DROP.

The following story is told apropos of the Emperor of Austria's jubilee : A sentence had been pronounced in a criminal court and the document was brought in to the Emperor for his signature. He had just commenced writing his name when a tear fell from his eye, blotting out the letters. Emperor folded the paper together and handed it to his secretary, saying, 'Tears wipe out all guilt. I cannot subscribe the judgment. My name is obliterated; destroy the paper, and let the guilty one live.

FEMINIST PERVERSION OF HOLY WRIT.

It will be remembered that Mrs. Elizabeth Cady Stanton and twenty four other members of the shricking sisterhood have been engaged on an edition of the Bible in which all Scrip tural references to women and woman hood are to be rigorously excised, amended or denounced. Our readers will pardon us, but the first impresone gets from it is of twenty-five pullets engaged in the undignified and rather fruitless effort to crow. From another point of view, however, the action and legal expenses? Good book is pathetic and disheartening in the extreme. Not only do they want to change the account of Creation (which, they say, makes woman seem a mere after-thought of the Creator), and of the fall of man through the temptation of Eve, but there are other passages so shockingly blasphemous as to make one wonder how any woman but the most abandoned could have written them. One good result we may hope from this book: it cannot fail to disgust every decent man with the shricking sisterhood and the kind of womanhood which it represents. When will non Catholics cease from diverting to ignoble ends that pure Word of God about which they used to prate so much?—The Ave Maria.

THE LIBERALISM THAT IS CON-DEMNED.

We occasionally see sensational com ments about "Liberalism," but never read a true description of the of Liberalism that is condemned The fundamenta by the Church. error of Liberalism and so called Lib eral Catholics is their foolish attempt to bring the supernatural to the level of the natural, and accomodate the principles of the unchangeable truth to the vagaries of human science. They measure the infinite by the finite, and would, if they could, make the spouse of Christ the handmaid of a false civil-In the blindness of intellectual pride, they look first to man's happiness on earth. The true Catholic, on the contrary, makes God's law the standard of what is right, and obeys with loving confidence the offi cial teachings of His vicar on earth. The believer—the true Christian loves to consider himself as a traveler, directing his steps to a better country than that of this world. He preserves in his heart the love of the unutterable riches which God has prepared for his elect in another life. The hope which he cherishes in his soul of one day enjoying this blessed immortality, pre-wents him from attaching himself to earthly goods-leads him to despise the false and guilty pleasure of this world, to resist temptations with courage and support afflictions with patience. - American Herald.

In the possession of a community of English nuns in Paris there is a rosary with a name and a history. Its name is "My Lord" (Monseigneur). It is a large beaded rosary and upon it the English nuns in Paris have for two hundred and forty-five years been saying prayers for England. Each religious has it a week in turn. While the bell is ringing for Sunday Vespers, at a given moment the one who has had it last goes and hangs it at the door of the one who is to have it next. Thus is a system of perpetual prayer pursued for the mother country. This historic rosary, together with the pastoral ring of St. Cuthbert, Bishop of Lindisfarne, dating from the seventh century, were given to the community by the church man, Richard Smith, who, himself an exile for his faith, acted as protector of the English nuns in Paris in the seven teenth century, and at death left them what he possesse

HIGH CHURCH SERVICES.

Burial of "Father" Brown-Bishop Pot ter Couldn't Stand the Incense and Holy Water.

Among those present at the elabor ate and solemn High Church services which marked the funeral of Rev. Thomas McKee-Brown, rector of the Episcopal church of St. Mary the Virgin, in New York city last Friday, was Bishop Potter. The bishop's op position to the extreme ritualism of the "High Church" ceremony and his leadership of the Low Church faction in opposition to Dr. Brown is well known in consequence, much comment was caused when, after the service proper was over and preparations were made to sprinkle the bier with holy water and incense it, the head of the dioces suddenly descende i from his seat and departed from the church.

Following an acolyte bearing the cross and surpliced boy choir, two hundred "priests" filed into the chancel of the church to perform the solemn and impressive office of the dead Father Brown, at 11:30 o'clock. They were headed by "Brotner Gilbert of the Order of Nazareth," in his brown habi covered by a cape. Bishop Potter

The "sacrifice of the Mass," the incensing of the altar and the sprinkling of the bier with holy water were un familiar rites to many of the clergy men and laymen who were in the con Bishop Potter followed the service closely. He kept his eyes downcast at the incensing of the altar and for the most part of the "mass."

NOT IN SPAIN, NOR IN THE "DARK AGES."

From the Liverpool Catholic Times. In the Dark Ages, somewhere about the year 1200, in a remote district of Spain where the people were frightfully ignorant and priest ridden, a poor man who differed in creed from those around him sought to put up a stone over his mother's grave an inscription expressive of his Christian sentiments. Will it be believed the barbarism and intolerance and inhumanity of those Spanish Papists of the Dark Ages was such that, though the man and all the members of his denomination contributed their share to the local rates and taxes, the local corporate body refused to permit the erection of the stone until they reader, let us not libel Catholics, the so-called Dark Ages and the Spaniards of the year 1200. Catholics and Spaniards would be incapable of such conduct in any age. The incident took duct in any age. The incident took place neither in Spain nor about the year 1200, but in 1898 and in Protestant England—great, glorious and free. The actors were Father Religion. of Leighton Buzzard, and the Leigh ton Buzzard Burial Board. The rev. gentleman and his father wished to raise a stone to the memory of Mrs. Reilly, who died in October last year, and they caused to be inscribed upon it the usual Catholic appeal to pray for the soul of the departed, with St. Ambrose's words, "we have loved her in life-let us not forget her after death. The Burial Board, as we have intimated, objected, delayed the erection of the stone for weeks, and only gave way through fear of litigation. may Father Reilly assert, as he does in a letter to the local press, that the spirit of the test act, the corporation act and the five mile act still survives.

IRISH AFFAIRS. Nothing definite has yet been done toward realizing the demand of the Irish people of the majority for unity among their Parliamentary representatives. The obstructionist leaders and their organs keep shilly-shallying over the matter, and the people are losing In this unsatisfactory posi patience. tion of affairs there is an element of hope left in the attitude of such prelates as Cardinal Logue, and it would not be the least satisfactory outcome of such a protracted period of internecine struggle, as we may term it, if the people were again to turn to those who for many a weary year in the penal time were looked up to as their natural leaders, their spiritual guides. Be sides the advocacy of Cardinal Logue, a new and potent ally has suddenly ap peared. Lord Emly, a Limerick re-presentative of "the old stock," has come out boldly in favor of Home, and is spoken of favorably as a possible leader in the coming renewal of the struggle for the desirable end. In a recent interview he declared himself, in the words of Grattan, that he will the British army would attend Mass on shall kiss his wife or wife her husband on the Lord's Day, the party in fault,

A ROSARY WITH A HISTORY, est cottager in Ireland has a link of the British chain clanking to his rags. Lord Emly is a nobleman of high political character and respectable antecedents. As the Right Hon. Mr. Monsell he filled the office of Postmaster General about a dozen years ago, and was a Unionist or Whig in policy rather than a Home Ruler. But the Catholic University transaction has made him a convert. He is a staunch Catholic, but of course that fact would not be taken into account in such an important question as the Irish leader-Rev. Father McKee, of Lissan, specifically proposes in a letter to the Irish papers that Lord Emly be invited to assume the leadership of the Irish party, but as he sits in the House of Peers, there might be some difficulty in the way of his acceptance if the post were offered by the Irish members of the House of Commons. However, things cannot much longer go on as are, and some leader must be looked for, it seems to many, outside the present list. — Philadelphia Catholic Standard and Times.

SASSAFRAS CHRISTIANS.

We do not say it in a way of fault finding, neither as a slur upon any church or on Christianity, but there is no doubt that we have in the world too many sassafras Christians. It may be that there are those who do not know what kind of a Christian a sassafras Christian is. We will explain: Every farmer who uses wood well knows that when a lot of sassafras pieces of wood are put together and fire set to them that the wood will blaze, pop and make such a noise that it would seem that the world was on fire. But separate the pieces, and in less than five minutes the fire has gone out, the crackling has ceased and the whole thing is as cool as if no blaze had ever existed. Many professed Christians are the same way. When they are to gether in a protracted effort they are warm, they get hot, they make a noise, and to the onlooker one would suppose that there was enough religion on hand to fire the world, but as soon as the members separate, like the sassafras chunk, they cease to burn or blaze Such people are sassa-fras Christians.—Madisonville Hustler.

A MOSLEM UNIVERSITY.

It is curious to find a Mahometan advocating in the Nineteenth Century Review a proposal for the establishmen of a Moslem University by England, and what is more curious still is the fact that the proposal seems likely to be carried out. Lord Kitchener, the victor of Omdurmann, favors such a step, and thinks the Soudan would be the most fitting locality for the innova-What a satire would it be to find the Government which does not dare to give Ireland a Catholic University setting up one for the benefit of a system which is as much opposed

to Christianity, in its traditions, its achievements and its spirit, as ancient paganism was! But this is part of the finesse of English policy. While every concession is made to the demands of oriental cults, the smallest measure of justice to the people who have in time of trial been the mainstay of the British Empire in the East is resisted to the point of revolution.-Philadelphia Catholic Standard and Times.

THE A. P. A. KODACKED.

The usefulness of refined humor as a demonstrated by the editorial page of the Pilot. Mr. James Jeffry Roche, the editor of that readable journal, has employed his favorite weapon with good effect in his new book, "Her Majesty the King," which includes a mild satire on the manner in which the late war was carried on. quote one paragraph, the point of which will be plain especially to mem-bers of the A. P. A.:

bers of the A. P. A.:

The Sultan had great confidence also in the reserves, composed of various military and civil organizations distinguished for the splendor of their uniforms and the vociferousness of their patriotism in time of peace. As it happened, their reserve was so pronounced and shrinking in its character that it kept them from thrusting themselves to the front in time of war. Patriotic orders, which had vowed to die for their country many a time, did not forget their country many a time, did not forget their vows when the dread ordeal came; but, on the contrary, with a fortitude unequalled in history, chose the most lingering death that a patriot might suffer, and voied unanimously to die of old age for the land which they loved so well and so wisely. For, as they truly said: The ignorant soldier goes and dies for his country, and thereby ends his usefulness to the country, but we who stay at home live to devote ourselves to the country's service in any capacity, however lucrative. Bismillah!

A SOLDIER CONVERT.

Mr. Maynard Childs, of the United States Hospital Corps at Fort Myer, who enlisted in the Fourteenth New York Volunteers, of Brooklyn, on April 16, became a Catholic on the evening of December 12, the sacrament of baptism having been administered by a Dominican priest in St. Dominic's Church, Washington, D. C. His new name in baptism is Aloysius.

It is interesting to know what led Mr. Childs to embrace the Catholic faith. Born of English Episcopal parents, on September 16, 1869, at St. Heliers, Jersey, the capital of the Channel Isles, Mr. Childs when eighteen years of age, left home, went to London and enlisted in the British army serving his sayon general coulds. army, serving his seven years' enlist-ment in Egypt and India, where he took part in several engagements.

"To attend church on Sunday in the British army," said he to the writer, "is always compulsory, but I often noticed that Catholic soldiers in

there is more or less Catholic literature in the library of every British regi-ment, I learned enough of the Catholic religion there and then to convince me that I should become a Catholic some day. And only for Father White, of the Fourteenth New York, who was always ready to answer my numerous questions in Chickamauga about the Catholic faith, and for the prayers of good Catholic friends in Washington,

ears longer. Mr. Childs never felt so happy as he did when coming from his first confes sion after baptism. Grasping the writer's hand, who was his sponser at baptism, "What a pity," whispered he, "that so many people cannot realize the happiness of confession. made his first Communion on Christmas morning. - PhiladelphiaCatholic Stand ard and Times.

I presume I would have delayed a few

SOME TIMELY NEW YEAR RESO-LUTIONS.

As the season of good resolutions approaches we would earnestly urge our readers to shun bad books, would a plague. Some observant writers do not hesitate to say that bad read ing leads directly to murder and sui cide, and others, while they do not go quite so far, assert that it tends to the serious demoralization of the young and that it often spoils promising characters, and creates ruinous habits and tendencies at the most critical period of development. For it is not adven ture merely that this class of action treats of, but distinctly low and vicious adventure. It pretends to describe life among the criminal classes. It de corates with tawdry rhetoric careers which in reality are monotonously dull sordid and dreary. It apothesizes the foul orgies of the gin palace and the gambling den, and makes heroes of thieves, pick-pockets, burglars and

their loose female companions. The flash literature of the day gives currency to thoughts and language that are subversive of social order and morality. The law is set at naught, and the hero is often a detective in league with thieves and murderers The plain deductions to be drawn from such books are those which silly boy too often draw, namely, that it is fine and manly and independent to be a rowdy and a criminal; that a spirit of adventure justifies all manner of de bauchery and dissoluteness; that a life of honest work is beneath the ambition of a high spirited youth, and that the rumshop and the thieves' cellar are the It is avenues to fame and pleasure. an old story, no doubt, but it may be questioned whether societies for the suppression of vice could not extend the field of their labors so as to include the class of fiction which, without being positively obscene, exercises in all probability a more far-reaching influence for evil than those more coarse and brutal publications which are from time to time confiscated and destroyed A censorship of this kind would need to be carefully restricted, no doubt, but seeing the magnitude of the evil to be contended with, it may be asked in all seriousness whether some legislat ive remedy ought not to be sought. And we hope that some member of the incoming Legislature will take the matter up and push it to a successful issue. - American Herald.

THE PURITANS AND CHRIST-MAS.

aking Advocate Christian Northwestern Methodist) says : "We are indebted to the Puritans for the introduction of a religious flavor to the carols.

If we had ever discovered the slightest indication of a sense of humor in the Advocate we would take the above as a passable joke for this cold weather But as it lacks humor we take it that what we quote was said in all serious ess; and are greatly puzzled to know where it got the notion. Instead of giving a religious flavor to anything associated with Christmas the Puritans endeavored to take it out. They wished to abolish the festival alto gether, as appears from the following law: "No one shall read common prayer, keep Christmas or saint's days, nake minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and jews '(Barber's Blue Laws of Connectiharp

In the early centuries Christmas carols were pious and joyful hymns, composed and sung in the spirit, and in imitation, though distant, of the song of joy sung by the angels over the stable at Bethlehem, "Gloria in excelsis Deo, et in terra pax hominibus onae voluntatis."

All this was centuries before the Puritans had any existence or any reigion to flavor Christmas carols with They were too sad and gloomy a lot to think of singing a song of joyful cheer-"Hark from the Tombs fulness. Doleful Sound," or something in that funereal and sepulchral vein pleased them better. Something that could be accompanied with the "drum, trumpet and jewsharp.

Here is an instance of the way they used to put a religious flavor into things: "No priest shall abide in this things: dominion (Connecticut); he shall be banished and suffer death on his return. Priests may be seized by any one with out a warrant."

Here is another instance, somewhat ess sanguinary, but of equal religious avor: "A debtor in prison, swearflavor : ing that he has no estate, shall be let out and sold to make satisfaction.

is another that for religious

testants do their own service. And as shall be punished at the discretion of the court of magistrates.

This has a religious flavor about it but not the kind of flavor that the party in fault " would consider a desirable one. Puritans of the stricter sort had a prejudice against Ben Franklin because he was born on the Sabbath day, in utter disregard of the law. To begin by breaking the law was a bad sign for Benjamin in their But Ben was famous for never missing an engagement that he could possibly keep. -N. Y. Freeman's Jour-

YELLOW JOURNALISM. Archbishoy Bruchesi's Strong (Appeal to Editers and Publishers.

Philadelphia Catholic Standard and Times Moved by a sense of the injury resulting to public morals from "yellow" or sensational journalism, His Grace Archbishop Bruchesi, of Montreal, has addressed a notable letter to the editors of some Canadian papers. Among persons of all classes and creeds the distinguished prelate occupies a position of high esteem, and it is believed that his stand in the matter will bear good fruit. In the course of his letter to the editors the Archbishop says:

"Very often, Mr. Director, whole pages of your journal are covered with pictures representing some criminal scene. Every thing is there — the accomplices, the victim, the scene and the instruments of the crime. Your reporters have also visited everything. They have quescrime. tioned one after the other, the murderer, the witnesses, the police officers and a minute report of their investi gation complacently appears on the frontispiece of your publication. Unconsciously, no doubt, things some-times go so far as to frame up those pictures and narratives with comments that resemble apologies. "What a daily food for thousands of

readers of all ages and conditions! I tremble at the thought of the images which those pictures and those descrip tions place and by degrees profoundly impress in the minds of the people. Indeed, there is nothing so degrading as the habitual view of crime and the company of criminals. Experience vs, and numerous judgments rendered by the courts demonstrate the fact. What a number of facts would really come under my pen under this heading were I to undertake to report On this point moralists of them here! all ages and of all countries entirely agree with the Judges. Besides, does not Christian honor reject such sad ex hibitions of human perversity? Finally, the law of the Gospel energeti-

created man to His image and His re-A LINE SHOULD BE DRAWN. "No doubt, Mr. Director, you are not forbidden to give a certain pub-licity to crimes that are committed that they may be indifferent, some-times useful. But in such matters there is a reserve which imposes itself limits beyond which one must not go To announce a murder or a suicide, to allow a few lines for the circumstances, of time, of place and of persons, to seek the motives and the causes of such an odious act with a view to show the shame and ignominy thereof, constitutes the honest use of a liberty which nobody thinks of contesting with you. But to go beyond that, to repeatedly refer to the details of the worst corruption, to surpass every day the unwholesome illustrations of the previous day, does this not constitute a de generation of liberty into guilty license? Does it not debase one of the greatest and most noble professions,

that of a Catholic journalist? You will, then, in future, Mr. Director, banish from the columns of your journal all unwholesome pictures and narratives. You will be in dread of decaying characters, of weakening souls, of arousing the evil instincts that lie dormant at the bottom of the hearts. You will be in dread of corrupting the mind of a larger number of working people, of young men, of young girls, of schoolboys and of chil-

dren. "I ask you this in the name of your greatest interests. What would be the use for you to accumulate profits by causing the perdition of souls? I ask it in the name of the honor of the country, in the name more especially of morals and religion. I hasten to add, I pray you also in the name of those fathers and those mothers of families who have come to beg of me to raise my voice in behalf of the so seriously compromised innocence of their children. I pray you in the name of the many citizens whom such a publicity offends in their dignity as men and as Christians. OBJECTIONS ANSWERED.

"Oh! I know the objection, the only objection no doubt, that can be raised against any appeal and my prayer; nowadays the readers like such reports and such pictures; they ask for them, they want them. A reason more, Mr. Director, why they should be absolutely refused.

evil is already great enough; it must

not be increased, it must be stopped

Otherwise that perverse curiosity will

become more and more insatiable; it will soon exact shameless scandals. "If a son were to ask poison from his father, would the latter give it to him? Do not daily distribute to your readers the poison for which they crave, because bad publications are already completing the work of perverting all moral sense in their souls.

"Moreover, you cannot ignore it. Those daily recitals of crime and picflavor takes the cake: "If any man Those daily rectals of crime and pic-shall kiss his wife or wife her husband tures that illustrate them finally make upon the mind a terribly deleterious pas;or to do was to resign.

impression. A kind of haunting subjection and obsession follows. Then comes the great misfortunes, sad deceptions, jealousy, the thirst for gold, bad passions and more especially intemperance, and suddenly the cons ence gets troubled and becomes blind. The scenes of crime so frequently gazed upon them materialize in a way the eyes of the unfortunate individual. The thing becomes as a living and unavoidable provocation. Finally, the crime is repeated with the same details, under the same condition in which it had been previously seen. I am just now simply writing history. Is not in such an instance the writer and the journalist the first guilty person?

You will not, Mr. Director, consent to assume such a responsibility. I am convinced that you have already taken the resolution to provide against this invasion of dangerous pictures

and reports of crime.
"I bless that resolution with all my heart, and all fathers of families, all the mothers of families, all those who have at heart the honor of the Canadian name and of Christian morals will oless it with me. God himself will reward you therefor.
"Accept, Mr. Director, the assur-

ance of my respectful and devoted feel-

THE ROSARY CONSTITUTION.

Pope Does Not Make the Changes Anticipated by Some.

The promised Papal "constitution" on the devotion and contraternity of the holy rosary has at last appeared. Much curiosity has been entertained in all quarters with regard to its contents; and some had anticipated that the bonds which united the Rosary confraternity with the Order of St. Dominic would be considerably weakened, and that the control of rosarians might very possibly pass away from the friar preachers altogether. Such forecasts have, however, been in no wise realized. The constitution—an able summary of the object and statutes of the confraternity-is altogether of a most conservative nature. Here and there it may make some little change in the existing law, but it is only with the desire that the confraternity may be henceforth more easily introduced among the faithful and its vast benefits become better understood. Pope, indeed, almost seems to get out of his way in order to emphasize the fact that the charge of the confraternity is a trust committed to the Dominican order "which from its earliest days has been peculiarly devoted to the veneration of the Blessed Virgin, and which itself gave birth to and assiduously propagated the Confraternity moralizing publicity, which is insult of the Holy Rosary"; and, moreover, ing towards the thrice holy God, who the Holy Father again and again points out the dependence of the master-general of the friar preachers. The constitution opens by reminding the faithful how constantly since his accession to the Papal throne Leo XIII. has set himself to study the best way

> committed to him. One of the surest means of protecting the divine interests he has found by experience to be the Rosary. He recalls to mind his previous efforts to extend that holy devotion and its conextend that noty developed its wish that men and women of every class and condition may freely become its members, and declares the master general for the time being of the Order Dominic to be the supreme head of the Rosary Confraternity. Moreover, no future erection of the confraternity can anywhere be held as valid and true unless a diploma of institution be obtained from the same master general. As to past erections made without the master-general's letters patent their defect must be remedied within a year, but they may be regarded as valid until that period To formally erect the confraternity in a church the master general should depute some priest of his order; or, if there be no house of Dominicans in the district, some other priest acceptable to the Bishop of the diocese. master-general may not remit his powers, altogether and without limitation, to provincials or to any other The faculty to make such delegation once granted by Pope Benedict XIII. in favor of provincials "beyond the seas " is henceforth revoked; but, if necessary, power may be given to such provincials to erect the confra-ternity in a certain definite and re-stricted number of churches within their jurisdiction. The confraternity can be erected in public and chapels to which the faithful enjoy free access, always excepting the chapels of convents of women.

of safeguarding the Church and faith

Only in one church in each place may a sodality of the confraternity be lawfully established; but in places where more than one erection has been made the master general may come to some just arrangement in the matter. In large cities the ordinary may name several churches to the master-general for the erection of the confraternity .-Republic.

A LESSON.

Derby, Conn., December 28.-Rev. F. D. Luddington, pastor of the Shelton Baptist Church, on Sunday evening made a bitter attack upon Catholicism in his sermon, and to night his resignation is in the hands of the church trustees. His arraignment of Catholicism was so sweeping that it aroused the indignation not only of Catholics, but of Protestants, including the foremost members of Mr. Ludding on's own church. In fact, his parishioners were so unanimous in their disapproval of such a fierce onslaught upon another creed that the only thing left for their

JANUARY 7, 1800 FIVE - MINUTES' SERMO First Sunday after the Epiph THE DIVINE INFANT OUR MOI

"When Jesus was twelve years old and Mary went to Jerusalem, according custom of the feast." (Luke 242.)
To day we see the Divine escorted by His holy parents, gether Temple for the first time child is, indeed, still weak an este, being only twelve years.

cate, being only twelve years

and the way from Nazareth to

lem is long and tedious, a dist sixty-five miles, and yet th Child ceases not to beg and

His beloved parents to permit

accompany them, because he

be in the house of God, "ab

And now listen to the path

edifying gospel narrative of t and His parents: "They we cording to the custom of the

that is, they were in the

going every year to Jerusale grimage of sixty five miles to

not by railway as pilgrims

made now a days, but it was

journey on foot, while sing praying in the company of th

tives and acquaintances. Oh

edifying example of true, u piety! What a loud conde

piety! What a loud condu-of those persons who ridic cessions, in which Jesus, which Jesus, which Jesus, which Jesus, which Jesus, which will be an early consider the consideration of the consideration o

of God our dearest and most

The commandment of the

imposes on us, also, fatiguid by obliging us to attend Ma

ligious services on Sundays.

us live at a great distance

church, and have to go for miles and often more before

to the temple of God. In a

this, the weather is frequ

favorable, the roads are almo

able, in consequence of

clothing is spoiled, and wh worse, our health often suff

maining in a damp, must

And, then, home affairs, the

Protestant masters, what diff they not present! Certainly

deny that the first prece

Church imposes obligation cause many Christians to m

sacrifices. But be consoled ones, for you suffer with J

and Joseph. At the tend twelve years, the Divine In

a journey of sixty-five m

Temple ; His beloved pare

from their youth, and what a

t should be for you to be

Are you aware, O Chris

you do as often as you dev this precept of the Church

you perform a work, not of of manifold goodness; not

ary, but of extraordinary n

let me ask, why do you g Is it not to obey the comm the Church? Hence, your practice obedience, that be

tue of which the prop spoke: "Obedience is

sacrifice." (I. King's 15, 15, 15) not such an act of obed

something great in the sig

Add to this the trials and

on your way to church, t

ruination of your apparel

ance attendant on leaving

To please God and practic

you undergo all these har

there be a more meritoro

Will not these difficultie

you the most glorious Heaven, and shorten you

by many hours and even

indeed, could the souls i

satisfy God so easily,

tears, would they not t

Then, the glorious exam

whereby you edify other

non-Catholics with respec

religion ; can there be an

or more pleasing to G

more consoling or joyfu

And, yet, we are in

our way to Church. Wh

of grace do you not oper in the sacred edifice, by

participation in the holy

your prayers and the be

which you practice there

hope, charity, reverence

If each single act of vir

ious before God, what a

do you not gain by

And now, consider

dant graces and Heave

which by the sublime

Mass, our divine Red

for the salvation of y

trength in goodness, y

in suffering, the rem

temporal punishments,

your temporal welfar

you have have not a

least a true image of t

blessings, which your

ence to the precept of t

cures for you. O belo

if you ponder devoutly

ages can you consider

too great? Should it

you a joy and a plea the footsteps of the ch remain with the holy

house of God? Oh,

house of God here belo

not fail to dwell eterns

of God above! Let

joy for us to kneel be

mental God in the tab

shall one day behold

face in His glory a

Mother the Church.

confirm the fer

inclemency of the v

tate them !

abode here on earth!

Father's business.

VISITING THE TEMPLE.

them, for they had long patience of suffering for us. we can see, then, why the Spanish Inquisition could not fail to take a form displeasing to the Popes. The Italians had not, like the people of the western peninsula, had to contend for centuries with two mighty races, the Jews and the Moors, for their nationality and their religion. That balance of judgent, therefore, in dealing with other religions, which the present Bishop of don remarks as having distinguish ed the Roman See, was not exposed to deflection from the intensity of immediate self-defence. The Popes could see how far beyond reason and equity the Spaniards went in dealing with the

aptized Moors and much more with the baptized Jews. The Old Christians ed, and with good reason, that as these had only accepted baptism as an alternative to expulsion, their sttachment to their new faith was not apt to be very warm. Yet, as the Popes reminded them, since they had received these new brethren, they were bound to regard them with a generous confidence, such as would be likely to lead them in the end to a fuller sincerity. Charles the Fifth's ambassador writes with great disgust that at Rome no one asks whether a priest is of Jew-

ish blood or not.

The Popes, remarks Llorente, wished the Spaniards to take pattern by the Roman Inquisition in the far wider range which it allowed to prisoners in the choice of counsel, in the much greater freedom of communication between them and their counsel, and in the much greater regard paid to the canonical provisions in favor of the accused. The sullen obduracy with which the Spaniards listened to these papal admonitions could not fail to be displeasing to Rome. Still more provoking was the continual disobedience which the Holy See had to encounter from Spain. Sometimes the Inquisitors would hasten the execution of their sentences in order to anticipate inevit able papal intervention in favor of the Sometimes they would actually suppress papal briefs. frequently they would tell the Pope they could not obey him because they had been forbidden by the King. At length, as I have already mentioned, they went so far as to proscribe an It slian Rible published by Sixtus V the last century, again, Benedict XIV, had to labor with the Spanish Inquisition ten years before he could persuade it to strike out of its list of prohibited books the works of the great Augustinian, Cardinal Noris. We may judge how such contumacy, and such effrontery, must have affected the Supreme Pontiffs.

No man can serve two masters. The Crown and the Pope could not both be supreme over the Inquisition. Now so long as the sceptre was borne by the strong hand of Isabella, of Ferdinand, of Charles V., of Philip II., the Crown was emphatically supreme. True, it is an exaggerated statement of some Catholic writers, that the Spanish kings set up the Inquisition only to govern more absolutely through it. Tney, too, were intense Catholics. too, shared the jealousy of their Old Christian subjects against the New Christians. They set up the Inquisi-tion as a tremendously effective Spanish Protective Association, in defence of endangered religion and nationality. The history of this melancholy tribunal may warn us of the fruits ripen from such a commixgreat passions

Yet the Spanish kings, although their fundamental motives in setting up the new Inquisition were national and religious, never lost out of sight the opportunity it gave them of reducing both State and Church into complete dependence on themselves. Before the y Office no privileges could be pleaded. Bishop, Archbishop, primate, grandee, magistrate, all were helpless here. Again and again the King that which disappeared in 1808 brought before the Inquisition refrac case, I believe, did the tribunal refuse vened with happy effect. franchises were crushed at its feet.

Crown was accomplished may be seen by the following facts. (1) The Grand Inquisitor was in

seems to be no instance of a papal re-

jection.
(2) In no case did an Inquisitor-General refuse to resign if required by

the King.
(3) The Supreme Council and all Provincial Inquisitions were appointed

and removed at the royal pleasure. (4) The statutes of the Holy Office. drawn up by Torquemada, refer, from eginning to end, to no other authority than the Crown.

(5) The jurisdiction of the Inquisition was enlarged or contracted at the royal pleasure. Thus Ferdinand and royal pleasure. Thus Ferdinand and Isabella commanded apostate baptized Jews and forbade apostate baptized Moors to be burnt. So also the King surrendered to the Holy Office foreign with Spain, or re-Protestants trading with Spain, or re leased them from it, as he chose.

(6) The Crown compelled the In-

quisition to take cognizance of matters so far from religion that some Grand Inquistors complained of the incongruity, but to no avail. The haughtiest Inquisitors,

while contending for certain preroga-tives as inherent in the Holy Office, expressly allowed that the King could abolish the Inquisition itself if he

(8) The estates of those condemned to death lapsed to the Crown, which did not even allow the Inquisitors to pay their own salaries out of them, but appropriated cathedral canonicates for

It is plain that an institute thus amenable to the crown, at every point, could not possibly be the organ of the Hardly anything short of a threat of the greater excommunication levelled at the King himself, as once in the case of Carranza, could bring the Escurial to terms. In spite of his formal acknowledgment of Roman infallibility in doctrine, the King seems to have often behaved as if the chair of Peter was to be found at Madrid. The late remark of the Archbishop of Oregon, touching the contumacious diso-bedience of the Spaniards to the Ho y See, finds confirmation in almost every chapter of Llorente.

Under the weaker hands of Philip III., Philip IV., and Charles II., the Inquisition almost detached itself from royal control, but not in the least to the advantage of papal control. In fact, during the seventeenth century, it seems hardly controllable even It strikes out right and left, like a blind giant, spitefully, though no longer very ferociously. Its differ ent organs seem to have lost co-ordina-tion. The Inquisitor-General himself sometimes trembles in fear of an impeachment for heresy. bedient disrespectfulness to Rome seems to go on as before, though not so notice ably, for the want of equally grave

matters of offence. With the accession of the Bourbons in 1700, the arrogance of the Holy office slowly declines. The new French Kings brought from the North a more modern spirit, less contumaciously shut against all influence from abroad Philip V. was a very weak man, but he had not learned to put an Inquisitor General above the Pope. Under Ferdinand VI. torture was given up Capital sentences became rare. After 746 there were only twenty-eight. After 1783 there was only one, which

the Grand Inquisitor annuned. "Models of mildness," says Llorente, are these modern Inquisitors, compared with the earlier." Even through the massive walls of the Santa Casa, he remarks, the modern spirit of equity and benevolence makes its way, mitigating the application, though not in the least changing the letter, of the statutes of Torquemada. The Method ist Doctor Rule makes precisely the same declaration, and gives some very interesting and pleasing illustrations

That gentleman, therefore, whoever be, that has lately answered to "I do not believe a word of all this : it," had better conceal his name. Else people will be asking, "Is there any conceivable limit to human impudence?

Under Charles III. even the provincial Inquisitions were not allowed to an arrest without an express order from the King. No wonder that the operations of the Holy Office began to decline. In fact, says Llorente, it it was thenceforth little more than an agent of police for keeping out of Spain books written in favor of constitutional government. In this one particular it had stood higher two centuries earlier Then it had compelled a priest to beg pardon for ascribing to the King the power of taxation without representa-

What may be true or false as to the temporary revival of the Inquisition after 1814, I am unaware. Whether the odious Ferdinand VII. really reintroduced torture, notwithstanding the papal prohibition of 1816, and brought in secret murders, under hidture and insane ebullience of these two | eous torment, unknown to the real In quisition, I do not know. He wa quite bad enough for it. On the other hand, Llorente is no authority for it. He was not in Spain, and his faculties were fast breaking up. No such things were found when the Inquisition of Barcelona was stormed in 1820 Probably it is a Lehmanowsky story. At all events, we have Llorente's authentic declaration that no such things were true of the Inquisition proper,

Notwithstanding all the obstinacy of tory prelates or statesmen, guilty of no the Spanish Inquisition, Llorente shows religious offence whatever, and in no many cases in which the Popes interto try them. If now the Crown could secure control of the Holy Office, all able lives, and saved innumerable estates, and the honor of innumerable How effectually this control by the families. Could Leo X. have carried out that plan of reducing the Spanish Inquisition to a really ecclesiastical tribunal, from which he was diverted every case named by the King. There by the complications of the Reformation, it is probable that even Spanish bigotry, instead of the 30,000 executions which Llorente ascribes to it in 325 years, would have had to stop short

> How does the actual number, as given by Llorente, compare with the executions for witchcraft in Presbyterian Scotland from 1550 to 1750? onel Higginson says that in ten years, from about 1680 to 1690, four thousand Scotch people were put to death as

orcerers. I have never heard of any particular outbreak of fanaticism in Scotland at that time. However, let us suppose the average to have been only 1,000 for every ten years, throwing on these 3,000 extra. Then we should have 23 000 put to death in Presbyterian Scotland. Now Scotland is onesixth the size of Spain. This would require for Spain, in 325 years, 180,000 executed for witcheraft alone. In other words, to equal the religious intolerance of Scotland, Spain should have put to death for one crime six times as many as the Inquisition put to death for all crimes. And yet Pres byterians, and Protestants generally, are continually talking about the unmeasured intolerance of Catholic

The truth is. as I lorente can not help sarcastically saying, the Protestants would never have concerned themselves particularly about the Spanish Inquisition, had it not burnt a small number of Lutherans, most of them of high standing. They were a mere handful, he remarks, compared with the Judaizers executed, but they were ours. Therefore we never hear the end of the Spanish Inquisition. On

the other hand, we are perfectly blank and blind to the ghastly roll of religious punishments inflicted by our own Protestant ancestors. Moreover, while nine-tenths of the Spanish victims were strangled and then burnt, the Scottish sorcerers, as I understand, were one and all burned alive. To be sure, in the one case it was mostly for heresy, in the other case altogether for witchcraft. But would not a man infinitely rather be strangled for heresy than urnt alive for witchcraft?

My estimates for Scotland are con ectural. So are Llorente's for Spain. Yet mine rest on reasonable probabilities, which is more than can be said for his. However, let any one substi tute authentic statistics for my estim ates, and bring them down to onetenth of my computation, and he will have rendered a great service to me,

have rendered and to humanity. Charles C. Starbuck. Andover, Mass.

THE TREND OF PROTESTANT-ISM.

In our editorial under the above caption last week we noticed the efforts being made by leading Protestant divines to hold their congregations by preaching sensational discourses on topics of the day to hearers who have eased to take any interest in the Gos pel of Christ. Whatever measure of success this method may have in th line of filling pews, it certainly cannot ucceed in vindicating the claim of Protestantism to the title of a dogmatic religion. The feverish unrest of wavering minds cannot give shape and form to belief. It is God alone who can arrange the time and method illuminating the minds of men. And this He has done by placing in the world His one true Catholic Church founded by His divine Son, and dis pensing the graces purchased by that

on's blood. She is the "house of the Lord placed on the summit of the mountains to which all nations shall flow." She s the Church of Peter and the apostles. to whom was given the mission to "preach the gospel to every crea-

She has taught this faith in every age, ever pushing onward against the allied forces of corruption and unbelief she has battled in every age and in every clime, and as vigorously against modern paganism as against that which for her three earliest centuries was her incessant and deadly foe That civilization now exists in the world is the result of her work alone, and yet to every nation and in every epoch she has taught the same dogmatic and moral lessons True, as Rev. A. J. Canfield says, in the sermon referred to by us last week, she has adapted herself to every en vironment, whether of region, race or politics, but this has been done without detracting one single iota from the

gospel of Christ confided to her charge. Hence there is no need to look outside her for an "American Church. is the Church of all nations; her mi -sion is to teach every creature, and there cannot be another Church, as

there cannot be another true faith. Meanwhile such sermons and proposals as that of Mr. Canfield are useul, as showing that thoughtful men like him confess the failure of Proestantism. Such utterances show that, despite imposing structures and ornate discourses, the true mental posi-tion of the cultured Protestant is that of Rousseau, pendant between extremes of infidelity and the full acceptance of Catholic faith. - The New World.

THE SKULL AND CROSS.

How many know why the skull and crossbones are placed at the foot of the

crucifix? According to a very old tradition Adam, the father of the human race, was buried on the spot where our Lord died. Another tradition says that a sprig of the tree of life, which Adam took from the garden of Eden and planted as a lasting remembrance of his transgression in the place where he wished to be buried became the wood from which the cross of our Redeemer was made. Thus the tombs of

No adulteration. Never cakes

Adam was identified with the spot on Calvary on which the cross was raised. So art has represented it for centuries, and the skull and bones of our first parents are placed there to indicate that they and the whole human race receive new life through the death of Christ.

THE MANNER OF SAYING THE ROSARY.

There are different manners of say ing this prayer well. The first is to attach ourselves to the sense of the words, such as we have explained them, to enjoy them, to penetrate into them; the mind tires and is wearied, the heart never. A second manner is to propose to ourselves, before com mencing each decade, a special intenion, which by occupying the mind and the heart whilst reciting it, obviates the weariness of repetition by means of the particular interest attached to each intention. For example: One decade may be said for ne fanit which needs to be corrected Another for such or such a virtue to b acquired ; the third for such or such a grace which we desire; the fourth for the conversion of sinners or some par ticular sinner, and a fifth for the souls in purgatory. A third manner is to occupy ourselves with the mysteries of the rosary ; one day with the myster ies-the Annunciation, the Visitation Christmas, the Purification, and the finding of Jesus in the Temple; the second day a meditation may be made on the sorrowful mysteries-Jesus in the Garden of Olives, scourged, crowned with thorns, bearing His cross, crucified; the third day be the glorious mysteries-the Resurrection, the Ascension, Pentecost, th Assumption, and the Coronation of the Blessed Virgin in heaven. Is there not abundant and varied matter for our meditation in all these great mysteries, and shall we still dare to speak of monotony? A fourth manner of re-citing the rosary is to consider the Blessed Virgin in the first decade as daughter of the Father; in the second, as Mother of the Son; in the third, as spouse of the Holy Ghost; in the ourth, as Queen of the Church trium phant; in the fifth as Queen of the Church Suffering; in the sixth, as Queen of the Church Militant. These are new points of view eminently snited to sustain piety during the reci tation of each decade. Have we recourse to these different means for say ing the rosary well? - St. Boniface

Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

Calendar.

impart freshness and beauty.

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which deprive them of fresh air and exercise,
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THINK about your health. Do not allow

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Cornwall, Nov. 12th, 1898.

Dear Sirs,—I received my watch yesterday. It is a little beauty, and it is much nicer than I expected. Please accept my thanks.

Dear Sirs,—I received my watch and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier your struly, Vernie McLax.

some chain and

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First Sunday after the Epiphany, THE DIVINE INFANT OUR MODEL IN

VISITING THE TEMPLE.

"When Jesus was twelve years old, Joseph and Mary went to Jerusalem, according to the custom of the feast." (Luke 242.)

To day we see the Divine Infant, escorted by His holy parents, g(ing to the Temple for the first time. The child is, indeed, still weak and delicate, being only twelve years of age, and the way from Nazareth to Jerusa lem is long and tedious, a distance of sixty-five miles, and yet the noble Child ceases not to beg and entreat His beloved parents to permit Him to accompany them, because he loves to be in the house of God, "about His Father's business.

And now listen to the pathetic and edifying gospel narrative of the Child and His parents: "They went, ac-cording to the custom of the feast," that is, they were in the habit of going every year to Jerusalem, a pil-grimage of sixty five miles to and fro, not by railway as pilgrimages are made now a days, but it was a tedious journey on foot, while singing and praying in the company of their relatives and acquaintances. Oh !what an edifying example of true, unfeigned piety! What a loud condemnation piety! What a loud condemnation of those persons who ridicule pro-cessions, in which Jesus, with His holy mother and His foster-father, participated! What an earnest exhortation for us to consider the house of God our dearest and most precious abode here on earth!

The commandment of the Church imposes on us, also, fatiguing duties by obliging us to attend Mass and re-ligious services on Sundays. Many of us live at a great distance from the church, and have to go four or five miles and often more before we come to the temple of God. In addition to this, the weather is frequently unfavorable, the roads are almost impassable, in consequence of which our clothing is spoited, and what is still worse, our health often suffers by remaining in a damp, musty church. And, then, home affairs, the children, Protestant masters, what difficulties do they not present! Certainly, I do not deny that the first precept of the Church imposes obligations which cause many Christians to make great But be consoled, ye happy ones, for you suffer with Jesus, Mary and Joseph. At the tender age of twelve years, the Divine Infant made a journey of sixty-five miles to the Temple; His beloved parents did so from their youth, and what a happiness it should be for you to be able to imitate them !

Are you aware, O Christian, what you do as often as you devoutly fulfill this precept of the Church? Behold you perform a work, not of simple, but of manifold goodness: not of ordinary, but of extraordinary merit. For, let me ask, why do you go to Mass Is it not to obey the commandment of the Church? Hence, you wish to practice obedience, that beautiful virtue of which the prophet Samuel spoke: "Obedience is better than sacrifice." (I. King's 15, 22) And is not such an act of obedience alone something great in the sight of God? Add to this the trials and difficulties on your way to church, the distance, inclemency of the weather, the ruination of your apparel, the annoyance attendant on leaving your home To please God and practice obedience, you undergo all these hardships. Can there be a more meritorous sacrifice? Will not these difficulties secure for the most glorious reward in you the most glorious tourgatory Heaven, and shorten your purgatory Ah! many hours and even days indeed, could the souls in purgatory satisfy God so easily, how, amidst tears, would they not thank God!— Then, the glorious example of virtue whereby you edify others, arouse the confirm the fervent, inspire non-Catholics with respect for our holy religion : can there be anything holier or more pleasing to God, anything more consoling or joyful for our hely

Mother the Church. And, yet, we are in spirit only on our way to Church. What a fountain of grace do you not open for yourself in the sacred edifice, by your devout participation in the holy sacrifice, by your prayers and the beautiful virtues which you practice there, -your faith, hope, charity, reverence and devotion. If each single act of virtue is meritorious before God, what a great reward do you not gain by so many acts. And now, consider the superabundant graces and Heavenly blessings which by the sublime sacrifice of the Mass, our divine Redeemer bestows for the salvation of your soul, your strength in goodness, your consolation in suffering, the remission of your temporal punishments, and even for your temporal welfare, verily, then you have have not a complete, but at least a true image of the innumerable blessings, which your fairbal obedience to the precept of the Church procures for you. O beloved Christians, if you ponder devoutly these advantages can you consider your sacrifices too great? Should it not also be for you a joy and a pleasure to tread in the footsteps of the child Jesus, and to remain with the holy family in the house of God? Oh, let us love the house of God here below, and we shall not fail to dwell eternally in the house of God above! Let it always be a joy for us to kneel before our sacramental God in the tabernacle, and we shall one day behold this God face to face in His glory and share in the ocean of His infinite bliss. Amen.

CURE rheumatism by taking Hood's Sar-saparilia, which by neutralizing the acid in the blood permanently relieves aches and

OUR BOYS AND GIRLS.

The Girl Who Hadn't Time.

I know a little lassie-yes I know her very well
Her name you ask? I don't believe she'd
like to have me tell;
But I suppose I'll have to call her something in my rhyme,
And so I'll name her (just pro tem). "The
girl who hadn't time."

This morning at the breakfast table I was much afraid
Her hair had not been combed at all—'twas such a 'tousled 'braid!
She 'hadn't time' to comb it! Ha! All very wall market.

well, mayhap! wonder where she got the time to take the second nap.

And then she "hadn't time enough" to get to school in season;
And then she missed her lesson and the
teacher asked the reason
Why, she "hadn't time" to learn it! Now,
I think it queer, don't you,
Where she found the time to road that book
of fairy tales quite through?

O, she's always very busy when the table should be set, snoute oe set,
(If we waited her convenience, why we might
be waiting yet):
And both her brothers know quite well that she could never stop

For the fraction of a jiffy just to help them

nd their top. Ah me! The fact, I fear, that each unblessed mind must strike, Is, the things she hasn't time for are the things she doesn't like.

"If I Were Rich."

Katie and Jack stood at the window watching the people who passed. It had been a snowy day, but the sun coming out bright and clear in the afternoon made the streets wet and

sloppy.
"See that poor little girl," ex claimed Katie; "how wet her feet must be! Her shoes are full of holes. If we were rich we might buy shoe for her.

" And for that boy just behind her his shoes are worse than hers," added

"And if we were rich we might buy a shawl for that old peanut woman See, she is trying to get those children to buy peanuts from her basket."

"How poor she looks! There come real old man ; if I were a rich man would just call him in and say Here, old man, here's some dinner for you, and take what's left for the chil-

dren."
"Now, if I were rich," exclaimed
Katie; "that is the one I would help, that poor, sickly woman with a baby in

The children's mother had been lis tening to what they said. She sat sew-ing near the window "I am glad," she said, "to hear my children express such kind wishes, but wishing is not giving. Just to say, 'Be ye warmed and be ye fed, will not make these poor people any less cold or any You say that if you were less hungry. You say that if you were rich you would help this one or that one. God does not ask you to give as if you were rich, but He does ask you to give according to your means. Now let us see what you have to give, and then we can tell how your good wishes will help these poor people.

All the money these children had to spend they kept in their little banks in the nursery. They ran and placed in mother's lap They ran upstairs tents of the banks. Katie had \$6.00; Jack had \$5.00. Jack had spent \$1.00 of his money in getting his skates

"Now, Katie," said her mother, how much of this will you give to carry out your good wishes?

Katie thought a moment, and then replied: "Well, mother, I think I

ought to give the half."
"I know that poor woman who arms, and I know that she is a worthy weman. What would you like

to give her?" Remembering how poorly the woman was clad, Katie suggested a

shawl. "Now, Jack, what will you give to the poor boy who had on such a miserable pair of shoes?"

"Jack thought he could spend some money to keep the boy's feet dry, and he consented to give shoes.

The next day mother went out shopping with the two children, and as the result they brought home a warm shawl and a pair of stout shoes. Mother had added a little to the amount they had to give, so that the shoes were thick and stout and the shawl was good and warm ; for mother knew both the poor woman and the poor boy, and was quite sure these articles were needed.

"You have given what you had to give," said mother, "and that is much better than wishing you were rich so that you might give more. Always remember that, while God does not ask for that which he has not given you, he does ask for that which he has given.

To all who find themselves with health gradually slipping away, Kidneys and Liver so disorganized that they are incapable of keeping the system free from poisonous waste material, Stomach Disordered, Bowels Constipated, Head Aching, Back Paining, take Dr. Chase's Kidney Liver Pills. The quick way they help you back to health will surprise you.

way they help you back to heath with surprise you.

A Short Road to health was opened to those suffering from chronic coughs, asthma, bronchitis; catarrh, lumbago, tumors, rheumatism, excoriated nipples or inflamed breast, and kidney complaints, by the introduction of the inexpensive and effective remedy, Dr. THOMAS ECLECTRIC OIL.

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Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.

CHATS WITH YOUNG MEN.

Catholic Columbian. Book-Keeping or Drugs?

Book-Reeping or Drugs?

Dear Sir: - Will you, please, answer the following question:

Which is the better investment; to take a course in a Commercial School, or a course in a School of Pharmacy; And if it will not be too imposing on your courtesy, please tell me also the difference of income.

N. K.

An answer to a question like this can be given only in general terms, not as the only correct solution of any particular case, for the reason that the other factors in the problem are unknown to us. For example, there are some men who are excellent salesmen or clever drummers who would be failures as prescription clerks. Again, there are others who have a taste for pharmacy, who learn chemistry and materia medical as easily as a duck how to swim, who would not earn their salt as book-keepers, or as commercial travellers. Again, there are the questions of health, of opportunities in the place where our cor-respondent resides, of his business ability, etc., to be considered, and these should all be known before the responsibility is taken to fix his career

and decide his fate.

But this may be said: It is better, as a rule, to have a definite object in view, to learn one special business, than to fire into the bushes hoping to bring down some game. Therefore, it is safer to take a course in pharmacy than to go through a commercial college hoping to get work at something or another afterwards. You'll be more likely to find employment and you will have more chances to start in business for yourself later on.

The income depends on the placebig clty or small village-where one is mployed, or the kind of work that one does in trade after obtaining a theoretical business training, whether as stock clerk, assistant book-keeper, salesman in a retail store, salesman in a wholesale house, drummer, etc.

The pay of a beginner any where in either line is usually from \$10 to \$15, and very often the remuneration of the old hands sticks at those figures.

Very few drug clerks get over \$15 a week, no matter where they reside or how much experience they have. they have these advantages: 1. Their knowledge of pharmacy is a good be ginning for the study of medicine with view to practice as a physician; 2. They are pretty certain to have a store of their own, if they have any business

go" in them at all.
The market is overcrowded with book keepers and mediocre salesmen. If you advertise for help of this kind, you will be swamped with answers. Too many men grow up without a trade or special calling, and too many fall into the great army of the unemployed. Better a half loaf sure than a castle in Spain.

A Course of Reading.

A Course of Reading.

To the Editor of "Chats"

Dear Sir: I have been reading all sorts of books, novels particularly, for the last three years, and while I have gained a little from such reading. I feel that I have simply wasted my time. Now, I come to you for a little advice. Will you kindly outline a course of reading such as you think would be beneficial to a Catholic girl, nineteen years of age, who has not very much time to devote to reading. I do not want to confine myself to history alone, nor do I wish to read Catholic books exclusively. On the contrary I wish to become familiar with the standard Catholic and Protestant authors of history and fiction.

Your advice on this subject will be appresent

and fiction.
Your advice on this subject will be appreciated, I am sure, by many of your readers and especially by
A Daughter of a Subscriber.

To outline a course of reading in history and fiction, of the works of standard Catholic and Protestant auought to give the half."

"I know that poor woman who
passed just now with her baby in her
passed just now that she is a very

"I know that poor woman who
passed just now with her baby in her
passed just now that she is a very

"I know that she is a very that she is a very that give you full information. Get will give you full information. the Rev. John X. O'Connor's "Reading and the Mind" and the Rev. Father O'Neil's "When, What and How to Read," and the Rev. Father Jenkins' "Handbook of Literature" and you will have pretty much all the

direction you need. It is perilous for anyone to read many Protestant authors who are ranked as standard writers, like Prescott and Parkman, who, instead of telling the truth and the whole truth and nothing but the truth, are special pleaders, prevaricators, suppressors of facts and suggestors of falsehood.

A Catholic should read Lingard's "History of England" and John Gilmary Shea's " History of the Catholic Church in the United States" reading any other alleged histories of

Europe or America. This department printed about two years ago a three-column list of stand-ard Catholic books. Read those volumes and you can read any other his-

tories with impunity.

As for novels, the fewer of them that re read the better. There are about twenty-five in all English literature that are worth reading. The rest are a waste of life. We shall give the

names of these stories pretty soon. But there are the broad fields of biography, of travels, of science and of poetry-these are worthy of cultivation.

Why not join a Catholic Reading Why not belong to the Circle ? Columbian Reading Union, conducted by the Paulist Fathers? Write to the Columbiat Reading Columbiation (Columbiation Columbiation read.

Study Catholic authors first and don't forget to read the Bible as the best of books and the finest of litera-

Friendships in Business.

It is a good thing to have friends, ship for business. People in this era will not pay more in one place for goods than they can be bought for in

well to bear this in mind in calculating upon friendship as a factor in business. A man may join all the societies in existence, and may be popular in all classes of society, but he must depend upon the merits of his goods and his credit to sell at a reason

another, even for friendship. It is

able price to retain the custom that friendship brings. Friendship is often more of a curse than a blessing in business. Usually it is a man's friends that "stick" him. Many of our readers will agree with these assertions. that they have lost more money through friends than they have made out of

One Man's Start in Business. The Philadelphia Record provides

this item Of all the curious starts in life of which self made men are apt to boast, the most extraordinary one is that which furnished the basis for a business from which a stationer in this city derives a comfortable income. does not tell the story himself, but it comes from an old acquaintance whose veracity is beyond question. The successful business man of to-day was once collector for a mercantile house, and made as high as thirty or forty calls per day on delinquent customers. always borrowed a lead pencil from each one, and never returned it unless Of course, no suspic asked to do so. Of course, no suspic-ion attached to him, for forgetfulness in regard to lead pencils is recognized as a human failing. One of every three he secured was long enough to pass muster as a new pencil, and after he collected one thousand in this way he secured a contract for furnishing lead pencils to a country school. the advantages of his bid was that he offered to supply pencils already sharpmaintains a commodi ened.

We think that that rich stationer had a dishonest start in business, for practically he stole those pencils.

ous stationary store, and his contract

department flourishes.

THE BLESSING AT MEALS.

A sterling old Catholic custom that of blessing and thanksgiving at meals. Like a good many other Catholic customs it is allowed to fall into desuctude either through indifference or out of deference to anti-Catholic environments. Some time ago a little story went the rounds of the papers about the Cardinal of Vienna. and one of his priests were stopping at a German hotel. Before sitting down to table they blessed themselves as usual and thereby provoked the hostility of certain boorish students. The situation was so exasperating that the Cardinal stood up, and tapping the edge of his glass to invite attention, made some remarks to the following effect: "Ladies and gentlemen, I am the Cardinal Archbishop of Vienna my companion is one of the canons of the Metropolitan Chapter. ing the custom in which we were brought up, a custom which every Christian must admit to be proper and reasonable, we seem to have out-raged the feelings of some of your number. If our presence here is disagreeable say so and we shall retire." The up shot of the matter was that the students retired in a state of collapse. This story goes to show that we need not be so shy about sticking to the old cusom in public as some of us seem to

think necessary. The blessing of food was enjoined on the chosen people by God Himself.
"When thou hast eaten and art full,
bless the Lord," said Moses. The head of the Jewish family, on coming to the table, said, "Blessed be the Lord our God whose goodness gives food to all flesh." Then, taking a cup of wine, he went be the Lord our God Who hath created the fruit of the wine." After taking the wine he passed the cup around to his family and guests, who, in turn, tasted thereof. Then taking bread, he said, "Praised and blessed be the Lord our God, who has drawn bread from the earth." Then each of those from the earth. present ate a bit of the bread. until this ceremony was completed did the meal begin. Each new dish was blessed, and, the meal being ended, a

psalm of thanksgiving was said.

Our Lord Himself blessed the fare provided for Himself and His followers -and St. Paul exhorts his converts to receive the gifts of God with thanks-The custom thus sanctioned giving. has prevailed throughout the Christian centuries. Some of the old forms of prayer appointed to be used at meal times have been preserved, and, if somewhat lengthy, are really beautiful. If a priest is present it is proper to ask him to bless the table, but different nations have different customs. Father Lambling says that the Germans in this country pass by the priest, though one be present, and bid one of the children ask the blessing.

It should be well understood that there is no obligation to pray before or after meals; that it is a counsel merely, and that, therefore, the omission of it constitutes an imperfection, not a sin. It is, however, so beautiful and thoroughly Christian a practice that parents ought to insist upon their children's following it from the start, and not allow them to partake of the bounty of God like the beasts of the field that have not understanding There may be times and places when the external ceremony may not be a prudent thing to do, but at home there is never any excuse for neglecting it. -- Providence Visitor.

Life insurance is a good thing but health insurance, by keeping the blood pure with Hood's Sarsaparilla, is still better.

USE OF A PRAYER-BOOK.

It is a bad sign when, in a congregation of Catholic worshipers able to read and write, only a few persons habitually use a prayer-book. Of ourse, as all spiritual writers agree, the highest prayer is the uplifting of the soul to God in silent adoration or in the simple ejaculations or earnest petitions that swell forth unsolicited from the devout heart. cases the neglect to use a prayer-book in public worship arises, not from a desire to leave the soul free to follow the inspirations of the Holy Spirit, but from indifference, ignorance or pride. Very few persons are able to remain long in a state of recollection, especially in this country where the habit of newspaper reading and of undue ab-sorption in material interests tends to dry up the springs of interior life. The art of meditation, and delicacy of the sense by which Divine influence and utterances within the soul are per ceived and responded to, can be cultivated only by silence and attention. As a rule those spiritual heights where the soul walks familiarly with God and enjoys the converse of the immortals can only be attained by climbing slowly upward along the well trodden paths marked out by the enlightened piety of our ancestors.

The best of all written prayers are the Offices of the Church, the Liturgy of the Holy Sacrifice, the Offices of Vespers, Compline and the rest of the Canonical Hours, and the Ritual of the Sacraments and Sacramentals. These prayers are given us, in a special sense, by the Holy Spirit Himself; a large portion of them are the Inspired Words of the Canonical Scriptures, and they all are the words of the spotless Bride of Christ, in which she praises her Beloved, or edifies her children, or gives His benediction to the world of nature which God has placed under His feet and Hers.

But condescending to the needs of uneducated people, and of those who are spiritually but babies in Christ, the Church has given her approbation to multitudes of private devotions, and always encourages the publication of private prayer-books, providing that their contents appear to be edifying. The fact that such books bear the Epis copal Approbation is usually a suffici ent guarantee of their usefulness and freedom from error; so that when one does not use the Church's own prayers such a book can be employed with great profit.

It is certain that no literate person who frequently relapses into mortal sin or who has not attained a high degree of Christian perfection can dispense with the use of some written guide to devotion, especially in assisting at Mass or preparing for the reception of the Sacraments, without evil consequences. If God does not guide one levotion, the devil will; and we can enjoy the Divine Guidance through the direct inspirations of the Holy Spirit or by the aid of forms and directions furnished by enlightened servants of God.

The use of written aids to devotion is especially important when one finds one's mind wandering into worldly channels or suffers from the intrusion of unseemly thoughts or emotions of any kind.

DON'T WAIT UNTIL DEATH.

"This is a queer world," remarked undertaker recently. "A few days an undertaker recently. ago I was called upon to bury the re mains of a poor woman whom I had known in life. She was a good woman, a hard-working wife and mother, but knew nothing of the little pleasures that go so far toward bright ening life's weary way-she didn't have the money or the time. She was simply one of the many toiling and mothers who sacrifice their lives for the sake of their husbands and children. Knowing how she had lived I could hardly recognize her in death, for she lay upon a bank of flowers in a very expensive coffin. But the beauti ful bunch of white roses in her wasted hand did not conceal the marks of toil on her fingers, the callous places, the distended joints, nor the hard, rough skin. Her iron gray hair was neatly brushed down on the sides of her wrinkled forehead, the pale, thin face had a tired, haggard look, but the black silk gown folded so gracefully about her was new and evidently expensive. I heard some one say:
"How natural she looks." I thought During that she looked unnatural. life her fingers had never pressed a flower - now flowers were strewn upon her coffin, and a costly robe enveloped the body which in life was clothed in thirty-cent worsted. It seemed like mockery. A queer world is this! would rather have a plain coffin with out a flower, a funeral without a eulogy, than in death have my covered with blossoms by those who had planted my life with thorns. The flowers you mean to lay upon your friend's casket send to brighten and sweeten his home before he leaves it; the kind things you mean to say when he is dead, say before he goes. mortem kindness does not cheer the burdened spirit, and flowers on the coffin cast no fragrance back o'er the weary way.

Doctors Testify

There's strong testing by eminent physicians of wonderful cures made by Dr. Chase's Family Remedies—particularly Dr. Chase's Ointment.



PAISLEY AMAZED

BY THE EXTRAORDINARY STATEMENT OF A RESIDENT.

He Proves the Truth of His Claim-Says Dodd's Kidney Pills Absolutely Cure Diabetes-Gives Facts to Prove His Contention.

Paisley, Jan. 2 - This most extraordinary and startling statement was made in public by one of our most widely known and prosperous men of business to-day:
"I walk about protected from the

attacks of Diabetes just as surely as a suit of steel would protect me from the stings of a mosquito.

What do you mean ?" asked one of his friends.

"I mean that I am as safe from the agonies of Diabetes, so long as I use Dodd's Kidney Pills, as I would be from the sting of a mosquito, if I wore arments made of steel.

"That is quite true," put in another gentleman who was standing close by. Let me prove it to you by telling you of a case that occurred a few doors from my own house, in this town.

"Mr. James Thompson, who is well known to most of us, suffered from an extreme case of Diabetes for several years. He was so ill he could scarcely He tried nearly every remedy in the market, without effect. ing an advertisement claiming that Dodd's Kidney Pills will cure Diabetes, he began using them. Two boxes made a marked improvement in his condition, and, continuing the use of the medicine he was fully restored to

"Now, when Dodd's Kidney Pills cured this case, they will cure any other case of Diabetes. I say this in all sincerity.

"If every person who is afflicted with Kidney Disease would use Dodd's Kidney Pills, they would recover health and strength so quickly and completely that they would hardly know themselves.

Dodd's Kidney Pills cost only fifty cents a box, at all drug stores.

Raw from Her Toes to Her Knees

WONDERFUL CURE

Mrs. Knight, 17 Hanover Place, Toronto, makes the following statement :-

7 mother, Mrs. Wright, who lives at Norval, near Doncaster, suffered a summer and winter with Eczema in her feet. She could not walk, and very her feet. She could not walk, and very seldom got any sleep. It became so bad that she was perfectly raw from the toes to the knees. After trying every available remedy without receiving any benefit, and almost hopeiess of relief, she was advised to try Dr. Chase's Ointment. She has altogether used 8 boxes since companying but with the happiest results. but with the happiest results, mencing, but with the happiest results, for she is now completely cured. There is but one scar on one of her feet, a memento of her fearful suffering condi-Any person desiring further testi-in this case is at liberty to communicate with Mrs. Wright at her address, Norval P.O.

Mrs. Knight says after such a grand Dr. Chase's Ointment?

A GOOD OFFER.

YEAR'S SUBSCRIPTION AND A FAMILY BIBLE FOR FIVE

Family Bible for five boltLARS.

For the sum of \$5.00 we will mail to any address — charges for carriage prepaid — a
Family Bible (large size) 10x12x3, bound in
cloth, gilt edges, splendidly illustrated
throughout with pictures of the Ecce Homo,
Mater Dolorosa, The Crucifixion, The Blessed
Virgin With the Carnation, Cedarsof Lebanon,
The Sistine Madonna, Jerusalem at Present
from Olivet, Sidon, Marriage of Joseph and
Mary, St. John the Baptist, Basilica of St. Agnes
(Rome), An Angel Appears to Zachary, The
Annunciation, Bearing First Fruits to Jerusalem, The Cedron, Harvest in Palestine, Adoration of the Magi, Michael the Archangel, The
Jordan Below the Sea of Galilee, On the Road
to the Shephards, and the Adoration of the
Magi, The Jordan Leaving the Sea of Galilee,
Ruins of Capharpaum, Choir of the Church of
Santa Maria Novello (France), Interior of St.
Peter's (Rome), Interior of the Chapel of the
Angel-Church of the Holy Sepulchre, Our Lord
With Mary and Martha, Cathedral of
Alby (France), Basilica Church
With Mary and Martha, Cathedral of
Alby (France), The Crucifixion, Mary Magdalen,
Interior Church of St., Madelein of Santiago,
etc., etc. Cloth binding Went, under Garish,
Portico de la Gloria—Cathedral of Santiago,
etc., etc. Cloth binding Went, nine pounds.
This edition contains of Right Rev, James F,
Wood, Archbishop of Philadospha, by the Rev,
Ignatius H, Horstmann, D. D. Late Professor
of Philos phys and Harden of Angel Professor
of Philos phys and Harden of Angel Professor
of Philos phys and Harden of Albert of Philadelphia, by the Rev,
Ignatius H, Grathann, D. D. Late Professor
of Philos phys and Harden of Angel Professor
of Philas phys and Harden of Angel Philadelphia,
condition contained Recond.

Semi-arg & St. Charles Borromoo, Phila
delphia with the approbation of nearly all the
members of the American Hierarchy several
yours ago, Archbishop Ryan, of Phila LARS. For the sum of \$5.00 we will mail to any ad-

We have a few copies left of the bible we some time ago offered at \$7. It is bound in more expensive style than the one referred to above. Any one who would prefer having a copy of this book should order at once, as the stock will be exhausted in a short time. In all cases cash must accompany order, and if the book is not entirely satisfactory, it may be returned at our expense and the money will be refunded.

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One of the Most Instructive and Useful Pamphlets Extant

Is the Lectures of Father Domen. They comprise five of the most celebrated ones delivered by that renowned Jesut Father, namely: "The Private Interpretation of the Bible," "The Catho to Church the only True Church of God," "Confession," "The Real Presence," and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of 15 cts. in stamps. Orders may be sent to

THOMAS COFFEY,

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THE INNER LIFE OF ROME.

A Glance at Some of the Interesting Spots in the Eternal City.

Rev. Bernard Vaughan, S. J., lectured in Dublin recently on "The laner Life of Rome." He told his hearers they were going that evening to pay a visit to the capital of the Casars, the city of the Popes, the centre of Christendom. They entered by the Plaminian Gate, and once inside that gate they were within the city of the Popes, and no bishop could address his flock from within that gate, and so when the great Cardinal Wiseman addressed his famous letter to England from Rome he addressed it from "Out-side the Flaminian Gate." Three great arieries ran from that gate through the city of Rome. He would take them to the Church of St. John Lateran, the head and mother of all the Christian churches, the Holy Father's Cathedral Church. It was a wondrous cathedral, rich with many relics and matchless mosaics. Immediately facing the Lateran was St. Mary Major's, the first Christian basilica dedicated to the blessed Mother of God. Beautiful, spotless columns, taken from Pagan temples, lifted up the roof over and in the Borghese Chapel stood the femous picture of Our Lady and Child, maid to be painted by St. Luke. There were 600 churches and 2 000 or 3,000 chapels and altars in Rome, yet the Romans said that St. Peter's was the only Church, the Borghese Chapel was the only chapel, and the altar of St. Ignatius was the only altar, and when they came to compare these three with any other three they stood pre-eminently alone. The altar of St. Ignatius in the Church of the Geeu was famous for its rare and costly marbles.

The lecturer described the Patheon, the Colliseum. Between the Castle of St. Angelo and the Vatican there was, he said, a covered way which had been used by more than one Pope to effect escape in the days of savagery The Basilica of St. Peter was raise ver the burial place of the apostle. Lanciani, the greatest living authority on archæology, said there was no doubt at all about the fact that the body of St. Peter lay within the church. And to-day the great dome rose 448 feet the tomb of the fisherman whom Christ appointed to be the head of His St. Peter's took 120 years to build, during the reigns of 43 Popes. and the church was so vast that one lost all sense of proportion on entering On the occasion when the Pope celebrated his jubilee 60,000 people were gathered within the precincts of St. Peter's. The Vatican was begun in the fifth century ; it was rebuilt in the twelfth, and had been added to by various Popes. It was a great mass and heap of buildings, containing thousands of rooms, 8 great royal staircases, 200 smaller ones, and he supposed some 2,000 inhabitants were within the walls. There were art treasures, Pagan and Christian, to be found there, worth their weight in gold many of them. The lecturer gave an interesting account of the manner in which the Holy Father spends his days in the Vatican. With 250,000,000 of people hanging upon the decision of his word. that man must pray! Christ our Lord knew whom He was choosing at the latter end of this electric age when He chose Leo to be His representative The old man now in the Vatican, full of labors and sweat of work, full of ears and sorrows, was for all that living in a multitude of peace, because he was doing the Master's work.

CARD OF THANKS

Orphanage. DONATIONS GRATEFULLY ACKNOWLEDGED.

DONATIONS GRATEFILIX ACKNOWLEDGED.

"Inasmuch as yee did it to the least of My brethren, yed did it unto Me." This migh two thousand years since these words were spoken by lips Divine, but still hely warm the hearts of our people, and urge them to open-hearted and open-handed charallest the bearts of our people, and urge them to open-hearted and open-handed charallest the bearts of our people, and urge them to open-hearted and open-handed charallest them to open-hearted and them to open-hearted and them to open-hearted and open-handed charallest them to open-hearted and them to open the

turkey and a hamt Mrs. T. H. Smallman, a turkey; Mr. P. J. Pocock, 250 lbs, flour; Mrs. Diknoether, Bl; Ryan and Russel box of raisins 2 boxes of sods biscut; oranges and apples; Mrs. Joseph Durkin, 5-000 oranges; Mr. J. P. Murray, turkey; Mrs. John Dignan, a turkey; and candy; Mrs. McNeil, 190 lbs. flour and a ham; Mr. James ward, a turkey; North Branch Mills, 25 lbs. flour; Mr. N. Kargus, I doz. losves bread; Mrs. Simpson, two jars, preserves and basket of cakes; Mrs. John Cleary, a goose, crock of buster and bag of potatoes; B. A. Mitchell, package of oatmeal; H. and J. Macfie, a basket of cakes and buss; Mr. T. McCormick 260 one-pound boxes of choise cake and candy, also 23 lbs. of Paris Bon Bons; J. Chapman and Co. a large box of tovs; Mrs. Shore, 85.

May He who marked with loving eye the "two mites" given of old, for His sake, bless with His own beneficient hand, the hearts and homes of these kind people, one and all.

DIOCESE OF LONDON.

The feast of the Circumcision was observed in St. Peter's cathedral by the celebration of the usual three Masses. At the latter Mass His Lordship, the Bisnop, as is is custom, delivered a sermon appropriate others. He also gave the soleman in the control of the Bisnop of the Septer seems of the Section of the Bisnop of the Section Rev. Fathers Tobin and Lifleureux, who assisted the Bishop. On this occasion Rev. Father Stopping at St. Joseph's hospital, this city, delivered a sermon based upon words taken from the goopel of the day. He said there is planted in the centre of this world a great and michty signal – but, he asked, is this signal a sign of unity? No. rather was it asign of unity? No. rather was it asign of discord. Men disputed about it, some loving and revering it, others derding and rejecting it. The high and exalted signal to which the rev. gentleman referred was none other than Jesus Christ Himself—a signal which has been planted in the very centre of the social world. Men prate about the progress of the arts and sciences, and the "universal brotherhood of man" is made the burden of every song; but, said he, there is an obstacle to this unity of men and nations, and this obstacle is Jesus Christ, Men are divided into two separate worlds—the world that loves and reveres Him and the world that hates and despises Him. These two worlds bave different code from morality and of politics. The world is how the the world that hates and despises Him. These two worlds have different code from the that hates and explained the world that hates and repelled against this Maker. For this rebellion he was driven forth from the school-room—from everything. That the world that hates Jesus tries to banish His name from the school-room—from everything. That the world that hates Jesus tries to banish his ory to the progress of the single paints of the his many that the proposition of the failer angles and rebelled against his Maker. Fo son of God it is the dairy of society to love and wenerate Him. As He hung upon the Cross there were two kinds of persons who passed before Him. Some who mocked and derided Him, saying: "If He be the Son of God why does He not come down from the cross?" The other class loved Him and believed in Him, saying: "If the be the Son of God which the class loved Him and believed in Him of the cross, while others soon and deride it. Stranger and the son and the cross of the solid resign, it is now increase the Christ should resign, it is now increase handred years since Christ prophesied the rain of all who would not believe in Him. Since that time how many great men have arisen in the world and after a luttle noise have passed away and are now scarcely even thought of: how many great kinddoms have arisen and now there scarce remains a vestige of their existence! But the kingdom of Christ still resigns over the world. And so it shall remain for all time to come. When the sun like a mighty giant fatigued after his labors shall sink to rest, never more to rise, the cross of Christ shall be raised in the heaven where forever shall be seen the sign proclaiming Christ reigns, Christ triumphs, Christ conquers. From the Sisters of Mount Hope

ARCHDIOCESE OF OTTAWA.

On Wednesday, feast of the Holy Innocents, His Grace the Archbishop celebrated Mass in the Basilics, in presence of the children of the parish and their parents. His Grace afterwards delivered a short allocution.

On Taesday at St. Albert, Ont., His Grace ordained Rev. Mr. Grenier to the pries mod. The sermon on the occasion was preached by Rev. Father Leclaire, C. S. S. R. of Montreal. On his way home His Grace stopped off at Casselman and blessed the newly erected presbytery at that piace.

The sanctuary boys of St. Brigdi's church have held their annual meeting and elected officers: Preasure, W. Summers; Committee, John Casey, James Glesson and James Ryan, Treasurer, W. Summers; Committee, John Casey, James Glesson and James Ryan, They had their annual sleichride to Avimer, Que., on Monday,
As has been customay for some years back, the friends and benefactors of St. Joseph's orphanage who reside in the Sand Hill district of the city were serenades by a list of young men in appropriate costumes; they collected alms at the several resistences in the control of the city were serenades by a list of young men in appropriate costumes; they collected alms at the several resistence Cauren at Cantley was given on Wednesday evening.

The Deminical Triars who presently have charge of the St. Josan Boptiste parish in this city havy selected a site of whome of studiers which will accommodate the Holy House of the Grey Nuns, wently-young ladies pronounced their yous and twently-six feceived the Holy Habit. His Grace officiated. On Wednesday, feast of the Holy Innocents,

DIOCESE OF HAMILTON.

Tuesday, Dec. 27th, St. John's day was relebrated with exceptional solemnity at New
Germany. Rev. Cl. Brohman, who was ordained at Montreal on 17th uit, by His Grace
Archbishop Bruchesi, sang his first High Mass,
in presence of several of the priests of neighboring parishes, and of St. Jerom's College,
and of a weil represented congregation. Massbeganat Iba. m. The young priest was assisted
by his former parish priest, Rev. S. Foerster,
Rev. Geo Brohman acted as deacon; Rev. A.
Weiler, C. R., as sub-deacon and Rev. J.
Sweitzer, C. R., as master of ceremonies. Very
Rev. Elena, V. G., occupied a place in the
sanctuary. The sermon was preached by Rev.
Geo. Brohman, and added lustre to his
far and widespread reputation. The able
preacher dwelt principally on the honor, love
and obedience due to the pries. His language
was select and his style simple and captivating. He also in few but well chosen words exhorted the young priest to be mindful of his
extraordinary duries as a priest brother and
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extraordinary duries as as any by the special of the min clear and emphatic terms the honor which it has pleased
die to bestow upon their family.

Before the offertory the little bride, Paullina
Brohman, presented the celebrant with a beautiful wreath of roses and foregre-me-nots.

After Mass Groser Gott's "Te Deum" was
sung by the whole congregation, after which
the newly ordained priest gave the blessing to
the people.

DIOCESE OF PETERBOROUGH.

Hastings, December 25, 1838.

The bazaar held on the 20th, 21st and 22nd instant in aid of St. Peter's Catholic Church, Hastings, awas an unqualified aucoess, both socially and financially. This result is due in the first place to the untring efforts of Kev. Father McGuire, the worthy pastor of our parish, and in the next place to the ladies of the congregation, who so successfully seconded the good Father's in his work, and lastly to the people of Hastings and vicinity—Catholic and Protestant—who so generously contributed of their means to make the bazaar a success. On the first day large numbers of the parishioners from Asphodel, Percy and Hastings could be seen wending their way to the Town Hall, bringing viands such as might please the most-epicurean tastee. The fancy goods formished and arranged so tastefully by the good ladies of the parish won from every one the highest encommons. One of the features of the bazaar was the context for a gold headed cane between two of Hastings most popular gentlemen, the result of which was that Mr. Harry Quigley was the victor, and his success was pleasing alike to his opponents in the contest as well as to his friends. Every one seemed to vie with his neighbor in making the bazaar, as it undoubtedly was, the most successful event in the history of the parish.

More than \$1.100 was realized, but this was not the only result—the utmost good feeling having prevailed, in a great measure to the tact and good judement of, our worthy pastor. This money will be applied towards the inquidation of the debt on the presbytery is not the only read and arranged so the parish.

ytery. The liquidation of the debt on the presbytery The liquidation of the debt on the presbytery is not the only good work accomplished by Father McGuire since his agvent among us one short year ago. The commodious row of sheds built for the country parishioners, near the church, and the beautiful cemetry, situated on the banks of the Trent, attest the untiring zeal and energy of our worthy pastor for the good of his parishioners.

We are now in a condition spiritually as well as financially second to none in the diocese and the prayer of all is that Father McGuire may be spared many years of usefulnessin this portion of the diocese.

Outle.

OBITUARY.

We wish to announce through the Carnollic Record the death of Mr. Thomas Smyth, which occured in Port Arthur on Nov. 14, 1898. The deceased was born at Ballsmill, in the county Armagh, Ireland, sixty-nine years ago. He was the son of Edward Smyth and Mary Murphy, and was related on his father's side to the Fitzgeralds and the Kearneys, of Castletown and the O'Callahans of Castle Road, in the County Louth, Ireland. On his mother's side he was related to the Hoys, the O'Itanlans and the Rooneys of Silverbridge. County Armagh, Ireland. He was also a cousin of the late Rev. Fathur Rooney, of Toronto.

He joined the Irish police force when young and remained in it for eighteen years, then left and returned to his old home and remained there a few years. He then came to Port Arthur—in 1869—where, with the exception of two or three years, he remained ever since. He took sick two years ago, and after his recovery he never was the same. It was just one week from the time he took his bed ill he died. He leaves a widow and three daughters to mourn his loss. He died a very happy death.

The funeral took place on Nov. 16, at St. MR. THOMAS SMYTH, PORT ARTHUR. to mourn his loss. He died a very happy death.
The funeral took place on Nov. 16, at St. Andrew's Church, Port Arthur, and was largely attended. The High Mass was sung for the retose of his soul by Rev. Father Vacuit. Neault.
The pall-bearers were Messrs. R. Ferguson W. F. Fortune, J. Laughin, J. McFergus, J Boyle and F. U. Bonin. His remains were in terred in St. Andrew's cemetery.
May his soul rest in peace!

ST. MARY'S C. L. AND A. A.

St. Mary's Catholic Literary and Atheletic Association held their regular meeting last Sunday atternoon in the school-room, Notwith-standing the fact of its being New Year's day, there was an unusually large meeting, there having been a large amount of business transacted, among which was the adoption of the final report of the constitution and by laws as submitted, which were ordered to be printed and distributed among the members as soon as possible. submitted, which were ordered to be printed and distributed among the members as soon as possible.

Rev. Vicar McCann, who was present, was requested by the President, Mr. D. C. Carey, to favor the members by making a few remarks. The rev. gentleman's words were full of encouragement and good will. Exhorting all present to work diligently for the success of the association, he, himself, promised to do all in his power to further its best interests. Rev. Father Dollard, Chaplain of the association, also spoke, as did Mr. W. T. J. Lee, who gave some very valuable advice on how associations of this kind should be conducted. All of which was very much appreciated by the members. Other gentlemen spoke in a similar manner. The meeting adjourned to assemble next. Sinday at 3 o'clock. All members are urgently requested to be present. Business of a most important nature will be brought before the members.

19 Hockney Street, Toronto.

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The yearly Scholarship costs only \$30, monthly payments. Diploma courses are completed in three to six months, individual instruction. Write for Calendar, it explains all. Enter early.

THE CATHOLIC PROPER

Our Lady's Lullaby.

REV. F. J., MC'NIP.", S. J. for the hour of day is done, and my God, my Blessed One. Rest, rest, lo! a mystic shade, Creeps on the world which Thou hast made.

O, moans my Dove in slumber and grieves Like the low wind through the clive leaves! What are the dreams of my Babe? Will not He Who fendeth the sparrow, care for Thee?

Rest Thou, my Jesu, in honey sleep! Mother and angels will vigil keep. Peace! for the weary day is done. My God and my Love, my Only One. —Sacred Heart Review.

WELL DESERVED.

We are glad to note that the Carmelite Re view, published at Niagara Falls, Ont., has received the approbation of the Apostolic Delgate to the United he text of the letter: egate to the United States. The following is

Apostolic Delegation, 201 I street, N. W., Washington, D. C., December 15, 1898.

Rev. Philip A. Best. O. C. C .: Rev. and Dear Father. I have received the opies of the Carmelite Review kindly sent by It affords great pleasure and consolation to me that you, by this magazine, are trying to propagate and increase the honor of our celarial Mother under the title of Our Lady of Mount Carmel.

It therefore, with all my heart bless you and the therefore, with all my heart bless you and

tial Mother under the the Mount Carmel.

I, therefore, with all my heart bless you and all those who help you in this excellent work.

With esteem, I remain.

Sincerely yours.

Sebastian, Abp. of Ephes.

Ap. Del.

C. M. B A. Election of Officers.

Spiritual adviser Rev. Father Quinn, prea Patrick McAline, chan. Father Quinn, first vice pres. Morgan Shannnessy. 2nd vice pres. P. Cassidy, rec. sec. D. J. Murphy, ass't sec. Basil McGunness, fin. sec. John Hogan, treas. T. J. McGurn, joint treas. J. Boyle, mr. J. McAulif, guard J. Fahey, trus. M. Farrell, T. McGurn, T. Drunmey, J. Doyle, T. Murphy. D. J. Murphy, R. C. S.

Resolution of Condolence.

At a regular meeting of Branch No. 37 Hamilton, Ont., the following resolutions of condolence were moved and unanimously car condonnee were instead of the condonnee were instead of the condonnee with the condonnee were the condonnee with the condonnee were the condonnee with the condonnee were condonneed to the condonnee with the condonnee were condonneed to the condonneed the condon

Branch, tender to the widow and family of our late Brother, Alfred Bourque, our sincere sym-pathy, and condole with them in their great loss, and pray that God in His great mercy will protect and comfort them. Resolved that our charter be draped for one

Branch 25, Coyuga.

Pres. Geo. L. Goodrow, 1st vice-pres. P. J. Murphy, 2nd vice-pres. B. Fagan, rec. sec. P. J. McMullen, ass. sec. J. J. Murray, fin. sec. Wm. Sennell, treas. Mose Clair, mar. Jos. Murray, guard Wm. H. Brown. A TEACHER HONORED.

Merlin, Dec. 29, 1898.

A THRILLING EXPERIENCE. Story Told by a Well-known Salva-

tion Army Captain.

S BODY RACKED FROM HEAD TO FOOT WITH RHEUMATISM AND NEURALGIC PAINS — WOULD PREFER DEATH TO UNDERGOING SUCH SUFFERING AGAIN.

From the Post, Lindsay, Ont. It is the lot of but a limited number of people to enjoy the confidence of such an exceedinally large circle of friends and comrades as does Captain John A. Brokenshire, who was recently interviewed by a Post reporter at the home of his parents at Rosedale, a pretty hamies situated at the head of baleam river in Victoria county, where the elder Mr. Brokenshire, who has reached the three-score years and ten, has held the position of lockmaster for he past twenty-two years. Captain Brokenshire, the subject of this article, is thirty-four years of age, is well-known and highly respected throughout many of the leading cities and towns of Ontario, where, during his seven years service in Saivation Army work, he has come in coniact with a large number of people. He has been stationed at Toronto, Montreal, Peterborough, Ottawa, Morrisburg and minor places, and at one time was a member of a travelling S. A. string band. The following is Capt. Brokenshire's own statement: "I had been silvally troubled with rheumatic pains for several years, and had to give up the Army work on different occasions on account of my trouble. When stationed in Morrisburg, four years ago, I became completely unfatted for work, as I suffered terribly with poins in the back of my neck, down my shoulders and arms and through my body. In fact I had pains of a stinging muscular nature from the back of my head to my toes. I rould not bend my head to my toes. I rould not bend my head forward if I got the whole of Canada to do so, and when in bed the only slight rest I got was with a large pillow under my shoulder, thus letting my head had be acknowled. When the said and gone through my whole system. He prescribed for me, but the medicine gave me no relief. I tried various other remedies but they were of no avail. Believing my use to be hopeless I determined the model of the train and of the parting of the train answer. So, after many months of untold ugony, I determined the parting of the train answer of getting the genuine article I sent and the pa

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C. O. F.

St Joseph's Court.No. 379, held their regular meeting on Thursday evening last, the 22nd inst. The attendance was the largest since the Court was organized, in consequence of special notice given to each member, of the annual election of officers. As Court 379 having such a large membership elections are closely contested and the most qualified members chosen for candidates. Previous to the elections the Rev. Father Finegan, who is a member of Court 379, made a very brief address to the court which was very entertaining, as his presence is always welcomed warmly by the members. The following officers were duly elected: Chief Ranger, M. J. Cannon; Vice-Chief, Luke Gibbons; Recording Secretary, M. F. Mogan; Financial Sec., W. J. Mitchell; Treasurer, W. F. Brooks; Medical Examiner, P. J. Brown; Trustees, J. W. Mogan, J. Culleton, B. M. McGuffin; Delegate, M. F. Mogan; Alternate, W. J. Mitchell; Court 370 has a net gain of membership for 1900 in the late of the present contents of the court of t

W. J. Mitchell. Court 379 has a net gain of membership for 1888 over twelve thousand, and many new Courts organized. The C. O. F. is now a well advertised and up-to-

TueC O.F. is now a well advertised and up-todate society owing to the good work it has done
and the popularity it has received through the
columns of this widely circulated paper, which
contains is the purest literature and the most instructive as well as news and sermons on
Catholic doctrine by the most eminent pulpit
orators of the ktoman Catholic Church. Court
unanimous vote of thanks for the liberal manner in which you, Mr. Editor, have given
publicity to all their communications.
Wishing you many happy and prosperous returns of the New Year.
Toronto, Dec. 22, 1888.
Toronto, Jan. 1, 1899.

M. J. Cannon, correspondent.

Toronto, Dec. 22, 1888.

Toronto, Jan. 1, 1899.
The last meeting of St. Leo Court, No. 581, held in their hall, corner Queen and McCaul streets, was a more interesting and largely attended one, every seat being occupied. A number of important questiors were discussed, and it was decided to bond the officers of the Court in a Guarentee Co. The election of officers was then proceeded with. The chief ranger appointed Bro. James Malley, chief ranger appointed Bro. James Malley, chief ranger of Sacret Heart Court, returning officer and J. O'Toole and W. Reardon, of the same court, as tellers. The contest was keen and exciting, nearly every office being contested. The following was the result:

Spiritual Director Rev. S. J. Gregan, C. S. S. R. Past Chief Ranger John Hyan, Rec. Sec. J. J. Nightingale, Fin. Sec. W. P. Murphy, Treas. D. R. Cusack, Medical Ex. De. McKeown, Trus. J. O'Toole, Thos. McKenzie, W. Judge, Auditors P. J. O'Connor, M. J. Foy, M. J. Fahey, Delegate to the Convention J. J. Nightingale, Alternate Delegate Jonn Fahey.

Addresses were then delivered by the visiting Brothers which were both instructive and entertaining. It was then unanimously decided to tender a hearty vote of thanks to the editor of the Cartholic Recomb for his kindness in placing the columns of that valuable.

itertaining. It was then unadminded to tender a hearty vote of thanks to the ditor of the CATHOLIC RECORD for his kindess in placing the columns of that valuable ournal at the disposal of the court to place herein news of interest to the order, and singerly wishing the editor and staff a very happy and prosperous New Year.

J. J. Nightingale,
350 Queen St. West.

ST. JOSEPH'S HOSPITAL.

ST. JOSEPH'S HOSPITAL.

The Sisters in charge of St. Joseph's Hospital beg leave to acknowledge the receipt of the following donations. They also tender their sincere thanks to the many kind friends who so generously remembered their Institution at the happy Christmas-time:—

Mr. J. Daly, turkey, case of toma o-s, matle syrup, lemons and oranges; Mrs. Dr. Meck, turkey, large offering of fruit; Raiph and Eshel McKay, a plant; Ryan & Russe', 2 boxes of candy; Mr. W. T. Strong, 2 boxkets of oranges; Mr. Jas. Wilson, 1 bottle of wing the decided of the decide

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1899

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VISION OF THE SEASONS, AND OTHER Werses, by Dorothy W. Knight. Verses by this writer received Dintoma of Hot. Sec. 1054 9.

VISION OF THE SEASONS, AND OTHER Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their half with the control of t

VOLUME XXI.

The Catholic Record

London Saturday, January, 14, 18 AN INSTANCE.

The Ave Maria calls attention t certain Mr. Hyde who was sent by the American Bible Society to out the Philippines. His report w shame a Munchausen. Despite testimony of General Merritt and l

John Barrett to the noble characte the Spanish priests and their la for civilization, this individual ha effrontery to tell us that they "grossly immoral, opposed to educa and doing all in their power to de alize the natives." A lie cleverly will always find believers, but the of Mr. Hyde will be laughed a anybody who has the slightest tension to common sense. He deed an exception to the rule that dren and fools cannot lie.

If Mr. Hyde is a specimen of missionary for the Philippines, God help the natives.

Perhaps the Bible Society apologize for the utterances envoy. We do not expect anyth the kind from Mr. Hyde, for we b that any individual guilty of wholesale calumny must have radical defect in his moral and machinery-that he is not, in fac sponsible being. Here is where Mr. Blagden's scheme for impri defamers, etc., would be of pr

A SIMPLER CATECHIS Our remarks on a simpler Cat

have been endorsed by a grea of our readers. Butler's w course, be always a classic, but our mind altogether unfitted for of the lower grades. Take for i the 3rd chapter on the Apostle That chapter is very importan ing, as it does, with "the princip teries of religion and the reason lief in them." But what idea wi have of "explicitly believed homage of our understanding He will repeat the words par but the sense and significance will be lost to him. The bi and complex sentences make t of Catechism a drudgery ins pleasure or a something that s made as fascinating to the yo fairy tale. Much can be done petent teachers, but such are forced to admit, in small n any parish. Even they w knowledge of their faith ar undertake the task of instruction They prefer their ease to t of extending God's kingdom of and they are the ones who co the shortcomings of our boys s men! They are our censor helpers; they are too busily in burning incense before t able selves, to heed the wan brethren; they are counting which they devote to show a agance, but which are with any society or organization ing to educate and to save s so we say that it is a diffict many pastors to secure teachers for the Sunday sch not then have a Catechism simple for beginners. W hesitation in saying that welcomed gladly by pasto the country. The children

an interest in its study, beca have a meaning for them. We should be pleased to communication on this sub We have already heard

that our remarks " stated

ence for nearly twenty ye

TRUE UNIT The Westminster pub recent issue a synopsis delivered by Rev. Dr. G necessity of union between Sects" and the Evangel as to have a barrier agai which are bearing Engl England is fast becomi home! So they say in hink that it is but ret faith of which it has b and to the Church which taught it years before th

A Catholic smiles at that intends to stay th truth. He knows whose entered: it is the ba

were born.