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he Catholic Record.

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

LONDON, ONTARIO, SATURDAY, NOVEMBER 27, 1897.

VOLUME XIX.

THOSE PRELIMINARIES. N. Y. Freeman's Journal.

In the concluding paragraph of last week's article we called attention to the doctor's misrepresentation of the meaning of a quotation from St. Augustine. McAllister-In reference to the un just use of authority by the bishops of

Rome about which certain persons were complaining, Augustine says: "As if it could not be said and most justly said to them concerning this, Behold, we may think that those bishops who judged at Rome were not good judges : there was yet remaining the Plenary Council of the Universal Church, where a cause can be prosecuted even with these judges themselves, in order that if they were convicted of having given wrong judgment, their sentences might be rendered null and void."
"Quasi non eis ad hoc dici posset et justissime dici. Ecce, putemus illos episcopos, qui Romae judicarent, non bonos judices fuisse; restabat adhuc plenarium Ecclesiae universae con the case is ended.

It was of the condemnation of the city. The one hundred persons confirmed yesterday are not the only fruit of that mission. The date of another mission cilium, ubi etiam cum ipsis judicibus causa posset agitari, ut si male judicasse convicti essent, eorum sententiae solverentur." (Patrologiae Cursus Completus, Opera Augustini, Tom ii ,

Here a false impression of the saint's meaning is produced by mutilating or garbling the text. The words immediately preceding those in the above quotation, and which make clear the meaning of those quoted, are omitted. And the translation given is erroneous in that it represents the saint as thinking that those who judged at Rome were not good judges. This is to misrepresent him. The full text will show that the doctor was not fair to the saint or to himself. St. Augustine was writing in refutation of the Donatists, African Schis-matics, who had been condemned in a synod held at Rome in 313 under Pope Melchiades. The Schismatics protested against the Roman sentence, and demanded another trial before a council in Gaul. This was granted them, and a council was held at Arles in 314. This council reaffirmed the sentence of the Roman synod. All this took place nearly half a century before St. Augustine was born. It was concerning these Schismatics that the saint was writing. In the light of these facts the reader will easily understand thes aint's meaning when he sees the whole quotation, which is as follows:

"They (the Donatists) would still have something to say, namely, that they had suffered from evil judges (at Rome); which complaint is that of all evil litigants, even when they have been vanquished by the most evident truth ; as if to this it might not be said to them, and most justly said, 'Well, let us suppose that those bishops who passed judgment at Rome were not good judges, there still remained a Plenary Council of the Universal Church, where even with the judges themselves the cause might be agitated and their sentence, if they should be convicted of having passed a bad

McAllister implies he does, that there was any unjust use of authority by the race of the primacy of St. Peter; and, second, noble mothers. True, the race of judges at Rome. His argument put in he believed that the Popes are the suc modern parlance would be something "The Donatists claimed litigants, even when convicted by the most evident truth. But let us suppose that the judges who passed sentences the saint as holding that Sees founded by other Apostles are on a perfect equality with without the process of most evident truth. that the judges who passed sentence on the See of Peter, he misrepresents him. their case were not good judges; that It is clear, not only from the saint's did not justify their schism, for there still remained a general council, where the sentence passed on them could be

quashed if found to be erroneous. This is an hypothetical argument, an argument based on a supposition, which does not concede that the Roman judges erred in their sentence or that a council would reverse it, for he believed the sentence to be just. Speaking of the Roman decision and the conduct of the Donatists in reference to it, St. Augustine writes: "They had indeed the audacity to accuse of a corrupt decision the Bishops (at the Synod of Rome), ecclesiastical judges of such high authority, by whose sentence both the innocence of Cazilian and their own wickedness had been established — and this charge they advanced, not before the colthis charge leagues of Bishops, bu before the Emperor (Constantine). He afforded them another trial at Arles, conducted by other Bishops; not that this was now necessary, but yielding to their perverseness and desirous of employing every means for the purpose of repressing their extravagant impudence. For the Christian Emperor presumed not to entertain their tumultuous and deceitful quarrels, as if he were to judge the decision of the Bishops who had sat at Rome; but, as I have said, he gave them other Bishops, from whom, however, they se again to appeal to the Emperor. You have heard how he detests them

because of this conduct." (Tom. 2 On the same subject he writes: the history of the Paulist Fathers, words of the Holy Scriptures, every since the number of adult converts to pass independent of the paulist Fathers, and the pass independent of the paulist Fathers, words of the Holy Scriptures, every fatherhood in heaven and on earth is On the same subject he writes: he deputed it to be discussed and finally decided by the Bishops. This was done in the city of Rome by Melchiades, the defended by the Bishops. This was done in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood, in the city of Rome by Melchiades, the defender of the priesthood in the city of Rome by Melchiades, the defender of the priesthood in the city of Rome by Melchiades, the defender of the priesthood in the city of the confidence of the priesthood in the city of the confidence of the priesthood in the confidence of the priesthood in the confidence of the priesthood in the city of the confidence of the priesthood in the city of the confidence of the priesthood in the city of the confidence of the priesthood in the confidence of the priesthood in the city of the c

vation. He may have honor, he may approach the sacraments—may sing ballelulahs—may answer amen—may believe the Gospel—may hold and He was also assisted by his secretary,

The Donatists appealed to Rome, to be held in January will soon be anjust as Luther did, and, like him, they protested against the decision, and rebeiled They were the Protestants of their day; and, judging by the way St. Augustine lashed them, we may judge how he would rebuke the Coven anters and other schismatics and HIS Model. anters and other schismatics and heretics of our day who protest against the authority of the Apostolic See, if he were now living. He detested heresy

It was the See whose Bishop, because lief. Vespers were sung by Father the successor of St. Peter, held the primacy among Bishops, as St. Peter the Holy Ghost was sung and the usual held the primacy among the Apostles
This is clearly the doctrine of St.
Augustine. "Who," he asks, "can
be ignorant that the most blessed Peter is the first of the Apostles?" (Tract 56 in Joan.)

udges at Rome where unjust his primacy. When, therefore, Dr. That is the claim of all evil McAllister represents the saint as hold. writings, but also from his practice in his relations with Rome and his correspondence with the Popes of his time, that he recognized the supremacy of the Pope, as the successor of St. Peter, and consequently the pre-eminence of his authority over all other Bishops of the Church of Christ. Dr. McAllister has been unfortunate in making issue with the Encyclical on the writings of the great Catholic Bishop of Hippo.

ONE HUNDRED CONVERTS.

Remarkable Confirmation Ceremony in

the Paulist's Church, New York, me, Omy God, such purity of intention, such true humility and strength of faith that my whole heart and mind being raised above all the earthly things, I may seek but the teachings of Tay his family. Concede at once his position to the husband; he must be the the learned and ignorant into the way

adults.

ment, and supported by many of his was their sponsor. colleagues." (Tom. 2, epist. 166)

An immense audience filled the

Colleagues." (Tom. 2, epist. 166)

Speaking of these same Schismatics in a sermon, St. Augustine said: which were very impressive. Clad in "Out of the Catholic Church a man may have everything—but eternal sal-

preach the faith in the name of the Father Connelly; by Rev. Dr. John Father and of the Son and of the Holy Hughes, rector of St. Paul's, and Rev.

Ghost; but nowhere save within the Catholic Church can he attain salvation." (Tom. 7, super gestis cum Emerito Donatistarum Episcopo.)

By Catholic Church St. Augustine Meant all Christians who were in communion with the See of Rome, the Apostolic See, as he himself was. To him all not in that communion were mission movement, set on foot last year mission movement. him all not in that communion were mission movement, set on foot last year heretics, as his severe condemnation of the Donatists and the Pelagians proves.

UNMANLY MEN.

That Rev. Father Rosswinkel, S. J., has captured the attention of hundreds, or rather thousands, of the thought-From his garbled and mistranslated ful population of Detroit, is proved quotation from St. Augustine the doctor draws the following inconsequent ial inferences:

by the crowded congregations lately seen at the Church of SS. Peter and Paul, on Jefferson avenue. In spite McAllister—According to Augustine, then, the See of Rome was only one of the sees at which an inspired apostle had been originally in authority. And the successions of bishops or presbyters at all these sees, including that of Rome, like the succession of bishops or presbyters at other sees or courtes of the previous weeks were related. There might perhaps have been a slight decrease in point of numbers, but if so, it was so small as not to be perceptible to the keenest of visions and only to an eye accustomed to estimate the size of crowds. In spite presbyters at other sees or centres of ecclesiastical life where no apostle had tention to the reverend gentleman's dis course, the interest seems to increase, ever been, were on a perfect equality.

Rome was, of course, one of the Sees and at the close of the lecture, the rewhere an apostle was originally in authority. But it was more than that tion paid seemed almost a corporal re-

winkel began the third lecture of the present series. He could not begin, said the rev. lecturer, his evening's discourse with out expressing his appreciation of the Again: "Of the Church, Peter the magnificent and intelligent audience Again: "Of the Church, Peter the Imagnificent and intelligent audience Apostle, on account of the primacy of his apostleship, bore a character which represented the whole Church."

(Tract 124 in Joan.)

Again: "Of the Church represented the primacy of the weather, a sufficient excuse for their absence, if the lectures were encountered to the control of interest to them. He represented

the Holy Ghost was sung and the usual intentions announced, Father Ross

be detached entirely, and the most beautiful origin of the family lost. It was not to be expected that God would so lower the dignity and honor of mar-

riage. The position of the mother must be supplemented by an explanation of the position of the father. marriage there were two in one flesh, living in harmony. Let them look at St. Joseph in the home of Nazareth, and take him for their model. As the Blessed Virgin was proposed last Sunday as the model of the Christian every Christian father. Let them look attentively at their relative positions. He was inferior in dignity; she was the mother of our Lord; he was only New York, November 15 - "Grant the foster father. He was inferior in grace; he was inferior in personal sanctity. But St. Joseph was the superior in authority, the "wise serv-ant," whom the Lord bath placed over head; he must never be subordinate; of truth and everlasting life." So said dire consequences would inevitably Rev. Father McMillan to the adults in follow any inversion of God's order. the confirmation class at the Church of You may change the laws of the city St. Paul the Apostle yesterday.

Yesterday morning at 10 o'clock
Archbishop Corrigan administered concarnot interfere with the position of firmation to a large class, consisting of the husband assigned to him by God nearly three hundred children and Himself. The father must be first in authority and power, though he may To the one hundred adults in the be inferior in dignity, sanctity, grace

class the words of the prayer which and virtue. Father McMillan uttered appealed His position is representative of especially, since they were all converts more—he is the representative of that The confirmation was noteworthy in higher Fatherhood from whom, in the since the number of adult converts to fatherhood in heaven and on earth is be destroyed, but the hut of the just the Church is believed to be the largest derived." He is not the proprietor, shall flourish." He may build of the

flock placed under his authority? The motley crowd is not meant, that

First, she is there, nearest and dearest, Queen of the Home. St. Joseph was espoused to a Virgin. So should the wife be in the sight of God. So, Christian husbands, when they have found the treasure, and have led her to the altar, God speaks: "I have created the interval of the state of t her in My own image-her beauty, her and so parental authority is seated on She has lived in Christian maidenly of our right in this pure, spotless sanctuary of God's work, to be a loving companion and a help. Prove yourself The wedding day makes a husband a Christian husband, if his sentiments privileged provider of their temporal are those of St. Joseph; all others are

paganism.

The husband is not yet a father : but in fulness of time, in mutual love, the smile of the first born brings the sunshine of love. The little arms around the father's neck, the lips dignity to his position, and of the noblest. And when the sweet word "papa" first is uttered, his heart should leap for joy and gratitude that he is a parent, a father, the representative of God to his child. A child, not Joseph's indeed, the very Son of God, but the true image of God, coheir with Christ, brother of our Lord in baptism. Christian marriage and unfathomable.
baptism represent two most solemn There should epochs in the history of the family. God fixes his seal upon the family and regards them as his right and property.

There is no cause to envy St. Joseph in his guardianship of the Son of God. Our Divine Lord says Amen, amen, I say unto you, whoever receiveth one of these little ones, receiveth me; and to each father God says, Take this child and bring him up for Me. But remember, the child as not the husband's property ; it is a sacred charge for which he will receive a fitting reward if he prove faithful to his trust. Let then the Christian father see the

flock of which he is the shepherd. Let him behold the mother, the sanctuary of God's own work, the temple of the Holy Ghost. He will recall the many acts of sacrifice done for him. Let him behold the children, like olive plants Again: "If the order of Bishops succeeding to each other is to be considered, how much more securely and really beneficially do we reckon from them the instructions.

for their absence, if the repeated the repeated that he highly appreciated their attendance, and it was a pleasure to give them the instructions.

Sometimes a succeeding to each other is to be considered, how much more securely and that he highly appreciated their attendance, and it was a pleasure to give many the guardian angels. Who so receive the one of these little ones reseated around his table. The more Peter himself, to whom, bearing a figure of the Church, the Lord says, 'Upon this rock I will build My Church, and the gates of hell shall not overcome it?' For to Peter succeeded Linus, Clement [here he gives the whole succession of Popes down to his own time]: to Damasus. Siricius: to line: therefore not all married women.

priesthood invested in him? Let him ook at his model and see St. Joseph conducting the family devotions, and instructing his spouse and Jesus Christ in the law and doctrines of religion. Jesus, the uncreated wisdom, requir-And Holy Scripture tells us He "advanced in wisdom and age and grace with God and man." Is the father the earnings in saloons or brothels? defender of the rights of God? Does he on all occasions enforce His laws and instruct his family in their duties deprives his own wife and children of Lismore, from the proprietor of the day as the model of the Christian and in the laws and doctrines mother, so St. Joseph, the foster father of our Lord, was to be the model for not plead incompetency or his limited education. "Fools rush in where angels fear to tread." He has no business to excuse himself. "I did not know my own religion" will be no justieation to Him. He is the head, and it s His bounden duty to see to the propagation of the gospel in his family. This rule was laid down by Moses Hear, O Israel, the Lord our God is one God. Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole strength. And these which I command thee this day shall be in thy heart and thou shalt teach them to thy

Has the father been a priest in the sight of God? If not, as the Lord does this most important duty, he is like the foolish man who built his house upon the sand and the rain came and the house fell and great was the fall there-Drive God from the home and the words of Holy Scripture will be fulfilled, "the house of the wicked shall

Bishop of that Church, sitting in judg- most of them during the past year, charge of the souls committed to him. over it in blazing characters, that his duties (let him fix his mind supon there is little comfort within. Let St. Joseph as his model. And if there him call it home, mansion or castle, it is joy among the angels over one sin-will be never "home."

gathers under one's roof and round one's table, and actually called a "family." This is not the true meaning of a family.

What has been said is fundamental, but the salvation, perhaps the happiness and peace of the lives of those entrusted to the father's guidance and

strength, her intellect. She is the work of My hands. She is My Son's, who has purchased her at a great price: she is the Holy Ghost's in the sacraments." She is exclusively ours: she has never been desecrated by sir. She has lived in Christian maidanly. they prepare for flight, and for their virtue, and we cede to you a portion return; he presents the Child in the Temple and makes the customary offering; when the child is lost the companion and a help. Prove yourself Mother says, "Thy Father and I have a worthy representative in her regard. sought Thee." In everything he is the head of the divine family, the

This teaches the father's power, but it also teaches his duty. Where does he find St. Joseph? Invariably with his family or in the workship. Such is his proper place. From the bridal pressed by the father's kiss, add a new day, it is his duty to cherish and increase the affection of the wifely heart. And this has been beautifully de-

necessities, the visible providence of

God.

veloped in Cathelic writings.

O thoughtless neglect! O lack of manly virtue! To wound the tender heart of woman; to leave her to her lonely vigils, night after night, alone with her child, until her conjugal devotion becomes an aversion deep and

There should be no sympathy with those societies and clubrooms whose tendency is to scatter families by their frequent meetings at night, committee work, etc. No Christian father should join them without sufficient reason or and this in defense of persecuted woman) without the consent of his wife Where the fathers' duties are not ful filled, there may be many houses but very few homes.

In another form, where does the hus-

band recognize his wife's place? He expects to find her at home without legitimate excuse. And so all time not given to business, it should be his There are but two places for the Christian father, the family and the house of business. Labor is a duty incumbent upon all. Even before the fall man was not in tended to be idle. He was placed in

the garden of delights to till it and to numerous the family, the greater the dignity. As many as the children so the earth brought forth spontaneously thorns and thistles ; in the sweat of his brow man gained his bread. The king of the visible creation rebelled against God and nature was released from all of ecclesiastical discipline. Linus, Clement [nere ne gives the judgment, might be quashed."

Here the saint speaks without Dr. McAllister's gag in his mouth, and how different is the meaning. It will be seen that he does not concede, as Dr. McAllister is given the law of nature held in this case.

These quotations prove two things.

Linus, Clement [nere ne gives the time Christian mother. But every married woman as by no means a hero in have to woman was by no means a hero in have to woman was by no means a hero in have to woman was by no means a hero in have to woman was by no means a hero obedience to man, and rebelled against obedience to man, and rebelled against of the seathlisted what might answer of large families. It is a wonderful thing, but obedience to man, and rebelled against of the seathlisted what might answer of large families, brought up by implications of large families. It is a wonderful thing, but obedience to man, and rebelled against obedience to man, and rebelled against of the seathlisted what might answer of large families. The sevent their seathlist deep in the seathlist destroint obedience to man, and rebelled against obedience to man, and rebelled against of the seathlist destroint destroint destroint destroint destroint destroint destroint destroint destroint destroints and the contraction obedience to man, and rebelled against obedience to man, and rebelled ag acle to prevent their coming to grief. gentleman of leisure. The life of a balf a century it was found advisable. But it must be remembered the families Christian is not Adam in the garden of to divide the country into two vicarihe believed that the Popes are the successors of St. Peter in the Apostolic chair, and consequently successors to his primacy. When, therefore, Dr. in quanity. Fortia creantur fortilus.

McAllister represents the saint as held.

Dut It must be remembered the lamines of Christian is not Adam in the garden of delight, but Adam among the thorns at the Highland; and thistles. Labor and work dates and as Scalan remained attached to the doctor. One of the sins of the in quanity. Fortia creantur fortilus.

McAllister represents the saint as held.

The strong is begotten by the strong. arents upon the children even to the hird and fourth generation.

What has the father done with the riesthood invested in him? Let him look at his model and see St. Joseph onducting the family devotions, and experience where the family devotions, and experience where times in providing necessities should have every sympathy. The overworked and underpaid son of toil, astructing his sparse and Large Christ the clark habind the counter the price. the clerk behind the counter, the prissoler at the office desk are entitled to them for the priesthood. This was, amelioration of their lot by all fair ing no instruction, still in outward means; yet work with prayer will building at Buorblack, on the adjoining human form, elected to be so taught! bring what is really needful. But mainland, which in its turn gave place bring what is really needful. But what is to be said of the father who does not wish to work or spends his earnings in saloons or brothels? He is worse than a robber. He spends his time and money with strangers and their rights. Let them remember holy scripture says " If any man hath not shown a friendly feeling toward his care of his own, and especially of those persecuted Catholic neighbors, and of his house, he hath denied the faith whose present representative has, by and is worse than an infidel." very birds of the air, the insects and his ancestors. Meanwhile, the seminall creation teach a lesson of industry ary at Scalan has been transferred to and of tender solicitude for their From dawn to twilight they young. toil in building nests or procuring food. The lazy, shiftless father is worse than these senseless animals.

> deserts his family and leaves them to Almost coincidentally with it, in 1826, the cold charity of the world. Would came the important events-the Emanto God such cases were less frequent ! One cannot but despise the namby-pamby sentimentality which talks of mercy for these unnatural beings and for the whole country. one cannot but advocate the severest nct build the house, their labor is in measures against these unmanly men. vain who build it. If he is recreant to But turn from this shameful and But turn from this shameful and

painful picture once more to St. Joseph-the good St. Joseph, provident guardian of the holy family of Nazareth, and model of the Christian father! A few minutes suffice to make the preparation for their flight; his offer. number twofold by the erection of six ing in the temple is the offering of the poor, two turtle doves; the holy house, which exists to day, displayed no sign constitute a happy home.

If a father has, then, been remiss in Cardinal Newman.

ner doing penance, there surely will What has been said is fundamental, be double joy in heaven when a father ut the salvation, perhaps the happi makes up his mind to become a true Christian father after the example of St. Joseph. O, that such traditions direction, depends on his recognition were followed now as were contained in the admonitions of Tobias to his son: "Hear, my son, the words of my mouth and lay them as a foundation in thy heart. When God shall take

NO. 997.

my soul, thou shalt bury my body; and thou shalt honor thy mother all the days of her life. For thou must be mindful what and how great perils she suffered for thee in the womb. when she also shall have ended the time of her life bury her by me. And all the days of thy life have God in thy mind, and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Give alms of thy substance, and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly if thou have little, take care even to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity.

* * See thou never do to another what thou wouldst hate to have done to thee by another. Eat thy bread with the hungry and the needy, and with thy garments cover the naked. Lay out thy bread and thy wine upon the burial of a just man and do not eat and drink thereof with the wicked. Seek counsel always of a wise man. Biess God at all times, and desire of Him to direct thy ways, and that all thy counsels may abide in Him. Fear not, my son; we lead indeed a poor life, but we shall have many things if we fear God and depart from all sin and do that which is good.

Let the Christian father make such the rule and conduct of his life, and his home will be as the happy home of Nazareth. - Detroit Witness.

THE CHURCH IN SCOTLAND. Progress Made Since John Knox's Days

In the course of an interesting discourse at the opening of a new wing at Blair College in Scotland, the Arch-bishop of Edinburgh had this to say of

the church among the canny Scots:
"It was not till about the close of the 17th century (1695) that the first great step toward an efficient system of organization of the Church of Scotland was taker, in the appointment of Bishop Thomas Nicholson as the first Vicar Apostolic. Under his wise and active administration, the country was divided into districts, each of which was assigned to a missionary as the what was needed by man. But sin changed all this. Pleasure gave way to penance. The earth brought forth regulations was drawn up—the Statuta Missions in their earlier form-to remove abuses, and to introduce uniform-

ity in all the more important branches

later, transferred to a more suitable to the seminary at Samalamen in Meid estate of Lochnell, who had always The God's grace, returned to the faith of the larger and more suitable establishment of Aquhorties. So the development went on, and in the year 1827 a fresh epoch in the revival of religion was marked by the division of But no language can express the the country into three districts-the monstrosity of the human monster who eastern, the western and the northern. cipation Act and the uniting of the two existing seminaries of Aquhorties and Lismore into one central college

> "In 1878 was published the Apostolic letter. Ex Supremo, drawn up bp Pius IX., of glorious memory, and signed by his no less illustrious successor, by which our ancient Hierarchy was revived, and the centres of ecclesiastical administration and of religious activity were increased in dioceses."

s to day, displayed no sign
Wealth is not necessary to
happy home.
The Blessed Sacrament is that Presence
which makes a Catholic church different
from every other place in the world; which
makes it as no other place can be, holy.—

and indicate this pathw are too many unhappy-too many un hy women in the world. At every where women meet alone, the eard of sickness and nervousness

nd despondency. The woman who suffers in this way makes

and despondency.

The woman who suffers in this way makes a mistake to consult the average obscure physician. If she does so, the chances are that she is told that her trouble is nervousness or insomnia or indigestion or heart trouble. It does not happen very often that this diagnosis is correct. When by some fortunate chance she is told the truth, that she is suffering from weakness and disease of the distinctly feminine organism, she is told at the same time that she must submit to the obnoxions examinations and local treatment so embarrassing to a sensitive woman. All this is unnecessary.

The wise woman will seek the advice of some specialist of world wide reputation. Dr. R. V. Pierce is such a man. For thirty years he has been chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. During that time, with the assistance of a staff of emineral physicians, he has treated thousands of ailing women. He is the inventor of that wonderful medicine for women known as Dr. Pierce's Pavorite Prescription. This medicine acts directly on the delicate and important organs that make maternity possible. It cures all weakness, disease, internal ulceration and inflammation and debilitating drains. It has transformed thousands of weak, suffering women into healthy, happy, robust wives. It is for sale by all good medicine dealers.

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LORD EDWARD FITZGERALD

An Historical Romance.

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

CHAPTER I.—CONTINUED.

"Lord Edward Fitzgerald," the senior "Lord Edward Fitzgerald," the senior officer said, sternly, when he had come so close that he could address him without others hearing, "you must consider your self under arrest. I should have your sword, but the enemy has been beforehand with me. But I am bound to send you with a file of soldiers back to the camp to report yourself to Lord Moira. "I admire your pluck," he added more gently, softened in spite of himself by the shamefaced penitence of the young fel-

shamefaced penitence of the young fel-low, who sat silent before him, blushing like a school-girl caught in some frolic.
"I admire your pluck, but pluck is not "I admire your pluck, but pluck is not everything in an officer. Piscipline would be impossible if every young fellow with a taste for adventure were allowed to go patrolling on his own account. We waited a good hour for you before we started. Now you have warned the enemy of our coming."

"Lucky for me you did not wait longer," replied Lord Edward. "One minute more would have done for me. The rebel captain had me at his mercy as you arrived. I have to thank you for my life, Major Doyle — for my liberty at least—"

"And for your arrest," replied the

"And for your arrest," replied the

"You will forgive me," pleaded the other earnestly. "Even if you cannot forgive me, do not send me back to the camp like a schoolboy in disgrace. I was ble emoulded with idleness. I could not resist the temptation of a ride through the woods, and I hoped to be forgiven if I brought in a prisoner. As I was to have come with you let me stay with you. I will myself report to Lord Moira when we return."

It was not in human nature to resist

the pleading voice and eyes. Major Doyle's stern face melted like ice in the sunshine. There was a twinkle in his grey eye and a smile under his heavy moustache as he replied—
"There is no limit to your audacity. I

suppose you will next ask me for a sword, and leave to ride at the head of the

"The very two favors I had in my mind," returned Lord Edward, embold-ened by the other's smile. "But I had "Then have them without asking, as a reward for your cowardice," retorted the major. "It is a virtue I am most anx-

major. "It is a virtue I am most anxious to encourage in you."
"Tomkins," he called, to a burly non-commissioned officer, "give your sword to Lord Edward Fitzgerald. Your pistols

to Lord Edward Fitzgerald. Your pistols must serve you for this bout."

The sword was surrendered with a smiling alacrity, which showed that the high-spirited young lord was a prime favorite with the men.

"Keep a sharp look-out in front, Lord Edward," sa'd Major Doyle, assuming the commanding officer as the men approached. "Instantly report to me the first trace of the rebels. Do not charge them," he added, in a lower tone, "as a bulldog charges a bull. Let your caution atone for your rashness, and Lord Moira shall know of it."

But Lord Edward had exhausted his

shall know of it."

But Lord Edward had exhausted his adventures for that day. The scarlet uniform of the troopers flamed like fire in the darkening woods, and was as a beacon seen afar off to warn the enemy. Now and again the young officer at their head theory that he caught sight of moving thought that he caught sight of moving figures in the distance. But they van-ished in an instant, and in the darkening twilight he could not even be sure if they

were men or deer.

With an uneasy feeling in his mind With an uneasy leering in 18 limits that he was not the watcher but the watched, Major Doyle, as the night fell, marched his men back to the camp from their bootless expedition, as ignorant of the enemy's whereabouts as they had marched out in the morning.

CHAPTER II.

" THIS MOST WISE REBELLION."

"The dangers of the days but newly gone
Have put us in those ill beseeming arms
Not to break peace or any branch of it,
But to establish here a peace indeed
Concurring both in name and quality." -King Henry IV. Part II

Lord Edward Fitzgerald slept late into the following morning, overcome at once by fatigue and by the reaction that follows excitement. It was the first time he had stricken a blow in anger, and the events of the previous day mingled inco-herently in his dreams. He found himherently in his dreams. He found him-self charging the British troops with the American captain by his side. He was struck from his horse amid the trampling hoofs. He lay helpless on the ground. His comrade leaped down and strove to save him, for a dozen weapons were aimed at his life. He saw a man, whose face he did not know, point a pistol straight at his head. He tried to shift himself out of the line of fire, but he seemed glued to the ground. The turmoil of the conflict cased suddenly. All eyes were turned

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on the man with the pistol. He waited in an agony of suspense for the flash and the bullet. The strain grew too great to be borne, and he awoke.

He was lying half out of his camp bed and the morning sun was streaming through an opening in the canvas. Yesthrough an opening in the canvas. 1esterday's adventures came trooping back at once to his memory, and with them the unpleasant thought that he had got to report his breach of duty to Lord Moira, and take his chance of reprimand or pun-

ishment.

It was his nature to face trouble and get it over. Lord Moira received him with a kindliness that was only in a very slight degree due to the fact that he was son of a duke, for the gallant young officer was a favorite for his own sake with everyone, from the drummer boy to com-manding officer.

Though there was a good-humored

twinkle in the general's eye, as he listened to Lord Edward's penitent recital, he managed to speak seriously.

"My lad," he said, "if you cannot cure yourself of this longing to get killed at any cost you will never be a credit to your profession—the noblest in the world. Reshness is not courage. Is it not quite Rashness is not courage. Is it not quite sufficient that you should be ready to die whenever His Most Gracious Majesty re-quires the sacrifice? You must not an-

ticipate."
Lord Moira spoke of "His Most Gra-cious Majesty" in a voice only one tone less reverent than he spoke of the Creator.

less reverent than he spoke of the Creator. It was amusing to note how the reverence was reflected on the face of the young soldier who heard him.

"It is impossible I can let you off scot free for your frolic," he added. "It would be a bad example to every young scapgrace in the camp who has got more courage than common sense. We engage the rebels, I trust, within a week. They are encamped under General Steward at Eutaw Springs, and must be driven out. Eutaw Springs, and must be driven out. Your punishment shall be that you shall

take up your position "—

"He spoke slowly, and made a long pause. His listener's countenance fell, pause. His listener's countenance length for his fears supplied the word's " in the

But as Lord Moira repeated, "You

shall take up your position in the van, his whole face brightened with delight. He looked up quickly, and for the first time caught the good-humored, amused smile on the veteran's face. With voice and eyes and every motion of his body he thanked him.

"Why, this is wages," he cried, "and not punishment. I thank you a thousand times, my lord. Indeed, indeed, you may rely on my real."

rely on my zeal."

"And discretion," put in Lord Moira.

"And discretion," put in Lord Moira.

"And my discretion, too," he replied, laughing and blushing. "No maiden aunt was ever more discreet than I will be for the future."

"Then," said the general, clapping him kindly on the shoulder, "I will scold you no more. Your worst punishment shall be that you will breakfast with me this morning. I hear you have a keen eye for a map or the lie of a country. There is some nasty ground for ambushes between this and the Springs, and I want your help. Lord Edward," he went on, more kindly than ever, but more seriously, "you will be a great general yet, if ly, "you will be a great general yet, if you will only lock enthusiasm up in the guard-room and put a sentry at the door. A perfect soldier is a bit of military mechanism that nothing can put out of

But a nobler fame than his commander promised was in store for him, though he knew it not-to live in the loving remem brance of a suffering nation as one who died to serve her—to be the one Irish nobleman who proved himself truly noble who, for wealth, rank, and what the world calls renown, took suffering and glorious shame in the service of a

and glorious shame in the service of a sorely-oppressed people.

The Americans held a strong position at Eutaw Springs, but the English troops, who slightly out-numbered them, advanced to the attack with absolute confidence of victory. There was not a man amongst them, from the commanding officer to the full private, that had the slightest doubt of the result.

It is, indeed, strange how completely Experience seemed to have lost her authorized.

Experience seemed to have lost her authority during the war of American Inde-pendence. No matter how often the British troops were beaten by the "rebels," they always felt quite sure of vic-tory—next time. Their defeat was always the result of some unlucky accident, which could not be repeated. They believed firmly as an article of faith that it was impossible that British troops—the bravest, the best disciplined, and the best-accounted in the world—could be beaten by the rebel riff-raff—except by accident.

It did not matter in the least that the accident was always happening. They forgot the deadly aim of the long brown rifle, and the fierce stab of the heavy hunting knife the instant the rifle was silent and blade unsheathed.

Least of all had Lord Edward Fitzger-ald, as a proudly marghal before right.

Least of all had Lord Edward Fitzger-ald, as he proudly marched before his men in the front of the battle, the faint-est shadow of misgiving of the result. He looked forward eagerly to a gallant fight and a glorious victory. His whole soul was aflame with the fierce war fever, and he longed only to be within striking and he longed only to be within striking

distance of the foe.

The American leader,—General Steward—had chosen his position with consummate skill. His forces were ranged on a promontory of open prairie jutting back into the great ocean of forest, and so guarded at the rear and side by a line of high close wood. A stream, rapid but shallow, crossed the open ground in front, well within musket shot of his advance guard, and lost itself in the wood to the

The English forces, as they advanced, were under a galling flank fire from the woods, which dropped man after man in their lines with a bullet through his head or heart. To reply would be to waste ammunition on the tree trunks, and, what

was worse still, to waste time.
"Double quick!" was the word all along the British line, and they advanced at a run into the stream in front. The deadly patter of the musket bullets grew thicker and thicker as they came on within the closing arms of the wood. The main body of Americans in front stood steadily to their weapons and made no sign.

no sign. The attacking party reached the bank and plunged waist deep into the stream; still not a movement in the American

In wild confusion the British scrambled out on to the near bank, which was higher and steeper than the far. All order was lost. Their guns cumbered them in wading and climbing. For a moment they were a mob, not an army. But d's-

cipline quickly reasserted itself. They were rapidly forming for a bayonet charge when the word "Fire!" rang out at last like a rifle crack from the American line.

The withering volley at close quarters made lanes through the confused mass of made lanes through the comused mass of men huddled on the river's bank. The dead and wounded tumbled into the water over their comrades, who were scrambling out. The confusion was changing to panic. Lord Edward Fitz-gerald saw the danger. He was in com-mand of the front column, and was amongst the first across the stream. He amongst the first across the stream. He heard the storm of bullets hiss about his ears. He saw men struck down to his right and left. Yet the thought of danger never touched him for a moment. He was as cool as when breakfasting with Lord Moira—eye and mind equally

on the aler:

His quick glance caught a slight hollow on the ground to the left.

"Down, men, and follow me," he cried, and, falling on his hands and knees, he

crept rapidly towards the shelter. His men trailed after him. I ment they were under cover from the rifles of the Americans in front. Push-ing their guns over the ridge that shel-

tered them, the English were in turn en abled to pour a deliberate and effective fire upon the enemy. Under cover of this well-directed discharge, the main body of the English crossed the stream, and formed, though not without loss, on the near bank. Meanwhile, however, the riflemen in the

Meanwhile, however, the riflemen in the wood to the left, had got the range of Lord Edward's little band, whose flank was completely ungnarded, and now played upon them with terrible effect.

The crouching English soldiers were shot through the side or head by these terrible marksmen. So deadly was the aim, the victims never moved after they were hit, but lay dead, with their muskets at their shoulders pointing at the enemy in front.

nemy in front. The young officer saw that his whole party would be quietly killed off in a few minutes more. There was but one desparate chance left—a bolt for the woods. The main bodies on both sides were by the time hely exceed and an university. this time hotly engaged, and an uninter-mittent fire flashed from their ranks.

The rattle of musket shots never ceased for a moment.

"Steady, my lads," cried Lord Fitzgerald, in a voice that was heard through the din. "Steady and ready! Watch and follow me. We must drive those skulking rebels out of the shelter of the woods."

woods."

He rose to his knees as he spoke. His men's eyes were on him. He leaped suddenly to his feet. "Now!" he shouted, waving his sword over his head, and raced across the belt of land for the wood. from which the deadly fire came. In an instant his men were up and after him. It was a race for life or death. Every muscle was strained to the utmost point of tension. Lord Edward kept his lead. The distance was not a hundred yards in all. A dozen seconds would cover it at the pace they went

The Americans seemed to be taken off their guard by the sudden rush. More than half the ground was passed and not a shot come.

Lord Edward and his men were scarce

thirty yards from the edge of the wood— only a few seconds off—when suddenly fifty tongues of fire, with fifty spitting puffs of smoke, darted out from among the tree trunks, followed by a roar of rifle shots, and a hurricane of bullets broke right into the thick of them.

Full half the advancing party were swept off their feet by this terrible fusil-ade. The men in the rear tripped over the falling corpses of their comrades in front, but the headlong fury of the charge was not checked even for a moment.

The smoke had not cleared when the

The smoke had not cleared when the survivors, with Lord Edward still unhurt, at their head, broke furiously into the

The parties were equally matched. The struggle was desperate and to the death. The passion for blood absorbed them. To strike and kill was all they thought of. They fought like wild beasts—the same fierce instinct of slaughter. the same insensibility to wound or danger.
The Americans had clubbed their guns

after their last deadly discharge. It was rifle butt against bayonet point. Cruel stab and crushing blow were interchanged with terrible rapidity.

Lord Edward, active as a deer, dodged

the blows aimed at him, and made tremendous play with his sword. Three of the enemy he slew with his own hand. His followers seconded him bravely. But in that hand-to-hand struggle, the advantages of drill and discipline were lost and man to man they were no match. lost, and man to man they were no match for the stalwart backwoodsmen, whose muscles were of wrought steel. The Brit-ish were slowly and sullenly beaten back.

Foremost amongst the Americans a tall, strong figure fought, swinging his rifle like a flail.

"Strike, boys!" he shouted, "for America and Freedom! Freedom! Freedom! Freedom! Freedom! of the down a man at each prestition of the down a man at each repetition of the

word.
The voice caught Lord Edward's ear Even in that wild hurley-burley he knew the man. It was the same who had foiled him in single fight a week before. The sight sent a hot thrill through his

For England and the king," he "For England and the king," he shouted back, and made at him through the press. An American soldier barred his way. He passed his sword through his body and leaped over the corpse. But two paces on, a dying man, with a bayonet wound through his breast caught him by the leg as he passed, and raising his right hand with a long knife in it dealt him a phastly flesh-wound in in it dealt him a ghastly flesh-wound in the thigh, from which the blood spouted

as from a fountain.

He staggered forward and fell on his face. His dying enemy crawled after him: the red knife in his hand was raised for the fatal blow, when it was sent spinning through the air by a stroke from a rifle butt, and he fell on the body of his intended victim, dead. It was Maurice Blake who had leaped forward to answer Lord Edward's challenge, and eached in time to save him.

When their leader fell the few surviv

ing English soldiers fled in all directions ing English soldiers fied in all directions, and, crossing the stream, rejoined the main body, which was now sullenly retreating after a desperate hand-to-hand encounter with the Americans.

Blake held his men back from pursuit, and forbade firing on the fugitives.

"There has been slaughter enough and more than enough," he said. "Thank God the victory is ours."

wound, through which the blood was oozing at a spring through the moss, draining his life away in its red current.

He started as he saw the face of the wounded man, and recognized it at a

"Strange," he muttered. "Twice we have met as enemies, and each time it has been my fortune to save his life. What link has fate fastened between our

His hands were meantime as busy a His hands were meantine as tusy as his thoughts. He uncovered the wound, and staunched and bound it rapidly and firmly with a practiced hand. Lord Edward lap limp, motionless, and sense-less as a corpse. His brown hair looked less as a corpse. His brown hair looked black by contrast with the deadly pallor of his face, whose ghastly hue was made more ghastly by a disfiguring streak of

Blake caught his wrist tightly, and

pulse.
"There is a chance for him yet," he said softly to himself, "and he must not lose it. A gallant young fellow. How bravely he faced us a fortnight ago, and how fiercely he fought to-day. What a bravely he faced us a forthight ago, and how fiercely he fought to-day. What a noble face it is, and I doubt not a noble nature to match. Pity such a bright young life should be cut off in an obscure scrimmage, fighting against freedom. It shall not be if I can help it."

shall not be if I can help it."

"Christy," he called out, and in an instant his inseparable companion stood before him without a word.

"Can you carry him?" Blake asked.

"Can you carry him? Blake asset."
Christy, for answer, took the wounded
man in his arms.

"Where?" he said, laconically.
"To Tony's hut," responded the other.
"Fortunately it is pretty close at hand.
If anyone living can nurse him back to
life. Tony is the man." life. Tony is the man.

Christy said never a word in reply, but carrying his burden as tenderly and almost as easily as a mother carried her atmost as easily as a moner carried rier year-old baby, moved off with long, swift strides, and disappeared. Blake mean-time gathered his men together, and care-fully tended the wounded before he re-joined the main body of the Americans, who had encamped victoriously on the battle-field, from which the enemy had

battle-field, from which the enemy had been driven.

The space between stream and wood was thickly strewn with corpses. The scarlet uniforms sprinked thickly over the green sward showed how terrible had been the slaughter of the English. The fair blue sky smiled down placidly on the grim battle-field. But the frightened stream which saw this great murder done. grim battle-field. But the frightened stream which saw this great murder done, rushed away with a red tinge in its clear waters to tell the quiet woods the old, old story of man's inhumanity to man.

CHAPTER III. WHO IS HERE SO BASE AS NOT LOVE HIS COUNTRY. "Here I clip
The anvil of my swo d, and do contest
As hot y and as nobly with thy love
As ever in ambitious strength I did
Contend against thy valor."

-Coriolanus "But if the cause be not good, the king him self bath a heavy reckoning to make, when al those legs and arms and heads chopped off it battle, shall join together at the latter day."

—Henry V.

The scramble through the stream under the pelting shower of bullets, the rush for the woods, the fierce struggle, the sudden blow, all came floating back through the mind of Lord Edward, dimly and vaguely, like the incidents of a story heard long ago, with which he had no personal con-cern. Was it a dream, he wondered vaguely, or had it all happened? Where,

then, and to whom?

He had a faint remembrance that he had been wounded in the wood. What had come to him since? Was he still lying on the ground, under the shadow of

He opened his eyes in languid curiosity. He found himself on a bed of beaver skins in a log hut full of fresh air and sunshine. Even then he was not sur-prised. He had not strength left to won-der strongly. He had a curious feeling of sunshine. der strongly. He had a curious feeling of familiarity with the place, as if he had dreamed of it or seen it through his closed eyelids as he lay insensible. His bed faced the door, which looked down towards the woods, from which the soft morning breeze stole up and fanned his face deliciously.

He lay onite still at first with headle.

He lay quite still at first, with hardly strength or wish to turn his eyes from where they first chanced to fall. Half unconsciously he began to count the logs from floor to ceiling. Then he counted them from wall to wall. So his eye travelled lazily round till it lit on a black man, with his back to him, reading at a small table, on which were bottles and bandages. It was his first sight of "the faithful Tony," thenceforward to the hour of his death his devoted friend and fol-

lower.
With fresh air and sunshine, and simple wholesome food, and Tony's un-tiring attendance, Lord Edward's recov-ery surely, if slowly progressed. The pure air and the soft murmur of the wilpure air and the soft murmur of the wil-derness were soothing ministers to his weakness. Through every sense, health visited his frame. His wound was soon completely healed. A little red began to show in his pale cheek, and his bright grey eye grew quicker in its glance. He grey eye grew quicker in its giance. He was still very weak, when he managed to hobble to the door, to sit on the bench at the porch and gaze out over the top of the interminable expanse of forest at his feet, with here and there a stapendous tree shooting up above its companions like a green tower high into the clear sky. But after a little he was able to carry a ride after a little he was able to carry a rifle down to the woods, which swarmed with

game.

This lazy life came suddenly to an end. He was sitting outside the door one evening reading and smoking after a long day in the woods, enjoying that state of delicious langour which honest physical exertion alone has the power to bestow. The sudden crack of a rifle brought his

thoughts back to real life in a moment. thoughts back to real life in a moment. From the top of the green wood, through which the setting sun was now shooting his level rays of red light, he saw a little thread of blue smoke rise, curling in the thin air. The boughs parted at the wood's edge, and two men stepped into the open. One carried a long rifle, the other bent under the body of a dead deer. Needless to say it was Maurice Blake and his inseparable attendant, who in a few minutes more were tendant, who in a few minutes more were at the hut door.

Maurice Blake had good news and bad

for Lord Edward. The war was over— the English troops were being recalled. Here were sad tidings for the ambitious young soldier and the devoted Loyalist. But, on the other hand, he was glad to learn that he would be able to rejoin his more than enough," he said. "Thank God the victory is ours."

He knelt as he spoke beside the body of Lord Edward, and examined the regiment, which was again encamped in the neighborhood. In a week's time,

Blake told him, they were under orders

or the coast.
"Best stay here," he urged, "until "Best stay nere, he urged, until they are actually moving. You are more comfortable here than in the camp," "I fear I must return," replied the "I fear I must sadly. "I am com. other, somewhat sadly. I am com-pletely recovered, and have no excuse for

further absence from my duty."

Blake looked disappointed. Then a bright thought struck him.

bright thought struck him.

"You forgot you are my prisoner," he said, a little sharply.

"In truth, I had forgotten it," responded Lord Edward, somewhat dismayed at

the reminder.
"Well," responded Blake, with a smile

"Well," responded Blake, with a smile at his dismay, "you must give me your parole not to attempt to escape for a week. After that—well, it does not much matter what happens after that."

Lord Edward's parole was heartily given, and the two men sat chatting cheerily far into the placid night. Meanwhile Christy and Tony enjoyed themselves after their own fashion, on the principle of Jack Sprat and his wife. Tony did all the talking and Christy all the silence. the silence.

the silence.

Betimes next morning Blake and his prisoner were entering the forest with the after-breakfast pipes between their lips, and their guns on their shoulders. Christy followed with long, silent strides. Never had Lord Edward Fitzerall a more delightful day. His companion was charmed with his eagerness, and taught him a hundred secrets of woodcraft. A life spent chiefly in the forest had significant. life spent chiefly in the forest had gifted Blake with a kind of sylvan second sight. No animal that put foot to earth could conceal from him its identity or where-abouts. But what Lord Edward chiefly marvelled at was the unerring accuracy of his aim. It seemed rather an effort of of his aim. It seemed ranger an enort of the will than of steady nerve and quick eye. Standing, running, or flying, it made no difference. Whatever he could see he could hit. Within rifle range he

never missed.

Friendship is sometimes like love — a plant of quick growth. In less than a week these two foes were fast friends. They lay in the woods at night, and talked together under the quiet stars that peeped in through crevices in the leaves the forest was fast asleep, and breathing heavily. Nor was it mere words they in-terchanged, but thought and feeling. It was a hard wrench to both when the time came that they must part, probably

for ever. Their friendship grew closer as the time for parting came near. As they sat together the last evening at the hut's entrance, with the fair scene spread out be-fore them in the glow of rosy sun-set, Lord Edward's talk ran all on war

and glory. Blake smiled at his eager-"Glory or murder," he said at last, musingly. "Is there really any real dif-ference between them? Were the British murderers when they marched their disciplined troops against our raw recruits? Were we murderers when we shot them down from the cover of the trees without

giving them a chance."
"Surely, you must feel the difference,"
cried out Lord Edward, earnestly;
"though you cannot put it in words.
War has been ever the delight of the
noblest men. Through war and victory
their names are held in honor for all time.
There is no resture in the world to equal There is no rapture in the world to equal the wild excitement of the battlefield." "Have you ever been on that same battlefield when the fight was over? No?

Well, I have; more than once. There is no delight, no excitement, then. I helped to fling the dead into their shallow graves after our late fight down yonder at Eutaw Springs. There was little thought of glory amongst us as we filled the great pit with the mingled corpses of thousands of brave and honest men, to whom God gave life and from whom man had taken it. They might have done it. They might have done good work in the world if they had not been sent out of it by this short cut. Close to the wood's edge I found the dead body of my oldest and dearest friend—Bill Saunders was his name. The bayonet of one of your fellows was driven up to the shoulder in his side. He was a great broad-chested fel-low, blythe as a boy, affectionate as a woman. He had a pleasant little home away down in Kentucky. I was there when he bade his wife — a bright, brave

brown-eyed little woman — and his two prattling young ones good-bye. 'I will be a soldier, too,' said his three-year-old boy, 'when I grow big. When dad comes home he'll teach me soldiering.' Alas! he will never come home. The light of that pleasant home is gone out for ever. "Are you sorry,' he said, turning abruptly to his companion, "that you had not the glory of that death? Do you grieve that it was not your sword instead of a bayonet point that bored the hole through which that brave and gentle spirit fled?"

Lord Edward started as if he had been Lord Edward started as if he had been

Lord Edward started as if he had been accused of murder.

"Thank God, I had no hand in it," he said. "I trembled while you spoke to think that I might have made the widow and orphans desolate. But I may have made others that I know not of. Yet, surely war is not murder. I feel you are wrong, though I cannot well answer you. The voice and the history of the whole world are against you. All mankind are agreed that there is honor and glory to be reaped in righteous war." reaped in righteous war."
"What is a righteous war?" asked

"What is a righteous war a Blake quietly.
"Ours was, if there ever was one," cried Lord Edward. "We were fighting for King and Constitution against the rebels. Of course, I do not mean," he added, remembering the ranks in which the other fought, "that all were conscious rebels. Many, doubtless, deemed their cause inst." the other lought, rebels. Many, doubtless, deems. cause just."

"And ought, therefore, to be slaughtered?" asked Blake, a little bitterly.

"But was there no danger that you Loyalists, as you call yourselves, were in the wrong? Who is the king for whose the wrong? Who is the king for whose willing to slaughter men myself?

the wrong? Who is the king for whose sake you are willing to slaughter men like my friend Saunders and myself? Did you ever so much as see him?"

"Never," said Lord Edward.

"Or know anything specially good or had about him?"

bad about him?"
"Nothing good or bad."
Lord Edward looked a little foolish as

he answered. Yet were you willing for this man's whim that a great country should be en-slaved; tens of thousands of honest men slain; tens of thousands of humble homes made desolate."
"Surely," said Lord Edward, dismayed

at the way his moral moorings were being pulled up, and his conscience turned adrift; "surely you will admit that re-bellion in itself is a bad thing and must be put down." TO BE CONTINUED.

NOVEMBER 27, 1

For the CATHOLIC MENT An Unreporte

BY PHILIP A. "Argument is like an a bow, which Has equal force though

"More copy want tum. "What's the matter must be in a hurry to ding," laughingly r den, the proof-reader, around his chair in my "I guess the boys is after planting a consp at the head of the last

Tell old Leadsplit column and a half on He will find cities. fresh batch of boiler ; religious editor to o was at that moment di paper basket in qu postage stamps.
That day, padding news was mighty scaless, a three column Harris' on "A B

Pranks" covered a mu

typed miscellanea. But what of the cor there no reason for on this particular day Printers are body was anxious to In a word, everyone the ball game. Some fast setters and, in usually the lucky on takes" hove in sig quence these latter cor up a one "em " qued uld work or not. in the quod showed throw down their "st and hand over their poor hungry "sub." cinnot act in this way the letters into the b minded of the little r No wonder at home.

grudge them that lit enjoyment. The presses were n and everybody was f be attended to that written on the edito now checked off. Or had almost escaped editor.
"Look here!" b

"This affair cannot

does not amount to a

are glad at times to

hours on the bleach home team "knock over the field." You

the manager's wife's of the concern, and deuce to pay if it it i The thing referred and literary entertai late that afternoon verts' Home for India 'I'll gladly attend the editor, although did not like it a b

dislikes, like the p the sweet girl grad I was the last to le fore going, I searche of Madame Pervert's could find none. I good fortune to disce programme lying o the "dead" matter careless "devil" ba line into "pi. proof of what there t read "closing ad Then it stopped.

trouble in finding o name. Near the appoint ing towards Mme. entered from the r accosted a venerabl was busy hanging

Excuse me, ms connected with the asked politely.
"Faith and I do a plain, decent wor me livin,' and it' likes of them folks

other place," was ceived. Would I be too quired for the nan clergyman?" I a "Is it the preach murcher! I never It's a thundering Wait and I'll call

knows more than

workin', praise Go

The functionary wards me. "Sprechen sie He replied with

and a smile of equ was my man.
"What is the n enquired. 'Grosmaul, was I was satisfied.

from this obligir over the Rhine, th over the laundry Bridget Houlihan was told in a whis necessary bit of in I had enough m to spin out a good mostly depended t

well fed and ros "immaculate pillo tidyness," " perfection. The annua was full of such phelp me out wond

gramme. Therew left to speak of BY PHILIP A. BEST.

"Argument is like an arrow from a cross bow, which has equal force though shot by a child."
—Johnson.

"More copy wanted!" said the devil" as he bounded into the sanc-

tum. ... What's the matter? The foreman

must be in a hurry to get off to a wed-

ding," laughingly remarked Lums

around his chair in my direction.

den, the proof-reader, as he wheeled

"I guess the boys in the press room are impatient for the forms," I replied,

after planting a conspicuous "O. K." at the head of the last "revise."

fresh batch of boiler plate," "said the religious editor to our "devil," who

was at that moment diving into waste-

paper basket in quest of cancelled

postage stamps.

That day, padding was in order, for

news was mighty scarce. Never the-less, a three column "scoop" of Harris' on "A Brunette's Queer

Pranks" covered a multitude of stereo-

there no reason for their impatience

on this particular day? Be sure there

body was anxious to get away early.

fast setters and, moreover, were usually the lucky ones, when the fat

the letters into the boxes they are re-

hours on the bleachers watching the

grudge them that little bit of innocent

and everybody was fastening the but tons of his shirt sleeves. The items to

now checked off. One thing, however,

had almost escaped the bawk eyed

Look here!" he said to me

"This affair cannot be overlooked. It

does not amount to a row of pins, but

the manager's wife's sister is a patron

of the concern, and there will be the

The thing referred to was a musica

and literary entertainment to be given

late that afternoon at "Madame Per

the editor, although to tell the truth, I

did not like it a bit. But likes and

dislikes, like the perfumed essays of

the sweet girl graduate, often find a

fore going, I searched for a programme

could find none. However, I had the

good fortune to discover the type of the

programme lying on a galley, among the "dead" matter. Unluckily some

careless "devil" bad knocked the last

Then it stopped. There would be no

trouble in finding out the clergyman's

Near the appointed time I was head

entered from the rear. In the yard I

accosted a venerable looking dame who

was busy hanging out clothes on the

connected with this institution?" I

asked politely.
"Faith and I don't, sir. I am just

a plain, decent woman tryin' to earn me livin,' and it wouldn't be for the

likes of them folks at the Home, I'd be

workin', praise God, if I could find an

other place," was the answer I re-

quired for the name of the visiting clergyman?" I asked further.

murther! I never could remember.

It's a thundering big dutch name.

Wait and I'll call the gardner. He

knows more than how to plant cab-

The functionary referred to came to

He replied with a long drawn "Ya,

and a smile of equal proportion. He

I was satisfied. Moreover, I learned

enquired.
"Grosmaul, was the answer.

help me out wonderfully.

'Sprechen sie deutsch?" I asked

"Would I be too inquisitive if I en-

'Is it the preacher you mean? O

"Excuse me, madame, but are you

ing towards Mme. Pervert's Home.

proof of what there was. The endit read "closing address by Rev.

I quickly pulled

The end o

of Madame Pervert's juvenile show: 1

I was the last to leave the office. Be

grave in the editorial sanctum.

line into "pi.

ceived

was my man.

'I'll gladly attend to that," I said to

verts' Home for Indigent Children.

deuce to pay if it it is not written up.

The presses were now rattling below

But what of the compositors? Was

Printers are human. Every

word, everyone was going to see

" hove in sight. As a conse

Some of our men were

typed miscellanea.

the ball game.

pioyment.

R 27. 1897.

by duty."
pointed. Then a my prisoner," he otten it," respondwhat dismayed at

Blake, with a smile must give me your o escape for a week. es not much matter at." men sat chatting acid night. Mean-ony enjoyed them-on fashion, on the rat and his wife.

ng and Christy all ing Blake and his the forest with the between their lips, their shoulders, long, silent strides, ward Fitzgerald a His companion was terness, and taught ts of woodcraft. A the forest had gifted sylvan second sight, foot to earth could identity or where-ord Edward chiefly

ly nerve and quick ning, or flying, it Whatever he could ithin rifle range he times like love - a h. In less than a were fast friends. sat night, and talked iet stars that peeped n the leaves when sleep, and breathing mere words they in-ght and feeling.

d rather an effort of

grew closer as the e near. As they sat ning at the but's enscene spread out be-glow of rosy sun-talk ran all on war miled at his eager-," he said at last, e really any real dif-n? Were the British by marched their dis-

must part, probably

st our raw recruits feel the difference,"
Edward, earnestly;
t put it in words.
the delight of the

ugh war and victory in honor for all time, in the world to equal of the battlefield. been on that same fight was over? than once. There is ment, then. I helped to their shallow graves own yonder at Eutaw ras little thought of s we filled the great I corpses of thousands st men, to whom God whom man had taken ve done good work in ad not been sent out of Close to the wood's ad body of my oldest

yoman — and his two nes good-bye. 'I will aid his three-year-old big. When dad comes the soldiering. Alas! to home. The light of is gone out for ever. o is gone out for ever.

'he said, turning abanion, "that you had
hat death? Do you
not your sword instead
t that bored the hole
at brave and gentle

ad no hand in it," he I while you spoke to have made the widow ate. But I may have know not of. Yet, murder. I feel you are mint well answer you. history of the whole s honor and glory to be s war."

e, I do not mean," he that all were con oubtless, deemed their

o is the king for the king to slaughter men unders and myself? such as see him?" ord Edward hing specially good or

or bad." ooked a little foolish as

from this obliging gentleman from over the Rhine, that the lady bending over the laundry basket was Mrs. Bridget Houlihan. "She is Irish," I willing for this man's country should be en-ousands of honest men

was told in a whisper. A rather unnecessary bit of information. I had enough material collected now to spin out a good column and a half. I mostly depended though, on the pro-

ral moorings were being his conscience turned you will admit that rea bad thing and must

For the CATHOLIC RECORD. In the meantime I attended the ball-THE THREAD OF THE ARGUgame and spent an enjoyable hour dodging the editor's sweeping eyes and the foul balls which came my way. MENT An Unreported Fact.

On the morrow our evening edition had an elaborate account of the "Great Event of the Season," at Madame Pervert's Home. Although I had not the pleasure of seeing or hearing any of the ladies who recited, or warbled, to the delight of Madame Pervert's juveniles, I managed to almost exhaust my list of adjectives in speaking of the "perfect, elegant and unapproachable" performance of this or that paragon of feminine loveliness. wound up the report by saying that the closing address given by Rev. Mr. Grosmaul was couched in words of finest diction. It was a masterpiece of graceful oratory, and the gifted speaker sat down amidst a storm of "Tell old Leadsplitter to run in that column and a half on 'Spanish Atro-cities.' He will find it among that applause.

My German friend had failed to give the minister the usual polite prefix of "Mr." when speaking to me. It was a small matter, nevertheless, I was careful to supply it in print, but, alas!

small things work great mischief. The next morning I was at my desk bright and early, and when about to run my scissors into a fresh exchange, I looked up, and I beheld an object in black, standing at the sanctum door. It was a minister, if a white cravat and cadaverous countenance meant anything.

"Good morning!" I said, and my visitor promptly returned the matutin-

al compliment.
"I come on business of a serious nature," he commenced, and I sharp ened my pencil expecting a rousing bit of news which would make "our esteemed contemporary" across the way green with envy.

quence these latter could at times throw up a one "em" qued to decide if they would work or not. If the little nick There is an error in your report of the entertainment at good Madame in the quod showed up, they would throw down their "stick" for that day, Pervert's yesterday," said the minister 'You say-the reporter I mean says and hand over their "case" to some poor hungry "sub." But all "typos" -that Rev. Mr. Grosmaul delivered the closing address. Splendid as far as annot act in this way. As they throw it goes, but, my dear sir, it ought to have read Rev. Mrs. Grosmaul my wife, who, like her unworthy husband. minded of the little mouths to be filled is also a minister of the gospel. A correction must be made, or I shall feel at home. No wonder, then, that they are glad at times to spend a couple of it my duty to complain to your man

home team "knock the visitors all over the field." You could not be ager. I felt ready to burst into laughter, but managed to conceal my pent up feelings by making a rush at the office eat which was then making a tour of inspection among a lot of cuts to be used during the next Sunday school be attended to that evening had been written on the editor's pad and were

convention. "Sit down, Mr. Grosmaul - your name I presume?" I then said. 'Listen to me for a moment, pray! I wrote the report you refer to. Now, if the manager finds this out I may be Now, let the matter drop."

"By no means, sir!" he said. I now changed my tactics.

"Mr. Grosmaul," I commenced, trying to be grave, "you yourself delivered a much talked of sermon some few weeks ago, did you not?"

Yet. What of it?" "Everything. That sermon west by one of our own reporters. More-over, you got the credit of it, and a consequent increase of salary, Now, sir, if you open your month about this little mistake of mine, you may as well look around for some one to write a farewell sermon which you can deliver to

your congregation. Understand?"
He understood. Everything v Everything was forgiven and forgotten there and then. Moreover, I was heartily invited to tain. So, don't fret, but leave it spend a pleasant hour, or two, with the hands of the Mother of God." the Rev. Mrs and Mr. Grosmaul at It would have been a pleasant hour, or two, with the hands of the Mother of God." Madame Pervert's on some future oc casion. I accepted the invitation.

What I have said so far, is but introductory to the main argument, but it all belongs to the thread which led to my acquaintance with Mr. Grosmaul and his reverend consort. I have now to touch on matters to be spoken of only with respect and reverence, so I hope the grave reader will over look what appears at first sight frivolous. Trifles go to make up the whole, hence a reporter faithfully gathers up what seem to be insignificant details. That is

his business. Hence no apologies.

The society of St. Vincent de Paul is one of the best in the Church. It does an immense amount of good, and does it unostentatiously. A novel thing struck me when I first became a member. At the end of the conference, a bag was passed around among the brethren, and each one dropped in his contribution. No one knew what the other gave. It may have been a crisp ten dollar bill or it may have been a copper penny. So you see there was no room for vanity or humiliation. And like their alms giving so were the deeds of the brethren of St. Vincent de Paul. There was no record of personal charity. The recording angel will attend to that. However the society kept a list of persons who needed its Many persons would starve rather than beg for help, and these the "What is the minister's name?" I society went in search of. In many cases non Catholics would also visit poor families and provide for them, and is a result we often heard of Catholic children being placed in proselytizing institutions. Such cases required great vigilance on the part of our members who would be pained, to see souls

bartered for bread. The duties of the members were manifold. They visited the poor, and sick, fed the hungry, instructed the has been crying all the morning over sick, fed the hungry, instituted that ignorant, buried the dead—in a word ignorant, buried the dead—in a word ignorant all the spiritual and corporal I volunteered no comment here, but exercised all the spiritual and corporal that. The annual report of the matron was full of such platitudes, and would from house to house collecting the alms were admiring an oleograph of Daniel from house to house collecting. One of in the lion's den. of our regular benefactors. One of in the lion's den.

these, a lady, one Mrs. Liebreich (Peace to her ashes) was one of our most generous benefactors. She was head wait-ress in a wealthy family, and moreover a widow.

"Yes, I am alone," she said one ay. "I have no one to provide for day. "I have no one to provide now. God is good to me, and I do not have way of showing think there is a better way of showing my gratitude than by helping the poor. I suppose you see much of the miser able side of life ?"

I admitted that we did.

"I have had my cross to bear, 'tis true, but I know it will pass away, and the Blessed Virgin will obtain what I have asked of her. Beg the member of your society to pray for my intention," said Mrs Liebreich.

This good woman had met with some painful loss or other. It gave her much anxiety. This no doubt it was the cross she barely hinted.

We had an orphan child on our hands one day. It was to be baptized at once. Looking around for a godmother I thought of Mrs. Liebreich She willingly acted as the child's sponsor. Two things attracted my atten tion during and after the christening ceremony. In the first place the god mother insisted in having the child en rolled in the Scapular of Mount Car mel, and secondly I noticed that she wiped away a tear or two from her

eyes. "My conduct may have appeared strange to you," said Mrs. Liebreich after the baptism, "I may as well tell you my own sad story. My poor hus band left me with one child, a beautiful little boy, whom I had christened by the name of Louis. The Carmelite ather who baptized the child likewise enrolled it in the holy Scapular, which the priest said would always protect the child from danger. The danger did come, and quicker than expected, and my darling child was taken from me. Those things in church to-day brought back everything to me. No one but a mother knows what it means to lose a chi'd." By way of consoling her I

said: "My dear friend unite your suffer ing with the sorrow felt by our heavenly mother when she lost her Son in the temple. Remember, too, that, your child is now among the angels praying

for you."
'Oh! if I only knew that!" exclaimed Mrs. Liebreich. I could not understand this remark

coming from a woman full of faith. She saw my puzzled looks. "It was this way," she explained. "We lived in that row of houses which were burnt down last winter. The confusion at the time was very great, and, moreover, it all happened if the manager finds this out I may be at night. After all the excitement severely censured. I am sure you will had subsided, I looked for my child,

thinking he had been picked up by some charitable neighbor. I was mistaken, and my searching was all in vain. The child could not have died. If that was the case I would surely have heard of it. Be it as it may, couple years have elapsed, and I have not come across a trace of my poor little boy. If Providence should give him back to me I should be so grateful, but alas! how could I recognize the child now? If he lives time has wined away all signs of recognition. If I knew for certain that the boy was dead an awful load would be taken

from my heart." "If, as you say, Mrs. Liebreich," remarked, you placed the child under the Blessed Virgin's protection, she will protect him. Of that I am cer-So, don't fret, but leave it all in

It would have been a pleasure to ill. Soon after my arrival at the house young man. He was a great consolar help the poor woman. Any efforts on another of our members arrived with a tion to his mother in her declining my part, though, seemed useless. Humanly speaking nothing could be done.

"Welcome! welcome! So glad to see you!" exclaimed the Rev. Mr. and Mrs. Grasmaul, as they greeted me on the steps of Madame Pervert's Home. "O Madame Pervert! allow me to have the great pleasure of introducing to you this gentleman - a right worthy representative of the press," exclaimed

the enthusiastic clergyman.

I was the lion of the hour. Everything I saw I took good care to call "lovely," and now and then for a change, I declared all things "charm-

ing," "a feast to the eyes," and good ness knows what else. After making the rounds of the institution, I was made to sit down to cake and tea-which, of course, I said was the best I ever had tasted. Then the children were brought in, and marched up on a temporary stage. A pretty Some of the little play commenced. Some of the children were dressed to personate

little cherubs. "Makes one fell as if he were among the angels," remarked Mr. Grosmaul

to me.
"Yes, indeed!" would have been my proper answer, but I distractedly said "angels are in heaven, sir!" The clergyman took my reply in

wonderful good grace. "That's a clever child there towards the centre," I remarked to Mr. Gros-

maul. "Yes, my boy, little Luther, I ex pect great things of him," he replied.
"Going to educate him for the ministry," said Mrs. Grosmaul.

After the entertainment the little fellow, who was the subject of our remarks, was brought towards us. "He has been a naughty boy. He

exercised all the spiritual and corporal thought to myself that children's tears works of mercy. Since the majority of the members had to earn their own the members had to earn their own the members had to earn their own daily bread, it naturally followed that most of the work of the society wasdone that. The annual recovered the most of the work of the society wasdone in the evenings. On Sundays we went thought to myself that children's tears are strong arguments at times. They do not cry over nothing, with all reflected the most of the work of the society wasdone in the evenings. On Sundays we went in the evenings. On Sundays we went meantime the two reverend Grosmauls

nocently asked Madame Pervert. I had forgotten that he was already pointed out to me as Luther.

"Wesley Knox," said Madame Per-

vert with hesitation. A flood of light flashed across my mind. Madame Pervert's hesitabley was the cause of it It struck me there and then that no one was desirous to let the child's origin be made known. I felt like asking a thousand questions. However, I kept quiet and smothered my curiosity. The game had only commenced. I laughed neartily at what I know not

"Yes, children cry over trifles," I then said.

"Look at this! Some Papist toy," said one of the nurses. "It was around the child's neck when it was orought here."
"Impossible!" What sense in hav-

ing such things around its neck! I said with a show of surprise.
"It's a fact, she did find it on the child. I can bear witness to that,"

said Madame Pervert.
"Quite a curiosity!" I exclaimed, "Why, what if I take it along to add to our list of curios down at the office?" You are welcome to it, "laughed Madam Pervert as she tossed me the little Scapular.

Little she thought that her own fate was in a way wound up in those slender Scapular strings. In fact, little did I myself guess that I had come into possession of so tangible a bit of circumstantial evidence which would lead to unexpected results. My sole object in getting hold of the Scapular was to save so sacred an object from profanation. As I pocketed it the child from whom it was taken looked wistfully at

me.
"Too bad such a nice child should be here. Evidently it is of Catholic parentage," I thought. I argued rightwith me the instrument of rescuing an innocent child from spiritual peril and depriving some pulpit of a future occupant.

Neither Madame Pervert or her reverend guests had suspected any strangeness is my conduct. They were thoroughly pleased with my visit. With smiles and bows I was escorted to the door.

"Thanks for your kind visit, and

get to write up everything," I replied, and I do not think anyone detected an undertone of irony in my remarks.

"Come around and listen to me some day. We have a very cozy little house of worship," said Rev. Mrs. Grosmaul suavely.

You are a worshipper at the Presbyterian chapel are you not," Madame Pervert said somewhat inaudibly, but her question was side-tracked by Mrs. Grosmaul who quickly followed up her first remarks by saying, "Oh, I sup pose you newspaper men haven't much time to devote to religious services." "Very true, madame, Still I man

age to find time to go to an early Mass." I answered. An earthquake wouldn't have had a

more startling effect on those ladies than that word "Mass." I hurried down the steps. I turned back to doff my hat. As I looked

back to doff my hat. As I looked everyone seemed glued to the spot. There was a look of horror on the faces Misery of miseries! they had played into the hands of the enemy. That evening I was sent by our

society to look after a sad case. A poor woman was lying dangerously good old Catholic woman who was to years. He became a valuable member act as nurse. The latter treated me of St. Vincent's, and I must say be was very cooly at first. Her answers to my questions were monosyllabic. Finally she burst out into what seemed a rebuke. She addressed my fellow from him. He says he owes every brother of St. Vincent, but it was thing to it, and "I'll be buried in it, buke.

meant for me. "Bad cess to them entirely," she around a decent woman's house. They nust be hard up for things to print. And to morrow faith you'll see the same gintlemen bowing and scraping to the ministers.

I roared with laughter at this sally. "Aren't you Mrs. Houlihan, and didn't I meet you before?" I asked. I received an answer in the affirmative and then told her that I was in deed a newspaper man, and, moreover, had the honor of being a member of St. Vincent de Paul's society. companion would bear witness to what

I asserted. Poor old soul! She was thrown into great confusion at this, but a little ex-

planation set everything right. "Well, Mrs. Hoolihan, I am so glad to have met you again, and you will I am sure, help me very much in a little affair between me and Madame Pervert's Institution," I said.

"And do you want me to lose my

"The society will attend to that art. Don't fear!" I said by way of part. sedative. Good luck had it that Mrs. Liebreich came to the house that moment in order

to visit the sick woman. She soon came out into the small sitting-room where I was alone for the time. We fell into an interesting chat. I repeated all about my experience at the "Excuse my curiosity, but I should

like very much to see that scapular," said Mrs. Liebreich.
"Certainly. Here it is," and I handed it to her. Her face was a

'That's it!" she exclaimed. "I don't quite understand what you

"What is the boy's name?" I in- tical scapular which I made for my dear little baby boy Ludwig. And he lives! Praise be to God! Oh, Mary is good !"

Yes, he lives if you mean the child called Wesley Knox," I said.

No further argument was necessary to prove that Wesley Knox (or "Luther" according to Mr. Grosmaul) and Louis Liebreich were one and the

and Louis Library and Look here, please!" went on Mrs.
Liebreick. "There may be nothing. to distinguish one scapular from another in ordinary cases. But here is an extraordinary case. There are no scapulars like this one which I made myself. I ought to recognize my own needle work. Do you see this letter "M" worked in silk thread? Well, I worked that. Is there further need of proof or argument?"
"No," I said, "you have there the

very thread of the argument. It was a plain scapular. Simply two bits of brown wool attached by two slender cords. There were no pictures attached, as we see at times. Liebreich said, there was just that one

letter worked in silk. "But there is another thing to be proved, namely, that my darling boy wore the scapular when he was picked up. You know the parties who hold him could easily attest that the scapu lar was found on another child, said Mrs. Liebreich in a trembling voice.

"No fear of that," I said. "I have the testimony of Madame Pervert herself and a nurse. They said in my presence that your child and none other had worn the scapular. We need no more witnesses."

"Faith, and if you do I'm at your service," said Mrs. Houlihan. "Thank you, ma'am," I said, turn

ing to my quondam laundry friend, "and be sure Mrs. Liebreich that I'il have your boy restored to you in short order.

Early next morning, Madame Per vert received a curt note from our attorney informing her of the case, and notifying her to deliver up the child on a given day. Madame Pervert was evidently used to such form alities and did not mind it a bit. would fight to the last ditch before she would relinquish her prey. I received stinging letter from Mr. Grosmaul. He was answered in the same strain. we shall be grateful if you write us up, "said Rev. Mr. Grosmaul.
"Depend upon that. I'll not for keep quiet for the sake of himself and keep quiet for the sake of himself and reverend spouse. I further reminded him of my promise to write up Madame Pervert's institution and that I might find it likewise convenient to add his unsavory name to the "scare" head line. Mr. Grosmaul therefore for pru dent reasons retired behind the breast

works. The case came into court. Without retiring, the jury gave the child over to its mother, who, oblivious of the crowd covered little Louis with kisses. Mrs. Houlihan was the star-witness She created quite a scene by refusing to kiss the big book. She was only ready to testify when I produced a little pocket edition of the Duay Bible which I happened to have about me. Unfortunately for Mrs. Houlihan she lost her position at Madame Pervert's on account of her damaging testimony.

In two days our society obtained a new situation for the good old lady. "Glory be to God!" she said afterwards "It's an ill wind that blows no good. I'm better off now. My pay is bigger, and, besides I can go to Mass every morning and have lots of time to

sav my beads. Louis Liebreich grew up to be a fine a very devout client of Oar Lady of Mount Carmel. He always wears the Scapular which Madame Pervert took

he said to me when I last saw him. I did not report this incident at the said. "For the life of me I can't see time of happening. Of what interest what these paper folks do be doing would it have been to readers of a secular journal. The editor might have questioned my sanity. So I passed over these notes jotted down at the time, expecting that a day would come when through some channel I could make it public for the bonor of Our Blessed Lady. And the day has come.

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say, 'I said.
"Why!" she said "this is the iden- Hood's Pills billousness. 25 c. ats.



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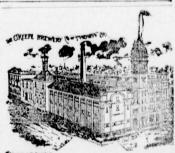
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London, Saturday. November 27, 1897

SHOULD BE STOPPED.

The flippancy with which some preachers nowadays speak of the most sacred subjects is exemplified in a sermon delivered a few days ago by the Rev. Lewis E. Pease, in the Church of our Father, Brooklyn. His theme was "Christ as a newspaper man." This Adorable Trinity to the level of a reporter for a daily paper, or of any human being, cannot be too strongly condemned. The preacher condemned the evils of irresponsible journalism, but he might justly have condemned more strongly still the evils of irresponsible preaching. When preachers are permitted without rebuke to utter in the pulpit all the fancies and levities of a wild imagination, the injury done to religion by such utterances is far greater than any evil produced by an irresponsible granted for any cause, is to be seen in Such things are the inevitable result of the unrestrained private judgment which Protestantism has substituted for the authority of the divinely instituted Church of God.

TRE SCHOOL QUESTION IN ENGLAND.

In London, England, there is intense excitement regarding the approaching school elections. The two opposing parties are called the Progressists and the Moderates, of whom the former comprise the opponents of religious teaching, while the latter are in favor of incorporating the religious voluntary schools into the Public school system. These two parties have hitherto been very evenly divided, but last year the Progressists had a small majority. Minority representation on the board is secured by the peculiar way in which the city is divided into school districts, the number of votes to be given by each voter being less than the number of candidates to be elected. The dividing line between the two parties is not exactly formed according to religious belief, but it is so to a considerable extent, the Moderates being chiefly composed of Catholics, Anglicans, and Methodists, who have voluntary schools, while the Progressists, who want secularized education, consist chiefly of non-Conformists outside SIR OLIVER MOWAT AMD THE the Methodist body, together with a proportion of Anglicans and Method ists. Besides advocating voluntary schools, the Moderates point out that they are in favor of more economical management of the schools, the expense of which has greatly increased under Progressist administration. without equivalent increase of efficiency, as the Moderates maintain.

CHANGING CHURCHES.

An example of how trivial are the causes which are considered by non-Catholics to be sufficient reason for changing one's religion is reported from Princeton, N. B., Presbyterian University. Professor C. W. Shields was censured by members of the New Brunswick Presbytery for signing a petition for a license for the Princeton inn, whereupon he sent to the Presbytery, which met last week, a letter announcing his withdrawal from the Presbyterian Church "in order that he may enter some other portion of the visible Church to which the good hand of God may guide him." The Rev. J. Dewitt, Professor of Church history, moved in Presbytery the accept ance of the resignation, but there were protests, some members desiring that an expression of regret be added to the resolution of acceptance of the withdrawal. The matter was finally arranged by the adoption of a resolution that a committee of three clergymen and two laymen should confer with Dr. Shields, and report upon the whole case after investigation.

It appears from these proceedings that what one Church regards as a serious sin against the law of God, and deserving excommunication, is regarded by another as either no offence at all or but a trivial one, yet both these throughly. Churches are spoken of as if they were

equally branches of the one indivisible Church of Christ.

THE CHURCH AND THE BIBLE.

According to Cardinal Manning, the "master error of the Reformation" was the fallacy that Christianity was derived from the Bible, and that from the Bible alone are dogmas of faith to be proved. The fact is that Christianity existed and was preached before even the first of the gospels, that of St. Matthew, was written, and long before the writing of the fourth gospel by St. John, St. Matthew's gospel was written in Hebrew about five years after Christ's Ascension into heaven, and was not translated into Greek till about ten years after the Ascension. St. Mark's gospel was written about this time, St. Luke's twenty four years, and St. John's sixty years after the Ascension. The Epistles were written from fifteen to thirty years after the same event. And when these books were all written they were in the pos session of local churches, and were not bringing of the second person of the known to the whole Church for at least three generations or about one hundred years after Christ's Ascension, though during this period the Church became spread throughout the whole Roman Empire, and far beyond it, even to India, Spain, Armenia, and to some extent probably to Egypt and Britain.

VERBAL CRUELTY.

The tendency to extend the number of legal causes of divorce when once it is admitted that divorce may be a recent decision by Judge Roger A. Prvor of New York, who granted a decree of divorce for " verbal crueity. The judge said:

In humanity may be evinced and cruelty inflicted by verbal outrage as well as by bodily abuse is a fact of human experience and judicial recognition. Whatever the rule elsewhere and at other times, in this jurisdiction at the present day meek submission and patient resignation is not a wife's sole resourse under a brutality that shrinks only from physical violence, but against such resourse under a brutality that shrinks only from physical violence, but against such misconduct of a husband the courts will afford her commensurate redress. Upon proof, therefore, of such angry, contumelious and degrading reproaches by a husband, applied maliciously and without provocation, as makes his presence an intolerable grievance, destructive of the happiness that is the end of the matrimonial association, a wife is entitled, without sacrifice of her right to support, to be relieved of the humiliating and tormenting companionship."

Cruelty which renders it impossible that a woman can live with her husband may justify a separation, until the husband's reformation be assured, but it will not justify the parties to marry other persons. But harsh words cannot be construed even into this kind of cruelty, and they do not justify the breaking up of family ties, much less do they suffice to cancel the marriage obligations, which are founded on the immutable law of God. But we cannot be much surprised at Judge Prior's decision while the law of the law of the land makes marriage a mere civil contract.

HON. DAVID MILLS

In accordance with the official announcement made some weeks ago, last week Sir Oliver Mowat resigned the office of Minister of Justice and his seat in the Senate of the Dominion, which he has worthily filled since the accession of Sir Wilfred Laurier's Government to power. Sir Oliver will now be Lieutenant Governor of Ontario.

The Hon David Mills succeeds Sir Oliver as Minister of Justice, and no better choice could be made for this important position. The ability and integrity of Mr. Mills is admitted even by his political opponents, and the Toronto Mail and Empire even says that he should have been in the Cabinet from the beginning. No doubt if this had been the case he would have added strength to the Government. but with the limited number of port folios which are available at any time it would not be just to criticise harshly a new Premier who does not find it possible to offer a Cabinet position to every one who might very worthily fill it, especially when we are aware that he has made otherwise a satisfactory selection. But we may express our satisfaction that at the first favorable opportunity which has presented itself since the ministry was formed, Mr. Mills has been selected to fill a position for tendering ahearty vote of thanks to which he is so eminently qualified as the Rev. George Fowler for reading a the portfolio of justice.

The parliamentary record of Mr Mills has been a brilliant one, and his masterly speeches on all the great questions of the day as they have come prominently before the public are full of instruction for those who wish to understand these problems

Mr. Mills was sworn in as Minister of disclaimer: "As regards the Decalo- of day does not appear to have been

Lieutenant Governor of Ontario.

THE REV. MR. PETERS IN TROUBLE.

TROUBLE.

Some astonishment was created in Bloomingdale Reformed Church the other day when Rev. Madison C. Peters, a man famed for the odor of his sanctity if not of his tolerance, burst forth into a strain of soul stirring elequence over the death of Henry George. It was altogether unlike the reverend gentleman's style, and the audience, who had long been accustomed to the manner of his perorations, wondered wheenee came the change. But not for long, for it was quickly charged that the panegyric was purloined from the eulogy of the Rev. Eliphalet Not upon Alex ander Hamilton, whom Aaron Barr had killed in a duel. The attitude of the Rev. Mr. Peters over the matter, since the discovery was made, is admirable. He has not condescended to take any notice of those who fail to appreciate his talent in selection. He models his conduct on that of the famous Benjamin Disraeli, afterward Lord Beaconsfield, who preserved a similar dignified silence under circumstances equally trying to the finely-strung mind. He delivered an original oration over the remains of the Prince Consort, and when the obsequies were over it was found that over the remains of the Duke of Wellington—twenty years before—the same sentiments, by a strauge coincidence, had been uttered by another orator. What is the use of looking around for ideas when there are so many fine ones to be had by merely referring to the library? This is the most sensible thing we have ever seen credited to the Rev. Madison C. Peters.—Philadelphia Catholic Standard and Times. seen credited to the Rev. Madison C Peters.—Philadelphia Catholic Standard and

This reminds us once again of the Rev. Mr. McDonagh, a Methodist minister of these parts, who, some years ago, while engaged in a controversy. copied whole pages from "Junius" and signed his own name thereto. On being charged with the theft he frankly admitted the charge but gave as an excuse that he had become so thoroughly inbued with the writings of "Junius" that he had to adopt them as his own. The excuse, however, was as bad as the crime.

THE LORD'S DAY OR THE SAB. BATH.

At a meeting of the Ministerial Association held last week in this city, the discussion turned upon the keeping of the Sunday or Lord's day, the first day of the week, instead of the Saturday or Jewish Sabbath, the seventh day, as was commanded to the Jews under the Old Law.

It appears from the statements made by several of the speakers that the Second Adventists, a sect very similar to the Seventh Day Baptists, have recently made considerable inroads on the sects represented in the Association, who are for the most part Meth odists, and the discussion was brought on chiefly for the purpose of meeting the arguments of the Adventists. So great was the diversity of opinion manifested that Captain Kimball very aptly remarked that he was "pleased to be present to witness such delightful diversity of opinion, as it illustrated what a large superstructure can be built upon a small fact." (Laughter.) There is undoubtedly a feature in

the discussion at which it is difficult to refrain from laughter, but it appears to us rather a matter of regret than amusement that there should be so much groping in the dark in regard to the fulfilment or non fulfilment of

We are all aware how pertinaciously the ministers of the various Protestant sects have instilled Jewish Sab batarian views in the minds of their followers. They have taught hitherto that the Apostles established the Sun day as the day of rest instead of the Jewish Sabbath, and they have given to the Christian Lord's Day the name Sabbath. This was one of the peculiar ities of so called Evangelical Protest

antism. In vain, as far as they were concerned, have Catholics pointed out that there is no Scriptural proof that the Apostles made the change indicated. The sects have always contended that certain passages of Scripture amply prove that the first day of the week was substituted for the seventh day by Apostolic authority, and on this ground the ultra-Sabbatarian views universally held by Protestants of the Evangelical school have been based.

But the ministerial meeting of last week shows a remarkable change of front in regard to this matter. The Sabbatarian view was almost unanimously repudiated, only one or two of those present having raised their voices in its favor amid the din of the clamor against it. A resolution was passed even without a dissenting voice

paper which refuted it. Mr. Fowler's view of the matter was very extreme. Basing his argument on 2 Cor. iii, 4, 11, he maintained, not that the Old Law was abrogated, but that as we are Gentiles, not even the ten commandments apply to Christians. This statement elicited from

Justice on the same day on which Sir gue being done away with-Never! Oliver entered upon his duties as As long as God exists and the constitu- reign of Constantine. tion of man is the same, the ten commandments will remain. If one can be abolished, all can be."

The passage quoted by Mr. Fowler certainly does not prove what he attempted to deduce from it, nor is there any passage in the New Testament from which it can be shown either that the obligation of keeping the seventh day was abrogated, or that the first day was to take its place under the Christian dispensation.

There are at the most four passages of the New Testament which can be interpreted as bearing on this point. One is (Col. ii, 16,) "Let no man judge you in meat or in drink : or in respect of a festival day, or of the new moon or of the sabbaths."

Let us not be misunderstood in regard to this point. Knowing from other sources that the change from the Sabbath to the Lord's day took place at a very early date in Christianity, and probably in the time of the Apostles, we may reasonably interpret this passage as referring to a change of some kind in the manner of observing the Sabbath, but independently of this tradition of the Catholic Church the text by itself does not demonstrate what that change was. Neither do the other texts which have been used for this purpose, as Acts xx, 7, where we are told by St. Luke, "we assembled to break bread." There is here a good reason given for the assembly on that day and for St. Paul's discourse to the brethren, independently of its being the Christian weekly festival, namely, that "Paul was to depart on the morrow." Besides, we learn from Acts ii, 46, that it was the practice of the first believers to visit the temple daily breaking bread from house to house

. . praising God together," and receiving daily into the Church "such as should be saved." It is not extraordinary, therefore, that St. Paul should discourse to them at one of these daily assemblies, just before his departure.

Of a similar passage in 1 Cor xvi, 2 we may say the same thing. The first day of the week was appointed for a collection for those saints (who were poor) so that the gatherings might be ready for the Apostle on the occasion of his visit, that he might take them to Jerusalem with him.

The only other passage in which the where it may signify a day of special devotion is Apoc. i, 10, (Rev.) where St. John declares "I was in spirit on the Lord's day." It is here indicated that on that day the Apostle received part of his revelation from heaven, but this revelation was not necessarily given on the day of the weekly Chris tian festival. Besides, it is only by the tradition of the Church, and the testimony of the early Christian Fathers, that we know it was customary to call the first day of the week "the Lord's day." None of these passages, therefore, nor all of them together, prove Christians, yet it is none the less true It is not by mere accident that one that the change was made, the more especially as the Protestants who quote them for this purpose proclaim it to be their doctrine that no dogma of religion is to be received which is not clearly found in the Scripture itself. They reject entirely the authority of the Church and the teachings of the early Fathers, by which alone these texts can be interpreted as meaning that such a change was made, and even these testimonies do not show that the change was complete all at once.

To the Catholic the matter is clear and easy. We believe that Christ established a Church with authority to define doctrine, and establish laws which put into order all things we are to believe and practice, and as the Church commands that the Sunday is to be kept holy, we obey this precept, and we know in what way the day must be kept, but it is plainly pre scribed by the Church to be kept in the Christian and not after the Jewish manner. Oa all these points Protestantism is in the dark, and this is the cause of the Babel of opinions expressed at last week's ministerial meeting.

The Council of Laodicea in A. D. 363 ordered the Lord's day to be observed. and Eusebius, who wrote in the early part of the same century, declares that the same day was then observed by Christians, and the Emperor Constantine, in obedience to the wish of Pope Silvester, decreed that the day should be kept throughout the Roman Empire.

The Apostolic Constitutions which certainly show what the Church observed during the third century, if not during the second, order the observance of the Lord's day, but they imply also that the Sabbath was observed at Rev. Mr. Jackson the indignant that time, so that the complete change

made all at once, until perhaps the

We see by this how little value is to be placed on the pompous pronounce. ment of the Anglican Bishop Hessey which Mr. Fowler quoted as if it settled the matter :

"We keep the day because it has ever since (the time of the Apostles) been kept. The meetings of the been kept. The meetings of the Christian Fathers of the second and third centuries all attest to the fact. It is not a day set apart by the Pope All centuries later. such assertions are contrary to the plainest and most evident facts of history.'

The Archbishop draws this conclusion from the inconclusive texts of Scripture we have already referred to ; but from the facts as we have stated them it will be seen that it was by the authority of Catholic Popes and Councils that the matter was really settled -not indeed "centuries later," but at a very early period: that is, by the authority of the Church, which Protestantism has always declared ought not to be received as obligatory at any period, early or late.

We have said already that it is in consequence of pressure by the Second Adventists that the Methodist clergy have changed their basis of argument. One speaker said that the Adventists contention would not "worry him;" for they "border on insanity." Nevertheless, Rev. Mr. Fowler reminded the meeting that they confuse church mem bers by their puzzling questions, " bringing their doctrine into orthodox homes and crippling Christian life,' and that "there is method in their madness." Another speaker said that the homes of Church members are affected by these doctrines, and that so successful have the Adventists been that "they are planning a campaign of the city and are going to build a church here. We should be alive to this matter."

On Protestant grounds, the Advent ists have certainly the best of the argument, as it is impossible, on such grounds, to refute them. The whole matter illustrates the fallacy of the Protestant position of interpretation of the Scripture by private judgment, and the rejection of the authority of the Church.

The speakers at the meeting seemed to be of one accord on the point that Protestantism has been hitherto in the wrong in calling the Sunday "the Sabbath." They will now perhaps first day of the week is referred to adopt the Catholic practice of calling the two days by their right names.

UNITARIANISM.

The discussions which took place at the General Unitarian Conference which met recently at Saratoga throw considerable light upon the degree of negation with which the Protestantism of to day meets the most important teachings of Christianity. It is true that for the most part those who call themselves Evangelical Protestants repudiate the Unitarian claim to be Christianity. that Unitarianism is just as much based upon the fundamental principle of Protestantism as Evangelicalism itself, that is to say, on private judg. to the same effect. Thus Dr. Beane ment as opposed to the principle of said "Man is the only revealer of him-Church authority; and on the other self. The old idea of a revelation imhand Evangelicalism itself has, of late years, been verging rapidly towards Unitarianism.

This is made clear by the following sentiment of Rev. Edward Everett Hale. This gentleman, who delivered one of the evening addresses, explained that the claim of Unitarianism to support consists in the greater liberty it affords to human thought. In explain. ing this liberty he said he had been told by a Unitarian clergyman who established a Church of his denomina tion in St. Louis, under the name of "a Liberal Church," there were "people who were delighted with the proposition, because they wanted to be set free from all law; and one of the prime difficulties of our early Churches in the West was the fact that people poured in upon them who supposed that liberal religion means permission to do just what they choose, just when they choose."

We do not by any means wish to as sert that Unitarians generally are disposed to consider themselves free from the observance of the laws of morality by which Christians are governed. As a body the Unitarians are a lawabiding community, while for liberality toward their neighbors, and for tolerance, they excel most of the other Protestant denominations. In this respect we must accord to them only words of praise.

Nevertheless we must say that the religious principles they uphold, and which have been unhesitatingly main- ject, and so ancient Pagan and

conference, if carried out to their legitimate consequences will lead to the very results which the speakers say were expected from them by the people of St. Louis and the West, referred to by Mr. Hale and his friend Mr. Elliot.

Mr. Hale was careful to explain that this is a wrong notion of Unitari. anism which, he said, offers " the lib. erty with which Christ makes us free, a liberty from the old yoke of bondage. It is a freedom from a fixed ritual : it is freedom from the direction of any body of men who shall presume to dictate to us our opinions.'

These rev. gentlemen lay it down that for the perfection tof a religious system we must reject the authority of the Christian Church of eighteen and a half centuries, and must substitute for its traditions merely what we may draw from reason to be our guide in morals. This he plainly sets forth in the following terms:

"It has been well said that the law by which Liberal Christians are bound is all the more emphatic because it is the foundation law of the universe. Honor, truth and justice are no provincialisms of this little world. They are the language of the universe of Our business to day is to impress this on the heart and conscience of every man and woman. And this means that our business is to tear away all the rags of ritual and dogma, to teach each child of God to commune with God. He is to seek God and to find Him, and so he is to enlist in the service of God, which is perfect free-

This is nothing more than a flourish of rhetoric. Stripped of verbiage, it means that the duties we are to fulfill are not to be found in the teachings of Christianity, but are to be looked for merely in what the human heart dictates and that we must not confine our justice and charity to this earth. but must extend it to the inhabitants of Mars and Jupiter, if there are any. In fact all Christian morality is to give way to the more extensive theories of the speaker.

It might be very well for us to include the sun and moon and planets in our theory of morals and other Christian charity if we were sure that there are inhabitants there, and that we could reach them, but as all this remains still a mystery, and is likely to continue so for many years, and probably for many centuries, life is surely too short for us to defer the performance of actual duties till we can extend their operation to these unknown spheres.

And yet Mr. Hale concludes this flash of rhetoric by saying :

But he (man) is not to be his own God. He is not to live without law. He goes about his Father's business. He is in God and God is in him.

No further comment is needed to show that this rationalized man spoken of by Mr. Haleis a mere phantasy. He has not, and probably never will have, existence. Yet it is this phantom which he would substitute for practical

speaker has thus shown what Unitarianism really is. The general tendency of the speeches and addresses was parted from afar is vanishing from men's minds." The Rev. John Snyder, of New York, also made an address on "Loyalty Without Bigotry," wherein perfectly similiar views were set forth. The object of all the speakers was to belittle Christianity, and to substitute for it a religion of the fancy and the imagination.

We will add a few words of comment on the address of Rev. G. C. Cressey, of Massachusetts. Mr. Cressey said:

"The doctrine of immortality is not ecclesiastical. It is not even primarily theological. It is a doctrine of natural and universal religion, born in the impulses of the soul and confirmed by the highest grasp of human reason.

The purpose of this sentiment is to make it be believed that reason is a sufficient guide to teach man his duties, and that therefore no revelation from God is needed for this. To this we feel bound to say that though it is very true that there has existed among all nations a belief in the immortality of the soul, and of a future life of rewards and punishments, according as man has fulfilled or neglected his duties on earth, reason alone would not have taught men this truth. It must, therefore, have originated with a primitive revelation given by God to

Reason affords us proof that the soul is distinct from the body, but the inference is not quite clear that the soul is immortal, if we depend on what reason alone teaches on this subtained by the speakers at the recent modern infidel philosophers have expressing their hope tality. Tom Paine hope, while rejecting he implicitly acknowledge hope was based upon upon conviction ar demonstration of t declared his belief trine, but he said f assured of it we nee divinity. Unitarianism has faith in it than it

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On Sunday last, the tion of Our Lady, Re tion of Our Lady, Re the Congregation of in St. Peter's cathedring his discourse the the cause which brothere that evening we charity—to aid the Cexercise of the virtu their model, was chaided. And it is fits should imitate he well as in every of Mary visit the these confined in prisendeavor to alleviate ness no matter where it was for this socie appealed that eveni Paul tells us that Jest to give than to receiunder which these wo how very important them. He was on to suffer, when he kn to see certain of his fits. how very important them. He was on to suffer, when he kn to see certain of his fu-when he spoke those to his brethren of Ep how they were to gu other place in holy s words, except wher We do not, the our Blessed Saviour e-must have received other apostles who our Divine Master. of the savings of Jes our Divine Master of the sayings of Jes ing. The lecturer amine the words: give than to receive. refer to temporal at true to speak in things, unless the general of speak in the speak of spe true to speak in things, unless the greeipt of spiritual to overflow. St. Paul men, yet he says "bring it into su preached to others castaway." It may —indeed sometimes but if we do give we in the long run it happiness than if in the long run it happiness than it the good things G is not a solitary goc which came from t are, all of them. His things of this world bility, for we will count of how we us self from the things said, denotes freedo fournees. It was of purpose. It was secondary matter. any of us, and he s to be content with v Hi was a strong him adversity, broken by it. Withis world are mea life everlasting, order to help us s When the rich m his goods that he h

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On Sunday last, the feast of the Presentation of Our Lady, Rev. Father Cassidy, S. I., of New York, delivered a lecture in aid of the Congregation of the Children of Mary, in St. Peter's cathed al, London. In prefacing this discourse the rev. lecturer said that the cause which brought the congregation that evening was the sacred cause of charity-to aid the Children of Mary in the exercise of the virtue of charity. Mary, there model, was charity itself, for we are took that never was it known that any one appealed to ber protection and was left unsided. And it is fitting that her children should make the proof of the confined in prisons and asylums, and endeavor to alleviate sorrow and wretched these confined in prisons and asylums, and endeavor to alleviate sorrow and wretched itself the same of the confined in prisons and asylums, and endeavor to alleviate sorrow and wretched itself the same of the same

ARCHDIOCESE OF OTTAWA.

A Very Successful Mission Given in the Church of Our Lady of the Vis-itation, South Gloucester, by the Redemptorist Fathers.

For the CATHOLIC RECORD.

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A mission of eight days was concinded at the Church of Our Lady of the Visitation, South Gioucester, on Sunday evening, Nov. 14. The exercises were conducted by the Redemptorist Fathers, Rev. J. McPhail and Rev. G. Verneiren. The Church of Our Lady of the Visitation, built in 1818, is a substantial stone structure and well sinished in the interior. It contains three fine altars, all of which are handsomely decorated with a number of splen did statues. It is one of the largest country churches of the archdiocese and testlies to the world; the faith and generally decorated with a number of splen did statues. It is one of the largest country churches of the archdiocese and testlies to the world; the faith and generally decorated with a number of splen did statues. It is one of the largest country churches of the archdiocese and testlies to the world; the faith and generally decorated within its walls as it did during the late mission, and in all its history there was probably ever before witnessed such devotion and manifestations of Catholic piety by the crowds that daily flocked before its aliars.

On Sunday morning the probably ever before witnessed such devotion and manifestations of Catholic piety by the crowds that daily flocked before its aliars.

On Sunday morning med some preliminary recercises of the mission began. The pastor of the parish, Rev. Father Dunn, celebrated the Mass of the day, after which the Rev. Father Merhall, having mide some preliminary recreaks, gavened penning sermon.

Father Penning and the properties of the decorated commanding in appearance, yet pleasing, and when breathing forth in living language those eternal truths of God to man his whole figure assumes a granueur never to be forgotten by those who have witnessed it. His soul thrilling appeals cannot fail to rouse the coldest heart and awaken emotions of sorrow and contrition in the most hardened sinner. His first discourse gave ample evidence be came larger and larger, till at last on Sunday evening, a

almitted their doubts, even while expressing their hope of future immortality. Tom Paine expressed such a hope, while rejecting Christianity, but he implicitly acknowledged that his hope was based upon his desire and not upon conviction arising out of the demonstration of truth. Cicero also declared his belief in the same doctrine, but he said further that to be assured of it we need light from some divinity.

Unitarianism has to day even less of faith in it than it had in its beginnings, and year after year it is becoming more and more assimilated to bare Deism. We regret to find that Protestantism itself is tending toward the same condition. A striking evidence and illustration of this fact was given in our last week's issue in an article entitled "Whither Drifting."

DIOCESE OF LONDON.

Lecture by Rev. Father Cassidy, S. J. On Sunday last, the feast of the Presentation of Our Lady, Rev. Father Cassidy, S. J. On Sunday last, the feast of the Presentation of Our Lady, Rev. Father Cassidy, S. J. DIOCESE OF HAMILTON.**

**Band must be reckoned a clear, forcible and scholarly preacher. The excrises commenced each morning at 9 cholarly preacher. The exercises commenced each morning at 9 cholarly preacher. The exercises commenced each morning at 9 cholarly preacher. The exercises commenced each morning at 9 cholarly preacher. The exercises commenced each morning at 9 cholarly preacher. The exercises commenced each morning at 9 cholarly preacher. The exercises commenced each morning at 9 cholarly preacher. The expunition of the day, from early worthing at 7 but expulsion for the day, from early morning at 9 cholarly preacher. The equal preacher of the true Church, men and women, old and young, were to be search from these recularly appointed exercises through the whole course of the true Church, men and women, old and young, were to be sent heeling to be equally supported the early through the heart of the run Church, men and woung, the father than to be defined to him series commenced each of the day, from earl

STATE OF THE STATE

St. Mary's hall, even with the new addition made to it, was too small to hold the people who came to the Leo Literary concert last Monday evening. A good programme was rendered very acceptably. The principal attraction of the evening was the fact that Miss Ruble Shea was to sing. The young lady, who is a daughter of Mr. James Shea, merchant of this city, is a graduate of Loretto Abbey. Toronto. All were pleased who heard her stog, and they hope to hear her soon again.

A WISE RESERVE. Reports of conversions from the Church of England to the Catholic Church are naturally very unpleasant reading for Anglicans; but the attempt to balance their loss by counting the gains through accessions from Catholicism is fraught with considerable difficulty. In the first place they are happily very few in comparison; and in the next we are informed by the Church Times that although these perversions are according to the Anglican side, of frequent occurrence, yet "nothing is said when a Romanist joins our ranks." Now why is nothing said? Simply because even among Anglicans themselves there is a tacit agreement with the popular feeling that to abandon the Catholic faith for any other is a very serious and dangerous step to take. There is also the certain knowledge that when it is taken, in ninety nine cases out of a hundred, worldly considerations have been the influence at work. In the rare event of priests apostatizing, the reason usually is, as Father Healy so wittily

said, 'either Punch or Judy,' In the case of the laity who leave the Church, dislike of confession, desire to marry Protestants, and other such causes are the inducements, and it is well known that the names of these sec

NEWFOUNDLAND NEWS.

The Irish Society Bazaar.

A PREPOSTEROUS IDEA.

The Church, our Episcopal contemporary, is very much exercised over the fact that Catholics—real Catholics, we mean, not those who have appropriated their name—dedicate October as well as May to the Blessed Virgin Mary, thus giving two menths of the year to the honoring of the Mother of our Lord. We should think very poorly of the writer of the article, which bears the hackneyed and irreverent title "Mariolatry," if he did not venerate the name of his own mother at all proper times and seasons, and how much more deserving of respect and reverence is the Mother of God. The Church says that "It is a pretty serious encroachment of Our Lord's rights over the emotions and imagination thus to set apart as His mother's particular property in the natural year the two months that are perhaps richest in materials for feeling." Everything belongs to God, and when we honor His mother we neither detract from His giory nor fail in proper worship of His supreme perfection. Morning, noon and night, and at all times, we should praise and love God, and if we set aside special days and seasons to honor the Blessed Virgin and the saints, we are only respecting those who have received from Him special marks of His favor. If we appoint a time to recall the virtues and services of our great men, do we saints, we are only respecting those who have received from Him special marks of His favor. If we appoint a time to recall the virtues and services of our great men, do we take anything away from God? Certainly not. We merely recognize them as works of God's hand who have been qualified to do some good for mankind. We do not make gods of them, as did the ancient Romans of their ancestors. We simply wish to be inspired by their lives to worship the Creator of all things, and to find them worthy models for imitation. So, when our separated brethren imply that we give to any created being any of the honor that belongs to God, they are wofully ignorant or something worse, and the writer in the Church, as an intelligent being, must have known that he was writing arrant nonsense when he penned sentences like the following: "Since the dogma of the Immaculate Conception in 1854 the worship of

Mary has plainly become more and more a primary thing for the feeling of the Roman Catholic Church. It would not, therefore, be at all surprising if some Pope, before long, falling into a meditative mood, were to suggest or declare the pre existence of the Virgin." This would make the Pope teach Theosophy. Could anything be more preposterous than this assumption? — Sacred Heart Review. Philadelphia Catholic Standard and Times.

FREYTAG'S LUTHER.

FREYTAGS LUTHER.

Philadesphia cathod-standard and Tunes.

After the fease the renkoning. The Latherane have had the anxiversary of their fease and the state of the control of the coession by the Latherane Observer, we can find not the more suitable for doing so the control of the coession by the Latherane Observer, we can find not the more suitable for doing so the control of the coession by the Latherane Observer, we can find not the more suitable for doing so the control of the coession by the Latherane Observer, we can find not the more suitable for doing so the control of the coession by the Latherane Observer, we can find not the more suitable for the control of the coession by the Latherane Observer, we can find not the more suitable for the control of the coession by the Latherane Observer, we can find not the coession by the Latherane Observer, we can find not the coession of Latherane observer the control of the coession by the Latherane observer the control of the coession by the Latherane observer the control of the coession by the Latherane observer the control of the coession by the Latherane observer the control of the coession by the Latherane observer the control of the coession of Latherane observer the control of the coession by the Latherane observer the control of the coession by the Latherane observer the control of the coession by the Latherane observer the control of the coession by the Latherane observer the coession observer the coession by the Latherane observer the coession by the Latherane observer the coession ob

"His opponents lacked mental freedom." This is Freytax's way of stating that Catholic controversialists were bound by the decencies of debate, and refrained from handling the pitch which Luther did not shrink from lading out without compunction or stint.

The matignity and cold bloodeness of this arch-disturber are well described by Freytag in his chapter on the Diet of Worms. "In truth." he said, "it is most joyful to me to see that on account of the livine Word there will be dissensions in the world, for that is the consequence and the fate which is prepared by the Word of God." He described the heads of the clergy as "frivolous villians." and said, "it is most joyful to me to see how rebellion rises." "The daring words and the demon like eyes of the man." cries Freytag enthusiastically, "had a welrd effect!" "Demon-like eyes." A splendid description, indeed. "We thank thee, Jew, for teaching us that word." No adversary of Luther's could possibly have chosen a better.

We have said that this demon-like disturber was a coward and a shifty prevaricator when hard pressed, and our charge is proved in Freytag's pages. In his letter of apology to the Pope, March 3, 1519, he pleads that everything he had said or done had been undertaken to protect the honor of the Church, promising to say no more on the subject of pardons and in dulgence if his opponents would let the master drop, and undertook to publish an address the popelu urging them to obey the master heads of the people urging them to obey the minter set of the people urging them to obey the minter set of the protect he honor of the Church, promising to say no more on the subject of pardons and in dulgence if his opponents would let the master for his husiness as an ass for haro playing." If the delighting them to obey the minter set of the protect he had been undertaken to remarks with great gusto, he was for his husiness as an ass for haro playing." The delighting terms that the Cardidal was as "it for his husiness as in this power.

Hardibod and andactiy i

A case of sowing the wind and reaping the whirlwind, indeed: The dismal picture was not confined to Germany. We refer those who accuse Catholics of laisitying history to make it dark, to Protestant authors only. We refer them to Mr. Chambers, a Scotlish Presbyterian, who testifes to the enormous growth of shocking crime-crime of a form never before known—in Scotland, after the extinction of Catholicism. Every reputable Protestant historian of England agrees with Cobbett's pithy summary of the condition of things in England after the dissolution of the monasterion. Vice of all sorts and crimes of very were never so great and numerous very. It is an esisblished fact that it was nuder the Puttan regime the statue book fits, bore evidence to the prevalence of shorts, and could smother this correspondent and this editor with testimony of new of the statue that the editor with testimony of the worth the country of the control of

tion.

One would hardly look for an accurate definition and condemnation of religious liberalism from a Protestant minister. Yet the most devoted Catholic could not improve on its characterization by the Rev. A. A. Berle, a Congregational minister of Boston, in his last Sunday's sermon. Says Mr. Berle:

"Applied to religion, and especially to Christianity, the term 'liberalism' has become the symbol of absolutely the worst forms of irrationalism and nonsense. It has been the beautiful veneer for atheism and unbelief. It has become the rallying point for godlessness and every form of crime. Liberalism in religion is a contradiction in terms. If a man's religion has to him the authority and significance religion ought to have, then he can no more be liberal with it than he can with the axioms of geometry. It is one of the signs of the mental and spiritual delusions that prevail that men suppose they can be more liberal with their religion than they can with their ledgers, or broader in their religion than they are with it eir cash balances."

their cash balances."

Here is food for thought for those shallow people who delight to be called "Liberal"

religion than they can with their ledgers, or broader in their religion than they are with their cash balances."

Here is food for thought for those shallow people who delight to be called "Liberal" Catholics.

What is a "liberal" Catholic? A man or woman superficially instructed on the secular side, and still more lightly on the religious side. He knows the words of the principal articles of faith, but not their spirit. His religious practice is cold formalism. He would fear to die without priest or sacraments, but he is not afraid to live with scant recourse to them.

He suspects there is some truth in the allegatious brought by its enemies against the Church. He is sure that it is narrow and unprogressive. He often wishes—though he would not put his wish into words—that he had been born out of the Church, with a heritage of invincible ignorance.

While not bold enough to break absolutely with the Church, he thinks to placate non-Catholics by showing how much more broad-minded and progressive he is than his religion; and how hard it is for him to find congenial associates among its followers.

He pays ungrudgingly to the last farthing the claims of the world, but is parsimonious with those of God.

He objects to religious schools; disregards the Church's opposition to mixed marriages, and its prohibition of Catholic attend ance at non-Catholic religious services; is very easily scandalized at the human failings of churchmen; says often that it matters little what a man believes, provided he does right; talks of "sectarian and non-sectarian," as if the Church were a sect; is conviveed of the intellectual and social superiority of non Catholics, and very insecure as to his own place in society; lays to the score of his unpopular religion his possible slow success in business or politics, and his family's probable slow advance in social life; and is, take him all in all, as mean spirited a snob and coward as walks the earth.

He has done much to bring his Faith into disrepute with American Protestant—who are gen

CHURCH ATTENDANCE.

It is doubtless a source of regret to spirit ual minded Protestants, and certainly a cause of anusement to them that sit in the seats of the scornful, that Protestant meeting houses, unlike Catholic churches, are not open on weekdays—that the preachers work one day of the week and leave the way clear for the devil the other six days. It must not be forgotten that many of the dissenting elergy find it hard enough to drum up a congregation even once a week, while the Catholic Church has the daily Mass to attract devout souls every morning. Moreover, as a spirit ual force, Protestantism is weskening every day. In 1709 the Episcopalian Bishop Beveridge lamented that the prayer meetings were numerously attended on only three days of the week (what would be say now?) and in 1724 there were no fewer than seventy five meeting-houses open for daily service in London.

It may interest our Protestant readers to know how Catholies look on the growing debility of the sects. Truth is as eternal as error is temporary, Protestantism satisfies neither the intellect nor the heart of man; and now that the passion, the hatreds and jealousies excited by the "Reformation" have passed away, there is neither bond nor attraction in the sects. This is why men prophesy that the religious battle of the future will be fought between Catholicism and infidelity; this is why thinking men say, like Newman before his conversion, "Enther Catholicism or nothing."—Ave Maria."

Away from the land of Wide Awake,
When the sun in the west drops down.
On the drowsy Blink-a Blink's tide I make
A visit to Nid Nod Town.
And my good boat is of poppies wrought
And my Lullaby angels manned,
And a balmy breeze by a Dream is brought
From the shores of Tired-out Land.
And my good pilot is Close-eye-man,
And he brings me safely down,
And he sings, as the soft wind blows to fan
Our sails to Nid-Nod-Town.

SONG OF CLOSE-EYE-MAN:

SONG OF CLOSE-EYE MA
"Softly we're sailing,
Day in the world is failing,
Gossamer moon beams are paling
Over the Blink-a Blink's breast; Eddying and whirling Sweet is the rivulat's purling Gently our sails we're unfurling.

And so from the land of Wide Awake, When the sun in the West is low, My pilot and crew and boat I take, And Nid Nod Townward go.

-Francis J. McNiff, S. J.

Catholics have no longer reason to complain of a want of pretty books at reasonable prices. For Benziger Bros. have just issued two delightful little tales, entitled "Aser the Shepherd," and "Bezaleel." Each has a beautiful illustrated cover and a lovely frontispiece, and they sell for the remarkably low price of 35 cents each.

The stories themselves are exquisite, and place the author, Miss Taggart, in the front rank of American writers.

"Aser, the Shepherd," who tells this story, is the five year oil son of a shepherd who is in charge of the Temple flocks, and is one of those to wnom the angel brought the "good tidings of great Jy." When the father and his brother shepherds hastened to pay homsge to the new-born Lord the little child of five accompanied them, and be alone was privileged to kiss the hand of the Olivine Iniant. He becomes a daily visitor to the fioly Family, and, thought great the sacrifice, gives his pet lamb to the Holy Child. Then comes the dight into Exppt, and the children are separated, to be required, at intervals, through life. Aser meets our Lord under various aspects, always intimately. It is not our purpose to give the story in detail, suffice it that it shows

the last time being after the Resurrection, and always intimately. It is not our purpose to give the story in detail, suffice it that it shows a thorough acquaintance with the manners of the Jewish people at the time of our Lord, is told in a delightfully quaint way, and is exquisitely tender.

"Bezaleel," is the story of the young man who, as we read in St. Matthew, asked our Lord what he should do that he might have life everlasting. The author traces his life from early manhood to the end, introducing, in cidently, many historical personages and describing much that is interesting of the customs of the Jewish people. The interest is sustained from first to last, and the work is beautifully done.

The price of each is 35 cents net, postage 4 cents extra.

FOR THE BOYS.

New York, Nov. 9, 1897.

Editor Catholic Record — bear Sir - The newspapers have repeatedly given their approval to Father Finn's stories, and the best literary people of the country have endorsed them. Now, we want to hear from the American boy himself — he who figures so conspicuously in these books, and for whose special delectation they were written—what he thinks of Father Finn's latest book: "That Football Game."

Father Finn's latest book: "That Football Game."

We should not be surprised if he decides that in this book Father Finn has played the best game of the season.

To encourage the boys in this labor of love we propose to give to the one whose criticism is selected by you as the best of those sent to your paper one of Spalding's best Intercollegiate J. 85 Football, or, if preferred by the boy, a complete set of Father Finn's books.

To all the unsuccessful competitors for this prize, whose letters and addresses are sent to us, we will send five a portrait of Father Finn and one of his short stories.

Hoping you will do us and the boys the favor of calling attention to this matter, we are,

Your sincerely.

Benziger Brothers.

Literary Note.

In a few days Benziger Brothers will issue a Portrait Catalogue of Catholic Authors, giving fine half tone likenesses, fac simile signatures, and blographical data. It is handsomely got-ton up, beautifully printed, and has a presty-cover.

eresa, daughter of a glorious line, childhood envious of the martyr's crown, y beauty hid beneath the habit brown Carmel. Now doth poverty enshrine y heart, despising every vain ensign worldly pride; its trappings trampled down en name—a spouse of Christ, is thy renown, d gaining that, all else thou didst resign.

"To suffer or to die" that gentle plea
Found thee a home in Jesus' Sacred Heart;
From that secure retreat, there came to thee
The holy councils wise thou didst impart.
Oh, spouse of Christ, pray that I may attain
That holy peace, inborn of passions slain.
St. Joseph's college, Cincinnati, Ohio,
Nov. 12, 1897.

ON BEING HONEST.

There is much practical sense in the old adage, "Honesty is the best policy." Of course, a person should be honest from a higher motive than mere policy, but I am merely considering the subject from a material sidering the subject from a material standpoint. It does not pay, in the long run, to be dishonest, though one may gain a temporary advantage by stealing, in one form or another, for theft is theft, no matter under what fine name it is concealed. The trader who gives false weight or who adulter ates his wares may prosper for a while, but his trickery is sure to be eventually discovered, and his customers will desert him. The man, too, who fails unjustly, can only go so far. There will come a time when he can get no more credit, and when all the transactions in which he is engaged will be regarded with suspicion.
Then he is apt to drift into more open dishonesty, and become a counterfeiter or an embezzler, who, if he is not arrested, must seek safety in flight from all he holds dear-an outcast, perhaps, subsisting on charity.

I once knew a man who, on the eve of his failure, borrowed a large sum of money from a personal friend. The borrower knew he would not be able to repay the debt, but he used the cloak of friendship to defraud an honest man. The lender was in no way associated with the trickster in business, and the former had in no way profited by his acquaintance with the latter, but the unfortunate lender's name was put in with the other creditors, who had, no doubt, obtained some return for their goods, in partial payments. He tost everything through the disloyalty of a supposed friend. When the cheat came to die, he left ome inherited money to charitable objects, but he did not restore the borrowed money. His charity, I should say, was not the kind that covers a multitude of sins. Anyway, he lived a miserable life, shunned by his neigh bors, and not an honest tear was shed at his funeral. He might have died respected, but he preferred to take a crooked rather than a straight course, and certainly was not happy in this world, whatever may have been his state in the next. He did not even acquire the riches that he worked for illegitimately, and spent a miserable existence in sneaking from one place to another, in order to avoid those

Shakespeare says that to be honest as this world goes is to be one man picked out of ten thousand. We should hate to take this statement literally, for, if true, it would leave the proportion of honest men in any large community-Boston, for instance-very small. He did not refer to those who put their hands into other peoples' pockets particularly, but also to those who are not fair in their dealings with their neighbors in other matters besides money. Those who rob people of their money. Those who rob people of their good names—the detractors, the sland erers and the liars who go about from house to house bearing their tales of deceit and calumny, and trying to drag decent people down to their own level

of depravity.

Then there are the wretches who rob young men and women of virtue, by initiating them into the mysteries of crime, and who, being unhappy them selves in their vices, seek to make others equally miserable. Even with these degenerates honesty would have been the best policy, for they are de spised, and the brand of slavery to sin is so plainly stamped upon them that they are avoided by all reputable, self

respecting people.

Honesty would have been the best policy, too, for the burglar, the sneak thief and the highwayman, for they never spend a really happy hour, and they are often in sad straits for money to buy a meal of victuals. It is a well known fact that when a house is broken into the thieves usually go to the larder first and fill their stomachs before they attempt to fill their pockets. They usually spend their lives between poverty and the prison, and find dis-honesty very poor policy. The point I wish to make is that dishonesty is unprofitable, and if any young man starts out with the idea that he is going to win fame or fortune by theft, in any form, he is much mistaken. Hon esty is the best policy always.—Bene-dict Bell in the Sacred Heart Review.

An Up-to Date Catarrh Cure.

Woodville, Ont., Feb. 23rd, 1897.
It gives us great pleasure to testify to the excellent effects of Dr. Chase's Catarrh Cure.
It has completely cured me of Catarrh in the head. I praise it as an up to date cure.

JAS. STUART, Harness Maker.

JAS. STUART, Harness Maker.

Very many persons die annually from chalera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentry Cordial, the medicine that never fail to effect a cure. Those who have used it say it acts promply, and thoroughly, subdues the pain and disease.

Still Another Triumph—Mr. Thomas S.

p in and disease.

Still Another Triumph—Mr. Thomas S.
Bullen, Sunderland, writes: "For fourteen
years I was afflicted with Piles; and frequently I was unable to walk or sit, but four
years ago I was cured by using DR.
THOMAS' ECLECTRIC OIL I have also
been subject to Qainay for over forty yous,
but Exlectric Oil cared it, and it was a permanent cure in both cases, as neither the
Piles nor Qainsy have troubled me since."

GOOD EXAMPLE.

St. Paul tells us in the epistle to the Romans that "none of us liveth to himself, and no man dieth to himself": and, again, that we are "members one of another." That is to say, we all influence the conduct of others and determine the course of their lives far more than we perhaps imagine. This is especially true in regard to parents and children. Bad parents, as a rule, have bad children, and good parents good children, How striking an example of the former is the inherited tendency to drink, so often seen in those whose fathers and mothers were drunkards before them! Such chil-dren may have lost their parents very young and been brought up away from all temptation, but the tendency is there; there is in them a secret yearn. ing after stimulants, and the first occasion awakes this sleeping appetite, and they end, in the great majority of cases, by becoming in their turn the

abject slaves of strong drink.
You remember how, in the fable, the father crab was so worried that his children would not walk straight along the sands, but persisted in scuttling along sideways. When he reproved them for so doing, they replied, "Well father, show us how; walk straight and we will all dutifully follow."

So, if you wish your children to walk in the straight path of piety and virtue first see to it that your footsteps are directed in that path. Lead the way yourselves, and then there will be little doubt that your children will follow you. Do you, Christian father, wish your sons to turn out well, to keep away from the saloons, to avoid oaths and foul language? Then set the ex ample by avoiding those things your

Do you, Christian mother, wish your daughters to be gentle, modest, sweet, self respecting girls? Then set the example! Do not be a gossip and a gadabout.

Do you, Christian parents, wish your children to reverence God's sanctuary, to be devout attendants at Holy Mass on Sundays, to be scrupulous in their fulfilment of every religious duty

Then set the example.

Do you want your boys and girls to set a guard on their tongues, refrain from wrangling and snapping and scolding and quarreling with each other? Then set the example. Lead the way that they may follow. Guard the way that they may follow. your tongues; be gentle and forbear ing, husbands and wives, with each other; and your children will be quick to see and profit by and imitate such a

We hear a good deal nowadays about "heredity." Well, there is heredity in religion as well as in other things. If parents are good, devout, reverent Catholics, attentive to their duties, peaceable and considerate of one another at home, regular in their reception of the sacraments, punctual and unfailing in their presence at Mass and the other services in church, living in charity and good will with their neighbors, never forgetting to com mend themselves and their households to God in morning and evening prayer
-then their children will grow up like them, just, upright, God fearing, dutiful, and pure. This is the sort of "hereditary" religion that we want This is the sort of the goodness and piety of every fam ily in this land descending to their children and to their children's children ; broadening and deepening like a fertilizing river, bringing blessing and prosperity to everything it touches. What an encouragement to all parents lead good lives! example never dies ; it goes on and on, and is reproduced in your descendants. When the ruler in the gospel be lieved, it brought belief to his whole house. So it was in the case of Zac chaus. May your faith and good works bring blessing and salvation to yourselves and your children from generation to generation!-Sacred

An English Convent in France.

A correspondent of the New York Times contributes an interesting letter from Paris concerning an ancient re ligious establishment there, the con vent of the English Augustinian Ladies, founded in the earlier half of the seventeenth century, as tradition says, by Lady Letitia Tredway, who fled from England during the Cromwellian persecution, and, with other English ladies of a religious bent, established this house of canonesses of the order of St. Augustine: stipulating that the superior should always be an Englishwoman and that the order in France should be known, always, as the English Augustinians. Henrietta of France, whose husband, Charles I. of England, paid the penalty of his royalty to the Cromwell uprising, is said to have been a patron of the con vent when she returned to her native land a widow; so also was her son afterwards James II. George Sand Mme. Dudevant, speaks of this institu tion as the home of its early childhood a fact which gives it a claim on the attention of many who would otherwise find nothing out of the ordinary in its But its claim on modern consideration lies in the excellence of its educational course, which recom mends it to cultured people of Europe an and American nations, its pupils being prepared to pass the public examinations with honor and brilliancy.

A cup of muddy coffee is not wholesome, neither is a bottle of muddy medicine. One way to know a reli able and skillfully prepared blood purifier is by its freedom from sedi-ment. Ayer's Sarsaparilla is always bright and sparkling, because it is an extract and not a decoction.

" QUESTION BOX."

Non-Catholics Continue to Subit! Intoresting Queries; Regarding the

Rev. Joseph V. O'Connor lectured on "John Knox, the Founder of Scotch Presbyterianism," at St. Teresa's on last Sunday evening. The lecture was preceded by the usual answer to queries found in the question box. Non Catholics continue to deposit their drafts on Father O'Connor's bank of information, which meets all claims promptly.

"Rosaland M." asked : "Do Catholics consider it a sin to attend service in a Protestant church?"

It is a sin for a Catholic to attend a strictly religious service of any non-Catholic body, though in our country custom justifies attendance at the funeral or wedding of a friend, which is more or less of a social function. The object, intention or motive that actu-ates a visit to the place of worship of non Catholics must be taken into account. It would not be sinful to hear a secular lecture or concert in such a place. Bishops find it necessary in some places to restrict visits absolutely for some local reason. There have been instances where Protestant churches have been offered for Catholic worship where there was no Catho lic church, and a priest would be justified in accepting such a generous and neighborly offer. The prohibition against visiting non Catholic places of neighborly worship is stronger in Catholic counbecause there the Protestant Church is not built so much for the use of its actual members as for proselytizing purposes. It is that which ofter makes Protestant Ambassadors to Cath olic countries hold services at the em

bassies rather than visit such churches.
"History:" "Did the Church permit Napoleon Bonaparte to divorce his first wife, Josephine, and marry Marie Louise?

No. The Holy See did not sanction Bonaparte's second marriage. He claimed the right as head of the State to divorce himself. Pius VII. also positively refused to grant a divorce to Jerome Bonaparte, Napoleon's brother, when he separated from his wife, the

former Miss Patterson, of Baltimore.
J. M. asked: "Why did Father J. M. asked: "Why did Father Hiltermann, at the Church of the Holy Trinity, risk his life to save the Blessed Sacrament at a fire there, when if the Sacrament was but a mere wafer, it made no difference, but if it were Christ, He could save Himself?"

The priest's heroic act was inspired by his faith and love, just as Joseph and Mary saved Christ from Herod and his soldiers. Christ, who is God, could in both cases have saved Himself, but He no doubt wished to give His servant an occasion of attesting his devotion. Besides, the only lawful manner of con suming the Blessed Sacrament is as the food of our souls, and the priest as Its guardian is bound if possible to pre-vent its consumption in any other manner, under pain of mortal sin. There are records which show that priests have lost their lives to preserve the Sacrament from profanation.

"A Searcher After Truth" wished to know "How the Sacrifice of the Mass is a continuation of the sacrifice of Calvary, when there is no shedding of blood and inasmuch as there is no remission of sin without shedding of blood?

Not all the sacrifices of the Old Law were bloody, as, for instance, the offering of the first fruits. The essence of a sacrifice consists of the blation, the consumption and virtual charge of the offering to God. How ever, the Sacrifice of the Mass is the same as that of Calvary, because the offering and the Victim are the same. No blood is shed, because Christ can die no more, but the offering is truly propitatory. The death of Christ is typified by the separate consecration of the bread and wine. In fact, it might be said that the sacrifice of Calvary was rather a continuation of the Sacrifice of the Mass, as Christ offered up His body and blood at the

Last Supper.
Gloucester: "If a dying person asked for a priest, but did not get one,

would his soul be lost?" It would not be lost under any cir cumstances unless he were in mortal sin, and even then, were it impossible for him, through no fault of his own, to get a priest, a sincere act of con trition would be sufficient. In no case should a Catholic despair. All theolog ians teach that God will not refuse, to those who ask it fervently, the grace necessary for salvation.

E. A. S. (1): "When was infant

baptism instituted?" By the Apostles, at least. In Acts xvi, 15 33, whole households were baptized, and it is safe to presume that there were children among them. Divine tradition confirms this. Non Catholics who practice infant baptism must accept the supposition that there were infants in the households named or rest on tradition, which is one of the Catholic rules of faith.

E. A. S. (2): "Is the invocation of saints an article of faith?

Yes; but the mode of their hearing

us has not been defined. E. A. S. (3): "Was the Immaculate Conception always an article of faith? It belonged to the deposit of faith and was implicitly held, but the denial of it did not involve formal heresy until it was defined. Articles of faith are formulated and clearly explained from time to time, generally in answer to heresy. It is a remarkable fact that not until this century did human arrogance deny to any extent the personality of God. This so-called ration alistic error led to the pronouncement by the Vatican Council of the dogma that God is a Supreme, Eternal and

All-wise Being.-Philadelphia Catholic Standard and Times.

REPARATION IN DEATH.

How a Prominent Citizen of a Michin Town Atoned for His Neglect of

One of the most prominent citizens of Houghton, Mich., died recently. During the funeral services, which were held in St. Ignatius' church, the community learned that the deceased had left a message-a message which will not soon be forgotten. The in-formation came from the lips of the pastor, Father Rezek, who spoke as

follows:
"Beloved brethren: We stand be fore the bier of a man who stood high in our community. Before taking leave of him and before closing these solemn rites, I must convey to you his

last message.
"You well know the duties of Catholic, which aside of a good, moral virtuous and honest life, principally consist in attending Mass on all Sun days and holydays of obligation and in receiving the sacraments at least once In these last two, as it is well known, our deceased brother was very refractory, so much so that he was any thing but a practical Catholic.

The Catholic Church may be well compared to a tree. She is a living tree. During eighteen centuries tree. storms have swept over it and broken away great branches, which have fallen aside of its centuries' old stem. It has bled and outgrown its wounds but not even time has been able to efface the marks where those branches have adhered to the stem. Those marks are glorious, as glorious as the scars on the face of the warrior. The dark green color of the leaves is an evident sign of the vigor and health of But when, amidst high sumthe tree. But when, amidst night mer, a leaf, here and there, becomes mer, a leaf, here and there, becomes the state of th eaves have become diseased, and un less the life giving sap again penetrates every fibre of them, the least blast of wind is liable to blow them off and sever them forever from their life resource. Such precisely is the posi tion of an unpractical Catholic.

A REPARATION.
"Our deceased brother well realized his position. Rather than be severed from his mother Church he removed the obstacle in the channel of grace he fell asleep with dried up leaves of repentance on his brow; he fell asleep like a chastised child on the boson of his mother; he fell asleep reconciled with his God and his Church, well aware of the fact, however, that when he is borne through the portals of this church, which of late he never en tered, and placed before this Communion rail, which for years he never ap proached, there will be many who will criticize his past life, and to them he

sends this message. "In his last hours of life he request ed me to beg pardon of all who knew him, and I, therefore, embrace this op portunity and offer an apology for all he ever said or did unbecoming a practical Catholic. And to you who were ever ready to listen to his words and follow his example, I give the same advice as St. Ambrose gave to Theodosius, the king who en deavored to justify his criminal con duct by that of King David: have followed him in his evil ways, follow him also in his repentance And again to you who are ever ready to pour out the vial of criticism, I say if you are without guilt or less guilty cast the first stone upon him.

"The affliction which befell our deceased brother and brought his life to a close you well know. He knew it came from the hand of an all powerful God, therefore he accepted spirit of penance and bore it with amazing patience. Should it not have sufficiently atoned for his past conduct of life, let us leave aside all ill feeling toward the deceased and unite in prayer and good works and offer them to an exacting Divine Justice as an expiation in his behalf.

Rev Chas. Fish, Methodist Minister, 192 Dunn Ave., Toronto, Cured of Eczema

Eczema.

About ten years ago I felt the beginnings of what is commonly known as Eczema. The disease commenced in my ears and spread entirely over both sides of my head and also developed on my hands. During those ten years I was a great sufferer. Specialists on skin diseases treated me. As I write this I am just commencing on the fifth box of Dr. Chase's Ointment, and, judging from the rapid improvement effected, I am certain that before the box is used I shall be completely cured.

that before the box is used I shall be completely cured.

CHAS. FISH. Methodist Minister.

192 Dann Ave., Toronto.

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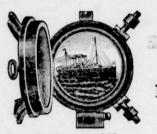


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Intended for the Army.

The twenty fifth anniversary of the episcopal consecration of the Cardinal Archbishop of Westminster by his predecessor, Cardinal Manning, occurred at the close of October, but at the special request of His Eminence the in teresting date was allowed to pass without any public recognition. There was a very general desire to give a becoming celebration of the event among the members of his flock, but personally the Cardinal is reluctant to put himself in evidence.

The eldest of the children of the late Colonel Vaughan, the Cardinal, comes of one of the most pious and benevolent families in his part of the country He was originally intended for the army, and indeed his father was colonel of the Monmouth Militia, one of the most prolific nurses of the famous Twenty-third or the Royal Wel-h Fusiliers, who distinguished themselves in many wild Crimean episodes, especially at the attack on the Redan Luckily the son, like so many of his brothers and sisters, abandoned thoughts of the tunic for the cassock and proved himself not the least illustrious scion of the Church militant.

A Word of Advice.

In a sermon delivered in St. Andrew's Cathedral, Grand Rapids, Mich. recently, the Rev. John A. Schmitt spoke as follows:

Do not have liquor in your home in sight of the children. You may say that you need it as a medicine, but the drug stores are near enough in case of You do not need to make a saloon out of your homes for fear of a possible emergency. Give good example to the young. Take the pledge yourself, and let the most prominent place on the parlor wall be given to your framed pledge of abstinence.

Let every one lend his influence to stamp out this terrible evil of intemper ance. Do not merely bewail the general ruin wrought by the curse. Take an active part in preventing, or at least opposing, the evil. Say not, "1 You can and must! Every word, every effort, helps. It is only by united and continual effort that any good is accomplished in this world.

"Only the Best" Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.

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FIVE-MINUTE'S

NOVEMBEE 27, 189

First Sunday in A

TAKING ACCOU

"Brethren: Know that it for us to rise from sleep." (E. Rom, xiii. II.)

There are certain tim in the religious year as business year that call tion and attention, and Advent that we enter t one of them. Merchan know, take an account ular intervals; busines every kind count up the

losses at stated times, ar

brokers strike their bals

This special time of regarded in commerce essential not only to sat cess. He were a sorry indeed who would let on from year to year w hauling, and his busi well as his business cap rated very low. The to no success attainable life without the appl principle. And it mus to the affairs of etern make a sucess of the st of life. Now, Lent a our seasons of religio and their importance working out our salv questioned. Our Div Saviour Jesus Christ our redemption, and t our profit and gain in the soul. And so Holy by an instinct that is vine, has set apart t His coming and the s crucifixion as the spe to pause and conside we are making in To day we are spec

as loyal Christians to

coming of our Lord Advent is the voice

tist crying in the will pare ye the way of straight His paths," repentance is the r sought for in every We cannot, therefore with this holy seaso Paul puts it in to day cast off the works of c on the armor of lig walk honestly as in rioting or drunke and contention." for us to arise, mak counting, and put of Christ by putting of of sin. If Advent de much to us it mean can have no part in continue in a sinful to hearken to the ir ing out in the wilder ing repentance. We this sacred season has drunkard who goes abominable dissipati ing can it have to that goes on wallow What meaning can tempered and the in the clamor of th fuil to hear the vo What meaning can in the state of morta immediately resolve If the spirit of Ad all, it should make

People are accust Advent services: special interest in this season; but w We see a throng are do we see a thron fessional? All re-Catholic Church le the divine antidote ious observances this result are of l Give proof, then, t into the spirit of . going to church, sacraments. You season consecrate manner to the serv Saviour Jesus Chr harmony with it b of the Sacraments. men whom we see prove their faith Holy Table. Le drawing nigh to Let every soul see Blood of the Lan

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PIVE-MINUTE'S SERMON.

First Sunday in Advent.

TAKING ACCOUNT.

"Brethren: Know that it is now the hour for us to rise from sleep." (Epistle of the day, Rom, xiii. II.)

There are certain times and seasons in the religious year as well as in the business year that call for special action and attention, and the season of Advent that we enter upon to day is one of them. Merchants, as you all know, take an account of stock at regular intervals; business concerns of every kind count up their gains and losses at stated times, and bankers and brokers strike their balances.

This special time of accounting is regarded in commercial circles as essential not only to safety but to success. He were a sorry business man indeed who would let his affairs run on from year to year without an overhauling, and his business credit as well as his business capacity would be rated very low. The truth is, there is no success attainable in any walk of life without the application of this principle. And it must also be applied to the affairs of eternity if we would make a sucess of the supreme business of life. Now, Lent and Advent are our seasons of religious accounting, and their importance as a help in working out our salvation cannot be estioned. Our Divine Lord and Saviour Jesus Christ is the author of our redemption, and the source of all our profit and gain in the concerns of And so Holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His while the poet was still among the livcrucifixion as the special time for us ing : "He is one of the most occupied to pause and consider what progress

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as loyal Christians to prepare for the coming of our Lord. The voice of Advent is the voice of John the Baptist crying in the wilderness, pare ye the way of the Lord, make straight His paths," and the spirit of repentance is the response that is sought for in every Christian soul. We cannot, therefore, be in harmony with this holy season unless, as St. Paul puts it in to day's Epistle, "we cast off the works of darkness and put on the armor of light," unless "we walk honestly as in the day, not in rioting or drunkenness, not in chambering or impurities, not in envy not in and contention." It is now the hour for us to arise, make our special accounting, and put on the Lord Jesus Christ by putting off the defilements of sin. If Advent does not mean this much to us it means nothing. We can have no part in its spirit if we continue in a sinful course and refuse to hearken to the inspired voice crying out in the wilderness and demanding repentance. What meaning can this sacred season have to the besotted drunkard who goes right on in his abominable dissipation? What meaning can it have to the foul creature that goes on wallowing in filthy lust? What meaning can it have to the eviltempered and the evil tongued who, in the clamor of their own passions, fail to hear the voice of conscience What meaning can it have to any soul immediately resolve on repentance? Fields, it was a beautiful lesson to see If the spirit of Advent touches us at the quick and cheerful response which all, it should make the sinful pause in their career of sin, the lukewarm fervent and the fervent more fervent

We see a throng around the pulpit, but do we see a throng around the confessional? All real religion in the Catholic Church leads directly to the sacraments, for the sacraments are the divine antidote against sin; religious observances that do not produce this result are of little practical value. Give proof, then, that you really enter into the spirit of Advent not only going to church, but by going to the sacraments. You know that it is a season consecrated in a particular manner to the service of the Lord and Saviour Jesus Christ, and you are in figures were made with melted lead. sympathy with it. Put yourself in full harmony with it by a worthy reception of the Sacraments. Let the crowds of men whom we see in the church now prove their faith and approach the Holy Table. Let the women show their love for our blessed Lord by drawing nigh to the Divine Banquet. Let every soul seek purification in the Blood of the Lamb, and thus be prepared to offer due homage to the Babe of Bethlehem. What Christmas joy can be ours if our Advent is mis-spent? Brethren know that now is the hour for us to arise from sleep."

"I escaped being a confirmed dy-speptic by taking Ayer's Pills in time." This is the experience of many. Ayer's Pills, whether as an afterdinner pill or as a remedy for liver complaint, indigestion, flatulency, water brash, and nausea, are invalu-

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

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

OUR BOYS AND GIRLS. GLIMPSES OF POET-LIVES.

It was Whittier who said: "God help us all! I don't care for fame and have no solicitude about the verdicts of prosperity."

"When the grass is green above us,
And they who know us and who love us
Are sleeping by our side,
Will it avail us aught that men
Tell the world with lip and pen
That we have lived and died?"

"What we are will then be more im portant that what we have done or said

in prose or rhyme. Genius lives not solely in its accom plishments. Ever interesting must be the personal life of the singer whose words live in deathless numbers. Byron complained whimsically that visitors expected him to talk in poetic measures and to act like one of his own

wild heroes. Mrs. Annie Fields, the publisher's wife, who had many opportunities of meeting the poets of her time, says that neither Longfellow nor his wife was a brilliant talker : indeed there were often periods of speechlessness; but in spite of mental absences, a habit of which he got the better in later years, one was always sure of being taken at one's best and of coming away with a sense of having "breathed a nobler air." And his eldest daughter says: "All who came were made welcome, without any special preparation and without any thought of personal

Longfellow was one of the kindest of men. Good deeds "sweetened all his days." His publisher testified to this of our literary men and scholars, yet we are making in the way of His he finds time for the small courtesies of are so often neglected. One day, see ing him employed in cutting some-thing from a newspaper, I asked him what he was about. 'Oh,' said he, here is a little paragraph speaking kindly of our poor old friend X——;
you know he seldom gets a word of

praise, poor fellow, nowadays, and thinking he might not chance to see this paper, I am snipping out the para-graph to mail it to him this afternoon. I know that even these few lines of recognition will make him happy for hours, and I could not bear to think that he might perhaps miss seeing these pleasant words so kindly ex-

pressed."
This poet with the ideally poetic heart was especially kind to those who most needed kindness. Mrs. Fields tells us that he once invited an old friend who had fallen into extreme helpiessness from ill health to come and make him a long visit. Longfellow's devoted patience and care for this friend of his youth was a signal example of what a true and constant heart may do unconsciously in giving expression and recognition to the bond a sincere friendship. Long after his friend was unable to rise from his chair without assistance or go unaccompanied to his bedroom, Longfellow followed the lightest unexpressed wish with his sympathetic vision and performed the smallest offices unbidden "Longfellow, will you turn my coa collar?" the invalid visitor would ask what meaning can it have to any soul an a plaintive way, and, says Mrs. in the state of mortal sin that does not immediately resolve on repentance? would follow many a like suggestion.

The Longfellow children were blessed in their father. "Grave Alice" of the poem writing of her childhood People are accustomed to flock to the Advent services: they seem to take a special interest in their religion at this season; but where is the fruit? ing-room, where the neatly arranged drawers and shelves and orderly toilet articles were looked at with envy and delight contrasted with the turmoil of the nursery, where he was always a welcome and restful visitor. Taking a fretful and tired child in his arms, he would walk up and down quickly, singing some little rhyme, and peace

and happiness were soon restored. His inventive genius was constantly in demand. In addition to drawings and valentines there were wooden molds of various shapes, in which peel with string and a bit of wood, much needed by amateur shop keepers. There was also a plentiful supply of money, both silver and paper. The silver money, the West being still understand paper. developed, was made by rubbing bits of tinfoil over coins, and the paper money came from the covering of old fashioned matches, with a picture of Mr. E. Byam and the following inscription, which constituted it legal

For quickness and sureness
The public will find
These matches will leave
All others behind.

Without further remark We invite you to try 'em, And remember all good That are signed by E. Byam

A much valued member of the very useful household was a gay little fellow called little." Merry thought." He was a wishing bone, with head and feet made of sealing wax, so that he could stand alone, dressed in a cape of red flannel, with a feather in his cap quite a hero of romance.

Longfellow was evidently afflicted

poet intimately. Tennyson had many These two desirable qualifications, pleasant to the taste and at the same time effectual, are to be found in Mother Graves' Worm Exterminator. Children like it. poetical eccentricities, from which our beloved American poet was singularly free. Mrs. Brookfield says that when Tennyson—then a young man fresh from college—first visited her father's blood.

WONDERFUL are the cures by Hood's nephews and especially somebody's sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE blood. from college-first visited her father's BLOOD.

house, his ability, his imposing pres-

ence (he was six feet tall and extremely handsome), together with his diffidence and reserve, made the other young people stand not a little in awe of him. Nevertheless they were inclined to laugh, when, during the evening in a pause of the conversation, the young poet rose and gravely approaching the venerable master of the house, himself noted for his poetic gifts, laid his hand with respectful curiosity upon his head, remarking:

"You must do a great many foolish things, sir, with this great bump of benevolence of yours."
"I dare say I do," replied the gen-

ial old gentleman, not at all offended, though he must have been surprised. Tennyson, like Longfellow, was no great conversationalist. An American admirer who visited the poet laureate said that he knew his work demanded from him the sacrifice of what the world calls pleasure. His constant preoccupation with the business of his life rendered him often impatient of wasting hours in mere "personal talk," but it was his chief joy when his friends were gathered about him to read from other poets or from his own books. He was a fine reader. had a theory that poetry should always be given out with the rhythm accentuated and the music of the verse strong ly emphasized, and he did it with a power that was marvellous.

Apropos of Tennyson's fame, which 'rang around the chiming earth," a curious anecdote may be retold here. It will be remembered that General Grant once consulted a dentist who had formerly repaired the warrior's teeth. "I am Ulysses S Grant," announced the General. The man of teeth was polite-nothing more. He had actually never heard of General Grant. But when the surprised hero had opened his mouth for the examination of molar defects he heard the dentist say: "I know who you are now. You are a man whose teeth

fixed five years ago."

Tennyson, so the story goes, once consulted an eminent Scotch surgeon about some affection of the lungs, and some years afterward went to him again on the same errand. On being announced the poet was nettled to observe that the surgeon not only did not remember his face, but did not even recognize his name. He mentioned his former visit. Still the surgeon failed to recall him.

Then the surgeon put his ear to his patient's chest. "Ah," he said, "I remember you

now. I know you by your lung. The poet was no more familiar to the surgeon than was the general to the dentist. Each was but a remembered It would not, perhaps, be patient. polite to call these specialists stupid, but they were surely unnecessarily "absorbed in science."

We all know the genial genius who was scientist as well as poet, "and a wit, to boot"—Dr. Oliver Wendell He is dead but a few years, and in his later life he was a splendid example of cheery old age-" an old man snapping his fingers at time."
After the death of his wife and daughter the aged poet was very lonely, although, with his usual geniality, he strove to make light of his desolation lest he should trouble others with his own trouble. "If the Lord thinks it best for me to stay until I tumble to pieces, I'm willing, I'm willing," said

the octogenarian.

He jested of "dotage" with young autograph hunters. Said he: "When young men and maidens come skipping in with a air of saying, 'Please

Holmes was unformly kind to young people, giving them wholesome en-couragement and precious advice. To young authors in particular he was a beneficent godfather. children he loved intensely.

never wrote a poem to a child, I believe," he said once. "I love children dearly; I always want to stop them on the street, but I have never written about them; nor have I written much about women. I don't know why, but I care too much to do the Tom Moore style of thing." Like Whittier, he might truly have written :

The years are many, the years are old,
My dreams are over, my songs are sung.
But out of a heart that has not grown cold,
I bid godspeed to the fair and young! Jodo, in Catholic Standard and Times

is a deplorable condition of body, to which the mind to some degree responds: the sufferer becomes a victim to a legion of disagreeable sensations, arising from the impairment or exhaustion of nerve or vital force. Sleep lessness, too, comes to rob the sufferer of nature's sweetest solace and res'orer, and a disordered digestive function contributes its quota to the already full cup of misery. Cure is possible in one way only—the nervous system must be strengthened: the digestive and assimilative function must be restored.

Maltine with Coca Wine, more than any preparation known to science, combines the two essentials required in these cases. Maltine with Coca Wine possesses tonic properties that are directed in a very special way to the nerve centres, giving them tone, vigor, and the staying power so much needed, while just as efficaciously does it aid and strengthen all the processes of digestion. Thus we have the production of all the elements of adequate nutrition, which, inevitably, is certain to give health, strength and vigor. Maltine with Coca Wine is sold by all druggists.

health, strength and vigor. Male Coca Wine is sold by all druggists. In his VEGETABLE PILLS, Dr. Parmele Longfellow was evidently afflicted with the ailment of which another poet said: "I was born into childhood and I've never outgrown the complaint."

Mrs. Brookfield is another writer who was fortunate enough to know a great poet intimately. Tennyson had many poet intimately. Tennyson had many poetical eccentricities, from which our signs.

CHATS WITH YOUNG MEN.

During the winter some young men's societies would like to have successful business men deliver addresses before them, but they do not know just whom to invite or what to ask them to speak about. Why not get a Catholic doctor to talk about. 'The Care of the Body,' "Manhood," or "The Life-viving Power"? A Catholic lawyer might be urged to discuss "Cocket urged to discuss "Contracts," or "The Monroe Doctrine", or "International Law and the Cuban Insurrection ". A Catholic journalist could tell "How a daily newspaper is made" or "How to become a successful reporter or editor". A banker or real estate dealer might be induced to take as a subject-" Money-Saving and Spending it," or "Building Associations". Get a man to talk about what he knows best-something in the line of his pursuit-and you'll most easily persuade him to speak and derive the most benefit from his discourse. Here are a few more topics for practical talks by teachers, mer chants, builders, statesmen, patriots

and patriarchs:
"How to Use the Dictionary. "Some Points on Memory Train-

ing."
"Everyday Chemistry."
Facts "Architectural Facts Everybody "How a Railway Gets a Right of

Electric Sparks: a Talk on the Practical Uses of Electricity.

'The Money Question. Building a Sky Scraper. "How to Read aloud-Some Elocutionary Pointers. "The Care of the Eye.

"How to Achieve Business Suc cess."
"How to Sell Goods."

"Reading the Line of One's Busi "Business Forms and Customs.

"Citizenship-What does it mean? "Evils of Partisan Politics."

" Paper Making "Choice of Life Work."

Stay at Home.

Is it worth while to risk so much to

obtain so little? we may well ask the young men who are turning their eyes eagerly toward the Alaskan gold regions. It would seem not. They might be obliged to come back to their old homes broken down with disease, and with habits of dissipation fastened upon that they would find difficult to overcome. With frugality and tem-

perate habits one may acquire a mod erate competence on a comparatively small income. This is proved in the case of many immigrants who have reared large families and saved money on salaries that others let run through their fingers, so that they were without anything to show for their labor in the end. The man who will not lay something for a rainy day, when he has a small income, is not likely to do so when he has a larger one. And the man who goes to regions where he does not have the restraining influence of church and home and female society is apt to find opportunities for wasting money that he would not embrace else where, even if they were presented to Gambling is one of the greatest vices followed in purely masculine society, and, where there are no women

the world. Therefore, we would say-ponder well before you decide to go to the give me your autograph and be quick about it; there may not be much time left, 'I want to say: 'Take care, young folk; I may be dancing over your graves yet!'"

Holmes was unformly kind to young folk and body there, and if you are getting a comfortable living here, why should you give up in the pursuit of gold Kind ones. Holmes was unformly kind to young folk and the pursuit of gold as we would also with the pursuit of gold Kind we will be to go to the same and so gold and the pursuit of gold which too often brings misery instead kind ones. of happiness. Remember that a con-tented mind is better than great

at all, it is pursued with a feverish ex

citement that not seldom results in the

atrocious crime that Cain brought into

Injuring the Heart. ciple of association. The heart accustomed to a quiet life may be dangerous and permanently crippled by excessive strain in ath-The Good Thief. letic exercises such as bicycle riding. Experience in medical practice teaches that the patient with a weak heart must be extremely cautious. The demonstration of dilation of the healthy heart under sudden violent exhausting effort in these lines comes somewhat as a surprise. Yet this seems to be no doubt that it does occur. A number of clinical observers in Germany, England, and elsewhere have detected by percussion and ob servation of the change in the point of apex beat that both ventricles of the heart dilate under these circumstances and remain dilated for a longer or shorter time after the exercise is over. In the Deutsche Medicinische Woch enschrift Dr Schott of Bad Nauheim brings to the aid of the diagnostician as our Lord had pity upon him." the Roentgen ray, affording ocular proof of the enlargement in the dimensions of the ventricles. He shows by such photographs that the shadow image of the dilated rights ventricle first returns to normal dimensions as respiration becomes natural. The bulging left ventricle, however, which may reach so far to the left that

shows the need of caution by all. Who can Best be Spared? Business Education says: "Young men, this is the first question your employers ask themselves when business becomes slack, and it is thought neces sary to economize in the matter of salaries: Who can best be spared? The barnacles, the shirks, the makeshifts,

its apex beats outside the nipple, has

been found still dilated eighteen min-

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Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

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"Have found it of such great value in Whooping Cough, Croup and of ger spasmodic coughs, hat I have instructed ever a family under my lirection to secure one." "It is of great value in Diphtheria." "It gives relief in Asthma. The pparatus is simple and inexpensive." Sold by it drawgists. VAPO-CRESOLIENE CO.

who are called for when responsible positions are to be filled. Would you like to guage your future for a position of prominence? Would you like to knew the probabilities of your getting such a position? Inquire within What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what your hands find to do, the chances are ten to one that you will soon become so valuable in that position that you cannot be spared from it and then, singular to relate, will be the very time you will be sought out for promotion to a better place. These are some suggestions that are well worth considering."

Nothing is clearer than that true politeness has its foundation-its true inspiration - in Christian charity True politeness makes self secondary and is first considerate of the good of others. There is, indeed, a worldly politeness — a mer external polish which is without heart and saturated with selfishness and hypocrisy. The poet says well:

A man may smile and smile and be a villain. Christianity is a religion of love-of devotion to the good of others. teaches us not only to respect the rights and privileges of our neighbor but to love him as ourselves and to do to nim as we would have him do to us.

Kindness is Twice Blessed.

Kind words cost no more than unactions, not only on the part of those to whom they are addressed but on the part of those by whom they are em ployed; and this not incidentally only but habitually, in virtue of the prin-

Is it possible that the devotion to the good thief originated from Mary Queen of Scots? asks a writer in the Liver pool Catholic Times. For we read on the morning of her martyrdom, about 4 o'clock, the Queen, who was in the habit of having the history of some saint read to her after her evening prayers, was unwilling to depart from this habit, and after baving hesitated as to whose life she should select on this solemn occasion, she fixed upon that of the greatest sinner of all, the repentant thief, saying with humility:
"Great sinner as he was, he had still
Lever Bros., Limited, 23 Scott St., Toronto sinned less than I have. I will there-fore pray to him in remembrance of our Saviour, trusting he will have pity upon me in the hour of my death, even

I think I have read of a devotion or a church dedicated to St. Damien, the good thief. Our Lord said to him : This day shalt thou be with Me in Paradise." Surely, then, we have evidence here to prove that the repentant thief is a saint in Heaven. an example have we from Mary Queen of Scots, therefore, never to neglect the devotion of the communion of utes after cessation of the effort. This saints!

Hood's Sarsaparilla is prepared by ex-perienced pharmacists who know precisely the nature and quality of all ingredients



When Cardinal Vaughan was preaching at Arles the other day on the occasion of the French celebration of St. Augustine's mission to England, his reference to an old Provencal hymn so worked upon his delighted audience that, we are told, "the whole multitude with one accord broke forth into an uncontrollable outburst of applause, and for several minutes afterwards the frantic clapping of hands by men and vomen, priests and laymen, re echoed through every part of the spacious cathedral." Not unfrequently in olden times the sermons of the fathers were so interrupted, but since the custom of reserving the Blessed Sacrament in our churches was introduced, a greater severity of manners has rightly pre-vailed there. An occasion such as this celebration in lovely Provence among those favored children of imagination and poetry, and under the magic of the English Cardinal's eloquence might well be an exception to the rule, and the incident which otherwise would be deemed unbecoming was but a grand amen to a splendid act of faith. — Prov-

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llers and Agents ceipt of price, eers,

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Now Ready. We have now on band a stock of Benziger Bros.' ever-popular Catholic Home Annual, and can confidently assure our readers that this year's production surpasses that of previous numbers. It contains really excellent original contributions from the very best Catholic writers, as well as seven insert pictures and sixty-mine illustrations in the text.

ABGABET M. TRAINER writes the prize

MARGARET M. TRAINER writes the prize story. "A Ned and What Came of It." (All about a curious mistake.)

ROSA MULHOLLAND-GILBERT contributes a touching story of Irish life, "Granny Grogan."

KATHARINE TYNAN HINKSON weaves real Irish story out of "The Wardrobe." MAURICE FRANCIS EGAN, "An Unrea-

WALTER LECKY. "Jemmy." A Cana-MARION AIMES TAGGART. "The Madonna of the Falling Leaf." RIGHT REV. MGR. THOS. J. CONATY.
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VERY REV. F. GIRARDEY. "Thoughts on the 1st and 2nd Commandments." VERY REV. DEAN A. A. Lings. "The Good St. Anne."

REV. F. J. McGOWAN. His Excellency. Most Rev. Sebastian Martinelli, D. D. REV. C. SCHREINER, O. S. B. "At the Thresbold of America." ELLA McMAHON. "He is Truly Great that

is Great in Charity."
"The Ermine Cloak."

We will have much pleasure in mailing a copy of the Annual to any of our readers, or receipt of twenty-five cents. Address. THOS. COFFEY,

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1898

Our Boys' and Girls' Annua

For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen of the nopular rev. story teller, Father Finn. S. J. and an interesting tale for girls. by Ella Lorsine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1808). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1808 a delight ful bock. Address, THOS. COFFEY.

CATHOLIC RECORD OFFICE, London, Ont.

C. M. B. A.

Mr. W. P. Killackey at La Salette.

Mr. W. P. Killackey at La Salette.
On Thursday evening, the 18th inst., Mr. W. P. Killackey, Grand Organizer of the C. M. B. A., visited Branch 194, of that society at La Salette, Ont., for the purpose of promoting the interest of the Branch, and explaining to the public the benefit to be derived from membership in the Association.

The meeting was well attended not only by members of the C. M. B. A., but also by others interested in knowing its working, among whom were a large number of ladies, and the hall of the branch was completely filled, some of the audience being members of Simcoe Branch, among whom were Messrs. W. E. Kelly and J. O'Neil.

The Rev. P. Corcoran pastor of La Salette and District Deputy of the Association, was elected chairman of the meeting, and after making some preliminary remarks he introduced Brother Killackey, the speaker of the evening.

Brother Killackey explained that he had

making some preliminary remarks he introduced Brother Killackey, the speaker of the
evening.

Brother Killackey explained that he had
been appointed by the Grand President for
two monts, to visit the various branches of
the C. M. B. A. in order to explain to the
general public the principles upon which tha
C. M. B. A. is based, and his present visit
was in accordance with the instructions he
had received in his commission.

Treating of the Association he stated that
it is essentially Catholic, and is therefore
limited in its membership to practical Catholics, who must continue to be practical Catholics in order to remain members, whereas
other societies may have a membership of
any religion whatsoever, or of no religion. But
he said this is a point of great strength to the
C. M. B. A. and a guarantee that its obligations will be faithfully met, and that it will
be permanent. It is on this account perfectly
safe as an insurance society, and it is so constituted that it affords the cheapest possible
Life Insurance.

As a further proof of this he mentioned the
fact that the Hen. Chas. Fitzpatrick, to
whose department the insurance societies of
the Dominion are subject for inspection, declared that among the Mutual Benefit Associations whose books and business the had examited, the C. M. B. A. stands in the first
rank.

After dwelling elequently on the benign

amined, the C. M. B. A. stands in the first rank.

After dwelling elequently on the benign influence of religion in forming good citizens, and showing that this influence is exerted beneficially in the C. M. B. A., Mr. Killackey showed that by its gradation of beneficiaries, from \$500, and \$1000 to \$2000, it is suited to every condition in life. He then instituted a comparison between the rates of assessment in the C. M. B. A. and other mutual societies.

At the age of forty-nine those who enter the C. M. B. A. pay \$1.65 for each assessment on a beneficiary of \$2,000. As the maximum number of assessments which have been levied since the separation of the Canadian society from that of the United States has been eighteen in the year, assuming that this will be a constant number, we would have the member entering at that age, paying \$29.70 per annum.

But a member of the same again the Inde

this will be a constant number, we would have the member entering at that age, paying \$29.70 per annum.

But a member of the same age in the Independent Order of Foresters is assessed at \$4.40 per month, making the annual payment \$52.80, which is but a little less than double the amount paid by C. M. B. A. members. In addition to this, it is provided that the C. M. B. A. members shall never be assessed more than for twenty four deaths in any year, for if more assessments must be met, they must be paid from the Reserve fund; whereas in the I. O. F. efficial circulars it is actually stated as a reason why this society should be preferred to others, that there is no limit to the number of assessments, and therefore the society is sure to meet all its obligations. The number of assessments may therefore in some years not only reach twenty four, but may be as many as thirty or perhaps forty.

The reason why the Foresters must pay so much is that high salaries of \$10,000, \$8,000 etc., are paid to some of their efficiers, and these payments must come from the pockets of the poorer members who do not hold such offices. In the C. M. B. A. no such high salaries are paid, and only two efficers are paid salaries at all. These two, devoting their whole time to the work of the society, society together only the moderate sum of \$18000.

In espeaker then compared the payments

John Sheyhn of Norwich then made short addresses, expressing their great satisfaction with Brother Killackey's admirable explanations, after which, on motion of the President of the branch, Mr. J. B. McNamara, seconded by P. McSloy, a vote of thanks was given to Mr. Killackey, and the meeting was brought to a close. All who were presentwere so highly pleased with the evening's entertainment that the desire was very generally expressed that they might have Mr. Killackey again at some future time not far distant.

Mr. Killackey in Stratford.

Mr. Killackey in Stratford.

The members of the above Branch, and all who are interested in the good work that is being done by this very excellent association, are to be congratulated in having an official visit from the Provincial Grand Organizer, Mr. W. P. Killackey, of Windsor.

Mr. Killackey has notified this large and thriving branch, now numbering over one hundred and seventy members, that he will held an open meeting there on the 29th inst., at the Separate school hall in that city. He is anxious to meet not only every number of the branch and those who may be contemplating membership, but all Catholics who wish the association well. This will be a pleasant opportunity for our many friends in the Classic City to hear one of the most fluent and able speakers in the West. The whole question of insurance and the other important and perhaps higher objects of the C. M. B. A. will be fully gone into, and what is usually a dry and somewhat uninteresting subject will be made one of deepest interest to all who may be fortunate enough to hear Mr. Killackey on next Monday night.

On Tuesday Mr. Killackey will visit Brauch 175 at the beautiful little village of Kinkora, and hold an open meeting there at 7:30 p. m. It is gratifying to know that this branch is in a most prosperous condition. Its members intend building a hall during the coming summer for the extensive use of the C. M. B. A.

A Good Resolution.

We have been advised by Bro. John Kelly, Recording Secretary of Branch 175. Kinkora, that at a regular meeting of that branch, held on the 10th Instant. it was unanimously resolved to request the parish priest, Rev. Father O'Neil, to celebrate a High Mass for the repose of the souls of the deceased members of the C.M. B. A. and the souls of their deceased friends. The Mass was efferred up on the 29th. It was also decided to have the resolution published in the CATHOLIC RECORD and The Canadian. We should be pleased were the other branches of the C.M. B. A. to follow the example of Branch 175.

C. O. F.

Thursday last, being the regular meeting of Sacred Heart Court, Toronto, a large attendance of the three courts of the city was present. The Chief Ranger called the meeting to order at 8 o'clock sharp.

Seven new members were admitted, and five applications for membership received.

The Chief Ranger reminded the members that the year 1897 was drawing to a cloce, and at the next meeting, December 2nd, nomination of officers for the year 1898 will take place. It is the duty of each member of the court to be present, and do his part towards selecting proper officers. This is a most important matter, and it is hoped that no member will be negligent.

After the regular business of the evening was gone through, a very interesting debate took place between St. Leo and Sacred Hear

took place between St. Leo and Sacred Heart Courts.

Brother Lee, Provincial C. R., and Bro. Neander, Past C. R., of Sacred Heart Court, took the affirmitive side of the subject, and Bro. Murphy and Bro. Foy, of St. Leo's Court, the negative. The subject being a very interesting one, it lasted two hours. It was thought at times that Sacred Heart Court had the best of the debate, but, in suming up at the finish, Bro. V. Bachand, who acted as critic, decided in favor of St. Leo's Court. St. Leo's Court was then congratulated on the honor, when they, in turn, invited the members of Sacred Heart Court to take part in a debate which will take place on the evening of December 1st, in Foresters hall, corner Queen street west and McCaul street.

All the members of the three sister courter.

street.

All the members of the three sister court of the city are cordially invited to be in at tendance. The subject is a very interesting one. Do not miss it.

A. McCKerr, Sec.

OBITUARY.

Miss Catharine Enright, Wirklan Lake,
Renfrew Journal,
We regret to announce the very sad death of
Miss Catharine Enright, daughter of Mr.
Patrick Enright, Whelau Lake Out.
She departed from this life, Thursday, Oct.
28, at 50 clock a. m., having succumbed to a
very severe attack of typhoid tever, which in
the designs of Almighly 60d, was destined to
release the innocent soul of our dear little
friend, in order to make it an occupant of
heaven long before its pristine beauty would
be tarnished by the contaminating atmosphere

heaven long before its pristine beauty would be tarnished by the contaminating atmosphere of a world of pleasure. This young lady whose death we deeply lament was a pupil of the H. S. Department, St. Ann's Convent for a year and two months; and her early departure for another and better world leaves a void in the class of which she was the happy member that will be felt throughout the scholastic year. The thorough rest which was deemed necessary in order to grasp her from the cruel hand of death, prevented us having the sad satisfaction of seeing her, ere it laid its stamp upon her youthful brow.

Her lady-like deportment which records no breach, even amid the inevitable difficulties, and trisomer routine of class work; her love of

short but may we hope useful life will last for years.

In offering to parents, brothers, sisters and relatives the expression of our beartielt con dolence, with the assurance of our prayers for the immediate release of her beautiful soul from the purifying flames of purgatory, we quote the following lines from the pen of a youthful author, as they nicely express our reclings of sympa by for one and all:

Behold your dear one! Ye, who bowed in grief.

In teasus stone, as yet, have found relief.

In tears alone, as yet, have found relief.

Douglas Advocate.

memory of a loving sister will hover like an angel around the family, and will be a guiding influence.

Her funeral, which was largely attended, took place on Friday morning to St. Michael's church, Douglas, where a Solemn Requiem Mass was sung by Rev. H. S. Marion, P. P. The funeral cortege then wended its way along the oft trodden road to the cemetery, and there in the family plot beside her mother the precious remains were tenderly laid in the grave. May she rest in peace!

Cruel Death—alone could sever
That dear heart which we had bound Close to ours. In friendship, ever
Pure as that midst angel found.

A Friend.

A SUCCEMBELL CONCERT.

A SUCCESSFUL CONCERT.

A concert given in the Grand Opera house on Nov. 17, by the Separate school, assisted by the Ursuline Academy, surpa-sed in point of excellence any concert of its kind everheld in the city of Chatham.

The opening chorus, sung by the pupils of both institutions, under the leadersmip of Priveipal J. P. Fino, was most pleasingly rendered. Then followed a drama; "Mar garet of Anjou," composed by one of the Ursuline Religious, and presented by the pupils of the Academy. Each character in this play facted her part in excellent style. The various scenes were interluded by instrumental selections by the Misses O, and M. Edmundson, E. and M. Deziel, K. Marentette, A. Brady, M. McEvoy and Fancher.

The next was a Turkey Drill by traylow

M. Edmundson, E. and M. Dezlet, K. Marentette, A. Brady, M. McEvoy and Fancher.

The next was a Turk-ey Drill by twelve boys of the Separa's exerced, dressed in Tork left costumes and bearing selmitars. This brought down the house. Miss Baxter of the Academy sang in charming style a soc. This was followed by a Tambourite Irill, and dance by thirty-four girls of the Separate school, prettilly dressed in pink and white. The little ones fairly delighted the audience by their beautiful appearance and intricate movements so well performed. A second drama, "Mischlevious Bob," was put on by Separate school boys. H. McDonald supported by five others, acted the part of "Mischlevous Bob," excellently, everyone who head and saw him proclaiming him a natural corn actor. An amusing recitation was then given by the junior boys.

A misical treat, Vocal Trio, "Distant fells" was given by the pupils of the Academy.

The senior girls of the Separate school did full justice to a concert recitation, "The Boy of Harlem," and impressed up in their hearers the excellent training they have received.

The concert had a most fitting close, "A Tribute to Canada," by A. Thibodeau. He proved himself an elocution is of more than o dinary ability. The large audience, well peased and delighted with the entertain ment, wended their way homeward, declaring themselves proud of the event.

The performers, as well as the teachers who prepared this programme, are to be congratulated upon the great success of the entertainment.

The '98 Centennial Celebration.

A meeting of delegates from the Irish Societies of Montreal was held in Hiberota Hall, o ties of Montreal was held in Hiberoia Hall, on Sunday evening, the lath inst., and organized to celebrate, in a praiseworthy and patriodic spirit, the coming Centenary of 1798, and to commemorate in a becoming manner the hero-ic efforts of the martyrs to the cause of Irish liberty of that sad but glorious period. Representatives were present from thirteen societies.

Representatives were present from thirteen societies.

The meeting was called to order by Mr. W. Rawley, and Mr. J. McIver acted as Secretary. After the committee on credentials had nade their report, the meeting proceeded to elect permanent officers, with the following result: cult: Chairman, B. Wall; vice chairman, W. Rawley; secretary, J. P. O'Hara; corresponding secretary, B. Feeney; treasurer, A. Thompson; truatees, J. McIver, W. P. Stanton and J. Kennedy, An executive committee was also elected, consisting of one delegate from each society, as follows: Hon. Dr. Guerin, J. Brady, D. J. O'Neil, Michael McCarthy, A. J. McCracken, L. P. O'Brien, F. J. Tierney, W. Rawley and H. Kearns.

L. P. O'Brien, F. J. Tierney, W. Rawley and H. Kearns. The election of the remaining members of the executive committee was deferred until the next meeting, which will be called by the officers at an early date.

A Notary Public.

A Notary Public.

Miss Nellie Tighe, of St. Paul, Minn., who some two months since holidayed a month at the maternal residence, Arthur street, was last week sworn in as notary public at a special session of Court, at which she became a citizen of the United States. The lady will continue her law studies with the firm of How & Butler, of that city, and in the Min neapolis Law school. Miss Tighe is the only woman whose name is on the books of the State Capitol for citizenship papers, and the only woman, so far, who has applied for her second papers in the District Court. Nellie Tighe, Notary Public, was some years since a pupil at the Goderich High school, and we cheerfully add her name to the long list of successful graduates.—G derich Signal.

The CATHOLIC RECORD offers its con-

The CATHOLIC RECORD offers its congratulations to Miss Tighe and its sincere wishes for her future success.

FATHER McCALLEN'S TRIBUTE

TO THE VALUE OF

THE "DIXON CURE,"

FOR THE LIQUOR AND DRUG HABITS. On the occasion of a lecture delivered be on the occasion of a lecture centered be-fore a large and appreciative audience, in Windsor Hall, Moutreal, in honor of the Father Mathew anniversary, Rev. J. A. Mc-Callen, S.S., of St. Patrick's Church, with-out any solicitation or even knowledge on my part, paid the fellowing grand tribute to the value of Mr. A. Hutton Dixon's medicine for the cure of the alcohol and drug habits. value of Mr. A. Hutton Dixon's medicine for the cure of the alcohol and drug habits. Referring to the PHYSICAL CRAVE en-gendered by the inordinate use of intoxicants he said: "When such a crave manifests it self, there is marginal.

gendered by the intordinate use of intoxicants, he said: "When such a crave manifests it self, there is no escape, unless by a miracle of grace, or by some such remedy as Mr. Dixon's Cure, about which the papers have speken so much lately. As I was, in a measure, responsible for that gentleman remaining in Montreal, instead of going farther West, as he had intended, I have taken on myself without his knowledge or consent to call attention to this new aid which he brings to our temperance cause. A PHYSICAL CRAVE REMOVED, the work of total absinence becomes easy. IEU am to judge of the value of 'The Dixon Remedy' by the cures which it has effected under my own eyes, I must come to the conclusion that what cures which it has effected under my own eyes, I must come to the conclusion that what I have longed for twenty years to see discovered, has at last been found by that gentleman, namely, a medicine which can be taken privately, without the knowledge of even one's own intimate friends, without the loss of a day's work, or absence from business, and without dauger for the patient, and ness, and without dauger for the patient, and by means of which the PHYSICAL CRAVE by means of when the FHISICAL CRAVE, for intoxicants is completely removed. The greatest obstacle I have always found to success in my temperance work has been, not the want of good will on the part of those to whom I administered the pledge, but the ever recurring and terrible PHYSICAL CRAVE, which seemed able to tear down in a few days what I had taken months and even years to build no. Therefore, on more than for twenty four deaths in any year, for if more assessments must be met, they must be paid from the Reserve fund; whereas in the L.O. F. (flicial circulars it is actually stated as a reason why this society should be preferred to others, that there is no limit to the number of assessments, and therefore the society is sure to meet all its obligations. The number of assessments may therefore in sone years not only reach twenty four, but may be as many as thirty or perhaps forty.

The reason why the Foresters must pay so much is that high shalres of \$10,000, \$6,000.

The reason why the Foresters must pay so much is that high shalres of \$10,000, \$6,000.

Etc., are paid to some of their (flicers, and these payments must come from the pockets of the poorer members who do not hold such offices. In the C. M. B. A. no such high salaries at all. These two, devoting their whole time to the work of the society, receive together only the moderate sum of \$800.

1. to peaker then compared the payments of the C. M. B. A. with those of the Orders of Workmen and the Hene Circle, showing that in each case the payments in the C. M. B. A. are less, and proving it to be the cheapest insurance society in existence.

Brother Killak key ended his address with a ros he ic appeal to those who have families or friends dependent on them to provide for the reason of this excellent association.

Messrs, Kelly and O Neil of Simcos and Messrs, Kelly and O Neil of Simcos and messrs and the lines to the two parts of the expection of t

THE PECULIARITIES OF THIS WORD:

No Name on Earth so Famous - No Name More Widely

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

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

fame of Dodd's Kidney Pills.
Why is the name "Dodd's Kidney Pills "imitated? As well ask why are diamonds and gold imitated. Because diamonds are the most precious gems, gold the most gold precious metal. Dodd's Kidney Pills are imitated be cause they are the most valuable medicine the world has ever known.

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

MARKET REPORTS.

LONDON.

London, Nov. 24. — Wheat, 81 to 82c. per bush. Oats. 23 45 to 24 2-5 per bush. Peas. 45 per bush. Rye, 33 35 to 33 2-5 per bush. Corn, 30 2-5 to 39 1-5 per bush. Corn, 30 2-5 to 39 1-5 per bush. In the meat market beef was steady, at 84.50 to 85.50 per cwt. Lamb 7 cents a 1b by the carcass, and 8 to 9c. by the quarter. Pork got up to 85.69 per cwt. The course of the carcass and 1 to 9c. by the Quarter. Pork got up to 85.69 per cwt. The course of the carcass. And 1 to 18c. a pound by the basket for best rolls, and 16 to 17 cents for crocks. Eggs, fresh, 18 cents a dozen by the basket and ilmed eggs 15 and 16c. a dozen. Potatoes, 70 to 80 cents a bag, Apples 82 to 82 75 a barrel, and 60 to 80 cents a bag. Wool 19 to 20c. alb. Hay, 85 to 37 per ton.

TORONTO,

Wool is to 20c. a ib. Hay. 85 to 37 per ton.

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TORONTO.

Toronto, Nov. 24.—The flour market is firm, with straight roders quoted at 84 to \$410.

Wheat is in fair demand, with sales of red winter at 82 high freights. White is quoted at 80 to 81c, high freights and spring at 78 on Midland! No. 1 Manitoba hard is nominal at 93c to 91c. Fort William, and at 98c. Goderich and Midland. Buckwheat is in good demand with sales at 99c west, and at 91c. east Oats firm, at 21c, north and west for white, and at 23c. for mixed freights. Barley quiet, with sales of No. 3 extra at 27c on Midland. Ryc. 44c. middle freights. Corn, 28cc. west.

quiet, with sales of No. 3 extra at 77c on Midland. Ryc, 4tc. middle freights. Corn, 26c.

west.

Montreal, Nov. 18.—Grain quiet; Ontario red
winter wheat, 9tc; white, 9tc, affoat; p-as.
55 bpc; cars, 26; to 25 c; ryc, 51; to 5 c; back
wheat, 36c; and feed barley, 35 to 40c; in bore.
6 Flour moderately active; Winter wheat
strong bakers, 48,10 to 52,20; best Manitoba
strong bakers, 48,10 to 52,20; best Manitoba
strong bakers, 48,90 to 55 decoud do. 84,00 to
84,00; and low grades, 82,70; Hungarian
patents, 55 40. Meal steady; rolled oats, 83,35
to 85,40; standard meal, 83, 25; Easier feeling
in Ontario feed; Ontario bran at 811, and
58,50 mad shorts at 813,50. Hay market was
firm No. 1 sold at 810,50, and No. 2, at 85,0) to
88,50; Canadian pork, 815 to 816; pure
Canadian lard, in palls, 7 to 86c; hinded
can be on the compound, refundation for beans limited,
80 to 90c for primes, and at 50c to 81 for choice
and of the compound o

Port Huron. Mich. Nov. 24.—Grain—Wheat, per bush. 83 to 85c; oats, per bush. 93 to 85c; oats, per bush. 93 to 85c; oats, per bush. 94 to 21 cents; corn, per bush. 28 to 32c; rye, perbush. 40 to 42c; buckweat. 23 to 25c per bush. barley. 45 to 50c per 100 lbs: peas. 40 to 45c per bush. beans. unpicked. 60 to 75c. per bushel; picked. 80 to 90 per bush. Produce — Butter, 16 to 18c per lb.; eggs. 15 to 19c per doz.; 18rd. 6 to 7 cents per pound; honey, 7 to 9c per pound; cheese, 10 to 11c per pound.

honey. To be per pound; theese, 10 to 11c per pound;

Hy and Straw—Hay, 85.00 to 87.00 per ton, on the city market; baled hay, 86 to 87.50 per ton locar lots; straw, 83.00 to 84.00 per ton.

Thressed Meats. — Heef, Michikan, 85.00 to 83.75 per twit. Chicked 84.00 to 87.25 per cwt.

10 per cwt. — Lotter, 84.80 to 84.00; consequence of the control of

beeves on the market, and good stock sold at 3 to 350 per lb; common cows and rough beasts sold at 2 to 25c, and the leaner old cows and bulls sold at 1 to 15c per lb. There were about 150 small bulls on the market, and buyers for the Buffalo market took the larger proportion of them at from 1 to 15c per lb. They also bought a considerable number of other young stock at 5c per lb. Calves seld at from 3 to 512 each. Shippers are paying from 3 to 35c per lb. Gor good large sheep. Several lots of good lambs were bought for the American markets at 45c per lb. Gutchers paid from at 0 45c per lb. Fat hogs are plentiful and sell at from 4 to 45c per lb.

Latest Live Stock Markets.

Latest Live Stock Markets.

East Buffalo, N. Y., Nov. 21. — Cattle—Only a few odd heads on sa e. Hors—Good to choice Yorkers, 85 5 to 83.67; mixed packer's grades, 85.69 to 83.65; medium weights, 85.60; heavy hogs, 85.60 to 83.05; roughs, 83.00 to 83.15; stags, 82.96 to 83.09; pigs, 82.25 to 83.70. Sheep and lambs — The offerings of Canada lambs were exceedingly liberal on Friday, when all were in there being all of 23 cars; the market ruled slow, but a few of the choice kind soid up to \$5.70 to 85.75, with common buckey and fair lots at \$5.35 to 25.65; several loads were reported to arrive late to day; lambs, vearlings, choice to prime, \$4.85 to \$5.00; fair to good, \$4.50 to \$4.75; cuils to common yearlings, 84.00 to \$4.40; fair to good, \$5.35 to 85.65; cuils to common, \$4.85 to 85.25; native sheep, choice to selected wethers, 84.75 to \$5.00; good to common sheep, \$3.00 to 83.75.

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every mouth, at Sociock, at their hall, Abloin Book, Richmond Street. G. Barry, President; Jas. Murray, 1st Vice President; P.F. Boyle, Ricording Secretary. NOW READY.

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TEACHER WANTED FOR THE CATHO-lic Separate school, No. 2, Ashibid, for the year 1888. A male or female holding 2nd class professional, with testimonials, and salary expected. Applications will be received by the undersigned up to Dec. 16, 1897. John E. Sulli-van, Kingsbridge, Ont. FEMALE TEACHER WANTED FOR THE

Tyear 1898, for Almonte Roman Catholic Separate school; holding 3rd class certificate. Salary not more than (8200) two hundred dollars per annum. Applications received until Dec. 25. John Siattery, Sec. 906-17 NORMAL TRAINED TEACHER, AS A assistant in the Peterborough Separate schools (boy's department). Applications re-ceived up to the 1st prox. John Corkery, Sec retary Separate School Board, Peterborough.

Ont. 995 3

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Parliamentary Notice.

FRIDAY, the tenth day of December, will be the last day for receiving petitions for Private Bills. FRIDAY, the Seventeenth day of December

FRIDAY, the Seventeenth day of December next, will be the last day for receiving and in troducing Private Bills.

THURSDAY, the Thirtieth day of December next, will be the last day for receiving Reports of Committees on Private Bills.

CHARLES CLARKE,
Clerk of the Legislative Assembly.
Toronto, 28th October, 1897.



TENDERS FOR SUPPLIES, 1898.

The undersigned will receive tenders for supplies up to noon on Monday, Nov. 29, 1897, for the supply of butchers' meat, butter, dairy and creamery, giving price of each, flour, oatmest, potatees, corning the for the following institutions during the for the following institutions during the same of the s

epted. Newspapers inserting this advertisement vithout authority from the Department will not be paid for it.

(Signed) R. CHRISTIE, T. F. CHAMBERLAIN,
JAMES NOXON, Inspectors of Prisons and
Public Charittes, Parliament Buildings, Toruoto, Nov. 15, 1857.

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President. Musical Director

giving any reason stopp the Freeman's Journal's McAllister. We ask the plain the conduct of the impartial journal," as m been carefully following the discussion will won haps leave the responsib him. Some think it as dence that the Freeman stopped just at the time ing the doctor's misrepr the mind and faith of We have no explanation the sudden change of t the doctor be a party to prised at the unexpect his zeal in a cause whi ageously sought the

VOLUME XIX.

THOSE PRELIMIT

We are informed by a Pittsburg Commercial

that paper has suddenly

N. Y. Freeman's J

defend. Did the Covenanter mittee of elders spancel it spanceled the doctor ment of his own journal Stateman? We think a bad trick on the doc interfered with his libe press The poor little star and flying ever since like a clipped wing. Did this soundness of Cover or his ability? If the they were wrong, for avility that would be exercised in a good car We had no confidenc

ginning in the fairness tions of the Pittsburg made no arrangement nothing of it, and are n at its conduct. Whater ing was had was between doctor. It owed us no variably ignored it. look to Doctor McAlliste ation of the discontinu plies to him in a jour him as a "fair and imp of publishing what w Be his explanation w will not change our pu

we have replied to all lished in the Gazet finished with his letter cal, and now take up t Councils," dated Oct. We defined a Genera an assemblage of Bis Pope at their head-a or with the approval o presided over by him

ing our articles in the

legates commissioned t and whose dogmatic d sequently sanctioned b sequently sanctioned to Dr. McAllister—This as shall now prove to be in fallogical denial, from the standpoint, of the ecuma authoritative councils of the Church. * * * On the down as a consistent R logically deny that this is councils of the whole Church was a General Counterpart of the councils of the councils of the councils of the standard Counterpart of the councils of the standard Counterpart of the councils of the councils of the councils of the counterpart of the counterpart

Freeman - Ecclesi theologians and Chu historians do not cour Jerusalem among ecumenical councils o stands by itself and is tolic Council. Tae fi cil was that of Nice, h it appears that what say, logically, all wri We may, consent. this point from furth

McAllister—But, leavi Council of Bible history later general or ecumeni Freeman-Yes, it it out ; it would hav if you had not broug doing so put yoursel the common conse kind of work.

McAllister-No Roma the following enumera ecumenical councils at Scripture canon: (1) Nice in A. D. 325; (2) Constantinople in 381; Ephesus in 431; (4) the in 451; (5) the second (in 451; (5) the second C ople in 553; (6) the third tinople in 680 Let me first Council of Nice in Freeman-Very

McAllister — I proc General Council the the lay down. Freeman-Very tions are: (1) The called by the Pope of (2) that the Pope p or by legates; (3) the sanctioned by the Po

the Council of Nice.

McAllister—You mai (of Nice) was a general and that it was such be a Pope, or with his app or a legate representing and because a Pope sa Freeman-Yes.

McAllister—I challed vidence on any one of Freeman—We ac McAllister—In the ecclesiastical history is that with your own st mind you can accept that as a General Council.

Freeman-And y McAllister-In the f furnish any evidence called by the Bishop o

Freeman-It is that the council was