# Catholic Record.

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

OLUME XXDI.

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Lonin, Saturday, January 5, 1901.

A REV. HUMBUG.

The Rev. Jos. Parker is just now shown the quill drivers of London what had of a newspaper to put in the mariet. From what we know of the Rev Joseph we can say he would makean ideal journalist of a certain kind With his luxuriant imagination and command of vituperative languate, and carelessness as to truth, he would be a resplendent figure either as a var correspondent or space writer on the iniquities of Rome. The latter subject is a favorite one with the rev. gentleman and has inspired many Parkerian pronouncements. Price Hughes and Silas Hocking-he of the Kindergarten tales-may now look upon journalism as another source of notoriety.

SUFFERING OUR COMMON LOT.

As an antidote to the flippant utterances one sees betimes in the daily prints we may quote the following words: To bear and to suffer is the ordinary condition of man. Man can nomore create for himself a life free from suffering and filled with all happiness than he can abrogate the decrees of his Divine Maker, who has willed that the consequences of orig. inal sin should be perpetual. It is reasonable therefore not to expect an end to troubles in this world, but rather to steel one's soul to bear them, which in fact educates us to the attainment of supreme happiness. For it is not to wealth and luxury, nor to worldly honors and power, that Christ has premised eternal happiness in heaven, but to patient suffering and tears, to the love of justice and to the clean of heart.

A MINISTERIAL PROPHET.

Ian McLaren is out with a message to the new century. It is rather nebulcus, but on the whole it is the production of a thoroughly optimistic

What strikes one is the difference between the attitude of Ian McLaren as a minister and as a novelist. As a novelist he has the gift of showing us bits of life in a framework of beautiful diction, and that without offence against good taste. When he comes before us as a parson he cannot conceal his hostility to Catholicity. It may be the result of his upbringing or it may be simply an evidence to his brethren of his orthodoxy, but the parson should give it in Drumtochty dialect. We might then be able to understand his ministerial declarations and think all the better of

In his enumeration of the famous personages of the Victorian period he has quite forgotten to put any Catholic on the list. "The new century also, will," he says, "tend to abate the insolence of priests by investing the people with many of their powers."

When we saw how far out the novelist was on the ocean of prophecy we were almost tempted to cable him the advice of an unknown writer: I win in ' you're over your head."

THE NEW CENTURY.

We sincerely hope that the new centary will be as pictured by the prophets. It will, indeed, be a blessed world when men and women cry no more for bread; when children will have a few years when life will be but know Jesus Christ, since through Him a fairy tale for them ; when the brotherhood and charity, of which we hear so much, will ennoble and help and console every human being. But this happy Etransformation will never, to any appreciable extent, be effected by schemes drawn up on mere human lines. We hear, of course, wondrous disquisitions on the perfectibility of human life, and the scientific discoveries that will do away with pain and sorrow. It is, however, but a dream-a brilliant one if you like-the haunts the many who believe that the cure for the woes and ills of humanity is an ointment compounded of paganism and what is styled philanthroply.

Tyrrell says, came not to uproot the districts frequented only by the police thorns which sin had sown, but to teach our bleeding fingers to weave them into a crown of glory for our brow, will find in that knowledge not only courage but consolation in every tribulation.

As to helping others we have no niggardly meed of praise for the men and women who are interested in works of beneficence. But if we wish to earn for ourselves a better title than that of mere philanthropists we must take care to have our efforts in uplifting those about us directed and inspired by Christlike principles. We must look upon men and women as handed down from generation to genspirits with immortal destinies; baptized, as we, into one body, and to recognize the fact that what we do for them is done for the Redeemer.

THE HOLY FATHER'S ENCYC LICAL.

The latest encyclical letter of Pope Leo XIII., on Jesus Christour Redeemer, cannot fail to be read with interest and profit by Catholics and by thoughtful men everywhere. Amidst the discordant sounds it is like a strain of melody that must fall gratefully on the ears of those who are convinced, though all may be dark to them, that there must be some sure way leading to truth. The Holy Father calls attention to the myriads who, united in heart and mind, have sanctified the Holy Year, and hopes their splendid example may kindle the enthusiasm of all. And, looking out upon the world with the ignorance and fast increasing contempt for the fruits of the antique faith, the aged Pontiff declares that the sole remedy lies in the dissemination far and wide of the love and knowledge of Jesus Christ.

One can look back at the world before the advent of Christ to find out into what an abyss of infamy man can fall without the knowledge of God. The poor were given once to superstitions and debauchery. They were looked upon merely as instruments to minister either to the triumphs of their captors or to the luxuries of their masters. The upper stratum of society was, though trapped in the garb of a refined civilization, thoroughly corrupt. It had its teachers indeed who sought to lead and instruct, but to those who heard them

they gave no light nor consolation. And to day there are thousands who are as ignoront as they who lived in that far-off time. Vice, perhaps, does not flaunt itself so openly, nor is luxury have the same disregard for the future, the love for show and ostentation and the childish contempt for the things that cannot be measured by wealth. The same questions also that tormented the souls of men cry out now for solution. We have, too, our philosophies and teachers, but they are as powerless to assuage the hunger of the soul for truth as the wise men

of early days. Christ, as the Pope says, is the fountain head of all good. Mankind can no more be saved without His power than it could be redeemed without His mercy. Reading the luminous pronouncement of the Holy Father we be thought curselves of the words of Pascal: "The knowledge of Jesus Christ frees us both from pride and despair, because there we find at once God, our own sinfulness and its remedy." We should, therefore, strive to alone can we hope to know God rightly. He is the centre of everything and the end of everything; and he who does not know Him knows nothing, either of the world or of himself. We earnestly exhort our readers to give an attentive perusal to the en-

EFFECT OF THE REFORMA-TION.

cyclical.

Lord Salisbury declares that the Conservatives must, in order to maintain their hold on the public, devote their energies to the improvement of the condition of the masses. His saying that the state of the English poor is probation and that sin requires suffer- a scandal and disgrace to civilization ing of some kind; that they are sore does not certainly err on the side of exmistaken if they expect anything else aggeration. It is an admitted fact

believe that the Redeemer, as Father | their fellow-citizens and kennelled in -men and women, riddled by vice and disease, who have been broken on the wheel of the Reformation principles.

That scandal and disgrace of which Lord Salisbury speaks may be ac counted for on the ground of changed economic conditions, and possibly some noble lords and ladies may hold charity concerts for its removal. But we think-and not without reason-that the terrible condition of the poor of London is but the flowering of the seeds deposited in English soil by the adherents of the new gospel that justified the robbery of the funds that had been eration for the relief and improvement of the needy, and that gave as the basis of property the idea of individualism.

Before the Reformation there was indeed poverty, but not pauperism. Instead of the work-house there was the monastery : in lieu of the poor law there was a tender and considerate charity.

Mr. Harold Rogers, a recognized authority on the economic history of England, declares that during the century and a half before the Reformation there were none of those extremes of poverty and wealth which have excited the astonishment of philanthropists, and are now exciting the indignation of workmen. The age, it is true, had its discontents, and those discontents were expressed forcibly and in a startling manner. But of poverty which passes unheeded, of a willingness to do honest work and a lack of opportunity, there was little or none. The essence of life in England during the days of the Plantagenets and Tudors was that everyone knew his neighbor and that everyone was his brother's keeper. The wealthy of those days understood that whoever had received from the Divine bounty a large share of blessings, has received them for the perfecting of his own nature, and at the same time that he may employ them, as the ministers of God's providence, for the benefit of

others. The Government will, no doubt, do omething in the present matter, but any relief cannot but be temporary. Men may scheme and plan, and deplore it, but so long as the principles of the Reformation are rooted in the human mind so long also will pauperism affront the public eye. Too many people are Christians in a kind of a way-that is, to quote Ruskin, for half an hour every Sunday they ex-

THE JERUSALEM OF TO DAY.

The Shadow of the Crueifixion Rest on the Place|Forever ; a Strange Still ness Reigns.

"There is no warm nor bright color here; all is grim and gray except the blue tiles in the Mosque of Omar," writes Mrs. Lew Wallace of "Jerusa lem as We See it To day," in the December Ladies' Home Journals " The shadow of the Crucifixion rests on the place forever ; a strange stillness reigns, and laughter would seem like laughter beside an open grave. Women, veiled in white, glide through the dark, crooked alleys like tenants o a city of spectres, and even she children, subdued by the overwhelming gloom, are silent beyond the wont of Orientals. Ruins, ruins at every hand! Well has the prophecy been fulfilled: 'Jerusalem shall become The very stones of the street heaps. are dismal, worn away with burdens borne since they rang with the tramp of legions and glittered with the brassy armor of the masters of the earth Men may come and men may go, but never since the Onnipotent Hand stretched the north over the empty space and hung the world upon noththat

has there been a race the race descended from wolf brood on the Tiber. Outside the walis - saddest sight where all is sadness - are ancient Jews come merely to die in the laud of their love. A few in whom there is much guile, offer for sale talismans, gems of magic rings of oscult power. The greater number sit in the sun, motionless as statues, without the dignity that should accompany age, in poverty past telling, dreaming away the day and night -apparently without hope, except to have a little holy dust laid on their eyelids when they shall have closed tnem to sleep with patriarchs and seers

lies buried forty, fifty, sometimes over say when standing before the casket a hundred feet deep in wastage piled at the grave, "God, be good to him," in the overthrow of many sieges. The which is nothing less than acknowlarimson banner of the Moslem floats edgment coming from the natural and above the Tower of David, used as barracks, and the Turkish sentinel pacing of the truth of the doctrine of praying his rounds looks with ineffable scorn on for the dead. the Christian. The crumbling Tower of Antonia, the citadel of the Temple, is occupied by the Governor of Jerusalem, and if possession counts in the law. it is his right, for he held it before Will is his right, for he held it before Wil

fear Gethsemane would become a park among Christians.

TO NON CATHOLICS IN MANA

Remarkable Success of Father Sutton's Mission Now in Progress.

philadelphia Catholic Standard and Times On Sunday evening the Passionist Fathers closed an extraordinarily succersful mission at St. John the Babtist's, Manayunk. Four Fathers of the order, under the direction of Father Robert, labored for two weeks in the parish.
As one result of their labors over four thousand approached the sacraments. On Monday evening the non Catho-

lic mission, which had been widely advertised in the locality, was opened by Father Xavier Sutton, of the same rder. This series of lectures marks the first attempt at a mission for the benefit of those who are not of the fold in that section of Philadelphia. It was, accordingly, looked forward to with varied anticipations, many gravely doubting any substantial result from the endeavor. It was an nounced that Catholics would not be admitted unless accompanied by Pro-Whatever fears may have been entertained, they were speedily dispelled when the vast audience the greeted the reverend lecturer on the opening night was assembled, over seven hundred non Catholics being present on the occasion outton having announced the order of services, requested the audience to say with him the "Our Father" and to

Father Sutton were statements of listened to with rapt and intense attention by his hearers. A most pleasing disposition on the part of the audit ors was manifested at the close of the lecture, when very many of the non-Catholics came to the altar rail and expressed to Father Sutton their extreme pleasure and satisfaction with the instruction imparted to them, and de clared their intention of bringing their friends to the succeeding lectures

NINE HUNDRED NON CATHOLICS

was filled to overflowing, many being unable to obtain seats. Over nine hundred non-Catholics were present. This marked increase in attendance gave evidence of increasing interes in the lectures on the part of the general public. The contents of the "Question Box" were first discussed. Questions on indulgences, St. Peter as head of the Church, saved who belongs to no Church?" were disposed of by Father Sutton to disparaging. the apparent satisfaction of his hear proved that the belief in a purgatory his views on so important a was not of to-day or yesterday, but devotion to the Mother of God are of that it was held even by the Jewish surpassing interest to the learned people before the coming of Christ. Christian world. He also demonstrated that this belief His writings have been preserved was founded on passages of Sacred with singular care, and many eminent Scripture, and that many of the early scholars have devoted their lives to the fathers and doctors of the Church gave task of collecting and transmitting the expression in their writings to the fruit of his labors to posterity.

Despite the reputed affinity of his where souls may be purged of the de views to modern Protestant thought, quence and pathos Father Sutton and holiest feelings of the human industrious workers the world has heart is this doctrine of the Catholic ever seen." Church. We all long to wish them well whom we have loved and who the English language are from the have gone before us. It comforts and pens of Protestant authors and it is a

to worship in the Temple. That city Catholic brethren are often heard to

ON CONFESSION.

liam the Conqueror was crowned with Man Forgive Sins?" was taken up the Saxon's crown in Westminster Father Sutton called the attention of his hearers to the fact-a tremendous Mrs. Lew Wallace notes that "there fact that confronts all men—that 300 is a common lament that the shrines 000 000 Christians in the Catholic dear alike to Jew and Christian are in Church, a majority of all Christians, keeping of the Mohammedan. For a believe in and give evidence of their thousand years they have been guarded faith by practicing confession of sins with reverence and decorum by armed How are we to account for this fact? officials tolerant of every religion. When did this practice originate? Gowere Palestine in keeping of American ing back over the pages of history we find that at no period from the days of Protestants debasing our sanctuaries find that at no period from the days of into eating houses and concert rooms I Christ did this practice not prevail Its divine institu for picnics, and the Holy Sepulchre, tion was never disputed during 1,600 the shrine of shrines, be made a hall years until the days of the "Reform for socials. Twenty rival sects worship ers." After proving from passages of there in peace and safety. Were the Holy Scripture that Christ instituted there in peace and safety. Were the Holy Scripture that Christ instituted this Sacrament of Penance, the lec

be fighting with paving stones and con secrated candlesticks if other weapons were not at hand. forded to the truly penitent, its efficacy as a preventative of sin, the love that every Catholic has for this sacrament. With intense feeling and burning words he repelled the vile insinuations and accusations made against the "confesion of sins" by the enemies of the Church.

Father Sutton's lectures have produced a profound impression in the They are the chief topic of vicinity. They are the chief to conversation among all classes. dreds have begun to see the Catholic Church and her doctrines in a light be fore unknown to them, and the daily increase in the attendance of non Cath olics and the accessions to the class of converts established by Father Sutton are ample evidence that the seed is not all falling upon stony ground.

THEY ARE UNFAIR IN CONTRO-VERSY.

Learned Non-Catholics Whose Depar-tures From Truth Discredit the Whole Protestant Body - A Flagrant

Church Progress

The whole range of English literature is honeycombed with falsehoods. Histories and text books of every kind, magazine literature, works of fiction, biographies and encyclopedias repeat falsehoods and calumnies which have been run to the earth time and again. Catholics frequently wonder if there

ever have been or ever will be fair and honest Protestant scholarship. Here join in the singing of the hymn and there a non-Catholic writer is to be "Jesus, Lover of My Soul," after found of sufficient breadth of spirit to Scriptures and entered into the subject of the evening's lecture, "What Catholics Do Not Believe."

Having explained the subject to the ancient controversies with an eye to truth only; but such a one is an honorable exception to a rule which casts discredit upon the subject to the subject t which he read a portion of the Holy face the ancient controversies with an Having explained the object of the ant body. From the unlearned Cathlectures, he corrected and refuted olics expect nothing but a repetition many of the erroneous and calumnious of the old calumnies. From the learned A flagrant instance of this kind is to

generally considered to be one of the fairest and most trustworthy works of its kind. The author of the article on | East. St. John Chrysostom, one Samuel Macauley Jackson, D. D., LL.D, makes the following statement: "His (St. John's) laudation of saints promoted nagiolotry, but it is remarkable that he furnished no support to mariolatry." His authority for such a statement is undoubtedly the Rev. W. R. W. Stephens, whose biography of the On Tuesday evening the vast edifice saint contains an even boider state-ment: " Of all mediaeval additions to the purer faith of primitive Christianity, mariolatry has grow to the most extraordinary dimensions, of any tendency to his error there is in St Chrysostom a remarkable absence. fact, his notices of the Blessed Virgin, "Can a man be not very frequent, are, on the whole, we might almost say, unnecessarily

parent satisfaction of his hear Now, when it is remembered that St.

'Purgatory," the subject of the John Chrysostom is one of the greatest evening's discourse, was then taken of the Greek Fathers, and one of the up. Father Sutton maintained and most illustrious names in a great age, devotion to the Mother of God are of

filements of sin before they can be admitted to heaven, where "nothing defield can enter." With great elo Maun, having been prepared under owed how consoling to the highest faucon, "one of the most marvelously Almost all the sketches of his life in

consoles us to believe that the ties of remarkable fact that despite the eviconsoles us to believe that the ties of remarkable fact that despite the evil-affection which unite relatives and dences before them in his writing they wast a majesty not folerable only, but affection which unite relatives and dences before them in his writing they wast a majesty not folerable only, but but to suffer trials, for the whole of that in Lindon there are, despite to suffer trials, for the whole of that in Lindon there are, despite to the suffer trials, for the whole of the suffer trials, for the suffer trials, for the whole of the suffer trials, for the whole of the suffer trials, for the suffer

The apostolic succession of falsehood seems to be particularly true of Protestant lives of Catholic saints.

It may be of interest to state that St. Chrysostom was born in the year 347 and died in the year 407. He was a contemporary of Saints Basil, Gregory of Nazienzen, Jerome, Ambrose and

Augustine. The following extract from his writings, taken from the office of the Blessed Virgin in the Roman breviary, surpasses anything which St. Bernard on the highest flights of his enthusiasm

ever uttered.
"The Lord did not choose a rich or distinguished woman to be His Mother; but that Blessed Virgin whose soul was adorned with all the virtues. For as the Blessed Mary preserved chastity above all human nature, because of this did she conceive the Lord in her with and see conceive the Lord in her womb. To this most holy Virgin and Mother of God, having recourse we will experience the utility of her intercession. Thus also let those particularly who are virgins fly to her.

"She will preserve for you the most beautiful, the most precious, the most uncorruptible possession of virginity."
And again: "A great miracle
truly, my beloved brethren, was the
ever blessed Virgin. For who has been, or ever will be, greater or more illustrious? She alone fills the heavens and the earth with her amplitude. For who more holy? phets, not the apostles, not the martyrs, not the patriarchs, not the angels, not the thrones, not the dominations, not the Saraphim, not the Cherubim; not, in fine, anything amongst created things visible or invisible greater or more excellent can be

found.
"This is she the handmaid of God
"This is she the handmaid of God and the one who bore Him, at the same virgin and mother. \* \* \* Hail therefore mother, maiden, virgin, throne, ornament of the Church, its glory and its firmament, pray for us assiduously to thy Son, our Lord Jesus Christ; that through thee we may find mercy in the day of judgment, and by the grace and goodness come into the possession of those things which the possession of those things. Lord has preserved for those who love

The foregoing quotation is an evidence of how little reliance is to be placed upon Protestant scholarship when it deals with matters of Catholic belief. It furnishes at the same time excellent matter for a brief meditation. during the month of the Rosary.

LORD BUTE'S WILL.

Lord Bute's will has been admitted to probate in England, and its provisions have excited much attention, by reason of the extraordinary munience of his bequests to charities of one kind and another, by no means limited to the Catholic faith to which he belonged.

Two of the most interesting provisions are those by which he bequeaths all his property in Syria, Egypt, Turkey, and particularly in the Holy Land, to his one daughter, Margaret, who was his favorite child and his to be telling them the truth, to address many of the erroneous and calumnious many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies of the old calumnies of the old calumnies. From the learned the old calumnies of the old calumn for ancient lore and historical research, be found in Johnson's Encyclopedia, but likewise possessed his predeliction generally considered to be one of the the holy places in Christendom in the

It is, therefore, only natural that he should have bequeathed to her his es-tates at Bethlehem, at Nazareth, on the Mount of Olives, at Jerusalem, on the shores of Tiberias and at Matariep, near Cairo, where, according to tradi-tion, the Blessed Virgin, with St. Joseph and the Infant Christ, sought refuge from the soldiers whom King Herod had sent in pursuit of the Holy Family when he discovered that they fied to Egypt to avoid the massacre of the innocents.

Lady Margaret purposes to spend nuch of her time henceforth in the Orient, and has undertaken the duty of conveying her father's heart to Jerusalem for interment there, in accordance with the request contained in his last will and testament.

Another bequest which has excited no little comment is that of an annuity of \$500 a year to Mgr. Capel, to whom the late Marquis was indebted for conversion to the Catholic Church, and who is portrayed in Lord Beaconsfield's most popular novel, "Lothair," under the name of "Mgr. Catesby," Lord Bute himself figuring in the work as " Lothair.'

We cannot control the evil tongues of others; but a good life enables us to despise them. - Cato.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm -R. W. Emer-

Every good action has a merit, that is a certain conformity to the will of God, and every evil action has a demerit, that is a deformity, which will

be followed by punishment. Nothing is small to a God so great. It is this thought which renders so dear .- Father Faber.

### A FATAL RESEMBLANCE.

BY CHRISTIAN FABRE.

XXIX.

What refined; fastidious, quiet-looking Mr. Edgar thought of the great, ill-dressed, loud, and forward woman to whom he was presented by Carnew, it required his most stern self control to prevent from showing, at least in his face. She gave herself the most absurd airs and with her immense size, and her dress of gay-colored satin that shimmered in the light like a great surface of metallic sheen, and her head dress of plumes that added to her height, and made her seem like a female warrior, she was a most novel and indicrous sight. Those of the company who were not within the range of her vision were convulsed with laughof her vision were convulsed with laugh-ter, and those who were, had to resort to many maneuvres to hide their mirth.

many manocuvres to hide their mirth.

Carnew was crimson from and rand shame, but with his imperturable self-command, he permitted no more evidence of his feelings to appear than the flush itself gave, and he fulfilled his part of the presentation of his aunt with a quiet, gentlemanly grace which charmed Mr. Edgar. That done, he turned away; but Mrs. Delgars, whose whim it was to

quiet gentiemanly krace which away;
Mr. Edgar. That done, he turned away;
but Mrs Doloran, whose whim it was to
keep him just then, caught his arm.

"Now do, Alan, let your gallantry come
to my rescue awhile. You know that
Mr. Edgar, having travelled so much, will
expect to be entertained by a varied conversatior. And what variety can a
woman's poor mind devise? You know,
Mr. Edgar—" with a languishing raising
of her eyes, and an affected setting back
of her head that was most mirth-provokof her head that was most mirth-provok

"I am one of those who know the true value of the sex: the little insipid nothings that fill the female mind; the vagaries, the emotions that upset the female heart. Therefore I am anxious to retain about you something that savors of brains." With a look at her nephew meant to be conciliatory, but that only roused his indignation to white heat.

Mr. Edgar bowed; the only thing he could do under the circumstances, as in the character of such an honored guest he could neither reply as he would to that unwomanly speech, nor, in deference to the nephew whom he very much ad-mired, betray by a look his utter disgust

mired, betray of of the speaker. But, Alan, who was bound by no such But, Alan, who was now so augry tha but, Alan, who was now so angry that even his wonted command had deserted him, said a little hotly: "It is better for me to go, Aunt Doloran, than stay to witness your inoculation of Mr. Edgar with ideas so disparaging to yourself as a ideas so disparaging to yourself as a woman." He bowed low to his aunt, and before she could recover from her astonishment and indignation at his boldness in administering such a public reproof he had bowed also to Edgar, broken from

he had bowed also to Logar, broken from her grasp, and was burrying away.

"There's a fool for you," in her auger bursting out into her customary inele-gant speech; "he can't take the truth and never could; but here is one—" and never could; but here is one—"
catching sight of Ordotte, who had just
entered the parlor and was approaching
her, "who holds my views of things."

her, "who holds my views of things."
Ordotte had been presented to the guest earlier in the evening, and he now came forward with that ease of manner which to thoroughly cultured Edgar sav ored a little too much of ill-bred familiar ity, and began at once with clever tact to soothe Mrs. Doloran's irritation and to draw out the guest. In her new-found interest the lady forgot her previous un-comfortable feelings, and talked volubly and nonsensically enough to corroborate her previous assertion of the impotency of

"But your stories, Mascar; your Indian stories," she said suddenly, in the very middle of one of her pointless tales, remembering that that part of the pro-gramme arranged for Mr. Edgar's enterhad not been yet carried out.

Ordotte laughed—a laugh that showed in full his white even testh, whiter looking by contrast with the tawny hue of his face—and snapped his eyes at the new guest in a way that rendered the latter a little uncomfortable.

little uncomfortable.

"My Indian stories," he said, when he had ceased laughing, "will have, I have no doubt, a very singular and fascinating interest for Mr. Edgar. Which shall I tell, Mrs. Doloran? The one where I lay in a jungle all night with the dead tiger on my breast or—?"

on my breast, or—?"
"No; don't tell any of them yet;" said
Mrs. Doloran, rising. Wait until I get Ned
here; I enjoy your stories better when I
have her face to watch, ever since you
said her face recalled one of them to
you."

But the messenger dispatched for Ned reported that the young lady was neither in her own room, nor in any of Mrs. Dol-

oran's apartments.
"Then search the house for her," said the lady, impatiently; and so messengers were sens in different directions. Mr. Edgar, taking advantage of the slight luli occurred in the conversation,

that had occurred in the conversation, begged to be excused, while he also sent a message to his daughter.

Ned entered the parlor, pale and tremulous from her recent emotions, and pitiably indisposed to make one of the party awaiting her. But she nerved herself to it, and howing, dropped into the chairber. it, and bowing, dropped into the chair be-side Mrs. Doloran.

It was well that that lady was so anxi-

ously interested in the anticipated Indian story, or Ned would have been assailed by most sharp and impertinent questions.
As it was, she hardly noticed her after
having motioned her to the chair beside

Ordotte begun:

"Klipp Kargarton, the hero of my tale, was one of the strangest fellows I ever met. He had all the qualities to win hearis, but they seemed to have been so smolhered by some blight that it was only at times one knew that he was not the heartless, sullen, and taciturn man he seemed to be. When I met him for the feartless in Singapore, he was doing Ordotte begun : seemed to be. When I met him for the first time in Singapore, he was doing business there for some irm, but shortly ousiness there for some firm, our shortly after, at my suggestion, he gave up his position and accompanied me to Calcutta, where I had already invested some capital in an English house. I obtained for him a position in the same house, and we became such warm friends that he occasionally gave me scraps of confidence nderfully enhanced my interest in him. He was an excellent sportsman and one of the memories that I shall never forget, is of his face when he, with some others, were out for a day's hunting in the jungles. At such times he seemed to be like another being, and his courage in pursuing and attacking the fir recheasts was a source of envy to more than one of us. He was an excellent sportsman

his ardor in the hunt, an ardor which I unconsciously caught, became separated from the rest of the party, and we found ourselves actually on the lair of a tiger with her cubs. The tiger we dispatched ourselves actually on the lar of a with her cubs. The tiger we dispatched after some trouble and a scratch or two upon ourselves, but the two cubs, strange to say, Klipp would bring home alive with him. No argument of mine would dissuade him from his project, nor make him see that he would get just as much for the skins, which we could take off as we had already taken the mother's and we had already taken the mother's and at the same time be spared the trouble of carrying the live beasts. He would have his way, and I was forced to carry one of the cubs, while he took the other. Our great fear was to meet the father of the animals, unless, perhaps, he had been met and dispatched already by some of our party. Our stock of ammunition was yeary low, so we contrid no more game. party. Our stock of ammunity of the very low, so we courted no more game, very low, so we courted no more game, but made our way to civilized haunts as

but made our way to civilized haunts as quickly as possible.

"Then Klipp stated his object in bringing the cubs alive. Only a day or two before, a female tiger captured for some zoological show that was to leave for England in a few months, had given, birth to cubs which had died. The grief of the beast, they said, was excessive, and Klipp, with his great, kindly he art thought of her when he saw the cubs in the jungle.

the jungle.
"And the bereaved tigress actually welcomed the little strangers, and fondled them as if they were indeed her own de-parted ones. At which Klipp, to my sur-

parted ones. At which Klipp, to my surprise, looked disgusted.
"Her nature is as little to be relied upon as if it were human, he said to me; and when I laughed, he said again:

"They say parental instinct is so strong that in the face of any deception a father would recognize his child; but it is

to this point of the story, no one Up to this point of the story, no one save Mrs. Doloran had manifested anything but a polite interest; now, however, Mr. Edgar was sitting erect, his face as pale as the snowy bosom of his shirt, and his eyes flaming through Ordotte. But he, pretending not to notice the sudden and strangely awakened interest, proceeded:

"As I said before, Klipp was a very "As I said before, Kipp was a very strange man: indeed, some thought that his mind was not altogether sound, but those people did not know the singular events in his life. He went every day to see that tiger and her adopted children, and every day he returned more and more disappointed and disgusted with her increased fondness for them.

"One day, in his deep disgust, he said to me:

to me:
"'We are all brutes, and a man may be pardoned when he does a great wrong because of his brutish nature. I expected to see in that animal something that would shame us men; an instinct that would make her turn away from these the part receives them as strange cubs, and not receive them as men do who have other children palmed

upon them for their own. The perspiration was The perspiration was standing on Mr. Eigar's brow, and the fingers of the hand that rested on his knee worked convul-

sively.

Mrs. Doloran, who was angry that
Ordotte had not told her that Indian
story, could contain herself no longer:

"Why did you keep that tale from me,
Mascar?" she said with indignant re-

He answered with a laughable assump-"My dear madam, it was hardly of a kind to interest you; but Mr. Elgar," with a profound bow to that gentleman,

with a profound bow to that gentleman,
"has, no doubt, encountered so many
strange phases of character that I thought
it would not be uninteresting to add one
of my experience to his own."
"the later was gone somewhat molliof my experience to his own."

The lady was some somewhat mollified: "Well, Marcar, I shall forgive you.

And now finish the tale."

"The tale is finished," with another bow, and a quick, sharp look at Eigar.

"But Klipp, and the cubs, and the dear what became of them all?" t became ed Mrs. Doloran, for voice raised in asked trembling eagerness.

were taken to England; and Kipp, I left him in Calcutta."

him in Calcutta."
"Couldn't you ask him to come here?
O Mascar, it would be delightful! Just
write and invite him here." And her
gushing eagerness set the plumes on her
head to quivering in a most ludicrous manner.

"I can't do that very well," answered Ordotte, stealing again a sly, sharp look at Edgar, "owing to Klipp having left Calcutta without leaving any trace of his destination; so letters from my Indian friends informed me over a year ago. But if you wish, Mrs. Doloran, I could write to the managers of the zoological show in London, inviting the tigress and her cubs here, providing the interesting beast is still alive. They might consent

to let them come."
The last part of his speech being spoker with the same imperturable gravity and earnestness that the former had been rendered it irresistibly comic, and Ned story, laughed in spite of herself; but Mrs. Doloran arose, and said with offended

dignity:
"No, sir, you will do nothing of the kind; I shall not have Rahandabed turned jungle."

nto a jungle.'

Mascar dropped on one knee in front of her, and clasping his hands, said with an excellent assumption of the trigio-comic that it convulsed with laughter mos

of those who witnessed it:

"Pardon, a thousand pardons, madam I but thought to minister to that inheren love of nature which in you is so beautifully developed. On my bended knee fully developed Oa my bended knee assure you that I shall not write for the

It was of little moment to Mrs. Doloran that such speeches and attitudes made her supremely ridiculous: they gave her prominence in her own eyes, her prominence in her own eyes, and that gratified her vanity; then the homage of Ordotte, assumed and ludi-crous though it was, pandered to her in-nate vulgar love of display; she might be laughed at, but, at the same time, if she could attract attention, it made little difference to her. She had the one com-fort of vulgar minds—the thought of her

nort of voigar minds—the thought of her wealth, which in the eyes of many covered all her oddities. And so she said, with what she con-sidered a graceful bending of her person sidered a graceful bending of her person to the suppliant, and a pretty tapping of his cheek with her fan:

"When you sue for forgiveness in such

a manner, I cannot refuse you."

Mr. Edgar looked and acted like one in All a dream and in an unpleasant dream. His face still retained its snowy pallor, and as if that bleached hue had driven out the lines upon his forehead and about his mouth, they appeared more numer-

ous and prominent than they had done since his arrival. His eyes were fixed upon Ordotte, nor did they seem to have the the power of withdrawing themselves until his daughter, escorted by Brekbellew, came up to him. She arrived in the very middle of Ordotte's ludicrous plea for pardon and with difficulty preserved her

middle of Ordotte's ludicrous plea for pardon, and with difficulty preserved her composure; the poor sheep by her side so lived in her presence that he scarcely saw the laughable incident before him. How beautiful she looked; not a trace of any secret grief, or recent emotion about her; certainly nothing to indicate that she felt eyes half as much as Ned that she felt even half as much as Ned felt the terrible thing that had happened.

Vigor and joy seemed to return to Mr Edgar with the advent of his daughter Edgar with the advent of his daughter; it was as if her presence dissipated some ugly unreality; and he rose, thanked Brekbellew for his attention, and im-mediately transferred her to his own

Edna and I will have a little saunter together," he said, bowing to Mrs. Dolor, an, "and later," turning his eyes to Ordotte, "I shall be happy to have some conversation with this gentleman."

"Ah! his Indian stories have interested you, then," said Mrs. Doloran enthusiastically.

"Yes; a little," replied Edgar with some hesitation, as if afraid to commit

And he turned rather hastily away

And he turned rather hastiy away with his daughter.

Ned watched them. She wondered if her cousin would tell her father then of her ghastly discovery, or if she would wait until the morning. They turned away in the direction of the conservatory and, at the same time, Mrs. Doloran called Ned to accompany her and Mascar; they were going to attend to some detail of the illumination that was to take place at midnight.

The opportunity of speaking to Ordotte that Mr. Edgar desired, arrived just before the guests went out to view the illumination. Edna having been claimed by Carnew for the songs which she sang so well, and to which it was his delight to listen, had gone with him to the music room, and Mrs. Doloran having disappeared to change her toilet for one as gorgeous perhaps, but a little more suitgorgeous perhaps, but a little more sut-able for the grounds, Mascar was for the moment free. He had not forgotten Edgar's wish to converse with him, and

Edgar's wish to converse with him, and seeing that gentleman apparently holding a sort of dreary conversation with Brekbellew, he went up to him.

Edgar changed color; he was aware that he did so, and he fancied that Ordotte's eyes twinkled mischievously at the sight. He chafed secretly that it should be so, without well knowing why, in the first place, he had any need to give such an exhibition of his feeling, and, in the second place, why he should care particularly for what Ordotte thought. But that gentleman said in his easy, familiar way:

liar way:
"Thinking that Mr. Brekbellew would like to go to the music-room, I came to

offer you my company."

Brekbellew was intensely grateful; his heart and his eyes had followed Edna when she went away leaning upon Carnew's arm, and though, through politeness, he had offered to remain with her father, he had found it difficult to concentrate angleight attention on what Mr. father, he had found it difficult to concentrate sufficient attention on what Mr. Edgar was saying to be able to reply intelligently. To be delivered then from such a situation, and to be free to go after his heart's idol, and to imagine also that Ordotte had come to his resone purely for his Brekbellew's benefit, was something to make his breast swell with gratitude, and his poor little insipid face kindled as he looked his thanks to his deliverer, and murmuring to Mr. Edgar a deliverer, and murmuring to Mr. Edgar a polite excuse for availing himself of the

opportunity offered, he hurried away.
Edgar and Ordotte looked at each other after his departure; a look on the part of the one that told of hidden fear and

own heated fancy. Eigar was the first to speak: "Your Indian tale had a deeper and more subtle point than you cared to have

appear on its eurface."
Ordotte shrugged his shoulders.
"Every tale, every common incident of life, may have its deep and subtle point if our consciences are pricked."
"What do you mean?"
There are suppressed passion in Ed-

There was suppressed passion in Edgar's low tones. Nothing, save as you interpret it. As

"Nothing, save as you interpret it." It layed had much experience with the different phases of human nature. Men have been, and are my study, when I speak, it is out of the fulness of a heart that often, unawares, has touched the keynote of another's secret trouble. keynote of another's secret trouble. Whether I have done so in your case, I

leave you to judge."

Eigar stared at him. Who was this man who seemed to know his secret trouble? For, despite his love for Edna, and his absolute conviction that she was his daughter, at times a strange haunting doubt mingled with it all. Fight the doubt he did, and crush it; but it rose again, and with it rose more than once Ned's face in mute reproach. What, if she after all were his child, and that all those years he had been holding to his heart the daughter of a weman of loose

Ordotte's tale had roused anew these horrid doubts, and they raged until they were dissipated by Edna's presence, which he had hailed as a drowning mariner might hail a plank. Now, however, they were back in greater fury. He stooped toward Ordotte, and said in a broken whisper that was somewhat pain-

ful:
"If you have guessed that I have a secret trouble, you have guessed well.
Whether your intuitive knowledge leads
you to think it is a crime also, I know
not. I only ask, I adjure you to tell me
if you are in possession of any secret that will help me.

Ordotte rose. Perhaps he felt it was time to end the conversation; it was coming so near a dangerous border. Edgar

"Ne, Mr. Edgar; you are wrong in "Ne, Mr. Edgar; you are wrong in thinking that I am in possession of any secret of yours, or that it is in my power to help you. I have learned to read faces a little, and your face has given me my knowledge of your character."

"An unfavorable knowledge, eh?"

Spoken with almost a child's eagerness, and of which speech he was heartily ashamed the moment he had uttered it.

But Ordotte answered with a gravity that was almost sorrowful:

"I fancy that you have been blinded in many instances by pride and self-will. But pardon me, Mr. Edgar, for my great freedom of speech. As you have found ont by this time, I am an odd fellow. Here is Mrs. Doloran"—spoken with such a change of voice that it seemed like another person—"bearing down upon us, and armed with all the accountements of war, to judge from the glistening things about her."

The glistening things, as Ordotte termed them, consisted of a silver banded cloak

them, consisted of a silver banded cloak that was already about the lady's ample person, and a veil of silver tissue thrown over her nodding plumes. In her wake followed Ned, looking more ready to weep than to laugh, and wishing with a sick heart that the night's festivities were

apper was to be served immediately after the illumination, and as the guests passed into the grounds there could be heard the clatter of the servants' work in heard the clatter of the servants work in the dining-hall. Somehow, Ned connect-ed the sounds with the falling of clods upon a coffin, and when the handsome and many-colored lights broke upon her view, showing a scene so wierdly and pic-turesquely beautiful that the guests be-come enthusiastic in their admiration, the saw everywhere the still white fac

she saw everywhere the still white face under the sheet in the out-house.

After supper, Mrs. Doloran would put into execution her pet scheme of exhibiting herself and her guest on the dais. She had the colors arranged purposely to throw into startling effect her own already startling costume, and now own already startling costume, and no since Mr. Elgar was so handsome and so distinguished looking, he would certainly add to her appearance there. Seated in that elevated position, she would be what she wanted to be at all times, the cyno sure of every eye, and even, as in hervain, secret, unstable heart she wanted to do, enhance Ordotte's admiration for her. It enhance Ordotte's admiration for her. It did not occur to her what her guest might think of such a proceeding; as her guest, he would be obliged to acquiesce politely in what she wished, and her absurd van-ity cloaked everything else. But Alan was watching her. He had watched her segratival night, throwing many a covert was watching her. He had watched her secretly all night, throwing many a covert, but angry glance at the dais, which he felt was destined to bring him new shame. So, when his aunt was designedly leading Mr. Elgarto that part of the room, Carnew whispered his fears to Elna, whom he had been escorting since

"Let us forestall her," said Edna mis chievously; "it will hardly be as ridicu-lous for us to mount there, as for your aunt in her absurd costume, and my father, who certainly will not like it. And we can keep the places so long that she may lose the desire to do likewise."

He hailed the suggestion, and together they burried, easily getting in advance of Mrs. Doloran, who did not dream of their Miss Elgar in the very place designed for herself, and beside her, her provoking

Anger made her dumb for the moment

Anger made her dumb for the moment; then her wrath burst out regardless even of the presence of her escort:

"How dared they? Those seats were intended for us. But I shall order them down immediately."

"Do nothing of the kind!" It was Ordotte's voice just behind her. He had seen and divined the purport of Carnew's marceuvre, and he had hastened to Mrs. Doloran to prevent, if he could, the outbreak which he feared would follow.

He continued:

"The lady and gentleman who are in

He continued:

"The lady and gentleman who are in
the places fill them very acceptably, and
Mr Edgar, did you invite him to such a
position, might plead his inability, or his
reluctance to be raised to so great eleva-

she was hardly mollified, but Ordotte rattled on, and Edgar, were he not so heart-sore and disgusted, might have found it in him to laugh at the Indicrous positions in which this woman delighted

the one that told of hidden fear and agony; on the other, of contempt and triumph. But each look was so brief, the faces returning immediately to their wonted expression, that a spectator might imagine all to be only the outcome of his lown hasted faces. never seen to better advantage. Looked at there, as she sat in most graceful at-titude with her head modestly drooping, titude with her head modestly drooping, she was an exquisite creature, and Edgar's heart beat once more with all a father's swelling triumph and admiration. She was his child. No doubt could move him from that conviction. Perhaps her beauty assumed even a deeper hue from contrast with the young, erect, and handsome man by her side, and many a female heart in the little assembly sickened from pages of its own jealousy and envy. pangs of its own jealousy and envy.
When, to throw a little playfulness into
the impromptu scene, and make the
guests think it was a premeditated pantomime, he, with a talent which no one suspected was in him, feigned to be the wooing lover of a sly, coy, and bashful maiden, Edna took the cue, and the little maiden, Edna took the cue, and the little pattornime went well and gracefully on, to the quests intense surprise and delight. Even Mrs. Doloran was won at last, and she applanded and laughed louder than

But Ned was silent and shivering. The pantomime was but a succession of pangs to her, for, now that Edna was free to marry, would not all this dumb show of marry, would not all this dumb show o love on Carnew's part become a reality What fortune seemed to surround the what fortune seemed to surround the girl—a happy home, a tender father, and now the removal of the very consequences of her own imprudent, if not erring act, that would have impeded her marriage of her own imprudent, it not erring act, that would have impeded her marriage with a rare good man, as Ned regarded Alan; while she, who had no real home, no father, and who loved Carnew with all the strength of her large, loving heart, must stifle her affection and behold him the husband of another—and such another. In her bitterness she almost wished that Annie Mackay would reveal her brother's marriage. Then she was frightened at herself for having such a desire, involuntary and brief as it was. Still, if Edna did butshow even in her countenance a little trace of feeling for what they had both endured in the early part of the evening, Ned imagined that she would not feel quite so bitter. But the longer Ned looked at her, the brighter grew the lovely face, and it was only too grew the lovely face, and it was only too evident that no shadow of the dead man

ble, to leave Mrs. Doloran until that moment, came up to her to give her his escort to her room. But at his own sumptuous apartment, which was just above one of the parlors, he stopped suddenly, and opening the door drew her in with him. She wondered somewhat, and was a little bit dismayed, for her guilty conscience sent up its fears at once. Still, his manner was that of inimitable tenderness; and when, having closed the door behind them, he drew her forward until the softened light from a large shaded lamp and light from a large shaded lamp full upon her face, and folding his ms about her, said with a voice so trem-brous and strange it hardly seemed to be

"O my daughter!" Her own feelings gave way, and she cried upon his bosom. He felt her tears and thought they were the evidence of her affection for him, of the evidence of her anection for him, of her sympathy with his own emotions, at once so intense and so inexplicable. He did not dream that her tears were those of relief; relief from the horrid fears his strange manner to her had engendered, for she knew not what might have become known to him. Now, however, that he was assured her secrets were still safe.

for she knew not what might have become known to him. Now, however, that she was assured her secrets were still safe, his paternal love still undiminished, she grew confident and demonstrative in her return of his affection. She wound her arms about his neck, she drew his face down to her own, and she held him as if she would never let him go.

"My own, own child!" he murmured, with a peculiar and lingering emphasis on the word own; and he continued to repeat the phrase as if there was a balm in it for his doubting and agonized heart.

Never had Edna known him to be so demonstratively tender, and encouraged by that fact she was more than once on the point of telling him of young Mackay's suicide. Something whispered that it would be easier to make the revelation now, than to defer it until the morning. Yet an inexplicable fear restrained her. now, than to defer it until the morning Yet an inexplicable fear restrained her until he said, noticing that she continued to weep:
"Why do you cry, still, my child:

Sarely you are not unhappy."

"Ah, paps, not unhappy myself, but unhappy for others."

Again he folded her up to him.

Again he folded her up to him.
"My darling! You have your mother's tender heart. Did only a servant have a servow which she heard, she made it her

own. For whom, my child do you weep?"
She lifted her streaming face.
"They have discovered that the suicide who was found on the grounds, papa, is Mr. Mackay's son, Dick."
"What! and with his exclamation he started from her in wonder and dismay: started from her in wonder and dismay; he asked rapidly, and it seemed to her— fear-stricken as she had again become—

"Who recognized him!" "Who recognized him!"
Her cowardly heart, lest she should be asked for explanations which she would be unable to make, would not let her say as truth demanded: "I did," and though a moment before she had not intended to tell a lie, now she said without faltering: "Ned came to my room to ask me to

"Ned came to my room to ask me to accompany her to see him. she know that the suicide was young Mackay?

How stern was his voice; Eina cowered from it, and cowered from him as he ocked at her. "I don't know. She only came to me

to go with her, and we both saw that it "And her manner while she looked at And her manner while she looked at him," the stern voice resumed, "was it such as to make you think there had been any great affection between them?" "I don't know. After looking a moment she said she was getting ill, and we returned."

Edgar said again, but more as if he Edgar said again, but more as it he were talking to himself:
"My surmises have been correct; there must have been some bond of affection between them, or else why should he come here to die? She, perhaps, actuated by a late prudence, has refused to reciprocate his affection, and he may have been driven by his despair to this deed. In any case, I feel that his death lies at her door."

door "Oh, my darling!" suddenly approaching her and again folding her to him:
"that I have subjected you for any time to the influence of this woman!"
"O papa! do not be too hard upon her;

women sometimes cannot help being weak, and she may not have been guilty of what you think." Her own fears that she had gone too far in criminating Ned, and that the meshes she had woven about another might ex-tend far enough to entangle herself, made

tend far enough to entangle herself, made her earnest and touching in her plea for her consin. But her father answered: "It is your gentle charity which urges all this; you are too guileless to suspect the wrong-doing of others. And has she proclaimed the discovery she has made, or does she mean to let the poor wretch

or does she mean to be the poor whether fill an unknown grave?" "O papa!" with a passionate burst of tears, "she asked me if I would tell you that we had recognized him."

TO BE CONTINUED.

A BEAUTIFUL PRAYER "Lead, Kindly Light" was the ex

pression of the feelings of a great soul inspired by the Holy Ghost. That soul had been struggling in the dark and gloom for years, humbly and earnestly seeking for light and truth. It was seincere appeal to God for help. It was a prayer. It was another "Our Father." How many such petitions nad gone out from that soul before this one was written, and how many felowed it before the light came dimly, as though through a glass, and before it was led into all truth! No one but God knows of the strugglings and wrestlings that preceded and followed it till it submitted humbly to the guidance of His Church. How many earnest men and women has it taught to say with moistened lips and upturned eyes on bended knee, "Lead Thou me eyes on bended knee, "Lead Thou me on." Only great souls submit with humility and childlike simplicity, or understand what it means to go to Him like little children. The light came and the great Apostle was glorified and sanctified, and the Apologia came forth, and other great evident that no shadow of the dead man rested upon her.

The festivities closed, and much to the satisfaction of Carnew, without the further exhibition of any ridiculous whim by Mrs. Doloran. He seemed to feel that it was due to Edna's timely thought Accordingly, he was very grateful, and he said his good-night to her with a tenderness that set her cheeks glowing and her heart beating violently. She had hardly recovered from her emotion, when her father, who had found it impossible, without a rudeness of which he was not capa-

and gave his life for them. Alterathe greatest writer, and one the most famous men of his time, he ight seclusion in a monastery amonthe brethren of his order. He long for his vocation and through giving ap self and appealing to God was lemto

THE RED MASS IN LONDO

In Church Once Wreeked in Gond

When one enters the long, plain, narrow chapel of Saints Anselm and Cecilia, in the Fields of Lincoln's lnn, London, writes N P. Murphy, in Dub-lin Freeman, of Ost 25, and, peering from the gallery, sees beneath him the short wigs of the stuff gownsman the full-bottomed headdress and the slik robes of the queen's counsel, and the the ermine and lambswool of the apright judge, he knows that he is attending the votive Mass of the Hely Ghost, invoking the blessing of the Divine Spirit upon the contentiones fort that the counsellors below may be fortunate enough to be engaged in during the ensuing legal year. The scene impresses the imagination, and the romantic story of the little chapt. exacts the admiring homage of the historic mind. It was the above historic mind. It was the chape at tached to the Embassy of the King of Sardinia, and for centuries it had been the centre of Catholic interests in the very heart of the camp of the enemies of the faith. Even its privileged character as the place of worship of the Pienipotentiary of a foreign sovereign did not preserve it from the attacks of the rabid mob when the 'No Popery'' fever setzed its vitals. As soon as the bigoted shibboleth was raised up rose the rabble, and the King of Sardinia had again to rehabitate the sacred edifice. It was a butt, a whipping post, for the London mob in the Penal days. So soon as they had blown off steam by wrecking the chapel, they returned to their shops and their desks, until another fit of fanaticism drove them again in the direction of Lincoln's Inn

In the year 1780 Lord George Gordon stirred up the scum of the London populace, and gathered to his banner a multitude of profligate and disorderly wretches, whom folly and vice al-ways impel to supply the lack of industry by brigandage. These en-thusiasts were animated by a dread that their Catholic fellow citizens should possess the same religious privileges as themselves, as well as a de-sire for unlimited loot. Headed by Gordon, they wrecked the Sardinian Chapel, and burned it to the ground. That such a terrible outbreak chould have been allowed free exercise for days in a large and populous city seems incredible, were the fact not considered tha the Lord Mayor of London took not the slighest means to quell the disturbance. But these things occurred long ago, Nowadays, though bigotry against Catholics is it chooses milder methods of exhibition and the Church of Saints Anselm and Cecilia, approprintely situated, as it is, amidst nests of lawyers, inaugurates the opening of the legal year, without dread of a hostile manifestation at its

This year one great, red-robed figure is conspicuous by its absence. Unfortunately it is an eternal absence, and one wonders where the man is to be found who can take his place. space left vacant is too large to be filled adequately by any man who at Lord Russell stood out from all his compeers, a veritable Triton. His was the cloudy and lightning gentus of the Gael. Perhaps among those young gownsmen worshipping below who knows but that there may be one whose genius, whose industry, whose sterling character, will one day en-able him to sit, an ermined judge, in the front bench of that little chapel, let us hope, with the same humble reverence that always characterizes the child-like faith of the great legal paladin who is gone from among us. There was no Catholic judge this year to grace the red bench but Sir James Mathew, than whom no better Irishman breathes.

Among the assembled counsellors there was no lack of Irishmen. There were O'Connors, and Murphys, and other conspicuous Hibernian cognomina, who have apparently not forgotten to carry with them their devotion to their religion from the Island of Saints and, shall we say, lawyers, the two terms not being necessarily synonymous

The practice of this religious service is not confined to England. In all the Catholic countries of the world the deiberations of the gentlemen learned in the law are fittingly preceded by a religious celebration. The practice in England was suspended at the time of the Reformation, and was not resumed till about ten years ago. The presence of the Cardinal Archbishop of Westminster, together with an effective choir, rendered the whole ceremony of impressiveness of which would be difficult to surpass.

It is a fault not a virtue, to wish your humility to be recognized and applauded.—St. Bernard.

A great amount of opposition is a great help to a man; it is what he wants and must have to be good for anything. Hardship and opposition are the native soil of manhood and self reliance. John Neal.

The mischief of flattery is, not that it persuades any man that he is what he is not, but that it suppresses the influence of honest ambition by raising an opinion that honor may be gained an opinion that honor may be ga-without the merit of toil. —Johnso

#### THROUGH THE TRANSOM,

Judge in? Parmelee wheeled about Young Parmelee wheeled about quickly in his revolving chair, astonished at the unexpected voice, for the ished at the unexpected voice, for the elderly man who uttered the words had entered the room without a sound; yet there he was, standing in the centre of the apartment, and the door had undoubtedly opened to admit him and doubtedly opened to admit him and came to use it the other young maned behind him.

Judge Mayben's confidential clerk glanced at a mirror so arranged as to command a view of the inner or private office, and answered: "Yes, the judge is in. Whom shall I an

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n's lnn,

in Dub.

him the

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The stranger, following the clerk's example, glanced at the mirror also, and then said: "Seems to be busy." and then said: "Seems to be busy."

And young Parmelee noticed that his voice, while low and quiet, had a peculiariy melodious ring, and possessed remarkable carrying qualities.
"I believe he is only reading the morning paper," said Parmelee.
"I think I'il wait a few minutes, annhym" said the soft-yolced man;

anyhow," said the soft-voiced man; and Parmelee knew that the stranger had seen in the mirror what he had seen, and what struck him as being odd: that the judge had half risen in odd: that the judge had hair risen in his chair at the sound of their voices, and had sunk back again, turning his back to the door, and consequently to the mirror. He seemed now to be absorbed in the paper; but suddenly he leaned over and tapped the small call bell which summoned Parmelee to

his desk.
"Dismiss that man," he said, in a low voice, but with undoubted decision. "I heard his voice, and know who he is, and can guess the nature of

who he is, and can guess the nature of his errand. I will not see him. Get rid of him some way, but don't let him in here. Closs the door."

The order was so peremptory that there was nothing to be said, and Parmelee did as he was bid without a world but as he closed the door, but were the closed the door, but he closed the door but he closed the door but he closed the door but he closed the door. word; but as he closed the door he noted that the judge's words had reached the man in waiting, whose ears were probably as sharp as his voice was gentle, and that the man looked positively disappointed. glanced up, however, and seeing that the wide transom over the door was Judge Mayben defended him. He open, he said: "If you don't mind, I'll tried to establish an alibi, but they down a minute," and Parmelee waved him to a chair.

He took it; and as Parmelee cast a hasty but scrutinizing glance at him and tried to classify him, a habit he was cultivating professionally, he realized that he had a difficult and non committal subject to deal with. 'I'm from the judge's town," said

the stranger. "Are you? An old friend, I sup

pose?"
"H'm! well, yes—and no. He did
me a mighty good turn once—more
than once—and I'll never forget it; but we weren't just on a par down Then, after a brief pause : "Does the judge ever go down there?"

"I think not; at least, he has not was never even suspected."
"I think not; at least, he has not was never even suspected."
"What became of him?" asked gone for a number of years. Sill holds on to the old homestead,

I suppose ?" u I believe so."

The man half turned away his face, and gazed at the floor, nodding his head thoughtfully, as though revolving head thoughtfully, as though revolving something in his mind. He turned again suddenly and surprised young Parmelee's intent look, which he returned for a brief instant; and then, smiling as though understandingly, he said: "An odd thing happened down there a couple of days ago. Did the indge ever tell you about the Hunart Rank robbers?"

shook his head negatively. The Hunart Bauk was never rebuilt. numerous Epistles to shook his head negatively. It At the time, the family didn't have the John in Asia Minor. Bank robbery ?'

"No. I suppose he wouldn't. It happened about forty years ago; but I'm bet he's not forgotten it. Hunart was his mother's name, you know and the bank was in the block of property that she got from her father. Partly on that account, and partly because on that account, and partly because some of the Hunart as well as the Mayben money was running the concern, it was called the Hunart Bank. The judge was a young fellow, just admitted to the bar, when the robbery occurred; but his father had been dead some years, and he was manag-ing the estate for his mother. He was the only child."

Parmelee wondered whether the low voice of the speaker carried over the transom, or whether the judge's interest in the paper was more absorbing than the recital of his fellowtownsman. The stranger went on: "The bank perly, just near where the main street of the village crossed the was on one corner of the Hunart proof the village crossed the creek; the homestead, where the judge and his mother lived then, stood about forty or

fifty rods back from the road."

Here the stranger paused and seemed to seek inspiration out of the window, but presently he continued, not fluently, but as if choosing his words: ly, but as it character in well, there was a young fellow in the town-a fine young fellow he was too-and I happen to know that he'd got into difficulties concerning some money that didn't belong to him. And there was another young fellow there that afterward turned out to be a regular penitentiary bird. Jackson Caskey was his name. Ever hear of

him? Parmelee said he had not.

but I understand that he came back not long since. The judge was good to him, too. Because they'd been boys together and playmates, the judge got him out of trouble several times; or, at least, he tried to, but he didn't always succeed. All us folks down in the old town used to say that it was just like the judge to stick to his old friends like

that.
Well, this young fellow that I full length face downward on the floor.
spoke of first, he got into a tight place, spoke of first, he got into a tight place, and in that instant the soft voiced man as I told you, and finally he induced

had pushed past him and reached the Jackson Caskey to rob the bank for Jackson Caskey to rob the bank for had pushed past initial to over, and him, or, rather, they were to rob it to prostrate form, turned it over, and prostrate. They laid their plans to rob placed his hand on the heart. Fainted," he said, tersely. gether. They laid their plans to roo the safe, and then blow it up on a cer-tain night, and Jackson Caskey said

be all right in a minute. Get some water.

He spoke as one in command, and young Parmelee obeyed him mechanically. When the confidential clerk returned to the room the soft-voiced man was rising from his knees, and he said again: "He'll be all right in a minthe one that I spoke of first—played sick for a couple of days and stayed ute. I wouldn't call any one if I was ou. I guess I'll go. I reckon the indge doesn't care to see me. Tell him heme so he wouldn't be suspected, and when the night came he slipped out o

before. But, anyhow, he fixed up a

blast, and when it was ready he lit the

out of the building and each went

walls It woke the whole town-

quired Parmelee.

and well known, and he

was suspected and finally arrested for

the crime. That was the first time

couldn't quite make it, but, anyhow,

the lawyer made a strong plea, on ac-

ous trouble, and he got him off with a

Oh, he left our village after some

afterward, when the old lady died, the

judge concluded he'd leave our town and get into the big world; and so the

ruins of the old Hunart Bank and

washed away a lot of the stuff; and the

next day some children that were digging around turned up that piece

of broken watch chain. Of course, some of the old folks saw it and recog

nized it, and they're beginning to put

two and two together, as the saying is,

him ; but if he's smart, he'il get rid of

think-"

"Then why don't you warn him?

go back for it?"

his house, and he and Jacksan Caskey it's all right."

managed to get into the bank. He stooped He stooped and picked up something from the floor that gleamed brightly. It was a small length of broken watch Now, Caskey said he knew all about blowing up the safe; but he didn't be cause he had never been in such a job

the chain of peculiar pattern.

The outer door opened as softly for his exit as for his entrance, and the soft-voiced man was gone.—Julia C. Waish, in Benziger's Magazine. fuse, and he and the other fellow got home. Well, sir, when that charge exploded it wreck the whole building;

### VIRGIN MARY'S TOMB

Interesting Argument Regarding its Whereabouts.

the safe was blown out through the back of the bank, and the roof came down in splinters on the wreck of the When the Kaiser paid his famous visit to Palestine a little more than a visit to Palestine a little more than a visit to Palestine a little more than a the other Apostles at Jerusalem until streed by the announcement that the visit of the visit "But what about the money," in-"Didn't the thieves Sultan had presented to him the site of "Oh, they took that away with them. They knew how to open the safe all right. They only blew it up for a blind. The bank lost about \$70. the Dormitio, or place where the Virgin had lived after the crucifixion, and where she died. This astonishment was chiefly due to the fact that 000, besides the Hunart building ; that the tomb and residence of the Virgin was a total wreck. Of course the affair made a great sensation. Everybody in the village went to see the blownhad long been supposed to be at

Since the memorable gift and its up building, and nothing else was taiked of that day and days afterward. transfer by the Kaiser to the Catholic authorities, a special investigation into "The next day the young fellow the traditions gathered around this that had started the plot sent word to bare site has been conducted by Dr. Carl Jackson Caskey that his watch chain Mommert, a scholar who has made was broken and part of it was mismany visits to Palestine and devoted sing, and if it was found in the wreck special attention to a study of the of the bank of course it would convict acred sites, and their traditions. The him, as it was of a peculiar pattern result of his study has just appeared wanted Caskey in a thorough pamphlet, from which the to go and search around in the ruins arguments in the matter are extracted and see if he couldn't find it.

"Well, Caskey was a new hand at
the business, and he was just fool
enough to do it; and in that way he

for presentation here.
In that closing scene of the crucifixion described by John, the only one of the Apostles present lies the basis of the tradition of the association between John and the Virgin. In chapter xix. 25 27, we read: "Now, there stood by the cross of Jesus, His Mother and His Mother's sister, Mary, the wife of Cleophas, and Mary count of Caskey's youth and the fact that he had never before been in seri-Magdalene. When Jesus therefore saw His Mother and the disciple standing by whom He loved, He saith unto. His Mother, Woman, behold thy Son! Then saith comparatively light sentence. Folks down in the old town said it was He to the disciple, Behold thy mother mighty clever of young Mayben, con And from that hour that disciple took sidering all he lost, because the money never was turned up; but that's the

her unto his own home."

It was on Ostober 31, 1898, that the kind of a man the judge always was-Kaiser and Kaiserin, with their escort, always wanting to make the best of gathered to accept the famous site amid everybody and sticking to his old special ceremonies. But was there a friends and defending them for nothing. He said he just knew in his mind that Jackson Caskey was some substantial reason for believing tha here was the actual site of the house in which the Mother of Jesus lived after body's tool in the matter; but Caskey wouldn't preach, and the other fellow His death and died when her time

came? The tradition that John and Mary tury, while the more trustworthy tra-dition, applies the name of "Dormito" years, and set up in a big city. Did mighty well, too, and lived straight and is straight. He never was a bad fellow at heart. He just got desperate to a site in Jerusalem. It seems to be well established that John did not come that time, and — well, maybe he to Ephesus until after the death of Paul thought he had some claim on the (67 A. D.), and only then settled in

bank; and maybe he had. Anyhow, that famous city.

he's got a reputation to day second to This is supported by the fact that he's got a reputation to day second to shortly before his death Paul appointed none for honesty and honor. I fancy his experience at that time was a les Timothy Bishop of Ephesus, something that he certainly would not have done had John been there, and, besides, son that gave him the very moral shock that he needed. But that's not the end of the story. there is no reference in any of Paul's numerous Epistles to the activity of ready money to do it; and some years

If, then, the year 70 is assumed as the year in which John had reached Ephesus, this would make the Virgin nearly eighty-five years old at that heaps of brick and mortar lay there, and after a while weeds and vines grew up all over them and nothing was ever done with the place. But time, for it is generally accepted that she was fifteen years old at the birth of Jesus, but no tradition assigns such an advanced age as eighty five or ninety to Mary. The accepted tradi-tion is that she survived her Son but last week we had a big storm down there—the biggest one in half a century, some of the cli people said; the whole country was flooded, and the creeks were out of their banks in twelve or fifteen years at most, living that time in John's house in Jerusa. lem, dying at the age of sixty or sixty. creeks were out or their banks in no time. And, sir, what do you think? That little creek of ours got dammed up at the bridge, and the current turned and ran through the

three Returning to the biblical passage quoted above, it is evident how the aftection of Jesus in his last agony went out to His Mother, commending her to John, and it is more than probable that after the end of the tragic scene John escorted the weeping, forlorn Mother to his house in Jarusalem. Clement of Alexandria (160, 202) ascribes the statement to Peter that for twelve years she and John lived in Jerusalem, for the and suspect the right man. Now, they say they're going to find out if he still has the other piece of that broken watch chain. Of course, if he has, and they find it out, that convicts him: but if he's smart, ba'll got and other Apostles were commanded not to leave the city beforetwelve years had elapsed in order that they might bear witness to what they had seen.

Euseblus cites the same tradition, and the statements in Acts agree with this tradition: "Then returned they unto Jerusalem from the mount calle Why don't you tell him so?" asked Judge Mayben's confidential clerk. "That's what I wanted to do," an Olivet, which is from Jerusalem a Sab bath day's journey. And when they were come in they went up, into an upper room, where abode Peter and James, and John, and Andrew, Philip swered the soft-voiced man, "but I haven't had a chance. Now, if that and Thomas, Bartholomew, and Matpiece of chain was found on me, they'd thew, James the son of Alpheus, and The soft voiced man was rudely in-Simon Z lotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, terrupted for young Parmelee's tilted chair came down to normal level with with the women, and Mary the mother of Jesus, and with his brethren."

And when a great persecution of the Christians took place in thir y four or thirty five all of the Christians were exiled to Samaria and Judea except the Apostles: "And Saul was consenting unto his death. And atthat time there was a great persecution against the melee sprang toward the door and Church which was at Jerusalem ; and throw it open. Judge Mayben lay at they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles."

salem only upon short missionary journeys, returning thither after a few days at most. When Peter was re leased from prison during the persecu and that many others never fail to be tions of 48 he directed his steps toward present despite weather and children the house of Mary the mother of John, where many were assembled in prayer (Acts xii, 12) This house can be no other than that referred to in the fifth verse of the same chapter. "But prayer was made without ceas-ing of the church unto God for him."

This was the same building in which the Lord held His Last Supper with the Apostles, where the disciples retired after the Ascension to pray be hind closed doors, in which the Holy Ghost appeared on Partners I. Ghost appeared on Pentecost. served as the first place in which the faithful assembled for prayer and wor-It is known under the name of ship. the Coenaculum, and, according to Acts xii, 13, was a roomy building with a court in front, like the modern building called by that name which

now occupies the site. Zahn, too, is of the opinion that the Dormitio must have been in Jerusalem, for he holds that all the accounts in Acts point to the residence of John and

Summing up the evidence, it seems certain that John and the Virgin lived in Jerusalem until 44 or 45, and this will account for the postponement of his activity for so many years, and his succeeding Timothy as Bishop of Ephe sus at the death of Paul. It was due to his care of the Virgin that he waited until after her death to begin his missionary labors. And, besides, human nature supports the tradition that Mary did not leave Jerusalem at her ad vanced age to go to distant Ephesus, for it was natural that she should wish

dear to her. According to generally received tradition, the house of the Apostle John was on Mount Zion, near the house in which the Last Supper was held. There was the first Christian church, and the tradition of this first Zion Church is an unbroken one, running back to the first century. The confusion between the Coenaculum and Dor mitio is no earlier than the year 1553, when it was stated that the place in which the Virgin died is not to be separated from the Coenaculum, but this is an error, for the Coenaculum and Dormitio are not idential, as can be shown from numerous ancient maps, where they are set down as separate and distinct.

The Zion Church to which the pil grim ascends from Siloa is none other than the ancient Church of the Apostles, the sanctuary of the Coenaculum. The absolute identity of the site of the ancient Church of the Apostle with that of Ziou, the "mother of all churches" of the fourth century, as well as of all later churches, is certainly beyond any doubt. But the Dormitio and Coenacu-

lum are two different places.

There is no early tradition of the Virgin having died anywhere else left Jerusalem and went to reside in Ephesus is no older than the fifth century, while the more trustworthy tralem at about sixty years of age. This being accepted as true, it ought not to be difficult to decide the exact location

of this sacred spot.

Judging from the fact that Peter sought her after his release from prison and found her when going to the Coe-naculum, it seems clear that John's house was near the famous building. There was but one church in Jerusa lem until after the rise of Constantine, and that was the Zon Church on the site of the Coenaculum, so it is impossible to find any trace of John's house nsecrated into a church aving been co until a later date.

In the seventh century, however, when Bishep Arculfus of Prigueux tried to identify the sacred sites he found that there was a distinct tradi tion as to separate places of the Last Supper and the Dormitio. This is

evident from his map.

The Venerable Bede, who gathered the traditions concerning the holy places in 720, has left a plan of the Zion Church showing the place at which the Virgin aied in most realistic tashion.

In the twelfth century we have even plans and pictures of the different churches of the Coenaculum and the St. Mary's, showing the distinction

made between them A quaint plan of the sites in question drawn by Marino Sanuto (1810) shows the house of Caiaphas, the Coenaculum and home of Mary, and in an other map of 1350 the two sites are dis-

tinetly shown.

It seems evident from this investigation that the site of the house in which the Virgin lived was near the Coenacu lum, and possibly was the very site which has been transferred to the German Catholics through the Kaiser. It is interesting to know that the Sultan has so much reverence for Christian traditions as to place the sacred sites in the hands of the faithful .- New York Herald.

### PRETEXTS FOR MISSING MASS.

The commonest pretexts adduced for failures to hear Mass are :

- Unfavorable weather. Household cares and duties.
- Distance from church.
- Weariness after the labors of the

Physical indisposition. Under those five heads may be ranged almost all of the excuses of the Mass missing. It is hot or it is cold; it is wet or it is dry; there are children to taka care of, as they have been from the beginning of the world; the church is a long distance off; and weariness and indisposition rest par-

At this time the Apostles left Jeru ticularly heavy upon our fashionable Christianity on Sunday morning. It is noticeable, nevertheless, that the people miss Mass Sunday after Sunday, and that many others never fail to be and weariness and all those things, which, to the careless, are insuperable obstacles. In this matter, as in all other matters, experience shows that where is a will there is a way.

#### DANIEL O'CONNEL'S LAST CASE.

A recent article by Michael Mac-Donagh gives a thrilling account of Daniel O'Connell's last case—that of

the "Doneratic Conspiracy."

An unpopular Irish magistrate had been murdered, and the resulting investigation unearthed a conspiracy to kill a number of oppressive local mag-nates. One hundred and fifty persons were indicated and were to be tried in three batches.

In the defence of the first batch

O Connell was not engaged, and they were all convicted and sentenced, lads and aged men together, to execution within the week. The remaining prisoners and their friends, seized with panic, sent an urgent messenger from Cork to Darrynane, ninety miles away, and O'Connell hastened to the

There was not a moment to spare, as the judge had refused to delay the opening of the second trial for his arrival. Travelling in a light gig with relays of horses, and scarcely stopping for rest or food. O'Connell traversed the frightful Kerry roads at full speed and at length arrived in the court house square flogging his exhaused horse, which dropped dead between the shafts as he descended, hailed by a crowd of thousands with wild shouts: to remain in and around the scenes He's come ! He's come !"

Amid a frantic uproar of cheers, he was swept into the court room, where the opposing lawyer. Mr. Doherty, was

The cloud of despair lifted from the faces of the prisoners in the dock. O'Conneil at once bowed to the judges and apologized for not appearing in wig and gown. He also craved permission to refresh himself in court bowl of bread and milk was brought, and as he ate, a young barrister on either side of him poured into each ear an account of all that had been done, and of how the case stood.

It was a contrast, the big, massive counsellor snatching his hasty breakfast, and the graceful, aristocratic Mr. Doherty talking in the most refined way to the court. As he laid down a doctrine of law, O'Conneil, with marked contempt. cried out, with his mouth full of bread and milk : "That's not

Again and again he interrupted, but always the decision of the judges upheld him and affirmed the error of his antagonist. He was still more successful when the witnesses fell into his hands for cross examination. told, or tried to tell, the same story upon which the former prisoners had been convicted; but O'Connell so badgered, tripped and terrified them that their evidence went hopelessly to

"Wisha, thin," cried one of them hysterically, visibly trembling, "God knows 'tis little I thought I'd meet you here this day, Counsellor O'Connell May the Lord save me from you !"

The jury could not agree, although locked up and starved for a day and Nor were the accused tried again, for the third batch having received meanwhile a full acquittal, the government despatred of conviction condemned to be hanged muted to transportation.

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human life Bossuet Lameness in the muscles and joints indicates rheumatism. Don't dally with it a minute. Take Hood's Sarsaparilla and cure

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a marvellous manner to the little one.

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Very many persons die annually from

move all bilious matter.

Very many persons die annually from cholera 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 Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

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It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's anti Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

TOTALLY DEAF.—Mr. S. E. Crandell.

bronchitis and all affections of the throat, lungs and chest.

TOTALLY DEAF.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. THOMAS ECLECTRIC OIL. I warmed the Oil and poured a little of into my ear, and before one halt the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

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EDITORS : EEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidela."

THOMAS COFFEY.
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UNIVERSITY OF OTTAWA,
UNIVERSITY OF OTTAWA,
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the manmer in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success,

e faithful.
ing you, and wishing you success,
leglieve me, to remain,
Yours faith.ully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London, Saturday, January 5, 1901

DIUCESE OF LONDON. Official.

His Lordship, the Bishop of London, has made the following appointments

Venerable Archdeacon Andrieux, to Belle River ; Rev. Father Flannery to Irishtown ; Rev. Father Meunier, to Windsor; Rev. Father Brady, to Wallaceburg; Rev. Father Ronan, to Lo gan and Mitchell ; R.v. Father Courtois, to Paincourt; Rev. Father Mc-Menamin, to new parish of Clinton and Blythe; Rev. Father Fogarty, to new parish of Dublin; Rev. Father Bechard, to Drysdale; Rev. Father Hanlon, to St. Augustine; Rev. Fathers Downey and Hogan, assistants at Windsor.

THE POPE AND THE JEWS

A telegram from Italy states that the Holy Father has sent instructions to the Bishops of Austria, Germany, and France directing them to give no countenance or support to the Anti Semitic movement in their respective countries. It is added that if these instructions are found to be insufficient to arrest the movement referred to, a Papal encyclical will be issued on the same subject in order to effect the pur pose aimed at. The Holy Father, in his unlimited charity, cannot, and will not, give any encouragement to persecution for conscience' sake.

THE POPE MUST BE FREE.

A despatch from Rome states that secret consistory held on the 18th inst. expressed the Holy Father's gratitude to God for sparing him to complete the Holy Year of Jubilee. The Holy Father made also a strong complaint against the Italian Government, which persists in keeping from him his just right to govern the temporal estates of the Church. His Holiness said:

Truly, it is a calamity for us that force has deprived the Pontiff of his just and legi Truly, it is a calamity for us that force has deprived the Pontiff of his just and legitimate sovereignty, which is closely bound up with his freedom. His ministry is now under the power of other men. The Pope is entirely subject to their caprices.

The difficulties were increased when a short time ago we saw authority over Rome pass from one hand to another, as if it were a mere matter of right and not the outcome of injustice. We wish the rights of the Papacy to remain safe and intact, and declare that neither time nor succession of governments can suppress or diminish of imprescripitible rights of the Pontiff.

A GOOD MOVE.

A mass meeting of women was held in Philadelphia on December 17th, to protest against the spread of poly gamy, which is taking place in several states in the West owing to strenuous efforts made by the Mormons to propagate their tenets. It is positively stated that, in spite of their pretence that polygamy has been given up, it is defiantly continued. Dr. S. J. Elliott, an Episcopal deaconess of Utah, in her address, said:

"Polygamy is spreading with Mormonism. It is not confined to Utah, but exists in Idaho, New Mexico, Arizona, Wyoming, Nevada and Colorado. If four more states are added to the nine in which the Mormons have already political power, it will be impossible to legislate against them."

It was resolved to petition Congress t) take steps for the passing of a Constitutional amendment prohibiting polygamy and depriving polygamists of the franchise. It is believed that this would check the evil.

e can be merry as well as religious is as much a privilege of our nature as ther, and as deserving of attention and value, but they are not separable, y are so bound up in each other, they

THE CHURCH IN CHINA.

Cardinal Vaughan, according to a lespatch from London, has issued a pastoral letter which was read in all the Catholic churches on Sunday, December 6, giving details of the martyrdom of Catholics in China. He is said to have stated that there are 750,000 Catholic communicants in the empire, according to which estimate the total number of Catholics would be probably over a million. This is a higher estimate than is usually made. The priests ministering to the spiritual needs of the empire numbered 942 Europeans and 445 natives. The persecution has swept away nearly all the material work of the Church which it has taken centuries to build up.

The loss includes 4 348 churches and chapels, 4,000 elementary schools, 47 seminaries and many other schools of high grade.

His Eminence says that the upheaval is primarily a revolt against Christianity, but it was roused into activity by foreign, and especially by Russian and German encroachments on Chinese ter ritory.

It will take a long time to restore all these improvements which have been destroyed, but the work of converting the heathen must and will be continued with renewed vigor by the missionaries of the Church, as soon as the door is again opened for them to enter the country, for Our Lord's commission to the apostles, and through them to their successors, must be fulfilled, to preach His gospel to all nations, and His blessing will surely attend the work, for He

has said : "Blessed are you when men shall revile and persecute you, and say all that is evil against you for my sake."

The number of Catholic native converts killed during the persecution is estimated at about 50 000, and would have been much larger but that in many instances they fought the hordes of persecutors with heroic courage.

SIR FRANK SMITH.

These who have the pleasure of knowing Sir Frank Smith will recognize in the following kindly editorial reference in the Toronto Globe a sketch of the distinguished gentleman which is not at all overdrawn. Sir Frank Smith has done noble work in his adopted land. He is one of those great characters-honest, persevering, industrious, noble minded and noble hearted-who may with every sense of justice be termed nation - builders. May we not hope that some years may still be added to his honored life-that his friends may have the pleasure of his society and his country the benefit of his broad and matured opinion on matters of public interest :-

"We should hope that at this Christmas time the thoughts of many amongst us would turn to the sick room of Sir Frank Smith. He has lain for many months upon a bed of pain and weakness, and they say he has been a been a six of the best of the six of the pain and weakness, and they say he had borne the hard decree with that cheerful patience and serene fortitude which reveal a good and reverent heart and courage equal to the series of the series of

borne the hard decree with that cheerful patience and serene fortitude which reveal a good and reverent heart and courage equal to any fortune. Sir Frank Smith has been the central figure in many a stout battle, and but few of those who contended against him will now deny that he was a good fighter, a modest winner and a manly loser. We are far from admitting that his was always the sound cause, but each battled from his own staudpoint, and only time and history will determine the merits of those past debates. Old age rests upon some men like a benediction, and as the years grew upon Frank Smith we all saw his face soften and his sympathies widen, and to the old statesman party seemed to become less and the state more and more. We think the word statesman is well used in this connection. In two or three crises of grave moment his was the clear vision and the strong hand, and his courageous loyalty to great undertakings to which the nation has set its hand, counted much for his party and something for the country. But we need not forestall history, and the story will be better told later.

"Frank Smith has been successful beyond most of his fellows, and we are sure he never held his head a whit the higher nor lost in any degree his plain simplicity of character because of the great measure of success which he has achieved. It is true he seems to delight in the look backward, but he is so gracious and so ingenuous that the rest of us have even greater delight in his reminiscent excursions to the scenes of earlier plans and early labors. He has always loved sport, not on its mercenary side, but in the spirit of Englishmen who race for the Derby and follow the hounds, and that phase of his character gives him many friends in this community. There are in Canada few more zealous champions of local self government for Ireland, but he conceals no separatist notions, and even the most strenuous opponents of home rule know that his zeal for that cause is a conviction, and not a profession pursued as a means to party ends

CHRISTMAS DAY AND PRESBY-TERIAN REVISION.

The various Protestant denomina tions of Montreal had a Union service on Christmas day in connection with the French Evangelization Mission. We understand that this mission is under the auspices of the Presbyterians, and that the Calvinistic or predestinarian Presbyterians and Baptists fraternized with Arminian Baptists and Methodists for this occasion-only. We have not learned that the Au-

have their own liturgy for the great against it, on the plea that it had befestival, and, besides, the Anglicans are come corrupt. In spite of this pretoo jealous of their supposed claim to tence that organization was still the Apostolic succession to fraternize in same Church of the living God, which matters of religion with those who it could not have been if the only valid make no pretence of possessing it.

The Westminster Confession of Faith, to which Presbyterians profess to adhere, expressly declares that Saints' festivals, and observances of any feasts not laid down in Holy Scripture are expressly forbidden by the law of God, and, of course, Christmas Day comes under this prohibition. Even the ob servance of Sunday comes under the category, though none carry this observance to greater extremity than Presbyterians; the Sabbath or Saturday being the weekly festival prescribed in Scripture as the weekly day of rest; but Christmas has no corresponding festival under the Old Law, nor is it commanded in Scripture to be observed. According to the Presbyterian rule, therefore, its observance is strictly forbidden by the law of God. Why then do they begin to observe it now after ignoring it for three and a half centuries? It is easily seen that the Canada Presbyterian body are gradually changing the Confession of Faith while pretending to observe it faithfully.

Christmas day is purely a festival of the Catholic Church, so that, according to their own principles, the Presbyterians are adopting the practices of "Antichrist and the Synagogue of Satan," while professing to be the " only true religion !"

In fact we have in past years noticed in our own city of London, that, while the other churches were engaged in solemn worship of the new born Saviour, in the Presbyterian churches there was the stillness of death. They would not participate, forsooth, in idolatrous observances!

The question now arises : Are they going to become "idolators" at last? The Canadian Presbyterians evident-

ly do not need to revise their Confession of Faith, as those of the United States propose to do. They have a way of revision of their own. They are quietly dropping articles of the Confession, while stoutly maintaining that they are strait observers of the Law.

BAPTISM AND THE BAPTISTS.

II

We already in our issue of Dec. 15 gave a brief account of the origin and principal and distinctive doctrines of the Baptist denomination and showed the Scriptural authority for the practice of the Catholic Church to administer baptism by pouring water on the person to be baptized. Baptism, however, may be administered validly in any one of three ways, namely, by immersion, pouring, or sprinkling. It was shown that there is no reason for he contention of the Baptists that Baptism may be conferred by immersion only.

If is proper now to show that the Church from the beginning practised baptism in all the modes here indicated. And first we should say a few words to explain the force of the authority of the constant practice of the Church in such matters.

Christ established His [Church t teach all nations, and in giving this authority He especially commanded His Apostles to baptize them in the name of the Father, and of the Son, and of the Holy Ghost." (St. Matt. xxviii. 19, 20.) While this commission was given, Christ promised His apostles: "Behold! I am with you all days even to the consummation (end) of the world."

The Apostles fulfilled their commis sion by beginning the work; but its perpetuation was to be kept up only by their successors, as the Apostles were not to live long enough to complete it. Hence we find that the Church must preserve the valid mode of Baptism forever, whereas the commandment could not otherwise be fulfilled.

The same may be inferred from the fact that Christ built His Church upon a sure foundation, that is, on a rock (Peter) promising that the gates of hell should not prevail against it. (St. Matt. xvi, 18.)

This Church was propagated by the preaching of the Apostles, and the Lord (on their preaching) added to it daily such as should be saved. (Acts iv. 1 32 : ii, 47 : v. 14 ; etc. passim).

St. Paul declares that the "Church of the living God," thus built up, "is the pillar and the ground of truth." (1 Tim. iii, 15 )

Now it is undeniable that the same organization existed at the period when Luther, also Munzer and Storck, the founder of the Anabaptist or Bap.

glican clergy participated, as they tist sect, raised the standard of revolt form of baptism had fallen into disuse for centuries; and, according to the Baptist theory, it could never have been restored, inasmuch as, by that theory, only baptized persons can administer the sacrament of baptism. There were no immersed Christians to reproduce the Church, and both Munzer and Storck were not themselves baptized (by immersion).

We must infer that the mode of baptism, which was then in use, by pouris clear that the three modes of Baping, was a valid mode, and that imtism above mentioned were in use in mersion was not necessary, valid the early Church, and not immersion though we concede it to have been, and to be still. But this reasoning is still more

strong as applied to the early Church at the time when even the Baptists concede that the Church was pure. It would be absurd to suppose that the mission of Christ on earth to save mankind was an utter failure. Yet this it would have been if the early Church had already lost so efficient a means of grace as true Baptism is conceded to be. Without the second birth "no man

can see the kingdom of God." (St. Jno.

iii. 3 ) How, then, are we to know the teaching of the early Church? What was her teaching when the early Christians were suffering the bitter persecutions of the first three centuries for Christ's sake? These devoted followers of Jesus who were ready to suffer to the utmost, even to death, for the faith of Christ certainly must have preserved the ordinance of baptism in its original purity, and the same is to be said of the Christians of the fourth and fifth centuries which received the faith immediately from the Martyrs and Saints who lived through these persecutions. Their testimony is good both as doctors, members, and teachers of the Church, and as historians who tell us what the Church believed in their time, and what they received as the constant teaching of the Church from the cen-

turies preceding their date.

The first testimony of this kind to which we may refer is found in the the Christians of the first three centuries down to 317 and for some time after, as places of refuge from their persecutors. Here they held divine service and worshipped God, offered up the sacrifice of the Mass, and administered all the sacraments. The side walls of these catacombs, and particularly of the chapels found in them are decorated with pictures representing many events of scripture and Church history. Among these pictures the administration of Baptism is shown frequently both by immersion and the pouring of water on the head of the person baptized, showing that both modes was by pouring, the baptizer usually poured the water from a shell.

From among the early Fathers we have St. Justin of the second century, who relates the " manner whereby we have dedicated ourselves to God they are washed in that water in the name of God the Father . . . and of Oar Saviour Jesus Christ, and of the Holy Spirit. For Christ also said Except ye be born again, ye shall not

enter into the kingdom of heaven . . that we may obtain in the water remission of sins whereby we have beforetime transgressed, etc. (Apology; 61. Benedictine edition, Paris.)

St. Theophilus of the same age says: we obtain repentence and remission of sine through water and the laver of regeneration." (To Autoychus.)

Numerous other Fathers speak sim ilarly showing that Baptism really forgives sin which is the Catholic doctrine, but contrary to that of nearly all Protestant sects, Baptist included. Origien says: "It is not possible to receive forgiveness of sins without baptism." (To the Martyrs )

It is only once in a while that the Fathers who speak of this sacrament inform us how baptism was given, but Theodoret in the fifth Ccentury, ap plying the words of Ezechill xxxvi, 25 says: "The water of regenera tion wherein when baptized we received the remission of sins, he (the prophet ) calls clean water." (T 2.)

The words of Ezechiel are therefore held to be a prophecy of baptism, and even Rabbi David and the Chaidean paraphrase interpret them as promising a means of forgiveness of sins. They are translated in the Vulgate "Effundum"

"I will pour clean water upon you and ushall be cleansed from all your fithiness, id I will cleanse you from all your idols, id I will give you a new heart and put a

new spirit within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh, etc." The Protestant "Authorized and

Revised" versions have "I will The Hebrew word is Zarag which is used to signify to sprinkle or scatter in the manner of dust, and cannot mean immersion. This word may be used of things dry, as dust, as in Job ii, 12: "They sprinkled dust upon their heads," or of liquids in the passage from Ezechiel above quoted, and in Num. xix. 13 : "The water of separation was not sprinkled upon him." Many other Fathers give a similar application to the words of the prophet, and from passages occurring in their writings it

exclusively. In the recently discovered writing called Didasche which gives the teaching of the Apostles, is found the following: "But if thou have not living water, baptize in other water, and if thou canst not in cold, do so in warm. But if thou have not either, pour on the head water thrice in the name of the Father, Son and Holy Ghost."

This writing belongs to the second century.

St. Cyprian says (in de clinicis), The divine blessings should not be mutilated but (the candidate for baptism) should obtain the sprinkling of water as a saving laver." (Ep. to Magnus.)

In addition to these examples, the Deacon Laurence baptized Romanus by effusion or pouring on of water. St. Benignus baptized St. Symphor ianus in the same way.

These examples prove that Baptism was administered by pouring as well as by immersion, and both forms were held to be valid.

THE INQUISITION.

S G. Stevens of Athens requests us, for the information of himself and some friends, to give some information concerning the origin of the Inquisition, and the character of its judgments as it existed in several countries of Europe. This request arises out of a brief account of that tribunal delivered by the Rev. Father Rennatal, Catacombs which were frequented by S. M., before the recent Australian peared in our columns in our issue of Dec. 8th.

The Inquisition was first established n France in the year 1215. Under the name of Albigenses, an old sect known by the name of Manicheans had been revived, who surpassed the ancient Manicheans in the hatred of the Catholic faith

The error of the Manicheans that there were two creative principles infinite in power, one good and one evil, who were always acting against each other, was renewed.

The Albigenses not only taught this error of some Saracen sects, and practically made two Gods, but added other errors which were calculated to destroy Christianity itself. They denied the future life and immortality of the soul, and all exterior worship of God. Hence, their aim was the overthrow of religion, and in fact they destroyed churches, pillaged the Catholic towns in the south of France, and carried destruction to all who would not accept their teachings. It was necessary that the successive kings of France should endeavor to suppress these here tics by force of arms.

St. Dominic endeavored by the zeal ous preaching of the word of God to combat the evil. But though Dominic and his coadjutors had great success, the king found it necessary to employ more stringent measures to suppress the Albigenses and their atrocities. In 1215 St. Dominic was made first Inquisitor or chief judge of the Court of Inquisition for the examination of those who still adhered to the Albigensian heresy even subsequently to and after their having been defeated in war after several years' defiance of the authority of the king. St. Dominic in one year it attained such a high repute through the zeal of its members and such success in the conversion of inic died.

When the Albigenses were suphad no further purpose, but in the many times rebuked the kings of Spain year 1234, owing to a revival of that for their severity in punishing heresy; dangerous heresy, it was re-established by Raymond VII, Count of Toulouse. A nong the laws which he promul-

great severity, the chief of which were: 1. That adherents of the Albigensian heresy should not absent themselves from their place of residence without leave from the prefect of the place, who would grant leave of absence if good reasons were given for it. The punishment for disobedience to this law was deprivation of their

2 A similar penalty was inflicted on those who, baving once embraced the Catholic religion, refused to make public profession thereof.

goods-

3. The State confiscated the properties of those who rencunced the Catholic faith to embrace the Albigensian heresy.

The Albigenses were in open revolt against the kingdom of France, and Louis VIII. had by this time reduced the rebels to obedience, and as Raymond himself had espoused the Albigensian cause, he wished to show the sincerity of his submission to his Suzerain the king by establishing this

court to maintain the king's rights. It was the office of the Inquisition to discover whether the accused was truly converted to the Catholic faith, or remained an Albigensian, and there its work ended. Thus there were some of the judges or Inquisitors who were ecclesiastics, but it was the secular courts which inflicted the punishments above referred to, and the Inquisition itself was in reality a civil court established with a civil purpose in view, which was to detect those whe were rebeilious to the royal authority, as may be seen from what we have explained.

In Spain the Inquisition was reinstituted in the year 1480 by Ferdinand and Isabella, and its purpose was very similar to that for which it was origin . ally established in France, but the aim was against the Jews and Moors, as the Albigenses were no longer occupying the field. Thomas de Torquemado was made the Inquisitor in Chief. He was Prior of the Dominican order in Segovia. He was a priest, and this is sufficient reason why enemies of Catholic Church have represented him as a monster of cruelty and inhumanity, but the truth is he moderated greatly the severity with which the law would have been administered without him. But he could not control the law, which was made for the Catholic Congress, and which ap protection of the State against conspir-

> The Kingdom of Cordova was at this time in possession of the Moors, whereas by the marriage of Ferdinand of Arragon and Isabel of Castile, the rest of Spain, with the exception of Na-

varre, was united into one menarchy. The Moors in Castile and Arragon naturally sympathized with those of Granada and were in constant communication with the enemies of Christian Spain. The Jews detested almost equally both Christians and Mohometans, but the Christians most of all. and they took part in many plots, rine which revived the even aiming at the delivery of the Christian strongholds into the hands of the Moors. Many both of the Moors and Jews also had made outward profession of the Catholic faith, yet were in secret league with the enemies of Spain, and it was to prevent their machinations that Ferdinand and Isabella, and not the Church, instituted the Inquisition. The priests who were inquisitors were appointed by the State, that is, by the King, and not by the Church ; but the laws of the Church prohibited them from pronouncing any death sentence or sentence of torture.

It is also commonly said that the auto da fe (act of faith) which is spoken of in connection with the sentence of the inquisition consisted of the burning of the heretics who had been condemned, and that Bishops and priests assisting thereat gloated over the sufferings endured. All this is a misrepresentation of the case. This act of faith, as the name implies, was simply the profession of Christian faith made by those who adjured their errors and promised to lead Christian lives in the future.

It is to be noted here that at the perfounded the Dominican Religious iod when the Inquisition flourished in Order, otherwise called the Order of Spain, the opinion was prevalent both Preachers, in the same year, and with- in Catholic and Protestant countries that the power of the State should be exerted to maintain the religion of the State and to punish heresy. It was so souls to God that it was approved by in Catholic Spain as well as Protestant the Pope in 1216. In 1221 St. Dom- England; but the punishment of heresy by capital punishment was never approved by the Catholic Church, nor pressed, the tribunal of the Inquisition by the Popes, who, on the contrary, for when the Inquisition ceased to have for its object the saving of the country from Moorish and Jewish traitors, it gated, there were several clauses of was turned against Protestantism which then The Spa

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already in from the si never had it followed nearly one the penal Governme land, Irela laws of the more crue and non-c was inflict tion in its We do Its severit the presen several I penalties,

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### which then began to make its appear-

The Spanish sovereigns had witnessed the wars waged in Germany, Switzerland, France and Austria by Protestant zealots, and resolved to keep Protestantism out of the country, and the court of the Inquisition, which was already in existence, was an easily available means for doing this; but from the single fact that Protestantism never had a foothold in the country, it followed that the Inquisition had not nearly one-tenth so many victims as the penal laws enforced by the British Government in the kingdom of Eng. land, Ireland and Scotland; and the laws of the three kingdoms prescribed more cruel treatment of both Catholics and non-conforming Protestants, than was inflicted by the Spanish Inquisition in its worst days.

We do not defend the Inquisition. Its severity is against the sentiment of the present age, and not only did several Popes condemn its severe penalties, being in advance of the age in assisting the principle of judicial leniency, but they also succeeded in influencing successive kings to mitigate the severity of the penalties in flicted. We have to add on this point only the reflection that there has un doubtedly been religious persecution perpetrated by Catholics against Pro testants, by Protestants against Catholics, and against their fellow Protestants. As a matter of fact persecutions by Protestants exceed those by Catho lics at least five times. Yet it should be borne in mind that persecutions by Protestants were inflicted to force s new religion upon Catholics, or to deprive their fellow Protestants of the religious liberty they claimed for them selves, while the persecutions by Catholies were done to maintain the faith of fifteen centuries, and prevent it from being overturned. Farther, it is necessary to state that the historian Llorente, who has been relied upon for testimony to the cruelty of the Spanish Inquisition, is entirely unreliable. He was a mere tool in the hands of Napoleon Bonaparte in his spoliation of the Church and the religious houses, and, of course, he endeavored to justify his conduct by misrepresenting the Catholic religion and the Orders in every way possible.

Our correspondent asks also when the Inquisition was suppressed. It was abolished in Spain in 1808 : in Parma and Tuscany in 1769, as generally stated by historians; in Sicily in 1782, and in Rome in 1809. The tribunal was revived in Rome at a later period, but as revived it has not inflicted any other than spiritual penalties, Bishops being called upon by it to suppress false and dangerous doctrines, so far as their powers of moral influence ex-

It is clear from what we have stated here that declamation against the atrocities of the Inquisition are out of place in the mouth of Protestants, who have been themselves persecutors more violent than the tribunal of Inquis They have persecuted in England, Scotland, Ireland, Germany, Sweden, Norway, Holland, France, Switzer land, Austria and America; yet we have no desire to recriminate by recalling these odious facts, or by rendering " railing for railing."

#### WHY THE CHURCH WAS ESTAB LISHED.

" As the Church was established by Jesus Christ to perpetuate the work which He had begun, it follows that the reconciliation of sinners to God was to be the principal office of the Church. But the important question here presents itself—how was man to obtain forgiveness in the Church after Cur Lord's ascension? Was Jesus Christ to appear in person to every sinful soul, and say to each penitent as He said to Magdalen, 'Thy sins are forgiven thee,' or did He intend to delegate this power of forgiving sins to ministers appointed for that pur-

"We know full well that our Saviour never promised to present Himself visibly to each sinner, nor has He done so. His plan, therefore, must have been to appoint ministers of reconciliation to act in His name. It been the practice has always indeed, of Almighty God, both in the Old and the New law to empower human agents to execute His merciful designs. When Jehovah resolved to deliver the children of Israel from the captivity of Egypt He appointed Moses as their de-

"When God wished them to escape from the pursuit of Pharoah, across the Red sea, did He intervene directly? No, but by His instructions Moses Damascus, breathing vengeance ous and the most intimately acquainted against the Christians, did Our Saviour personally restore his sight, and con-

vert and baptize him? No; he sent Paul to His servant Ananias, who restored his sight and baptized him.

THE POWER OF THE PRIEST. "When I think of this tremendous power which we possess, I congratulate the members of the Church, for whose benefit it is conferred ; I tremble for myself and fellow ministers, for terrible cur responsibility, while we have Christ is the nothing to glory in. reasure ; we are but the pack horses that carry it. Christ is the Shepherd ; we are the pipe He uses to call His Our words sounding in the confessional are but the feeble echo of the voice of the spirit of God that puri fies the apostles in the cenacle of Jeru-

#### MGR. FALCONIO AT A MISSION TO NON-CATHOLICS.

Progress of the Paulists' Great Work

Buffalo Catholic Union and Times, Father Younan, the Paulist mission ary, has recently finished a mission to non Catholics in the parish that is served by the Oblates of Mary Immaculate and contiguous to the University of Ottawa, Canada. There had been many misgivings as to the willingnes of the people to attend when the mis sion was arranged for but these were readily dispelled on the first evening the missionary entered and found the church so crowded that he was compelled to admit the men into The promise of the the sanctuary. The promise of the opening was fulfilled by the eager attention manifested during the sessions and the pointedness of the questions The Canadian people are asked. interested in religious quesdeeply The race antagonisms have kept the religious questions far into the front in the popular mind so it was no difficult matter to force the argu ments to a definite conclusion. The rest of the mission was thirty one con verts received, with three times that number still in the inquiry class. Of hese latter it is a very conservative statement to say that 75 per cent. will be received. Father Fallon has in-terested himself personally in the work and has taken immediate charge of

the inquiry class. The mission was notable from the fact that Mgr. Falconio the Apostolic Delegate to Canada attended in order to investigate methods and to watch results. The Delegate called on th missionary at the close and said : "I m pleased to see such attention and reverence on the part of non Catholics oth during the sermon and the other exercises. I congratulate you on the success your efforts have met with. He expressed his astonishment that fifteen thousand leaflets and books were distributed gratis. said; very good. They will not only read them themselves, but take the leaflets home -their families will read them and greater good will be done.

There are many signs that the movement which has for its main purpose the making of converts is advancing with great strides. Cardinal Gibbons some ten years ago placed the number of converts received at thirty thousand a year. Since then it has in-creased at least twenty five per cent. After speaking of the recent influx into the Catholic Church of many who had been without any church home. Tather Elliott said in a recent dis-"It is a vast undertaking to course : explain the doctrine of the Catholic Church to the American people. But re are equal to it. We have the true faith and we can prove it. We have the Holy Spirit to guide us. We have a splendid clergy, led by noble Bishops still think I am sane tell me of and enrolled in many glorious religious orders. The Church of Christ was made to do great things, and chiefly to save the nations of the world. And now we have be-gun to organise our home mis-sions. The Catholic Missionary Union is a corporation of prelates and priest whose purpose it is to raise funds and support priests and distribute literature for the purpose of explaining Catholic doctrine to non-Catholics. It has among its directors two of the Archbishops of the country. Our main efforts are directed towards those parts of the country where Catholics are fewest and Protestants have everything their own way-the South. Though but a few years in existence our corporation now supports priests in Virginia, North Carolina, Alabama, Mississippi and Texas, zealous and successful missionaries, whose sole occupation is making converts. Besides this, a very large amount of mission-ary literature, books, pamphlets, and leaflets are either given away or sold for a nominal price and these are distributed almost everywhere in Amer

Besides this part of the work, severa Bishops have in recent years organ-ized diocesan bands of missionaries. These are composed of diocesan priests, and although they give Catholic missions, yet their first duty is to non-Catholics, whom they convert in considerable numbers, mainly by giving non-Catholic missions. These missionaries are now permanently established work in the dioceses of New York, Hartford, Cleveland and several dioceses in the West, and have begun in the dioceses of Providence and Manchester. This form of apostolic enterprise will no doubt extend to all or nearly all the dioceses of the country, the people were dying of thirst in the desert did God come visibly to their rescue? No; but Moses struck the rock, from which the water instantly issued. When Paul was going to Damascus.

truth and love flowing from the Heart of Jesus, the laity are the smaller ones and they are the innumerable veins bringing the whole world back again to that fountain of life for renewal. Meantime all the religious orders are doing good work in bringing wanderers back to the old Mother Church Besides the Paulists, whose primacy vocation is non-Catholic missions, the Passionists have entered heartily into the American Apostolate, having lately given to it two of their ablest priests, whose labors are wholly gratuitous, and have resulted in many

That God wills that this great work should be begun at once is also evident. What but the divine Spirit of Truth noves our separated brethren to give What else impels so us a hearing? many fervent Catholics to pray for conversions? What but God's love has inspired our zealous missionaries to the colored people and the Indians? What else instils missionary zeal into the hearts of Bishops, priests and leading spirits among the laity, and what else but God's spirit has brought in so many converts? What has stirred the soul of Leo XIII, the shepherd to fall Christendom, to lift his voice to the whole world in so many earnest appeals for the return of the straying heep of Christ? This statement is but a faint echo of that voice, at once o majestic, loving, tender, entreat ing.

### A CONVERTS' CONVENTION.

They Miss the Social Side of Protestantism.

It is timely to suggest anew the convention of converts. Little groups of converts are gathering in the large converts are gathering to the purpose centres of population for the purpose to the idea of of giving prominence to the conversion as well as with the idea of extending a warm hand of welcome to those who have braved the condemnation of friends by becoming Catholics. We who are born in the faith and are accustomed to the democratic methods of our churches find it very hard to appreciate the loneliness of converts when the first flush of conversion has

They have been very much accus omed to the social life in non Catho lic churches. One of the princ means of holding Protestant bo One of the principal together is the social bond. The fact of the matter is so much so has this social factor entered into the life of the hurches that there is little else They have become social clubs. When one disentangles himself from all thes obligations and side functions and for conscience sake comes back to the old Mother Church where, after all, it is the religious element that is cultivated and the social side ignored, he is impressed with a sense of utter loneli-

A very highly educated convert said to me the other day—she had been a Catholic but seven months—"Oa," she said, "I have been afflicted with utter desolation since I became a Catholic. If I go into a Protestant church som one always comes to speak to me, invites me to a festival and makes me feel at home, but since I have been going to the Catholic church no one has even so much as spoken to me. go to Mass every Sunday because know it is my duty, and I come away with a sense of having done what I should for God. There is not one bit of human comfort in it all for me. All charming people they meet and of the agreeable chats with their clergyman, but I have to tread my path alone. do not in any sense regret the step I have taken, and God very largely makes up to me of his own sweetness for the human pleasures I have left behind, but I see no reason why there should not be a few more attractions from a human point of view in becoming a Catholic." It is so, and if these "Convert Leagues" that are forming in our large cities do no more good than the extending of a cordial hand

chieved a good thing.
They will give They will do more. They will give prominence to the idea of conversion. They will let the world see the calibre of the men and the women who leave all for conscience sake and come into the church They will be moreover most powerful incentives to many others who are hesitating, urging them to make the important step.

The formation of Convert Leagues

grasp to new comers they will have

in various cities will be the material from which a convention will be gathered. We hope before long to see this project materialize.

When it does gather it will be a

revelation to many to see the number and the high character of the delegates who will be accredited to it. There are in the seminaries of this country as many as a hundred earnest intelli gent young men who have become con-vinced of the hollowness of Protestant ism as a religion and have shaken the dust of it off their feet and have come where there is peace for their minds and solace for their hearts.

These are all converts within the pressed on to the supernatural prize well as in low station. Some of them have sacrificed the dearest things of life, as only great souls can sacrifice in order to be at peace with their own conscience. A very close estimate of the number of converts received into the Church in this country every year

places the number at 40,000. Over and above the fruits of the or-

engaged in these missions and it is no usual occurrence nowadays to receive as many as thirty or forty converts as the direct result of these missions to say nothing at all of the hundred or more who are disabused of their prejudices. These latter are received by their reg clar clergy sooner or later, or are compelled to enter" when the next mission comes along.

At a recent missson given in Richmond, Va., by the Paulist, Father Conway forty two were received and a many more left under instruction. I will not take many years at this rate t create a great movement that will bear on its bosom a mighty throng.

REV. A. P. DOYLE.

#### PROGRESS IN NINETEENTH CEN-TURY.

Among the distinguishing features associated with the century which in a few days will be numbered with the past, one of the most noteworthy is the ontention constantly and persistently urged by its champions and admirers eak, that in the matter of what is called progress it has surpassed far and away all its predecessors since the beginning of recorded time. This has en particularly the boast of Anglo Saxon literature for at least fifty years, and of course, a very large, if not the largest, share of the credit and honor has been and is claimed as apportaining to the Anglo Saxons themselves.

But whatever can or may be said still further on the general question of progress, either as to alleged fact, or as to the assignment of credit more or less to one race or country or another, it cannot be doubted that in one great province - and that of the highest human interest—the latter part of the nineteenth century has witnessed retrogression rather than progress among the afore-mentioned claimants to th lion's share of honor in respect to the century's achievements. achievements-that is, of the Protestant English-speaking races-do not in clude progress in Christianity, the high interest to which we refer, and which is in a high degree proper to engage a share of our thoughts at the approach of the greatest and holiest of Christian festivals. Outside the Catholic Church Christianity has notably retrograded during the closing years of the century. The fact is manifest to everybody who reads books or news papers. Many, if not most, of the "great lights" of the Protestant pulpit are avowedly adherents of the "high-er criticism"—that is, they no longer accept the Bible as the inspired Word of Goi; in other words, they are no longer Christians. In all or nearly all the non-Catholic seats of learning the Protestant universities and colleges -the same spirit prevails. Many of the professors in those institutions are agnostics or infidels. In the political world, too, and in the world of literature (outside the Catholic Church there is almost universal disbelief in Christianity in its entirety, the favorite maxim being that "one religion is as good as another," or that "it is no matter what religion you belong to,

f you are an honest man and do no wrong to your neighbor."

This is the "religion" of a vas mass of people of our time-perhaps of a majority of those who are not Catholics. Nevertheless there is at least one respect having close relation to Chris tianity in which progress has certainly been made, and that is in the celebra tion of Christmas and the revival of think I am same tell me of the many charitable and therefore truly religious customs peculiarly and ever in the Catholic Church associated with, that holy season. Fifty years ago Christmas Day was not noticed more than any other day in most parts of English-speaking America, except by Catholics. The ultra Protestant idea was that the celebra tion of Christmas was "Popery," and, of course, to be condemned if only on

that account.

But the "Popery" of observing and celebrating Christmas, not only as a holiday but as a holy day, has progressed and prevailed against the most obstinate prejudices. The great day is now honored every where throughout the land, by suspen sion of secular business and by services n the churches of nearly all denominations, while the whole Christmas time -for days before and days after the festival itself-is regarded by every one as the most appropriate season for works of benevolence and brotherly love-for charity in all its various forms, for good fellowship, for the display and exercise of the strongest human sympathies, for happy social and family reunions, for everything, in short, that is implied in the great Christmas benison of "peace on earth to men of good will."

Here, then, is a progress that is well worth noting at the close of the nineteenth century - the progress of Christ mas in the minds and hearts and affections of vast communities in which but a few years ago the holy time was little honored and little thought of. Perhaps it may be that through this essed and widespread revival, in part at least, of one of the holy practices of last few years. There are thousands among the devout laity who, forgeting the things that are behind, have To earnestly hope and pray for this is and many of these are in high station as the duty of all Catholics, and in all the Catholic Churches the closing hour of the old and the opening of the new century will be devoted to the perform ance of that duty as well as to praise and thankegiving to God for all the

The latty, too, have a part to play and a great one. For if the Bishops and a great one. For if the Bishops and priests are the main arteries of thirty odd priests who are exclusively of duty, more powerful in numbers there are the matchless child for which than at any previous period, and progressing, as the years and centuries roll on, in zeal and earnestness and devotion in the prosecution of its sacred and glorious mission .- N. Y. Free-

### HUMANITY'S LEVER

Religion a Fower to Lift the Heart Above World'y Trial.

BY RIGHT REV. BISHOP CHATARD It is not on the physical or phychoogical conditions of a country that the rarity of suicide depends. Troubles come everywhere : Care enthrone her self in the palace and in the home, on the smiling prairie and on the rocky

mountain side.

There is needed something else. That something is not the development in man of "the power of well-ordered sentiments and ideas by which to reach a certain aim in life." It is not this. a certain aim in life. The real means is religion so cherished is to become the life of the people.

Do you want a proof ? Look at Ireland, a Catholic people by excellence. Here is a people, ground down by centuries of religious perse cution; their priesthood proscribed their worship forbidden; the education of their children unlawful; their familles reduced to poverty, to live on the wild products of nature, the roots of the forest and the weeds of the sea even those who could raise themselve a little above the lot of the rest allowed to till the land at a rack rent which tardy justice only recently reduced one half. So wretchedly has the econ omical condition of these people been administered that Ireland has become almost the classical land of poverty and

Was there ever a state of things nore likely to foster a tendency to sui cide? Where was the aim in life for this people, debarred from every post tion of political preferment. social

standing, or of acquired wealth? There was no aim in life for them but there was an aim beyond this life, and that aim was God ! To God and to His religion they clung; and in the day of dark despondency the eye of faith, piercing the darkness, saw be yond the light eternal of the house of their Father. This kept them up; this formed their character; this gave them an aim in the life to come and in that of the present; this made this gifted people an example to the world of sound morality and of sterling love of virtue.

Their history has demonstrated to the world what it is sustains man in trial and forms the character of man it has shown that the preventive self destruction is not to be found in the schemes of the rationalistic profes sor, but in the supernatural power of the religion of Christ, the Redeemer of the world.

# SISTINE MADONNA.

Impressions of a Noted Protestant Divine.

Rev. T. DeWitt Tallmadge, the noted Protestant divine, writing from Desden, Germany, states the impres 'Sistine Madonna' made on sion the him in the following eloquent words But I am most impressed with the fact that Germany is the home of pic tures and music. You walk through the palaces at Berlin and Pottsdam You walk through with their glorified walls and the galleries at Dresden, containing the best work of the great masters dead and living, and you study until you are be-wildered with the battle-pieces, the mid-night auroras, the dawns, the dusks, the ship wrecks, the repentant Magdalens, the temples, the cities, the mountain crags, the transfigured faces, the dying Christs, and the Madonnas.

But I care not whether you visit the room in Dresden gallery containing the "Sistine Madonna" first or last, you will come again and again to look at it. It is a picture from which you never get away. That face of Mary contains so much of motherly pang, and expectation, such shadows prehension and such light of victory, such eyes as never before or since looked out from any other canvas, tenderness and strength and love and hope; eyes suggestive of bitter memories and holy ambitions, eyes that contain the story of the cold manger in Bethlehem caravansarie, and yet of realization that she held in her arms the Redeemer of Nations; the faraway look, as though she saw what thirty two years after would occur of abuse and torture to the Divine Boy. The curve of the mother's lip, the slight inflation of the nostrils, the rounding of the chin, the poise of the neck, the harmony of all the features make one think the work was divinely aspired, for I suppose painter's pencil may be inspired, as well as author's pen, and there is such a thing as prophetic and apostolic work in colors on canvas as well as prophetic and apos-

tolic work in ink on penchment. The Holy Child is a healthy child, with foot that might bound the play-ground before it was spiked to the cross. His hair dishevelled as a boy's hair is apt to be. He will pick wild flowers in the field, and cause his mother some anxieties by his climbing the rocks, and from the hill back of Nazareth will watch the sunset. Ma ternity and infancy nowhere else were ever so well presented. Some of the colors, for expressiveness, seem a mixture of tears and blood. There is on the canvas enough light for a morn ing, and enough shadows for a night. She holds the child not with too tight a blessings of the past.

Thus the Church which began with the first century and has ushered in every one of them all with praise and the child not with too tight a specialist in Catarrh and Nervous Diseases (Graduate Dublin University, Ireland, for she will have to give him up, to 13 Doane St., Boston.

Address DR. SPROULE, B. A., English Specialist in Catarrh and Nervous Diseases (Graduate Dublin University, Ireland, for she will have to give him up, to 13 Doane St., Boston.

to me, I gave him to the world The chili-how strong he is! Pro-phetic of the fact that he will yet be able to carry a world on his shoulder, the forehead by its shaps implying that he knew already the majesty of the mission on which he had entered the world, yet a thorough child, and not prematurely old, a child's eye, a child's arm, a child's foot, an infant handed out of the eternities, the most precious gift that heaven ever lowered or the earth ever took. All the great painters of the German school and the Italian school and the Dutch school, and the French school and the English school have made at least one attempt in colors to tell the story of Mary and the child, and there may be greater artists now in the cradle than any who have yet touched easel with pencil, but the probability is that in the last day of the world's existence if a group of artists discuss the comparative merits of those who have attempted to show the world the Infant Christ, that group of artists will agree that the greatest Madonna of all time is the "Sistine Madonna," of Raphael, in the gallery at Dresden.

#### THE MONKS.

"The monks," says Mr. John Willis Clark in the London Guardian, "led no life of selfish ease; they actively employed themselves in the improveof the neighborhood. They reclaimed waste lands, planted forests, grew corn, laid out gardens, planted vineyards and olive-grounds; they exercised trades, and they taught the ignorant peasants to do these things for themselves. Farther, they were kind and generous; they relieved distress, tended the sick, welcomed with lavish hospitality all guests representing themselves at their doors; they were excellent schoolmasters; for not only did they educate, as the term was then understood, but they gave the best education which consists in setting a good example. They taught self-denial and self-respect, men's duty to God and also to their neighbor. object of the order was to utilize the spiritual, the intellectual, the physical gifts which brethren might possess, in one common object, the Reformation of the world.

### CHRONIC ... CONSTIPATION

(Catarrh of the Liver.)

# PERMANENTLY **CURED**

**SPROULE** 



Have you ever thought that your chronic constipation caused all your other wretched feelings? Perhaps your hands and feet are cold. Or, you feel dull and heavy during the day. You can hardly keep awake after a hearty meal. Your skin is either a muddy yellow, or covered with unsightly pimples. Perhaps you feel blue, without energy, and generally miserable; or your food doesn't taste good. Yet, perhaps, you feel sometimes hungry, at other times no appetite at all. This is because the waste matter, which should be promptly thrown out, is kept in; it poisons and disorganizes the whole system. Chronic constipation is particularly but at this time of year. The body should now be getting rid of the accumulated poisons and refuse of the year. If it does not succeed it means a low state of health all winter. It cannot succeed unless the bowels are open and regular.

Chronic constipation comes from a liver

Chronic constipation comes from a liver which is diseased, and so cannot produce the necessary Bile. The Bile is Nature's Purgative. Artificial purgatives can never cure. The more you use them the more you have to. They usually do much harm. Notice how weak they make you feel. You can't keep on draining your system like that without suffering for it. To help nature you must strengthen.

The only way to cure Chronic Constipation permanently is to cure the Liver. In America the most common liver trouble is Catarrh. Dr. Sproule was the first to discover this. As a result he has cured where all others had failed. Under his treatment the liver is thoroughly cleansed and toned up. The wretched feelings disappear, the "blues" depart, the eyes trighten, the complexion grows clear and healthy. The cure is gentle and painless BUT IT IS PERMANENT.

Symptoms of Catarrhiof The Liver. This condition results from the liver being affected by catarrh extending from the omach into the tubes of the liver.

- omach into the tubes of the liver.

  1. Are you constipated?
  2. Is your complexion bad?
  3. Are you sleepy in the daytime?
  4. Are you irritable?
  5. Are you rerived?
  6. Do you get dizzy?
  7. Have you no energy?
  8. Do you have cold feet?
  9. Do you get miserable?
  10. Do you get time deasily?
  11. Do you get time deasily?
  12. Is your eyesight blurred?
  13. Have you a pain in the back?
  14. Is your flesh soft and flabby?
  15. Are your spirits low at times?
  16. Is there a bloating after eating?
  17. Have you a gurgling in bowels?
  18. Is there a load in a five mach?
  19. Is there throbbing in stomach?
  19. Is there a peneral feeling of lassitude?
  20. Do these feelings affect your memory?
  21. Are you short of breath upon exercise?
  22. Is the circulation of the blood sluggish?
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Address DR. SPROULE, B. A., English

BY A PROTESTANT MINISTER.

CXVIII.

Dean Hodges' fourth lecture. which is mainly a contrast between William the Silent and Philip II, is one with which Protestants will heartily agree, and from which Catholic scholars of history will hardly dissent. Mr. W S Lilly, for instance, regards the House of Orange as having been the appointed instrument of Providence for establish ing constitutional freedom in Europe and America. He calls William the III. the most liberal prince of his time, the one through whom (aided, it must be remembered, by the alliance of Austria and Spain, and virtually of the Pope) the great contest between the remembers, and description over the property and description over the property and description. the Pope) the great contest between liberty and despotism, even beyond the knowledge of all concerned, was finally settled for the better part. It is true, William, whose own temper was taoroughly averse from persecution, found his hand forced, through the pastern sions roused by his uncle's perverse tyranny, into consenting to the odious Penal Laws of Ireland. Yet, by setting the English finally free from the fear of regal encroachment, he made it sure that in the end the yoke which he had been compelled to lay on Catholic necks would be broken, as came to pass in 1829. The appeal of the pass in 1829. The appeal of the Orangemen to his memory is as thoroughly bastard a thing as the ap peal of the A. P. A.'s to the memory of Washington. Much as Mr. Lilly admires William

III, he would acknowledge that he was incomparably inferior to his great grandfather. He did not approach his large graciousness of character, his wide accomplishments, his disinterestedness, nor, I fancy, his adminstrative capacity. The two points in which he especially resembled him were, his lack of strategic talent, and his unconquerable perseverance, wearing out at last an enemy who was constantly de-

The Dean, in opposing William the Silent to Philip, rightly remarks that the contrast is not one of religion, but of character. William was a broad character, and Philip an intolerably narrow one. Had they exchanged re ligions and positions, William might have found the Spaniards too hard for him, but he would probably have greatly mitigated the Spanish sway. Had Philip been the Calvinistic leader of the Datch revolt, he would have wrecked it, or else have made himself absolute monarch. William, by strenuous effort, succeeded in saving the the Catholic third of the Datch from expulsion, ard from active persecution. Philip, had he been on the other side, would have sent the Catholics all flying across the border for their lives he been a Protestant, he would have been a Protestant after Luther's own

There is one thing, however, to be said for Philip The cruelties of his agent Alva, in the Netherlands, were, cording to the careful testimony of the Protestant Irishman, Mr. Lecky, fully equalled by the cruelties of Elizabeth's agents in Munster. Here again it is what our side has suffered that we remember, not what the other side has suffered from us. As for Froude, his position is peculiar. He He may give them prosperity to incommends Estzabeth and O.iver, be cause their massacres were successful. He judges sternly of Alva, but only, as he explains, because he did not murder people enough to carry his point, so that all his previous murders wasted, and therefore condemnable any other condition, or because He For cynical immorality, in treating of wishes them to merit an abundant public matters, Mr. Froude, I think,

might well match Machiavelli.
Dr. Hodges will pardon me a bit of Even pedantry has its uses. of Germany." Now there was no such person. There was an "Emperor of the Romans," the choice of whom was vested in the German nation, and whose plenary greatness of rank inured to him through coronation by the Pope. The acquirement of this ex alted though somewhat shadowy dig nity, imposed on a sovereign a fulnes obligation to maintain the Roman Church such as lay on no other Cath olic monarch. As Ranke remarks, Charles took up this imperial obliga tion to the Holy See, as the key stone of European Christendom, with a deep seriousness which determines his whole life. He could, on occasion, trim and dissemble a good deal in ne getiating with the Pope, but his zeal for Catholic Christendom was pro found. He had great faults, but he shines bright over against his ignoble Philip's passionate outbreak to William, at the beginning of their No, los, Estados, mas Vos, Vos, Vos, would never have proceeded from Charles.

Let me remark, that William was not called the Silent from any taciturn ity, for he was very free in conversa but from his power of keeping counsel under the most stunning com

Queen Whilhelmina, the last sur vivor of the House of Orange, is. I be lieve, a collateral, not a lineal, de scendant of the great Prince.

I am sorry that Dr. Hodges, in commenting on the position taken by Pallip, should treat as belonging to gether several utterly distinct propos itions. He says that he held that the king was supreme, and the people were his slaves. All power proceeded from the throne, and the people had no duty but to do what they were bidden and to believe what they were taught.

Let us examine this a little. If the D an simply means that Philip was intensely despotic in temper, and would surrounds every human soul.—Hamil not in fact endure that men should dis-

obey his commands, or diverge into any other religion than his, it is the full truth. The Dean, however, presents this as his theory. Now this, it is certain it was not.

Las Casas, we know, was thoroughly orthodox. Indeed, we may say that he was, were it possible, more orthodox than the orthodox. He was a Dominican, and to the Dominicans, from the beginning, had inquisition into hereey been mainly committed. The Inquisition once thought that he was a little too strenuous against roya power in some concrete case, and seized his manuscript, although the King had found no fault. That one case apart, the Inquisition stood staunchly by him, and confiscated books written against him.

When Philip had just come to the throne, and was still at London, with his wife the Queen of England, Las Casas wrote a long letter to his con-fessor, Caranza, to be communicated to him. The immediate end in view to him. The immediate end in view was the rights of the Indians, but the Bishop takes occasion to remind the young king that he is not the master, at the representative of a free nation, and that by general consent of Cath olic divines his people would have the right, should be govern amiss, to de throne him, or even to set aside his whole line. He remind him of what the canon law says: "The true Rex is Lex." Therefore, he infers, should he habitually forget the law he would cease to be a genuine king.

Now how did the absolute monarch receive this bold attack on absolutism? With deep reverence, His father, the great Emperor, now in rettrement, warmly urged the letter on his atten tion, and he proceeded at once to carry out its main demand, thereby relieving millions of Indians from their former bondage. At home, it is to be feared, he aid not live very mindful of its precepts, but he never called them in question. Indeed, had he done so, he could not well have kept the name of a sound Catholic, which he craved above all things. Against the assumption that the will of the prince is the source of power, stood the inexorable dictum of the Canon Law: "The true Rex is Lex."

What we have seen before, Dr. Hodges' inveterate disposition to confuse objectionable practice with objec-tionable theory, will, I think, be found lurking in his treatment of Philip the Il's misbehavior, which, as we see, is an unwarranted assumption. Bucer, the great Reformer, taught, i is true, that the people have nothing to do but to follow their master's com mands, right or wrong. So, assuredly the Spanish divines of Philip's time

did not teach. Charles C. Starbuck Andover, Mass.

GOD'S WAYS NOT OURS. How little we know of the ways of God when we consider "success" ac-cording to the human standard an evidence of the blessing of God ! Oar Divine Master, who is infinitely just and infinitely liberal, often allows men to share largely in the good things of this world as a requital for acts natural virtue which He cannot award in the next life. where only supernatural deeds are recompensed. Again, duce them more easily to recognize His love and to return to Him. On the other hand, He frequently permits His faithful servants to endure the privation of earthly goods because they reward in heaven by suffering much for Him on earth. However, to be rich is not a sign of being sinful, any more than poverty is an indication of virtue. God gives worldly possessions where He wills, and one may become a saint amid the luxuries of wealth or merit eternal damuation amid dire poverty, according to all our works Perhaps few of the millions of persons in the world (and alas! among them those blessed with the priceless gift of (aith) ever ask the blessing of God upon their daily labors. Many indeed ask that certain projects may terminate successfully, but their requests are more commands than petitions; others ask but without confidence in the in finite liberality of God. Faith and resignation are absolutely indispensable qualities of true prayer. It is probably true that a great, great num per of those who do not ask God to aid them in their works can not do sosome spark of reverence still faintly gleaming in their souls prevents their asking God's blessing on unholy deeds. Those who conduct their bustness on lines of doubtful honesty; those who seek wealth or offices of honor to gra tify some base passion; those countless throngs who daily sacrifice conscience in order to cater to a perverted publitaste, and others still who perform even their works of charity through vanity or a desire of renown-could hardly expect God to bless these labors, even if they had the temerity to insuit His All Holy Majesty by such a request.

Society can be purified and elevated only by the purification and elevation of individual minds and characters, which in turn will re-act on families and communities.

Little acts of kindness have a delicacy all their own; and it has been well and truly said that no one attends better to little things than the really great in mind and soul.

The solitude of life is known to us all; for the most part we are alone, and the voices of friends come only faint across the impassable gulf which

#### FIVE - MINUTES' SERMON.

Sunday after New Year. CONFIDENCE IN GOD.

"Whom the Lord loveth, He chastiseth. This is the course of life. Whom the Lord loveth, He chastiseth. is, trials and sufferings are the lot of those who love God, and who are loved by Him in return. Would it not be reasonable to think that ex ceptions might have been made, and that the members of the Holy Family that the members of the Holy Family would have been exempt from the general law of suffering; that they, at least, would have enjoyed life with out its being darkened by the shadow of sorrow? Quite the contrary is true. The closer the union of Jesus, Mary and Joseph stands to the paternal heart of God the more the paternal heart of God, the more bitter is the chalice of sorrow which was destined for them. The Divine Infant was born in a stable, was laid in a manger, was exposed to the severe cold of winter. What sufferings for a tender infant! What agony for a loving mother and St. Joseph to wit-ness these sufferings of the Lord of heaven and earth without the power of alleviating them. This, however, was but a prelude of what was to follow. Scarcely had the wise men from the East, returned to their homes, when Herod sought the life of the child. The hely family had to flee during the night into a foreign, idolatrous country, encountering many dangers and hardships on the journey There, they dwell for years in the greatest poverty, induring unutter-able miseries. At last, the angel appeared to St. Joseph saying: "Arise, and take the child and His mother and go into the land of Israel, for they are dead that sought the life of the child." (Matt. 2, 20 ) They returned, but no better fate awaits them. The sword of grief pierces them until St. Joseph ex pires in the arms of Jesus and Mary, until our Lord cried with a loud voice "It is consummated "and gave up the ghost ; until Mary, His Mother, consumed with ardent desire, was taken from this valley of tears, to be reunited with her Divine Son. What an instructive lesson do not

these touching incidents inculeate? If those who are most closely united to the paternal heart of God, must drink so bitter a chalice, how can we, poor sinners, complain if our path of life leads us to Calvary? Oh, no! in the sight of God, the sufferings of this life are not what the world pictures them. They are not misfortunes, calamities or evils, on the contrary, they are manisfestations of God's love, they are graces and necessary means to ad vance us in a life of perfection and to bring us to heaven. Revelation fur nishes us the most positive assurance of this truth, and our own intellect also gives us good reasons for the same. What would become of us, poor, frail, inconstant mortals, if we had supreme happiness here on earth Would we not, in the enjoyment of pleasures and comforts, become en tirely oblivious of the one thing that is necessary, namely, the salvation of our soul! Would we not attach our our soul! whole heart to the vanities and goods of this world! And would we not on this account die an unhappy death, and thus prepare for curselves a habi-tation like that of the rich man in the gospel, who now lies buried in flames, suffering eternal pains? more certain than this. This has hap pened to millions of prosperous and pened to millions of prosperous and bearing children of fortune, "who were happy children of fortune, clothed in purple and fine linen, who feasted sumptuously every day," but now, "they are buried in hell." now, "they are buried in hell."
"They received the good things in life," but now, " are tormented in the flames "(Luke, 16). They now curse their former riches and pleasures as the source of their doom, and bewail them with eternal tears. Daily ex perience gives us many different ex amples teaching that a life without crosses and thorns, is a most dangerous one, and easily leads to eternal perdi tion. Hence, we find no passage in Holy Scripture regarding as happy, one who is in this world, rejoices in honors, riches and pleasures, on the contrary, we find many woes pro nounced upon the prosperous children of fortune. On nearly every page of the Old and the New Testament, we read of blessings of the poor and suffering. "Blessed are they that mourn." "Blessed are they that suffer persecution for justice sake."

Blessed are ye, when they shall re

vile you and persecute you.

Be glad and rejoice for your reward is very great in heaven. You see my dear brethren, how vastly different our heavenly Father those whom He loves, and the opulent and great potentates treat their favorites; those of the latter receive offices, positions and pecuniary benefits; God, however, does the very opposite; He sends trials and tribula-tions, sufferings and sorrows to those whom He loves ; He strews the path of their lives with thorns, and burdens them with a heavy cross. God does this, however, out of love for their own good ; He desires to purify them from their imperfections: He sends them their purgatory in this world, to save them from a greater one in the next. He desires to give them opportunities, by the practice of virtues and by edi-

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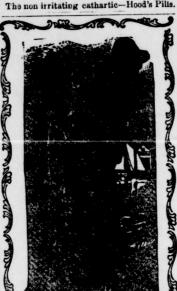
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fying their neighbors, to amass an CARLING abundance of merits for heaven. Therefore, my dear Christians, do not be discouraged, "neither be thou wearied if thou art rebuked, for whom the Lord loveth, He chastiseth and He scourgeth every son whom He re ceiveth," says St. Paul (Heb, 12, 6) Suffer patiently and perseveringly with Jesus, Mary and Joseph, and you will rejoice with them and be glad forever in the kingdom of eternal glory

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A Legend of Nazareth.

It was evening, and the setting sun dipped gloriously into the Mediter ranean behind Mount Carmel, tipping its heary summit with gold. The slopes of this mountain of the prophets in one direction and those of Mount Tabor in another were already tinged with the purple shade of evening, and in the many small valleys of this hilly country was the gathering darkness; yet from the plateau upon which Nazareth stands the quiet, simple folk of that town could see in the distance, across the valley of Jezreel, an expanse of the great sea all ablaze in its evening gelden glory. Close at hand myriads of bright hued insects made the summer haza vocal with the motion

of their untiring wings.

The white flat roofed houses of Nazareth appeared pink in the evening sunset, and the red pomegranate blos soms in the gardens grew more brilliant as they caught the slanting rays and presented to the eye and appearance as of many luminous orbs. The beauty of these rich flowers and of their companion roses was heightened by their dark background of olives and palm trees which covered the valleys and even the lower hills in the neigh borhood. All was motionless in the evening air, and no sound was heard hum of the insects, the tinkling of a distant sheep-belt or an occasional peal of merry laughter of some happy boys who were at play in an

open space near the village.

The workers of Nazareth were resting from the labors of the day, and many sat before their doors to enjoy the cool breezes that came from the Lithe, graceful maidens, carrying water pots on their heads, noiselessly passed on their way to and from the common well of the town, and with these exceptions there was no sign of animation on the streets, and to the common observer nothing had occurred to disturb the usual quiet of the place.

In two houses, however, of the peace ful town there was more than ordinary activity, arising from the pleasant duties of hospitality. Simple and low-ly, and even despised, as these Nazarenes were, they were, nevertheless, remarkable throughout all Galilee for the warmth of the welcome they always extended to their guests and for the willingness with which they entertained strangers who chanced to come among them.

This cordiality was manifested in no small degree in a dwelling that stood a little apart from the cluster of buildings that formed the town. It was a small and humble house, having only a few rooms. About it could be seen the marks of toil; shavings and pieces of wood were lying around the ground which told a stranger that the dweller therein was a worker in wood. It was the home of Joseph, the carpenter.

All signs of labor had on this day been early laid aside, and Joseph and Mary were busy in making comfortable and attending to the wants of two guests who had honored their dwelling with a visit. No less a personage than a priest of the temple at Jerusalem was Joseph's guest. The venerable Zach ary, with Elizabeth, his wife, had come a visit of charity to Mary and Joseph. Old as they were, they had travelled a distance of nearly seventy miles through the hill country of Judea, Samaria and Galilee to see once more ere they were gathered to their fathers that wonderful Child whom Zachary two years before had seen disputing with marvelous wisdom amid the learned men of Israel at the temple porch in Jerusalem. The remembrance of this event had remained with him ever since. It had become a part of his life, and was ever present with him in his waking moments and filled his dreams at night, and he longed ere his dust was laid in the grave to and know more of this wonderful Being whom he recognized as the Messias

foretold by the prophets. Already Joseph, according to the custom of the East, had brought water for the old man's feet and, notwith standing his guest's protestations, had washed them himself, and now the two men were sitting outside of the house engaged in quiet conversation, while Mary was entertaining Elizabeth in a no less kindly manner within doors.

In another house not a stone's throw away other scenes of hospitality were also being enacted. That afternoon Zabdai, from the little fishing town of Bethsaida, had brought his wife, Salome, and their two sons, James and John, on a visit of friendship to Geddiel Sodi, who was a relative of his wife. The host in this case was a rich farmer, owning more flocks and herds than any one else in this region. His household consisted of Miriam, his wife, and three sons, Subael, Abner and Ezri, together with numerous men and

maid servants. A more sumptuous meal had been prepared for these visitors than that offered to Zachary and Elizabeth. A lamb had been killed to celebrate the event, and delicious grapes, apples and citrons graced the board. More-over, the master of the house was no longer a strict Nazarene, and therefore did not hesitate to place on his table rich wines, cooled in snow, which had been preserved in huge boxes buried underground.

With this display there was to be observed slight traces of ostentation, and both Zabdai, or Zabadee, and his wife Salome, as the feast progressed, were conscious of being slightly patronized. James and John were too young to pos-ceive this, and they enjoyed the good things that Geddiel Sodi set before things that Geddiel Sodi set before "Shame! Subael," said

was two years younger, and both were already learning the trade of their father, a fisherman on the Lake of Tiberias. Their browned faces and

hands told of being much in the open air. They allowed their locks to grow air. They allowed their locks to grow Great Conqueror shall come to deliver long, after the Jewish fashion, while Israel from the Roman yoke." the other three boys affected a Roman fellow-townsmen, who regarded him as one of the leading men of the place, but deplored the fact that he had departed from the traditions of their forefathers and had ceased to be a strict follower of their sect.

After the meal was over the five went out to the plateau, where most of the children of the town were accustomed to gather on the summer evenings, and it was their shouts that could be heard on the hillside where Joseph and Zachary were resting. The two elderly men had now been sitting for some time in silence, quietly enjoying each other's company with that satisfaction that does not seek to find expression in words, when suddenly Zachary started at the beautiful vision presented to him.
Standing under the sich of the door-

way, with the fading light of evening shining full upon him, was a most beautiful youth of fourteen years. He had just returned from an errand upon which Joseph had sent him before his guests had arrived. His gold brown hair was parted in the centre and fell in long waves, just reaching the shoul-der. The high and noble forehead

hone in the light like polished marble. His large, mild but penetrating eyes were overarched with rich eyebrows, and the eyes themselves spoke of meekness, ardor and love. The nose was straight and rather long, the lips exquisitely formed, with the redness of health. The chin was moulded into perfect masculine grace, and the pargarment was woven of one piece and reached to the ground.

At the moment that Zachary saw

Him there was a glow on His counten ance which seemed to light up all His The last traces of tears features. stood in those wonderful eyes, and it seemed evident that He had just risen

from the evening prayer.

The Nazarene mothers — those women whose beauty had made them famous even as far distant as Rome admitted that the son of the carpenter, Joseph, surpassed their own children in beauty and conceded to Him a winning grace they failed to find in To-day He seemed more beautiful than ever, even to Joseph, for the usually calm and placid face was brightened with pleasurable emo tions caused by the visit of Elizabeth

and of the priest Zachary.

The youth, stood silently behind Joseph's seat, with His arms folded over His breast, in an attitude of deepest respect towards the two men. The old Levite was awed. His whole being thrilled. Trembling with rapture the priest hastily rose and was about to prostrate himself and kiss the feet of the beautiful child. He was prevented from doing this, as Jesus took him by the hand just as he was about to kneel, and so instead of kissing His feet, in a half-stooping, half-kneeling, wholly reverential attitude he kissed the Divine Child's hand, uttering pas

Having performed this kindly know. office to their guest, He once more as sumed the attitude of modest expect ancy on Joseph's will. Joseph, had risen when Zachary rose, now sat down again. Once before he had seen this calm dignity assert itself in the youth. That was two years ago in the temple of Jerusalem, when Jesus had said: "Know ye not that I must be about My Father's business?"

Joseph, realizing that as head of the family he represented all source of authority, called Jesus forward and said to Him :

"The children of Zabdai of Bethsaida are on yonder plateau. Lest we should seem wanting in hospitality, go and bid them welcome to our town.

With a slight inclination of the head towards Joseph, Jesus obeyed with alacrity the behest of His fosterfather. Zachary watched Him depart, and, with the glow of exalted enthusiasm still upon his face, exclaimed:
"O Israel! O Nazareth! If you did

but know! If you did but know!"
"Good master," replied Joseph,
"His time is not yet come," and he
added prophetically, "nor shall you
or I behold the mighty works He yet
shall do. Our years shall close before His work begins.

The children on the plateau had been playing a game of war, a popular pastime among the Jewish boys of that period and which indicated, as most sports of children do, the trend of national thought and desire. Sides were chosen and Hebrews were ranged against Romans. The game always ended with the defeat of the Romans and the triumphant establishment of Jewish independence by choosing a king and crowning him with myrtle or with roses amid the plaudits of the

victorious side.
"Whom shall we drown king?" shouted Micha, the son of Oziel, just as the mock contest was ended. "A king! a king!" shouted several

at once.
"We want no king," said Subael,
the eldest son of Geddiel Sodi, who had
been chosen leader of the Romans.
"We want no king. Caesar is our

"Even in our games you object to our being free. Oh! that the Great De-liverer would come in truth! The holy prophecies, so my father says, proclaim this to be the time when the

Abner agreed with his brother Sucustom of cutting the hair short, as did bael, and it seemed for once the game their father, much to the grief of his would have an unusual ending, but would have an unusual ending, but Michs persisted. "A king! a king!" he shouted

> Just at that moment Jesus appeared at the outer edge of the plateau. Micha caught sight of Him and said :

again.

"See, here comes the son of Mary and Joseph. He is our king." The group of handsome Jewish youths turned to look at Jesus as He approached. There was a calm dignity surrounding Him which silenced the noisest among them for a moment. Somewhat slowly He walked up to the little gathering and, looking at John rough soldier.
and James, He said:
"You, who w

"I bid you welcome to Nazareth."

James bowed low, as he would have done to some prince or the high priest whom he had once seen in Jerusalem when his father had taken him to the paschal feast in the hely city.

It was different with John. He stood transfixed and motioniess. His eyes were riveted on that serene face, and it seemed as if he could never suf-ficiently drink in the sight. His color came and went. He scarcely breathed. A new life seemed to course through his veins. With unspeakable, ineff-able ardor he stepped forward and, with an almost unconscious movement, laid his head lightly on the shoulder of Jesus and said in a low tone, un-heard by the others: "Thou art indeed our king, and oh! I love Thee so!" John was almost fainting under

the sudden excitement. His heart beat rapidly; his temples throbbed and tially exposed neck enchanced the the whole love of his soul seemed to noble poise of the head. The outer flow out towards this marvelous youth, whom he now saw for the first time. Two pure souls had met, and that subtle fellowship of the pure had at once asserted itself, and so strongly was John influenced by it that he would willingly have died for this newly-found love. His head rested but for a moment on the shoulder of Jesus, but long enough for Him to

> Thou shalt yet know Me better and love Me more.

The boys of Nazareth were accus-tomed to this strange influence which Mary's son frequently exercised over them, and, not being so deeply affected, recovered from it sconer than did the visitors. Micha was still intent upon a fitting termination to their game, and once more demanded that a king be chosen. This time the boys politely referred the question to the strangers from Betheaida

John was still under the fascination of the searching eyes of his newlyfound friend, and advanced a step from the side of Jesus and, pointing to Him, said vehemently :

"Crown Him ! crown Him! for He is worthy in every deed to be the king of the Jews-aye, of the world."

A faint color tinged the face of the beautiful youth, showing the pleasure this speech had given Him. John's decision met with general approval and immediately there was increased animation in the little band. Some sionately as he did so:

"My Lord and my God."

The youth then led the aged man back to his seat, saying with wonderful dignity as He did so: "Blessed are they who know the things you crown. Others brought forward a high rown Others brought forward a high seat to be used as a throne by the new king. With laughter and shouts they compelled Jesus to sit on the throne, while all in boyish mirth bowed the knee before Him. Then came the great ceremony which closed the evening

sport-the coronation. It was the custom in those simpler times for the mothers and fathers to take an interest in their children's games and pleasures. On summer evenings at Nazareth this was usually done by the elder people coming out of their houses to the plateau and being present at the coronation and witnessing the homage the younger people paid to their chosen king of the day, and this evening Josesph and Mary had invited the aged Zuchary Elizabeth to the plateau, and Geddiel Sodi and Miriam had also brought with them their guests, Zabdai

and Salome. At the moment of the coronation when the merry boys were heartily shouting, "Hall, king of the Jews Long live our nation's king! and bowing the knee in homage to the one of their choice, a small band of Roman soldiery came in sight on the edge of the level ground. They had come from Tiberias, on the Lake of Genesareth, and were passing through Nazareth on their way to Niam, which

lies at the foot of Mount Tabor. Dacius, the captain of the band, seeing a gathering of people and being aware of the frequency of Jaw ish insurrections against the Roman yoke, haited his command close to the gathering. As he did so he heard the children shouting their "aves" to harmless gathering like ugly birds of prey, and the captain flushed angrily as he heard the words of the children. He hastily descended from his horse The villagers clustered in a group, with the now frightened children on one side of the throne, while opposite them were the Roman soldiers. Mary trembled. She dreaded that insults and indignities would be heaped upon her son by the half-drunken and ribald so'diery. Nor in this was she mistaken. The only way in which a man can "A king! what king? Tie thus "retire en a fortune" with safety,

nearly sixteen and his brother John Amerias,, a tall boy in the little group. you teach your children treason and with comfort, with happiness, and

Roman steel.

The flower crowned king had not moved from his chair. The soldier sults, the total subversion of the aims realized the inoffensiveness of the and labors of a litetime. pastime, yet, having come down from his horse with an air of so much im portance, he was loth to mount again without letting his subordinates wit-ness some act of authority on his part. He cast a searching glance over the company of boys and their frightened faces seemed to satisfy him. Looking at Jesus, however, he perceived in

"You, who would be king, come here and bring me your crown. Jesus neither moved nor spoke.

dren surrounding him. "Do as I command you at once,"

shouted the Roman.

Jesus, calmly.

The officer became more furious, while the youths were getting demon-stratively angry. Some furtively picked up stones, and by their angry regular drinker, is "uncomfortable" gestures and sullen faces it could be without it; the appetite for it grows seen in the gathering darkness that apace; he is a confirmed and hopeless the boys were determined to defend drunkard, and "death and hell" his their chosen king, and the Roman end. That now excellent paper, The officer might have departed not without some ugly bruises had not Jesus calmed the rising tumuit by one word : parties : "Peace!

At that single word the boys ceased ing firm was engaged in a lucrative their hostile demonstrations, and the business on Water street. Its integevidences of the anger and hatred of rity in business was beyond suspicion the Roman soldiery died out of their faces. The officer watched this trans-formation with wonder, and was at a boy king exercised over his companions. Decius had heard that witches had dwelt from early times at Eudor, a little to the south of Nazareth, and he this was some of their magic art.

Amazed as he was, his anger had not subsided. Striding rapidly towards the throne, the rough soldier seized the crown of roses and tore it violently from the boy king's head. Throwing the flowers on the ground, he trampled them under foot and then, springing to his horse, gave a hurried order for instant departure, and the company of soldiers almost instantly disappeared in

the gathering gloom.

The rich brown hair of the beautiful youth was disturbed-by the action of the rough soldier and fell forward over his ace, that was now pale at the indignity

He had suffered. Mary rushed forward and clasped Him in her arms, saying in an agony

of grief: 'My child! my son! my son!" His head rested a moment on her shoulder, as a dove nestles in its nest, and as it did Mary saw across the clear pure brow a blood-red mark which the thorns of the rose crown had made .-From the Pilgrim of Our Lady of

# Martyrs.

Would you know the secret of suc cess; why some people succeed where others fail? Here is the answer that Turner, the great artist, made to the query of a lady: "What is your secret of success?" asked the lady.

Mr. Turner simply said, "I have no secret, madam, but hard work."
Whatever a man's work may be, the
road to success is the road of common sense, energy and industry.

The Aim of Life.

The chief ambition of most young men of intelligence and energy, on en tering the great field of the world, is to accumulate money enough to enable them to retire from business, and pass the latter years of life in quiet comfort. On a minute inquiry as to the meaning they attach to that expression, it will be found that it is to have a plenty of everything, except that of having a plenty to do of what is necessary to be done. They want to be placed in a position which will allow them to do mething, anything, or nothing, according to the inclination of This is an aim at once narrow-minded, selfish, and dangerous langerous to soul, body and estate dangerous alike to social position and to noral character. That very activity, energy, and enterprise which enable a man to "retire on a fortune "at fifty, and be compalled to do comparatively nothing, will as certainly make a wreck of mind and body, as that the fleetest locomotive in the world will be shivered to atoms if it is instantaneous ly arrested in its progress. But there e this difference between man and matheir youthful king. The military chinery; the magnificent engine may company appeared to have swooped be gradually brought to a perfect stand down suddenly on the innocent and still, and can be put in motion again to accomplish other labors new and grand not so with machinery of the mind in its "connections" with the material body, it has acquired a "momentum in half a century's progress, a habit of action, which cannot be arrested, can-not be brought to a dead stand, to a position of having nothing to do, and doing nothing, without the wreck of mind or ruln of body, if, indeed, not both.

sedition even in their games," said the honor, is to lay his plans so that his officer, angrily.

"Nay, sir," responded one of the townsmen, "be not angry. It is mere children's sport. We have no thought of insurrection here in Naza-

A man retired on a fortune has nothing to do after he has built his house, taid out his grounds, and arranged his affairs perfectly to his "own notion," according to his own ideas of comfort." The mind can no more be arrested in its activities, than can a star in space. He gets tired of at Jesus, however, he perceived in Him no signs of ismay. He was still seated, and the chaplet adorned His beautiful brow. This angered the core; then the greatest pleasure, the one which can be looked forward to several times every day, is that of eating; it in time becomes, to a certain extent, the only pleasure; it is indulged "Look you, you Jewish dog; heed in; after a while, the surplus not you not what I command?"

The calm and placid youth remained fails, or discomfort attends its indulseated, but now there were ominous gence, and there being nothing to do looks of anger on the faces of the chilbut for the mind to dwell on these discomforts, they become exaggerated. brandy is resorted to; nine times cu! "Nay, I do no harm. The play is of ten it alloviates, and having an allorocent and harmless," answered leviant so easily accessible, it is not at all wonderful that it should be frequently resorted to; so frequently, indeed, that before the man is aware of it, or even his watchful wife he is a regular drinker, is "uncomfortable

" About five years ago an enterpris or evil. The promptness with which its obligations were met was the sub ject of general encomium, and its loss to understand the influence this bank notes, or of specie. The firm lons. Declus had heard that witches them wealthy. With time their riches grew apace, and with cash their kind half believed in his ignorance that ness and integrity increased. The this was some of their magic art. West End mansion, surrounded by all the luxuries which money could com mand and taste could ask. The junior mand and taste could ask. partner lived with his family in a rural district, upon a small farm. passed the business hours in his estab. lishment upon Water street, and in the cool of the evening rested in his cot-tage. His children grew up healthy and contented, and all the fireside virtues gambolled about his feet.

Philadelphia Inquirer, narrates the fol-

lowing, and can give the names of the

"In the lapse of time the firm dissolved. Its purposes had been sub served in the success of its speculations and the preservation of its integrity, and each partner retired to his home to enjoy the profits of his labor. The West End millionaire has forfeited the respect and friendship of his ancient partner. We passed him last evening in a state of bloated intoxication, filthy with exposure and absolute want. The men with whom he once associated would blush to-day to recognize him. His fortune has been squandered in continued excesses, his family is scattered and penniless, and the sole aim of his degraded ambition is to find the CHATS WITH YOUNG MEN. wherewithal to purchase drink. The junior partner has not changed in cir cumstances. The home ties have proven stronger with him than the at tractions of vice, and he still lives to lemonstrate the advantage of retired virtue and contented competence.

Instead, then, of aiming to pass the latter part of his life in dangerous, in glorious ease, let the ambition be to spend it in active benevolence, happyifying alike the heart of both giver and receiver, thus leaving s name behind, not written in the sands of selfish indulgence, but engraven in imperishable characters on the grate ful memories of man, and in the "Book

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

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reth."

"Tis well or, soon you would taste of ful business men travel, the steps taken ful business men travel, the steps taken an observant physician, the as seen by an observant physcian, the little things which lead to grand re-



Ottawa, Jan. 20, 1899. I have used SURPRISE SOAP since tarted house and find that it lasts longe started house and had soap and is better than other soap.

J. Jo

Fredericton, N.B., Dec. 18th Having used SURPRISE SOAP past ten years, I fand it the that I have ever had in my ho would not use any other when I SURPRISE. Mrs. T. Heary Tr.

I have to wash for three brothers the work on the railroad, and SURPRISS SOAP is the only soap to use. We trie every other kind of soap, and I tell every body why our overalls have such a goo color.

Maudie Logan. Can't get wife to use any other soap.
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MARY CATHARINE CROWLEY: "The Plunkeb-ville Fox Hunt." A lively tale of well sus-tained interest. VERY REV. FERREOL GIRARDEY, C.SS.R.
"Thoughts on the Seventh, Tenth and Eighth
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An ingeniously wrought-out tale, breathing an atmosphere of peat fire and mountain breezes.

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her native land.

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ed by all to be the best the all ars of the Cath-nes throughout the es.

#### MARIOLATRY"-APROTEST.

"There was little Mariolatry among the Angle-Saxons," says Mr. Tucker of the University of Vermont, in last week's Churchman.

week's Churchman.

"Mariolatry" is one of the most exasperating words which Protestant
prejudice has fastened upon the English language. As "idolotry" means
the worship of idols, so "Mariolatry
means the worship of Mary. The can
did person who coined it assumed that
we Catholics make the Virgin Mother
like unto the Most High. He ignored
the distinction we observe between the
worship proper to God, which is called
"latria"—adoration—and that essen
tially different worship which we pay tially different worship which we pay to the Saints of God and which is called "dulla." The worship we ren der to Our Blessed Mother differs in der to Our Blessed Mother dillers in degree, not in kind, from that which we render to the saints and is called "hyper dulia"—that is, "superior homage"—"superior" because of her supereminent dignity as the mother of our Saviour. John Keble hits the Catholic idea pretty nearly when he

Ave Maria : Thou, whose name All but adoring love can claim." We Catholics honor the Blessed Virgin, be cause He that is mighty hath been pleased to honor her—hath done great things for her. We invoke her intern in life and in death for we believe that she has special claims upon the heart of her Divine Son. We call her Queen of Heaven and Queen of all Saints, but we never forget after all that she is but a creature. We do not enthrone her as a goddess.

enthrone her as a goddess.

In the strict sense of the word, then, there was no "Mariolatry" at all among the Anglo Saxons. What Mr. Tucker means to say is, however, quite a different thing. He wants to make out that the Anglo Saxons paid little special reverence to Mary. Let us see what reliable authorities say about the matter. From an investigation of the practice of private prayer as it was practice of private prayer as it was taught to the Saxon laymen it appears that, after saying the Creed and the Lord's Prayer—"which being done and the Creator alone being worshipped," they called upon the Saints to interced for them. to intercede for them with God: "first on St. Mary, and then on all God's on St. Mary, and then on an Good saints." They looked upon the "most blessed Mother of God, the perpetual Virgin, St. Mary," with peculiar veneration. Her praises were the themes of the Saxon poets. Churches and alters were dedicated under her pat Miraculous cures were pious ly attributed to her intercession, and the principal events of her life were kept in remembrance by the four year ly feasts of her Nativity, the Annunci ation, the Purification and the Assump That her power with God ex ceeded that of any other creature was inferred from her dignity as Mother of

We trust that the standard of historical scholarship, which prevails in the University of Vermont, is somewhat higher than the callow performance of Mr. Frederick Tucker, Jr. seems to indicate. We respectfully present the above cited facts for his consideration and shall be glad to adduce others if others be desired. — Providence Visitor.

### VAUDEVILLE CHURCHES.

A Baptist minister out in Chicago future of Protestantism. He is pained by the indifference of the people, es cially in the matter of attendance at church services. He finds that even the startling devices invented to at tract worshippers are insufficient These observations induce him to an imadvert as follows upon the existing situation out in the Windy City: "Un less the church becomes a continuous vaudeville it cannot hold its congrega tion. And the minister must be the whole show and crchestra as well. Some of the churches have now adopted the plan of having concerts instead of church service for evening programme O:hers have lectures on popular subjects which have no pertinence to Sunday. They have even gone so far as to in troduce the stereopticon as a means of holding audiences. Will the time come, we are asking, when all the churches will have adopted these

methods?" Perhaps. They may even go so far as to introduce exhibitions of legerdemain, skirt dancing and trained birds. The educated pig and the man who writes with his toes may prove strong enough attractions for a time, but even these will pall upon the senses, and be a popular demand for more up-to date performances. sides there is the strong competition of the regular vaudeville theatres, where for a small sum the amusement-loving public can find the latest forms of attraction without the disturbing or distracting features of prayer and Bible

reading.
We sympathize with our Bap ist friend in Chicago and with his Protestant brethren elsewhere who are struggling against terrible odds to capture and hold congregations. But has it never occurred to them to try a little real religion? Why do they ignore the eloquent object lesson set forth to them by the Catholic Church, whose temples of worship are filled four or five times on Sunday by earn est, pious, Christian worshippers? No vaudeville shows are employed to gather them into the the churches or to hold them. They go because they have faith and because they wish to with works. They do not attend divine service to hear discourses upon politics, to listen to concerts or to gazon streopticons or cinemetographs.

They attend because they are Divine:

MRS. JOHN KELLY, DOUGLAS.

Died at Douglas on Dec. 20th, 1900. Mrs. John Kelly (nee Margaret Fallon) at the advanced age of eighty-eight years. Being one of the pioneers of the county Mrs. Hely was well known. The funeral, which took place on the properties of the county from strengthen and supplement heir faith

worshippers, because they desire to comply with the precepts of their re-ligion and to save their souls. If cur Protestant friends could hold out to their flocks such attractions as these there would be no need to hunt for profane amusement. But they have no such attractions to offer, and that is why Protestantism is rapidly becoming agnosticism. — Boston Republic.

## SPIRITUAL WRITERS, NEW AND

The Catholic World Magazine, in its current issue, makes a plea for the cider spiritual writers. While it com-mends the work of the more recent writers, yet the farther one goes up the stream to its scurce the purer the water. So the closer we get to the gospel the purer the spirituality. The mental and spiritual life of the church must of a necessity be influenced by the attacks of her enemies. It makes a great deal of difference to a city whether it is besieged by the enemy or not, and what the character of the attack. Drawing out the contrast, the article notes these differences : the older spiritual writers there was greater liberty and simplicity, more insistence on the end, and less specification of the means, slighter emphasis of the need of human direction, and more frequent recommendations of at tention to divine guidance in the in ternal order. Among the later spiritual writers method is sometimes de veloped at the expense of freed m warning to obey made more common than suggestion to love, and perfec tion of drill occasiona ly attained by a horough suppression of individual differences for the original existence of which God's providence was respons

MASSES FOR THE DEAD.

Allow me to draw the attention of your readers to the laudable act of pre senting "spiritual bouquets," instead of perishable ones, on the death of a loved and lost one, writes a correspondent to an exchange.

It has been for ages, and is at pres ent the custom to present some little floral decoration on hearing of the de mise of some one who in life we have held most dear. As I thought over this praiseworthy act of love shown by s) many of our people, it occurred to me that if, instead of perishable flowers, which can be of no meritorious value whatever to the soul of the deceased, a "spiritual bouquet," as an offering of Masses, Rosaries, mortifica tions, etc., was made. It would tend to bring a speedier union of the de parted one with the Divine Lord, from whose heavenly company he has been separated by suffering a punishmen

which may be due to sins committed. How much more beneficial to those oor souls would be a religious bouque instead of that cold one, though it may come from their warmest friend, but which does not tend to lesson the pains being suffered by that holy soul.

Holy Mother Church teaches us that prayer is without doubt a benefit to the ouls which are suffering a temporal punishment in the next life; that by prayer their pains are lessened, and they are brought quicker to their heavenly home.

### ARCHDIOCESE OF OTTAWA.

His Excellency the Delegate Apostolic has received a decree from His Holiness according a Pienary Indulgence to all the faithful who having confessed and received Ho'y Communion and assisted at the Midnight Mass on Sitt December, and remained one hour thereafter in adoration of the Biossed Sacrament.

The Rev. Dr. McNally, who was assistant pastor of St. Patrick's and who has been parish priest of Cantley, left last week for the coast to assume a position in the diocese of Oregon. A preliminary meeting with a view to the founding of a society for the men and boys of Brigid's parish was held on Sunday evening of last week. A general meeting will be held on Epiphany day.

It is announced that the Rev. J. J. Griffin of the Catholic University of America, Washington, D. C., will deliver a lecture on Liquid Air, on the occasion of the opening of the new scientific building and museum attached to the University of Ottawa, which will take place on the 10th January. The Rev. Father Griffin was formerly professor of physics in the Ottawa University.

the 10th January. The Rev. Father Griffin was formerly professor of physics in the Ottawa University.

During the recent mission to non-Catholics in St. Joseph's church fourteen thousand leaflets on Catholic doctrine and five hundred copies of Plain Facts for Fair Minds were distributed. During the mission to Catholics in the two preceding weeks the sacrament of penance was administered to twenty-six hundred persons in St. Joseph's church alone, and the Communicants numbered three thousand.

The annual collection in aid of l'Orphelinat St. Joseph's church alone, and the Communicants numbered three thousand.

The annual collection in aid of l'Orphelinat St. Joseph's church shope, and the Communicants numbered three thousand.

On Truesday.

On E. C., preached to la Congregation des Holmes (S. dality of the Blessed Virgin), in their chapled on Murray street. His subject was Religious Orders and what they have done in spreading Christianity.

Subscriptions are being solicited for the erection of a Catholic church in East Ottawa. At present the people are obliged to go to St. Joseph's church, at d'inding it inconvenient to go a couple of miles, especially in winter, they propose erecting a church in their own locality.

The Rev. Father Youman was presented with a purse of \$175 previous to his departure from the city.

Sc. Brigid's Court, C. O. F., announce an

from the city.
St. Brigid's Court. C. O. F., announce an "At Home" in the Recquet Court on 8th Jan-

St. Brigid's Court. C. O. F., amountee an action in the Mother House of the Grey Nuns, Water street, on the 3rd of January.

There will be a Religious profession in the Mother House of the Grey Nuns, Water street, on the 3rd of January.

The Christmas Ordinations took place in the Basilica on Saturday. Priestly and minor Orders were conferred on a number of Dominicans, Capuchins, Oblates and Seminarian, Meetings of the League of Prayer, of the Premoters of the Sacred Heart and of the Holy Family Sodality of St. Patrick's parish were held on Sunday.

The Patronal Feast (St. Thomas Apostle) of His Grace the Archbishop was celebrated with song and music and addresses to the distinguished Prelate in both the convents of the city—in the Gloucester street convent of la Congregation de Notre Dame on Thursday afternoon: and in the Rideau street convent of the Grey Nuns on Friday. There was a numerous attendance of priests and relatives of the pupils as well as of the clergy, on both occasions.

MRS. JOHN KELLY, DOUGLAS.

#### DIOCESE OF LONDON.

THE DONEGAN MEMORIAL WINDOWS

THE DONEGAN MEMORIAL WINDOWS.

The following letter from His Lordship Bishop McEvay was received by Mr. George C. Gibbons, Q. C., vesterday:

"My Dear Mr. Gibbons—Your kind letter containing check for \$400 tor Donegan memorial window has been received. I can assure you that we are very grateful to you and the other generous benefactors, and appreciate in a special manner the good will which prompted so beautiful and so appropriate a memorial. If the world would put into practice such noble deeds cruel war should soon cease to be. As this is a time for 'peace to men and goodwill,' I. in all sincerity, wish you and all the good friends who took part, every joy and happiness. I am, my dear Mr. Gibbons, yours very sincerely,

"F. P. McEvay."

CHRISTMAS AT ST. MARY'S, ONT.

CHRISTMAS AT ST. MARY'S, ONT.

The Christmas day services were carried out at St. Mary's Church, St. Mary's with all due solemnity and splendor ben ting the solemn ocasion. The altars and sanctuary were tase oully decorated with cut, flowers, wax tapers and colored lights which broduced a beautiful effect, whilst the representation of the crib of Bethelehem with the Child Jesus in sweet for posee was exquisite in design. The services consisted of Low Masses at 8 and 9 oclock and High Masse at 10 clock, with musical Vespors were sung by the pastor, Rev. Father Brennan, who also preached eloquent sermons appropriate to the day. During these Masses the clocks of the day for the consion. The High Maes was sung by Rev. Father Walsh, (assistant). Farmer's Mass in B flat was rendered by the choir in an acceptable manner under the leadership of Miss Handrahan, Miss Routley presiding at the organ, the Offertory the "Adesto Fidelis" was delivered an able discourse on the feast of the Xuitity. In the evening Miss Handrahan sung Trapp's bers were present at all the services.

CIRISTMAS IN ZURICH.

The forst of the Nativity our living Savi-

In the evening Miss Handrahan sang Trapp's "O Salutaris" in excellent style. Large numbers were present at all the services.

CHRISTMAS IN ZURICH.

The feast of the Nativity of our Divine Saviour was celebrated with great Solemnity at St. Boniface church on Tuesday last by a High Mass at 6 a. m. followed by a low Mass at 3 c'clock and another High Mass at 10. The respective services were attended by large numbers, many coming from Hensell, Dashwood and St. Joseph. At 4 p. m. another large congregation assembled for Vespers and Banediction of the Most Blessed Sacrament. At the last Mass the Rev. Pastor, Father Valentin, preached an instructive sermon on the True Christian. The singing was of a special order rendered by the choir under the leadership of the organist, Mrs Simon Dieterich. It is with feelings of regret that the congregation hears of the retriring of the organist with the New Year who has so kindly rendered her services gratis for the last four years. A feature of special interest at St. Boniface during the holidays is the beautiful crib and the nice decorations of the three altars by the laddes of St. Boniface Sanctuary Society, who seem to take a great interest in the beautifying of the church. On the evening of the 31st of December, the eve of New Year, there will be a special service at this church in compliance with the wish of the Holy Father Leo XIII. consisting of a High Mass 12 o'clock midnight, at which the congregation will receive Holy Communion. After Mass the Blessed Sacrament will remain exposed for an hour for the adoration of the fairful. Another Mass will be said later in the day at Il o'clock for the benefit of the parishlouers who cannot attend the midnight is the head with the Herald, Dec. 28. CHRISTMAS AT ST. MARY'S CHURCH, LONDON.

CHRISTMAS AT ST. MARY'S CHURCH, LONDON.

St. Mary's, Church, London from a musical standpoint, has always enjoyed an enviable reputation throughout the diocese, but the work of the choir on Christmas far exceeded any previous effort. In the rendering of Mozart's Twelfth Mass, the choir was assisted by an orchestra under the leadership of Mr. Jas. Cresswell, consisting of Mr. Jas. Cresswell, consisting of Mr. Jas. Cresswell, in the consisting of Mr. Jas. Cresswell, in the consisting of Mr. Jas. Cresswell, Miss Sara Gleeson, violins; Mr. Antonio Brigina, flute; Mr. Clarence Robinson, cornet; Mr. John Traher, side trombone. The solos in the Mass were taken by Mrs John Traher, Miss Bergin, sopranos; Mrs. Wr. Mullins, contralto; Mrssrs, Jos Leach and Chas. Povey, bassos; each of whom seemed to have been inspired by the offeriors of the difficult composition. Wilson's "Shout the Glad Tidings," by Mrs. J. Traher, with choral accompaniment comprised the offeriory selection. At the Vesper service, Miss M. Lenehan, whose sweet soprano is ever welcome in the choral accompaniment comprised the beautiff of Salutaris" by Mr. Jas Connor, and Berges hazied the well known musical ability of these gentlemen. Mrs. Jas. P. Murray's manipulation of the organ shows her possessed, in a high degree, of the art of accompanying. The chorus work throughout was exceedingly fine, and reflects great credit on the leader, Mr. Wm. T. Mullins, under whose direction the entire programme was given. CHRISTMAS AT ST. MARY'S CHURCH, LONDON anying. The chorus work and the chorus work and the chorus and the

#### THE CATHOLIC BAZAAR IN CAL-GARY.

A Large Sum Realized as the Result of

The spacious store in the Norman Block, which will be occupied next week by Messra. Glanville & Robertson, has been a busy centre during the past week. As readers of the Herald are already aware. Messra. Glanville & Robertson kindly placed their new and handsome premises at the disposal of the ladies of St. Mary's church, so that the bazar in aid of the church might be located in a central position.

the church might be located in a central position. As a result, the bazar has been largely patronized throughout the week, and every evening it was somewhat difficult for the unwary visitor who found himself inside to work his passage out again, a poorer but wiser man. Every temptation was placed before the un suspecting visitor. A really choice assortment of fancy work hing upon the walls at the opening, and was disposed of without difficulty. Raffles without number were organized, and one might tempt Fortune on any side in the hopes of winning a horse, or a cushion, a cow, or a cosy, or even a town lot. Indefatigable workers awaited the arrival of the visitor and swooped down upon him with the most brill ant offers, abandoning the pursuit only when the lone unprotected man was left with the clothes be stood up in," as one visitor was heard to say.

ant offers, abandoning the pursuit only when the lone unprotected man was left with the clothes be stood up in," as one visitor was heard to say.

The most exciting as well as the most successful feature of the bazaar was a contest between three young ladies for the right to be known as the most popular young lady, the outward and visible sign going a handsome gold watch valued at 185 and presented by Mr. P. Burns, the well known cattle king. The ladies engaged were Miss of the Grace Cameron, chief of the C. P. R. Commercial Telegraph department: Miss Manie Robinson, of the Elbow Park ranche; and Miss Walker, a young lady recently arrived from Medicine Hat. The lady last named was very much handicapped by the fact that she had been a resident of the city for only a few months, but in spite of this difficulty she polled quite a respective viole. The real contest, however, lay between Miss Cameron and Miss Robinson, and each young lady had many friends who took a very deep interest in her success, and who now had noportunity of showing that even in the mather of admiration "money talks." Every vote cost 10 cents, and every available io cents was gathered in. Mr. G. M. Toller, of the Bank of Monireal, acted as returning officer, and Mr. P. J. Nolan as his election clerk. Each candidate was represented by an agent whose duty it was to hand over to the returning officer and Mr. P. J. Nolan as his election clerk. Each candidate. The poll opened at 9 colock when the figure stood Cameron 700, Robinson 500, Walker 200 At frequent intervals up to lock when the figure stood Cameron 700, Robinson 10:30 the figures tood Cameron 10:40 the figure stood Cameron 10:40 the

And the friends of the successful candidate sent up a rousing cheer.

Mrs. Costello, president of the bazsar committee, made the presentation to Miss Cameron, as well as of a handsome jewelled ring to Miss Robinson, and a service of silver plate to Miss Walker.

Miss Cameron was the recipient of numerous congratulations from her many friends on her success, which was certainly well deserved. In her frequent relations with the business community or the city Miss Cameron has invariable proved herself a courteous and obliging officient and many more votes could have been pied in her behalf had they been needed.

Miss Robinson, although not being a resident of the city did splendidly and her total was not a little of a surprise; while Miss Walker's total a few months' residence was highly creditable. The competition incidentally meant \$1,037.15 for St. Mary's church, for which the three young ladies are alone resonosible.

The proceeds of the bazzar are \$1,917.35.—Cal.gary Herald.

#### THE TRANSVAAL WAR.

The latest reports from the Transvaal show a very serious condition of affairs there.

The Boers are divided into several small armies, which though not nearly counsiling in number the British forces, are able to inflict serious damage upon the small British garrisons which are scattered far and wide over the Orange River and Vaal River colonies.

These Boer armies are separated from each other, and have no regular base of supplies but having the burghers in sympathy with them, they procure supplies which have been distributed by the British to keep the population from starving, and thus they are kept in the field at the expense of the British themselves.

them, they procure supplies which have been distributed by the British to keep the control of row starving, and thus they are kept in the field at the expense of the British themselves.

It can scarcely be doubted that Lord Kitch ener will be able to meet the emergency; still it is a very grave one, and an idea of its gravity may be obtained from the fact that it has been deemed necessary to send from the gravity may be obtained from the fact that it has been deemed necessary to send from the gravity of the regiments which were already in South Africa had been withdrawn under the belief that the war was practically at an end. It would be now unsafe to predict that the real close of hostilities is near as hand. Lord salisbury, however, declares still that at any cost the work of subjugation must be put the work of subjugation must be put the close of the Colony, in the neighborhood of the Orange River, are in more or less open revolt, and there is likely to be charp fighting on a large scale before the invasion of Cape Colony which the Boers have undertaken, is crushed.

Lord Kitchener is now occupied of concentrating an enormous force on the veidt country occupied by the invaders, and it can be able to deal with them successfully; but though in most of the engagements which have taken place, the Boers have met with severe losses so far, their courage a poperars to be indominable, and they inflict much mischief.

On December 19 General French Aracked a force of 2500 Boers in miles from the Market of the battle of Novingcatch, where captured by the Boers sa afforce has predicted the entire force of General Clements narrowly escaped capture. Many native drivers bolted, and left a large amount of baggage and ammunition which had to be desired as a shot to fall into the hands of the surgagement.

Bx President Steyn asserts enterters to Paul Kruger that De Wett ha

Ciements was co-operating with French in this engagement.

The Cape Dutch are said not to be joining the Boer invaders to any extent, as it was feared they would do.

The Colonial Secretary has telegraphed to the Canadian Government that it will accept any number of Canadians who will offer for service in the South African Mounted Police commanded by Col. Baden Powell. These must be single men in sound health and able to shoot and ride. If 1000 offer, 10 will be commissioned as captains and 15 as lieutenants. The British Government recognizes that Canada can furnish irregular cavalry better adauted to the Sou'h African work than any other part of the Empire.

To Miss O'Hara, teacher, St. Mary's separate school:

Dear Teacher—We, the pupils of St. Mary's Separate school, deem it a fitting opportunity to do what we consider our duty, and which is to each of us, a pleasure, namely, to bear testimony to the high esteem in which you are held by us, individually and collectively, and to assure you that we greatly appreciate the efforts you have put forth in bringing our school to its present high state of efficiency. In the schoolroom your manner has been amiable, courtecus and ladylike. Your temper always unruffled, while your teaching has been marked by untiring 2eal, by tact and by that masterly skill which belongs only to the person who possesses the true aptitude to teach.

that masterly said want to the control of the contr

in, Agues Ronan, Katie Moore.

On December 21st, thellast day of school, the pupils of the R. C. S. S. No. 5. Raleigh, presented their teacher, Miss Maggie Mugan, with an elegant silver gold-lined tea service, as a slight token of the esteem in which she is held in the section. Miss Francis Martin read a nucely worned address, and the presentation was made by Misses Flossie Canning and Olive Doyle. Miss Mugan, who was completely taken by surprise overcome by feelings of gratitude, could not reply for some moments. In the interval Mr. Alex, Martin, secretary and treasurer of the school, addressed the pupils very appropriately, after which Miss Mugan, feelingly thanked her pupils for their kind address and pretty gift. The pupils were very much grieved at saying good bye to their well-beloved teacher, who has been with them for the term of five years.

Friday, Dec., 21st will be a memorable date in the annals of the Separate School, Port Lambton, for on that date the pupils met to bid farewell to their teacher Wm. Ryder. He was presented with an address accompanied by a beautiful garnet ring. Fern O'Leary read the following address while Genevieve Cain made the presentation:

made the presentation:
To our Teacher:

Learning with deep regret that you are about to depart from our midst, we, the pupils of S. S. No. 5, take this present opport unity of expressing our gratifude to you, for your loving and faithful services as teacher, the deep interest which you have taken in the faithful performance of your duties, the zeal and earnestness manifested by you for the welfare of the school and the cheerfulness and energy with which you have discharged your duties as teacher. The past two years have been to us extremely pieasant and profitable, and we can assure you that your kind and painstaking efforts on our behalf have been heartily appreciated. As a slight token of our good wishes, affection and esteem, cherished for you by all your pupils, we ask you to accept this ring and may it always serve to remind you in future years of the many warm friends you have among the parents as well as the pupils of this section, and we sincerely hope that you may live long to enjoy it and that the richest blessings of our Heavenly Father rest on you in this life and according to the fitness of things you may have an abundant entrance into the joys of the Everlasting Kingdom.

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ROYAL—the most celebrated of all the baking powders in the

world-celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful; it assures you against alum and all forms of adulteration that go with the cheap brands.



Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

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Gay bells ringing in jubilant chorus. Are pulsing with gladness the list ning earth, And friend to friend turns with joyous greeting. And heart leaps to heart at the New Year's birth.

O friend, across the mystic border line, Fain would I reach to clasp thy kindiy hand! The all of bliss, true heart, is surely thine, In God's fair home, the soul's sweet fatherland.

seem.
New Year where pleasures pall not, nor decline.
New Year with God for all elernity!
Be this thy guerdon blest, dear friend of mine.
New Year's morning, 1901.

### IN CHINA.

From China there is but meagre intelligence during the past week. The negotiations for peace appear to be at a standstill though the powers have come to an agreement regarding the join note to be presented to the Chinese plenipotentiaries. The Chinese peace envoys are to be given a reasonable time to consider the demand made, after which negotiations will go on. The delay was caused by the omission of a single digit in the complication will go on. The delay was caused by the official of the complete the despatch sent to Mr. Conger, the American minister, whereby the despatch was rendered unintelligible, or rather, by a curious accident, the meaning was made, the reverse of what was intended.

Massacres of missionaries still occur in remote districts, and news has arrived that all the Scandinavian (Protestant) missionaries to Mongolia have been killed, among whom is Carl Johan Suber of Boston.

Strage news has been wired concerning the German troops who are reported in a despatch to the Morning Post, to have shot 60 Imperial soldiers at Lung-Ching who were suppressing Boxers there. The German soldiers are an in the Russians, according to this cespatch.

### ECHOES FROM THE PINES.

Clothed in a cretty and attractive cover of white and gold The Echoes from the Pines (Ursuline Academy, Chatham, Ontario) comes to us bearing a wealth of good things from the pens of the gifted pupils. The front piece is a full page engraving of His Lordship the Bishop of London. The articles are cleverly written and would do justice to more pretentious newspaper writers, and the type and paper are the best of their kind.

Success to the Echoes, its worthy young editors, and the splendid institution to which they belong.

#### MARKET REPORTS. LONDON.

London, Jan. 3.—Grain, oer cental—Wheat \$1,03 to \$1,05; oats, 76 to 80c.; peas, 80 to 90; barley, 70c to 80; corn. 75 to 80c.; rye, 70c. to 81 00; buckwheat, 85 to 95; beans, per bushel, 99c. to \$1.10; alsike clover, \$5.50 to 86 60.

bushel, 99c. to \$1.10; alsike clover, \$5.50 to \$6.60.

Farm Produce — Hay, new, \$7.00 to \$8.00; straw, per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to \$6.00.

Live Stock—Live hogs, \$5.40 to \$5.50; pigs, pair, \$3.50 to \$5.50; export extile, \$4.50 to \$5.50; pigs, pair, \$3.50 to \$5.50; export extile, \$4.50 to \$5.50; pigs, per locked, \$6.50 to \$6.50; pering chickens, dicressed pair, \$0 to \$0.50; pings, chickens, 30 to \$45.5; geese, per lb., 6 to \$6.50; pings, per lb., 6 to \$6.50; pings, per lb., \$1.50 to \$6.50; turkeys, per lb.\$ to \$6.50; finutton, by the carcass, \$5 to \$5.50; lamb, by the carcass, \$6.50; lamb, by the

per bartel, \$1.50 to \$2.25; citrons, per dozen 50 to 60c.

Dairy Produce—Eggs, fresh iaid, per dozen, 20 to \$20; eggs, basket lots, 17 to 19c; butter, best rolls, 20 to \$20; etgs, basket lots, 17 to 19c; butter, creamery, 29 to 26; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 12½ to 14c; honey, per pound, 12½ to 15c; lard, per pound, wholesale, 10 to 11c; cheese, pound, retail, 12½ to 14c; honey, per pound, 12½ to 15c; lard, per pound, wholesale, 9 to 9½c; lard, per pound, retail, 10 to 11c, TORONTO.

Toronto, Jan. 3 — Flour steady, with demand fair; 90 per cent. patents quoted at \$2.85 in barrels, middle freights; and at \$2.60 to \$2.65 in barrels, middle freights; and at \$2.60 to \$2.65 in barrels, middle freights; and at \$2.60 to \$2.65 in barrels, middle freights; and at \$2.85 to \$2.85 in barrels, middle freights; and at \$2.85 to \$2.85 in barrels, middle freights; and at \$2.85 to \$2.85 in barrels, middle freights; and at \$2.85 to \$2.85 in barrels, middle freights; and shorts \$14 to \$14.50 west. Wheat in fair changed, with oar lots at \$13 west, and shorts \$14 to \$14.50 west. Wheat in fair demand, with sales of red winter at 61c, to 61½c.; and of white at 64c, middle freights; and \$61½c. east; goose, 66c. west, and 61½c. east; No. 1 Manitoba hard, 90c. Toronto and west, and No. 3 hard, 81½c. Toronto and west, and No. 3 hard, 81½c. Toronto and west, and No. 3 hard, 78c. Oats easier, with No. 1 white selling at

Signed on behalf of the pupils F. McCarron.
C. Conlon, Pat. Nolan.
In response Mr. Ryder made a few appronum in response Mr. Ryder made a few appropriate remarks on the occasion assuring the prupils of his heartiest appreciation of their magnificent and spontaneous testimonial from grateful hearts. For the past two years Mr. Ryder has made many warm friends in this region was a many warm friends in this region of the model of the MONTREAL

MONTREAL

Montreal, Jan. 3.—The grain market continues quiet, with oata, ex store, at 30c. to 30jc.; peas, 60c. west freight; barley, No. 5, 40 to 40jc. east freight; rye, 47jc to 48c; buckwheat, 51 to 51jc. east freight. Flour is quiet and unchanged; Manitobs patents, \$4.35; strong bakers', \$3.30 to \$4.05; straight \$3.20 to \$3.40; in bags \$1.60 to \$1.70; winter patents, \$3.65 to \$3.85.

Latest Live Stock Markets.

TORONTO.

Toronto, Jan. 3.—The following is the range of quotations at Western cattle marked this morning:

Cattle — Shippers, per cwt., \$4.25 to \$5.00 to the choice, do., \$4.60 to \$4.25; butcher, medium to good. \$3.25 to \$3.75; butcher. Inferior. \$3.00 to \$3.25: stockers, per cwt., \$2.50 to \$3.0; spring lambs.—Sheep, per cwt., \$2.75 to \$3.00; spring lambs, per cwt., \$3.50 to \$4.00.

Milkers and Calves,—Cows, each, \$20 to \$5.0; calves, each, \$2 to \$10.

Hogs — Choice hogs, per cwt., \$5.50; beavy hogs, per cwt., \$5.50; heavy hogs, per cwt., \$5.50; sows, \$3.50 to \$3.75; stags, \$2.25 to \$2.50.



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ONTARIO FOR 1901. With a Frontispiece of His Excellency the lost Rev D. Falconio, Apostolic Delegate, irrounded by the Archbishops and Bishops of

With a Frontispiece of His Excellency the Most Rev D. Falconio, Apostolic Delegate, surrounded by the Archbishops and Bishops of Ontario.

Beautifully illustrated throughout with pictures of His Holiness Pope Leo XIII. the Divine Intant; the Holy Family; Hermitage of St. Joseph-Venerable Mother Marie de I'Incarnation—the former and the present chapel of the Sacred Heart commemorative of the 200th anniversary of the first public celebration of the Feast of the Sacred Heart. to gether with an interesting sketch of its foundation and growth. Rev. Mother Esther Wheelright of the Infant Jesus (portrait)—Her Mother and her Nephew. A true story. Ursuline Monastery, Quebec.

A history of the Society of St. Vincent de Paul with pictures of the founders in different localities.

The Academy of the Sacred Heart, London.

Paul with pictures of the founders in different localities.

The Academy of the Sacred Heart, London, with pictures of the chapel, the grotto the convent, a garden seens and the study hall, with a short, sketch of the order by a former pupil. A. Edna Wright of London, Ott. A History of the Establishment of the Missison of Sault Ste Marie (illustrated). Ontario Jubilarians of 1950.

The late Rev. Nicholas Dixon (with photo). The late Rev. Dean Murphy (with photo). The Church in Outario.

In the good work in which she is engaged the distinguished compiler has received letters of warm approval from His Excellency Mgr. Merry del Vale, through whom His Holiness the Pope sends his blessing; His Excellency D. Falconio, Apostolic Delegate; Cardinal Gibbons; the Archbishops of Ottawa and Toronto; the Bishops of Hamilton, Peterborough, Alexandria, Pembroke and London. PRICE 25 CENTS.

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