The Catholic Record. LONDON, SATURDAY, DEC. 6, 1902.

HIGH GRADE LECTURES.

Iu some of the great centres across the border lectures are given every winter on educational, historical and philosophical topics. They are, we the Laity:
We meet this morning in this newly understand, growing in favor, and it decorated Cathedral to lift up our had conquered. It adopted these gods as if the lecture which had, as we thought, gone out forever has regained its old-time popularity. Opinions may differ as to the value of these lectures. The people who are these lectures. The people who are these lectures. The people who are the people who are the second of the people who are the peo painfully up to date are inclined to Mother-Church. merely patronize them. But they are posing for effect, or are so debilitated by feeding on the trash of the novel and newspaper as to be unable to follow and profit by a philosophical disquisition. They would be more at ease at a minstrel entertainment or listening to a budget of cheap witticisms and slang that sometimes masquerades as a lecture in places we wot of. They have been talked down to so often that they are degraded and feeble in intellect, thanks for the devoted Bishops and although ready at all times to vent ignorant criticism upon anyone or anything they cannot understand. And we have a horde of such people. But perhaps they are not altogether to blame. on the name of the Lord." In the Mass What we read in Dr. Brownson's of Thanksgiving to-day adequate praise

of education: "One great defect of our whole course of teaching, we read, from the fifty years, its Catholic churches in-"One great defect of our whole kindergarten up is that too great pains cre are taken to make everything interesting and pleasant and to eliminate all that savors of labor on the student's part. If the first books given to chileffort to understand them, and the same rule followed all through, the

the intellect, we are contented with the gossip of the streets, to accept any solution of a problem differing in faith and discipline, but an from a newspaper and to be awed by the essays of materialistic scientists. For such, lecturers are an invaluable boon. They will be over their heads, but this is what they need. What they and all of us require is a mental stimulus. Not the things one can see at a glance, but those which demand effort to be understood should be provided for us. Why then should we not have a course of lectures in every city of Canada? They that they retain most of the doctrines of Christianity, but as organisms, diswould meet with favor from the masses of the population. We say this without hesitation. There are some pessimistic enough to imagine that the lecturer would be confronted by empty benches. But not we. We have confidence enough to believe that the high grade lecture will find attentive hearers. Surely we are not to be satisfied forever with the dancing class and everlasting euchre party! We may not vie with the Catholies of other may not vie with the Catholics of other lands, but we refuse to admit that we are so sordid minded and intellectually degraded as to take no interest in what per-

tains to Catholic history and philosophy. They, says Bishop Spalding, who realize how much of the spiritual activity of the present age is found outside the Church cannot but see that the Catholic religion must more and more cease to be a power in the world unless Catholies themselves become morally and intellectually more alive. In the presence of the vast movement of the modern world we Catholics seem to have grown timid, as though we feared lest human opinion should prevail against truth, man against God: and this lack of knowledge, which comes of little knowledge and less faith, makes us weak and despondent. Whatever is an aid to human progress is favourable to the Christian religion, to the worship of God in spirit and in truth.

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SYSTEM.

Empty Pews not Surprising.
Says the Freeman's Journal: "The batch of sermons published in the Monday issues of the New York papers affords the psychological student a rare opportunity for the study of the vagaries of the human intellect, and of the itching strenuosity of the preachers to say something odd, whimsical, fantasti-cal, in a word, bizarre. They supply the papers with just the kind of sensational stuff they like to insert in their budget of strange things. A plain sermon instructing the ignorant in the truths of Christianity, or exhorting evildoers to repentance, would find no place in these papers. It would be too in these papers. It would be too commonplace. What they want is those oratorical, colored-light pyrotechnics wherein the pulpiteer exploits his facility of curious phrase and makes their exposition of Christianity contemptible in the eyes of the serious and thoughtful, and an object of ridicule to the thoughtless and worldly-minded. It is not surprising that the chief complaint of Protestantism is empty pews."

ARCHBISHOP RYAN'S SERMON.

Israel, and the Holy Sacrifice of the New Law offered upon this altar every day and several times in the day, as a propitia-tion to God for the sins of men — the renewal of the cry of Calvary, "Father, priests who have, by word and example, led so many souls to God and to peace. "What shall we render to the Lord for all that He has given to us? We shall

take the chalice of salvation and call

Life may be said also of Canadian systems and gratitude are offered to our God for all these favors. The wonderful for all these favors. The wonderful progress of religion in this diocese, evied from 71 to 268; its priests from 144, with other institutions in propor tion, suggests the subject on which I desire to address you this morning, were such as would require an namely, the establishment and per manence of the Catholic Church in spite of the most formidable obrule followed all through, the mind would be more exercised and thereby strengthened to judge."

And because we have not been taught that labour is, as in all things else, necessary for the development of the intellect, we are contented is more and distinct, that it was not a ism, one and distinct, that it was not a collection of ecclesiastical organizations institution known as the Christian Church; that alone it had stood the brunt of Jewish hatred and pagan persecution, that it was not like the religon of Confucius, a mere collection ethical doctrines, but a living institution, the prophesied Kingdom of God earth with its one headship, its judicial and executive powers. Only within the last few centuries was conceived the idea of a sectarian Christianity. Of course the various bodies outside of the Church are Christian in this sense, tinetifrom the old Church, they cannot

be confounded with Christianity.

The subject of the propagation and permanence of the Christian Church as an argument in favor of its divine origin is opportune now, when the fundamental truth of Christianity is often questioned. Other arguments there are of great and convincing cogency of Christ. Alas! in our day there are too many who question the foundation of such proofs. But no rational being can question causality as a basis for argumentation. No man can so that an effect must not have causea dequate to that effect. Now, my contention is, that the propagation and permanence of the Christian Church are effects which can have no other cause than the divine origin of that Church. To a keen observer in Judea, who had not the key to the Christian system, it might have appeared that Christianity was to be build gith its Evander. be buried with its Founder. I can well imagine a Jewish skeptic of that day, thus soliquizing: "What a mar-velous man was this young Rabbi: velous man was this young Kason.

How far above all our prophets and teachers is personal excellence and sublime doctrine! How holy His life, how wonderful and awful His death! Was He the incarnate deity He claimed Was He the incarnate deity He claimed to be, and on account of which claim we stoned Him and finally crucified Him? If Deity ever became incarnate, could it be enshrined more appropriately than in this man? At times I have felt as if I could be His follower, and every all composition with Indairs. and sever all connection with Judaism—take up the cross and follow Him. But I now feel relieved of this neces-I feel He was only a man, one indeed above all the children of men on this earth, but still only human and this earth, but still only human and erring in judgment. He spoke of the great kingdom He was to found, the prophesied fifth kingdom spoken of by Daniel the prophet. He told His apostles to go forth and teach all pations. He sent them as an army to He sent them as an army to conquer the forces of the triple alliance of intellectual error, moral dealliance of intellectual error, moral depravity and social rebellion against God. But He has shown His weakness and unwisdom in the selection of men destined for this gigantic purpose. He has chosen the wrong men. Did He dare hope that these fools would overcome the wise, and these weaklings the strong, and these nobodies the rulers of the world? At their head, in the of the world? At their head, in the

van of His army, is the veriest coward, who with an oath, did thrice deny Him."

absorption was opposed the new ratio standing in the Pantheon, that exalted on a throne, in the midst of the temple, all these gods should fall prostrate before Him, like Dagon before supreme dominion. They proclaimed that God alone is great, and the gods, of the Gentiles were but deified passions, fictions or demons. They pro-claimed that there was but or e supreme being, and that Christ was that being,

incarnate.
Thus Christianity showed itself from lieve that two and two make five, I can not for a moment admit the possibility of his being right, and in this sense while sparing the man, I am thoroughly intolerant of his opinion. Now the certainty of the faith inspired by the Christian Church was as deep and strong, though of a different order, as the certainty of arithmetical truth, and, therefore, as intolerant. Thus whilst paganism seemed broad and liberal it it was not rational, and Christianity seemed to be what in modern term would be called sectarian and intolerant. If men have only religious speculations mingled with doubts, they can afford to be, indeed are bound to be, most lib-eral and tolerant of all kinds of opin-ion; but men who are absolutely certain of anything, religious, philosophical or political, will be regarded as exclusive, n proportion to the depth of their con-

Another and perhaps a greater obstacle to the progress of Christianity was the unrelenting war it proclaimed against all the darling passions of the human heart. To the love of wealth it opposed a poverty of spirit which to the p oud Roman must have appeared irrational and abject. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven" must have sounded as supreme folly amidst the Bishop, Right Rev. Amadeus Rappe, sounded as supreme folly amidst the Bishop, Right Rev. Amadeus Rappe, splendors of the great metropolis of the world. Again, the vice of impurity whose statue stands as a sentinel before the citadel of truth. You heard the world. Again, the vice of inputity was almost universal and triumphant; in fact, they deified it and called it Venus. In the very shadow of her temples was preached by Christianity tempies was preached by Christianity the doctrines of the most consummate purity, not only "Thou shalt not commit adultery," not only "Fornicators shall not enter the kingdom of heaven," but even a desire would stain the soul with the very guilt of adultery! Whilst the Romans bent Whilst the Romans bent their knees and swung their censors before deified impurity, they heard the wonderful proclamation of the new truth, of the new religion, "If a man looketh after a woman to lust after her, he hath already committed adultery in his leurt." Polygamy and the succes ive polygamy of divorce, which is not less criminal than simultaneous poly-gamy, were general and practiced without shame, by the highest rulers of the

Christianity condemned both with unsparing severity, as she condemns them to-day. Again, there was the passion of deep hatred and consequent vengeance. Of this passion they also made a god and worshipped it under the name of Mars the Avenger. Human name of Mars the Avenger, dignity seemed to demand vengeance for real or supposed wrong. To silently forgive was to silently degrade one's manhood, but here under the very shadow of the temple of the Avenger was heard the proclamation of this strange god of the Christians, "Forstrange god of the Christians, 'For-give your enemies, do good to them that hate you, bless them that curse you, pray for them that persecute and cal-umniate you.' And what this inearnate Deity proclaimed He first practiced in that wondrous scene on the mount of crucifixion, when He not only mount of crucifixion, when He not only forgave His enemies, and did good to them that thated Him, and blessed them that cursed Him, but prayed to His Heavenly Father for those who persecuted and calumniated and crucified Him. "Father, forgive them for they know not what they do," was one of the most profound and the most sublime protests against the worship of Mars

RCHBISHOP RYAN'S SERMON.

If, dear brethren, in spite of had to overcome was the state and individual pride of these pagan days. In the part of the first apostles they did the dectrine of perfect equality of men sermon of His Grace, the Most Rev.
P. J. Ryan, of Philadelphia, at the Golden Jubilee of St. John's Cathedral, Cleveland.

"Thanks be to God for His unspeak-die gift." (2 Corinthians, 9, 15.)

Venerable Fathers of the Episcopate of the new religion.

"The part of the first apostles they did the doctrine of perfect equality of the doctrine of perfect eq Thanks be to God for His unspearable gift." (2 Corinthians, 9, 15.)

Venerable Fathers of the Episcopate
and the Clergy and dear Brethren of
the Laity:

We meet this morning in this newly
decorated Cathedral to lift up our
decorated Cathedral to lift up our

This becomes triquestionable. The
first obstatele was the exclusiveness of
the new religion.

There was a kind of catholicity in
pagan Rome. It absorbed the various
gods of the various nations which she
ad conquered. It adopted these gods
degrade imperial power. It is true
degrade imperial power. It is true
degrade imperial power. It is true
the conquertor and to the three classes—first, those who are
whom it was recessary to whisper at
the three classes—first, those who are
whom it was recessary to whisper at
times "thou art a man" lest he might
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believe himself a god—such all-leveling doctrines seemed to menace and
believe himself a god—such all-leveling doctrines seemed to menace and
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believe himself a god—such all-leveltion, and, third, the class who, being
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believe himself a god—such all-leveltion, and, third, the class who, being
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believe himself a god—such all-levelto the three classes—first, those who
the times "thou art a man" lest he might
believe himself a god—such all-level resisted deserved condemnation. Only God Himself can know these blessings in their entirety. How many hearts breaking in sin and sorrow have found comfort here, in the silent, invisible intercourse of the human soul with its great Original, the prayers that ascended and the graces that descended like the angels in the vision of sleeping Israel, and the Hely Sacrifice of the New Israel, and the H as the position in sight of the Supreme different deities, such a shrine might have been granted, and it is said was sub-equently offered. But the position of the apostles was virtually this one: of all the gods, they demanded not that Christ should occupy a niche amidst the thousand deities around Him. that there were some great souls "naturally Christian," like Plato, who tried to know themselves, and who felt the limitations of their natures : but they were rare, and deep pride, in the Ark of the Convenant, humbled and mutilated, and thus acknowledging His acteristic of paganism. The new acteristic of paganism. The new teacher cried out to this proud gener-ation: "Learn of Me for I am meek and humble of heart, and you shall find rest to your souls." Let the pride of intellect and heart bow down in subjection before me for I am king of both. Though My kingdom is not of Thus Christianity showed itself from the beginning, as intolerant of all human systems of religion. Truth is essentially intolerant of error. A man possessing truth may be tolerant and considerate towards men who are in inculpable error, but as truth and falsehood must be in direct opposition there can be no rational comprosition, there can be no rational comprosition. Though My kingdom is not of this world, it is still a kingdom and I may a king, as I answered Pontius Pilate. My dominion extends into regions beyond the sway of all earthly monarchs. They influence only the outward acts of men. But I am king in the sanetuary of the heart, where earthly monarchs dare not extend the world, it is still a kingdom is not of this world, it is still a kingdom is not of this world, it is still a kingdom and I may a king, as I answered Pontius Pilate. My dominion extends into regions beyond the sway of all earthly monarchs. They influence only the sanetuary of the heart, where earthly monarchs dare not extend the sanetuary of the heart, where earthly monarchs dare not extend the sanetuary of the heart, where earthly monarchs dare not extend the sanetuary of the heart, where earthly monarchs are not extend the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary falsehood must be in direct opposition, there can be no rational compromise between them. Arithmetical and
mathematical truth can know no compromise. Though I should not persetent earthly monarchs dare not
enter, king in the noble regions of the intellect, which
are ever free from any other dominatent free from any other dominamonarchs of the kings of thought and
lieve that two and two make five, I can
lieve that two and two make five, I can
lieve that two and two make five, I can
lieve of the lords of knowledge. To humble pride of intellect, Christianity revealed mysteries which demanded the tribute of our understanding-the loyal tribute of intellect itself to the supreme sovereignty of God. Such were some of the obstacles which Christianity had to encounter, and such the means by which they were overcome. I have already described the character of the men commissioned to effect the wonderful revolution, and speaking, they seemed totally inade-quate for this gigantic work. What, however, were the results? The history of the world for nearly two thousand years gives reply to this question. The blessings, spiritual and temporal, of the Christian religion, perpetuated by that wondrous organthe Catholic Church, are the

> And now it only remains for us to consider how we shall individually become shares in the graces and blessings of our holy religion. Remember then that as "faith cometh by hearing" so that as "faith cometh by hearing" so it is perpetuated and increased by hearing. In this Cathedral is the chair of truth and authority. From it your fathers and many of yourselves heard earnest eloquence of his successor, Bishop Gilmour, whose rugged, fear-less honesty challenged the admiration of his strongest opponents and whose name remains in benediction amongst yeu. And as their appropriate successor, you have one who, I can testify from intimate knowledge, inherits the good qualities of both his predecessors. You have also a laborious and devoted priesthood, poor in the things of this world, but rich in spiritual treasures they will share with you. Hear, love and obey them. Remember, they teach you no individual theories, but the truth as believed in the universal Church. For as a cann ball falling on the ground touches only at one point, yet the whole weight of the ball is found at that point, so each priest teaching only what the whole believes, has a weight far greater than that of individual opinion. You should also, dear brethren, do all in your power to transmit the unspeakable gift of the Christian religion to your children—first by your personal example, for this is the silent, eloquent power which can effect much more than your commands to them. And as your Bishops and priests have so frequently and earnestly insisted on, you should see to their Christian education and this in the daily school

Trust the old Church in her teachings and spirit. She has the accumu-lated wisdom of the ages. She knows the human heart for she has studied it in every race. She knows its every fibre, and we believe that she is il-lumined by the spirit of God to under-stand it. When she warned the world of the dangers of divorce and the facility of granting it in secular courts, after the state had taken matrimony out of her legislation, the world smiled at her fears and her warnings. Now the world sees and confesses that she is We must remember that there are two kinds of divorces—the matri monial one and the educational one. "What God has joined let no man separate" is true of both. Until quite re-

will prove fatal to the country. It is taught at all. I venture to say that what is true of Catholic parents is true also the Sunday school, though it may be useful to supplement home. will forget each lesson before the next is taught. And yet the child's morality and eternal welfare are in question, his temporal as well as his religious well-being. Believe me, no matter what theories are advanced to account for the increase of crime-and it is confessedly increasing in the country—the time will come when men will see and confess that as the old Church was right as to matrimonial divorce, so she is also right in regard to educational divorce. You should also endeavor to communicate this "unspeakable gift' to your non-Catholic brothren. You should live on terms of friendship with them. Remember they are those "other sheep" which the Lord has, which are not indeed of this fold, yet His sheep to be brought into it. Re-member also the remarkable fact that when Christ, offered for all time and for all nations an example of perfect fraternal charity, He presented not an orthodox Jewish priest or levite, but an heretical Samaritan, as if to show us that beautiful, all-embracing charity should know no distinction. Let us unite with all in works of beneficence, and as Peter and John going the gate of the Temple which was called beautiful, saw the man, healed him and sent him in bounding and rejoicing and praising God, so be it our mission to send the spiritually infirm through the "beautiful gate" charity into the temple of the living God.

REMARKABLE INCIDENT

WHICH LED TO MANY CONVERSIONS TO THE FAITH.

The following example of super-natural intervention in the conversion of a family, is one of the most remarkable incidents recorded in the annals of American Church History. We shall give it in the historian's own words:

About 1779 a Lutheran of Germa origin, Livingston by name, remove with his family to a place in Jefferson county, about fifteen miles from Middleway, still called Wizard's Clip. after this his house was haunted by a strange visitant, that burnt his barns, killed his cattle, broke his furniture and cut his clothing all to pieces in a most curious and remarkable manner. He naturally sought means to rid himself of this annoyance, and not a few volunteered to deliver the house. The first who came, however, were soon put whirled around for some time, to their great dismay. A book of common prayer, used by another party in conjuring it, was unceremoniously thrust with as little success; but at last Livingston had a dream, in which he saw a Catholic church, and heard a voice telling him that the priest was the man who would relieve him. His wife then persuaded him to send for the Roy. Many the control of t persuaded him to send for the Rev. Mr. Cabill, who seemed rather unwilling to go, but at last yielded, and sprinkled the house with holy water, upon the noise and annoyance ceased. Liv-ingston soon after visited a Catholic church at Shepherdstown, and recognizing in the officiating priest the person whom he saw in his dream, be-lieved and resolved to become a Cath-

The Rev. Mr. Cahill subsequently said Mass at his house, but Mr. Livingson and his family were instructed by voice which explained at length the acraments of Penance and the Holy sacraments of Penance and the Holy Encharist, prayed with them, and fre-quently exhorted them to prayer and penitential works. These facts were notorious, and the family were known to be almost ignorant of English and without Catholic books. The Rev. Mr. Cahill, Prince Gallitzin, and his tutor, the Rev. Mr. Brozius, Father Pellentz Bishop Carroll all investigated these occurrences, which were renewed during seventeen years, accompanied even by apparitions, and all considered them really supernatural, generally ascribing them to a suffering soul in To show his gratitude to Almighty

God, Mr. Livingston gave a lot of ground for the benefit of the church. The conversions did not cease with hi own family; many of his neighbors were also brought to a knowledge of the true faith, and in one winter no less than fourteen were converted. The Catho lics were by the same means maintained in a more strict observance of the duties which religion enjoins, and warned of the least neglect. Strange as these incidents may seems to many, no facts are better substantiated, and a full account was drawn up by the Rev. Demetrius A. Gallitzin, who in 1797 went from Conewago to Liv ington's, and spent three months in examining into "My view in coming to Virginia," says he, "and remaining there three months, was to investigate those extramost protosts against the worship of Mars the Avenger.

Another obstacle which the new faith

"What God has joined let no man septoral months, was to investigate those extraordinary facts of which I had heard cently religion had always been taught so much, and which I could not prevail

with the secular branches of education. The attempt to separate them converted to a full belief of them. No lawyer in a court of justice ever did rictly than I did all the witnesses could procure. I spent several days in penning down the whole account.' The very name of Cliptown, pre-served to this day, is a proof of the

facts which give rise to the name.

Most of these details are derived from a narrative preserved in the family

A SLANDER NAILED.

New York Freeman's Journal.

An indictment against Catholicity, ot for the first time made, on data aken from prison records, that a majority, or a very large proportion, of the inmates of our jails are Irish and, therefore. Cathelic, is replied to by a police sergeant in a letter to a Chicago paper,

in which he says:
"For many years the writer was desk sergeant at one of the principal police stations in this city (Chicago), and had every opportunity of learning and observing the ruses and falshoods resorted to by prisoners in concealing their ages, nationality and occupation. To the questions 'What is your age?'' What is your age?'' What is your nationality?' 'Married or your nationality?' 'Married or gele?' 'What is your occupation?' asked the desk sergeant many a lying answer is returned. Many and many a time the prisoner gives a wrong name. Wrong or right his answer forms part of the record. The court sheets from which the information regarding the prisoner is derived and the commitment papers to the Bridewell made out are only copies of the arrest book kept by the desk sergeant. To give Irish names is common trick of people arrested. I could recount hundreds of cases where arrested persons gave an Irish origin, and yet they were as foreign to every-

hing Irish as wool in a goat's house. The anti-Catholic "statisticians." course, knows this quite well. They know that the jail record names—the "Murphys," "Flanagans," etc.—are no proof of nationality. Still they pursue their trade of slander without shame or scruple.

IGNORANT AND ILL-MANNERED.

"The dinner to Mgr. Falconio, Apostolic Delegate to Canada, was a wellconceived tribute to a gentleman who has commended himself to all with whom he has come in contact. His graceful words, complimentary of Canada and its people, are undoubtedly sincere, and Canadians of all classes will regret that a gentleman who has fitted himself so happily into our life has had other duties delegated to him. That being the case, it must be considered as important that this mutually pleasant gathering was somewhat marred by an injudicious transposition in the toast list. In this country of free opinion no individual need explain why he prefers to drink one man's health rather than another's. It is a natter of choice with him. But the custom of honoring the head of the nation first among the toasts at a public banquet is so nearly universal that it must have occasioned surprise, among some of the guests at least, to find that it was to flight by the conduct of a stone, which danced out from the hearth and could be no argument that it was merely a private affair. A dinner to which the Premier of the Pro-vince of Ontario and the Mayor of Toronto were invited, and at which the barassing position, and one which true hospitality would have forbidden."— The Globe (Toronto), Nov. 20.

The one surprised and embarassed guest on the occasion referred to was the Mayor of Toronto, who know enough to keep his mouth shut.

On Thursday, Nov. 13th, leading citizens of New York gave a farewell banquet in honor of the retiring French Ambassador, M. Cambon. Some of the most distinguished public men of the United States were invited guests. In the chair was that experienced presiding officer, Senator Chauncey Depow, and the first toast proposed was "The President of France," the second, "The President of the United States." No-body present felt that he was "in an

embarrassing position and one which true hospitality would have forbidden." Boors were not bidden to the feast.
On Sunday, Nov. 23, in New York, took place the public dedication of the new Russian Orthodox Church of St. Nicholas. According to report, "several prominent Episcopal clergyman were present by invitation," besides the Russian Ambassador at Washington. and his suite; and after the benediction "long life was proclaimed to the Imperial House of Russia, the Presi-dent of the United States, etc."

There is no mention of any vul-gar protest on the part of the Episcopal clergyman present who were gentleman all. The pro-Boor Mayor of Toronto was conspicuously abseut, likewise the editor of The Globe and our own "trooly-loil" Citizen man.—St. Patrick's Church Calendar, Dec. 02.

Most people go through life with closed eyes and minds. They do not notice what goes on about them; they have no curiosity about trees, birds, stars, the mechanism of locomotives, the art of sailing, the wonders of electricity, the endless variety and move-ment of things in the world in which they live. They do not learn as they go on in life, because they have not formed a habit of learning.—" Success."

To say little and perform much is the characteristic of a great mind.

BY HENRIETTA DANA SKINNER, AUTHOR

CHAPTER XXIX.

The reaction from intense anxiety and long continued strain was almost too much for me. I threw myself back on the steps, laughing, shouting and cheering, and was still laughing and cheering wildly when Uncle Lee threw strong arms round me and said to the bystandors:

The majesty of the law have been pheld. Now let justice be done!"
Gaunt, powder-begrimed and ragged,

the major's person gave evidence of the two hours' struggle he had been through. All seemed to look to him for advice and direction. His ragged honesty and common-sense and high purpose prevailed in the counsels of the The troopers were posted about the city, a proclamation issued that the prisoner would be tried without delay, and if found guilty would be visited with the extremes of the law, and in the meanwhile the poor wretch was conveyed under heavy guard from the courthouse to the county prison, amid the groans and curses of the bystanders. Had I cared to look in the brutish face I could not have done so, for he hung it low and shrank trembling and terrorbefore the malignant eyes The words of the last turned on him. verse of Robert Kidd's song that I had been singing in the morning rang in my ears as I looked on:

. To the execution dock I must go! To the execusion dock. where all the people flock— I alone to bear the snock, I mus. go!

We seemed to have lived through many days since I had parted from Dide in the freshness of the early morning, lingered in the city till late in alternoon, for the major felt bound to see that every arrangement was made to guard against a possible night at-tack, and I had to look up and settle with the owner of the dead colt. The populace were outwardly quiet, but sullen and discontented, and every-where dark looks followed us, for they recognized the major as one of the leaders of the defence and me as the mes enger of succor to the garrison, and we could hear murmurs of execration as we passed. In the early part of the afternoon our footsteps had been per dogged by two men, evil-eyed low-browed, and with them the woman who had so freely cursed me and mine. They seemed, however, to abandon They seemed, whatever sinister design they may have had against us, for as the day we saw them no more, and it was with sigh of relief that we boarded the morning's conflict far behind us.

Glad Dido didn't know this morning how much I was to use that air pistol," remarked the major, stretching front of us, and cutting himself some tobacco. "Of all the bullets with me I ain't got but one left. "Of all the bullets I took

"But if it hadn't been for your pistol I should not be going back to her now," I said. She will love it better since it kept me from swinging to a

never yet missed what I aimed for," observed the major; "but I tell you what, Robert, you would never have swung from no lamp-post! If I hadn't' a' had bullets enough to pick off every fellar that laid a hand on you, put my last bullet through yo'r rather than see you tortured. And I'd ask you to do the same to me

couldn't, Uncle Lee," I said, gravely. "My Church won't let me e in that way, not even to save my dearest from torture or dishonor. You see the Church has always sancti-fied suffering, she teaches that there is no dishonor where there is no sin, and should much prefer to be excused from torture if I could get the lowest place in heaven in any other way, but, at the worst, it is only a few hours against all

I ain't given to controversy, but there air some dogmas I couldn't swaller," declared the major, with em-phasis, "and I'm mighty glad I'm not salled upon to do so.'

I think he saw how tired and worked un I was, for he put his arm round my shoulders and said, compassionately, "I guess you don't want to see nor talk about no more shootin' or murders. It's been kinder rough on yo'r nerves all yo'r life from yo'r infancy up, and can find pleasanter things to think about and talk about." And he began to speak of Dido, of

our approaching wedding, of the future before us, of a happy home with many blessings of youth, health, of perfect trust in each other, of tender, wholesome affection, of contentment in moderate circumstances, and this sweet vision soon shut out the horror of the preceding hours.

"Robert," said the major, hesitathopert, san the hajot, hestactingly, after a pause, breaking in on my happy dreams—"Robert, I don't wish to be impertinent nor premature, but if it ever come that you war castin' about for a name, and it war a male, it would for a name, and it war a male, it would be a glory and a happiness to me to see perpetuated, as it war, the illustrious name of John C. Fremont, the hero of Emancipation and the immortal Pathfinder, the exponent of Republican prin ciples and the creator of the Far West!"

"I won't forget your wish, Uncle Lee," I said, laughing and blushing happily, as I pulled my hat down over my eyes to conceal my embarrassment.
"Not but what I know that yo'r grandfather have the first right to a added the major, with suggestion, great consideration.

Now I knew my grandfather to be a dyed-in-the-wool Democrat, and that if there were two things firmly fixed in his mind they were, first, that the War of Independence had been fought and won by the French and the Civil War by the Irish; secondly, that the whole West, Northwest, Southwest, and Far West had been discovered and opened up to civilization by the French ex-

plorers and settlers, followed by Irish mmigration and colonization. General Fremont was of French des-cent, as my grandfather frequently pointed out to the major, and it was therefore permissible to recognize his exploits, but would it not be a sacrilege in the old Chevalier's eyes to have his name supersede the historic Roderic of the De Macartys? There was but one name worthy of such honor, and had not grandfather always said that if he had had the naming of me in my infancy I should have been christened in honor of France's legitimate king, Henri Dieudonned' Artois?

But now our short railway ride was finished, and I was rested and happy, free from morbid presentiments, rejoicing in the sweet coolness of the evening air, and ready for a brisk walk towards

ne and Dido!
'Say! I'd get home quick if I was you," said the station-master, mysteri-ously, coming up to us. "Maybe it's none o' my business, but there was four low-lookin' cusses came upon the freight-train from Raleigh about half an hour ahead of you. They have been drinking, and I didn't like their looks, so when they asked me what time the evening train would be in and which way Major Haliburton lived, I told 'em you train was already in, and I started 'em on the road away from your house, 'stead of towards it. But they may have been set on the right track by some one else, and I been kinder uneasy

We did not wait to hear him out. We started on a dead run down the road, both of as trembling and white to the lips, for the same thought possessed us both.
"Shall we take a short cut through

the woods?" asked the major, hoarsely
"Better the road. She may be at the gate to meet us. If she'll only stay to the house!" aned the major. "There's yo'r

groaned the major. grandfather, and three strong niggers, and all the dogs. But it's so light yet she may take it into her head to meet

In the long spring twilight it was still almost almost as bright as at noon. It was only too probable that she would tempted out.

e tempted out.

"Oh! my beauty! my girl! why did
ever send for you to this God-forsaken
ountry?" he moaned, as he ran; then, a
oment later, "And I ain't got but one country? I handed him some of mine, but they roved to be too large, for our pistois ere of different make and calibre.

Change pistols with me," he begged. got more nerve than you."
See that bay-tree blossom!" I asked. Firing as I ran, my bullet cut the blossom's stem, and it fell into the

You'll do!" said the major. But in answer to my shot came sound that set me wild with terror-the

deep-mouthed baying of a hound! I struggled on frantically, and ever ouder and clearer grew the melancholy ail. I was dripping with perspira tion from my rapid run, but cold chills came over me for dread of the fatal significance of that sound, and the teeth chattered in my head. At the turning of the road we saw

her, though we were yet half a mile away. And we saw something that made us grip our pistols tighter—dark, ugly forms crouching in the bushes behind her and creeping stealthily up to her. She stood there, unaware of her danger, gazing up th road towards us, erect in her ma cent beauty and elastic strength. noble hound crouching at her feet was on the alert, however. We could see him raise his head with a prolonged howl, and step round uneasily. God bless the poor brute! We knew he would defend her as nobly as hound could do it. If only the ruffians were not armed he might protect her till we reached the spot.

But a shot rang into the air, the

hound leaped up, then fell at his length.
She turned in affright and the rufflins funeral pyre of all that was precious nerveless grasp with a crash on to a stone at my feet and exploded.
"My God! and I have

bullet I hardly recognized as the major's.

I could not move. The blood was flowing from my arm, and I knew in a dazed sort of way that I must be wounded. Then my leg gave way under me, and a shock of pain told me that the splinters of my bursting weapon had entered it. With a wild way that I must cry of despair I tried to drag myself forward on the uninjured limb, seizing branches of trees with my left hand to pull myself along. I heard Oneida pull myself along. I heard Oneida shriek, I saw them lay their vile hands then I saw the major raise his pistol, and with a groan of agony I hid

The last sound I heard as I swooned way into unconsciousness was the longmelancholy baying of the

CHAPTER XXX.

More than thirty years have passed since that evening in North Carolina, and I cannot yet write of it with calm-A merciful unconsciousness kept me in its bondage for many a day, and when I awoke, at last, to the full perception of my surroundings I was puzzled. For I saw Miss Sophy bustling about my sick-room with tender importance, and at her throat and on her cap the wonderful pink bows that Dido and I had slyly joked about. I heard my granfather calling, "Has the lad waked up yet?" calling, cheerily,

Could it be possible that it was all a horrible vision of disturbed sleep? Where was Uncle Lee? And would the gracious figure of Oneida soon come in to rouse me by dropping an armful of dewy Banksia roses on my face? But when I tried to move, there were my bandaged leg and arm, my aching head and strained shoulder to witness to the reality of my dream. Yet, if it had been as I feared, what did the pink

and let them nurse me tenderly, while I waited, waited in vain for some mes-sage, some token that would soothe the awful disquiet at my heart.

But the hours slipped by and no message came to me. I would raise my eyes every time the door opened, only to close them again in disappointment and dread. An entire day of con-sciousness had passed before I could could frame my lips to the question that

mbled upon them.
Pepe, I must speak. Do not try Why are you and Miss Sophy the only ones to come to me? Why is there no message? I must know. I cannot bear this stlesses. bear this silence. The suspense is kill-My grandfather moaned. "Listen.

he said, and his face was old-Eric,' oh, so old !-and his voice was choked and uncertain. "We let her go to meet you, unsuspecting of danger. Then I heard a shot and the baying of a hound. I seized a rifle and ran as fast as these aged limbs could carry me, followed by two of the negroes. could see her standing at the gate, b I could not see you or them for the turning in the road. There were more then the ruffians noticed coming, and fled. We found you three lying not far from each other. She was so beautiful, Eric! so radiant with youth and joy! There could have been no suffering, physical or mental. The bullet had done its work mercifully, and she had not had time to realize the extent of her danger, still wearing a smile of welcome for

you!"
Here the old man broke down sobbed pitifully for a moment. Then he raised his head suddenly and looked at me. "The ballet was not theirs. It was from his pistol!"

"I know, Pepe; I remember. But that must be our secret," I grouned. And what of him? Could he survive

"We lifted him up, but he never moved or spoke again. We found no slightest trace of wound or hurt upon him. The surgeon said death must have been instantaneous. His heart broke with the shot that pierced

I could not hear more just then. It was not for many days that I learned how ill I had been, how the surgeon had feared for my reason if I wake too suddenly to the full consciousness of the tragedy, and how, for my sake, these wo devoted souls had put away sorrow and mourning, my grandfather training his voice to cheerfulness and his face t smiles, and Miss Sophy laying her darling in the grave, and then coming back to array herself in her smartest finery and sit by my bedside to await the dawn of returning consciousness.

I wish I might have seen my beautiful Dido's face once more before they left her in her grave under the live-oak with the wild jessamine and Bunksia roses blooming over it. The uncle who so worshipped her, who would have given his life a thousand times for hers, and yet had been doomed to die in taking her life, lay by her side. Oh, if he had only known one little moment had only known one little moment sooner that rescue was so near! Oh

the pity of it! the pity of it!

How distant, how unreal all else seemed in life beside these two graves! I could hardly understand how my grandfather could have any power grieve over the news that reached us om Detroit that the old homestead at Hamtramck had been burned to the ground. To me the news came almost as a relief, for I could not have endured the torture of looking at all our loving preparaitons for bride's home - coming. Every little carefully planned comfort, every suggestion of the feminine pres ence expected there would have be fresh arrow of grief to my heart; and the tower-room, that dainty bridal-boudoir. would have been like the tomb itself to my stricken soul. I was glad, then, that it was burned-burned the very funeral pyre of all that was precious in surrounded her. With a yell I raised my pistol to shoot the first who should loss of his home, with all its memories my pistol to shoot the first who should lay a hand on her. One moved, I tried to pull the trigger, but ere I could do so something cold as ice seemed to touch my arm, the pistol fell from my to fell from my touch my arm, the pistol fell from my touch my arm, t since Dido was taken from us, but after the disaster to the homestead he had a slight stroke of parlysis. Miss Sophy God! and I have but one cried a voice that in its horror y recognized as the major's.

"The state of the stat ing round, yet I was still very crippled and helpless. The mild winter favored our recovery, but the gloom of the tragedy hung over us, and I could see nothing, think of nothing, save the pre cious graves under the jessamine and roses. The simple stone above them bore no inscription but this: "Haliburton. Levi Tracy, aged 46. Oneida Mary Virginia, aged 21. Died December 24, 1868. May they rest in peace!" There was no need of epitaph. The story of their death would never be forgotten by those who loved them; it had est remain unknown to these outside the sacred circle.

The intense, debilitating heat of the Southern summer set in early that year, and, fearing for my grandfather's strength, we brought him northward by easy stages to the New Jersey sea coast. With the autumn we removed to New York, where we took rooms at a modest boarding-house, for I was not fit to re we must husband our resources as carefully as the comfort of the aged invalid would allow, until I was strong enough to take uy my duties as bread-winner.

With change of scene and the tonic of sea-air, both my grandfather and I made rapid strides towards re-covery, and could begin to look the future in the face with less of the horrible depression that had prostrated us mentally and physically while we lingered near the scene of tragedy. without the solace of work or home the winter dragged wearily by, and the first sad anniversary almost unmanned

"Erie," said my grandfather, at last he was too sad nowadays to call me by the old, happy nickname of Rory— Eric, I am too old to found another home, and you, alas! have no cause to do so. I ask one favor of you, and this

strength is not equal to looking upon of my manhood, and my old heart turns with longing to the home of my infancy. Take me back to France and let my aged bones lie by those of my father and mother, and of his father, the first Marquis de Macarty. If, in the providence of God, I may once more salute France's legitimate sovereign before I die, I shall feel the only thrill of happiness possible to me again in this life of sorrow and uncertainty.

And so the early spring of 1870 saw Central Park to enjoy the sweet May sat down on a bench to rest. I suppose was but natural that, as I saw the carriages of the wealthy roll past me, I should repine and wish that I still held a portion at least of the fortune I had een euchred out of. and strong I had been almost indifferent to the loss of my fortune, except as it involved the treachery of friends; indeed, I sometimes fancied that I could not provide Pepe with such comforts as his age and invalid condition demanded, I telt myself growing bitter and discon-tented. A middle aged gentleman, apparently of our own moderate circum was resting, and entered into conversation with us.

There goes a lucky man," he said, indicating the occupant of a luxurious I looked up and recognized the bland, urbane countenance of my former trustee, Mr. James Arthur. I also saw that he, too, recognized us, but he turned his face away without as much as a nod and looked straight before him, too comfortably prosperous allow himself to be disturbed by the sight of less fortunate pedestrians side the road, and lolled back on cushions with the air of one who felt himself wholly deserving of the abundance with which the Lord ad prospered him

'He was shrewd enough," continued my informant, as we watched the barouche bowl easily along till out of "to foresee the coming of sight. ron and copper industry on Lake uperior, and prudent enough to invest heavily in mining property and in the construction of freight barges for the ore-carrying trade. He persuaded others to invest with him and establish fine plants, then he ran the concerns into debt, threatened insolvency, and froze out the other shareholders until time, then seized a lucky turn of affairs, worked the mines at a tremendous profit, which all went into his own and his nephew's pocket. Now his nephew has died, and he is in sole control, with many additional millions to his credit.'

But did not the nephew leave widow?" I asked, hesitatingly. "Yes, but he made a pecuiar will. The widow was to have a third of the property and to choose which of three portions indicated it should be, the rest going to his uncle. The widow, or some inscrutable reason, chose to take as her share a Cuban sugar plantation which he had made millions out of in its day, but which was now ruined. Her lawyers made it clear to it no longer represented a third of his property, nor as much as a thirtieth probably, but she stuck to her bargain with unaccountable persistence, the stranger that she has no fortune of her own and her family are not what you would call wealthy. There must have been some sentimental attachment to the place to influence her. So all Moir's shares in his uncle's enter-prises have thus reveated to Arthur, lucky dog that he is!"

I rose soon after and wheeled my grandfather home. There, pale and tired, I threw myself on a couch and gave way to all my pent-up bitterness. That carriage was mine!" I declared. "Those horses were mine, the farther away and leaned back in his coachman and footman in green and seat. gold livery were mine, mine, mine! I paid for them all! I should be riding in them now with you at my side, Pepe! You should loll in your babaouche in Central Park every day. How can he dare to enj y himself in his stolen property? Does his con-science never give him uneasy moments?"

But my grandfather shook his head Do not think of me, Eric. I sadly. am too near the end to care. You are young, and feel injustice as keenly as l should were I your age, but why should even you desire wealth? It could not bring us back what we have lost, and we have been happy until now in our moderation, because what we had we held or earned honestly. Let us still be content, even if we are reduced to bear some privations. It is all so little, so little when we are waiting to oin our dear ones in eternity!"

We parted from Miss Sophy with demonstrations of regard and many gratitude. She flung her arms round my neck and kissed me good bye "for Dido," and promised that her life henceforth should be devoted to the memory of our darling. Every winter she would visit the precious grave under the Southern skies, and during the remaining months of the year she would give her time and strength and what she had of fortune to the protection and training of orphan girls, doing what good she could in Dido's name.

"And you, Eric," she said, earnest-ly, and with her usual disposition to lay out every one's future for them, "you must feel as I do that Dido's love you was too unselfish to have any thought but for your happiness. You are just entering your prime, you are not yet thirty years of age, and the longest and best part of your life is still before you. She would not wish still before you. She would not wish the future years to be lonely and bereft of home and ties through any mistaken ideas of fidelity to her memory. I cannot say any more, and you do not wish to hear any more at present, when our hearts are still freshly bleeding, and we can see nothing before our eyes but her angel face and form! You need not

tell me that you will never forget her -I know you will not, but as I may you again, I have to say, as that which may some time bring you comfort when you have to choose how your future life shall be ordered.'

God bless Miss Sophy! God bless all that she was to me and mine in our darkest hours! God bless her true heart and her sound judgment, little peculiarities and her great vir-She went out of my ever, but she has lingered long and arm. gratefully in my memory and my

I would have wished then to turn from the world of sin and sorrow, and to lay my weary bleeding heart upon the altar of God and offer Him again the life and service I would so gladly have dedicated to Him in the first fervor of youth and strength. But if my were to my grandfather then, is the days when he was yet hale and hearty, how much more so now, as, with whitened head and frail, bent form, the once proud, erect figure clung to me deed, I sometimes fancied that I could once proud, erect figure thing to once proud, erect figure thing thing the proud thing thing thing the proud thing thing thing thing thing the proud thing thank God that this duty lay so plainly before me, rousing me from thoughts self and sorrow, and providing me with a motive for action and an object for affection in a life so suddenly shared the bench on which I and maimed. Oh, Dido! Dido! and mained. On, place: Diace: blace: how can I express what it was to have such a presence as thine taken from me, such a form as thine smatched from my arms? How could i bear it, save from the hand of Him who gave even as He hath taken away, in the depth of the riches of His wisdom and mercy Sweet love of my youth! May eternal rest enfold thee and perpetual shine upon thee forever in the King-

TO BE CONTINUED.

THE MISSION OF DOROTHY.

BY EMILY S. WINDSOR.

Cyril Moore, lawyer, was not noted for the suavity of his manner nor the mild-ness of his glance. Both were unusualsevere this morning, and he inclined to deal gently with his dis-turber. He had been interrupted in the consideration of an important matter, but Dorthy Dale's brown eyes never flinched before his deep-set gray

"Please, may I talk to you a few minutes?" she asked, in her soft little

"I am very busy," he returned, "and gave orders that I was not to be disturbed." The elevator boy showed me your

office, and there was no one in the other room, and so I came in," said The lawyer made an impatient movement, mentally resolving upon the cen-sure which Wilson should receive for leaving the entrance to the office un-

guarded.

Two little red spots had crept into Dorothy's face, but she went on

ly:
"You see," she began, "I— The lawyer again moved impatiently and frowned, but his small visitor per-

sisted was a keen note of anxiety in her voice, but the brown eyes never wavered. And what was there in their depths which brought to the lawyer's mind a vague memory and made him look at his visitor with a stirring of interest, then hesitate and finally push aside the papers over which he had been absorbed and say shortly:

"What is it? I can give you a few minutes."
"Oh, thank you," said Dorothy

"It is about that position in politely. the Hilton school."

Cyril stared in surprise. What could this little, old fashioned girl have to say about that? It would be interest. "Cyril! Why—

ing to know. He pushed his papers "Sit down," he said, pointing to a

"Sit down," he said, penning to a chair. Dorothy obeyed with a grave "Thank you," settling herself comfortably in the chair, which was so high that her feet were quite a distance from the chair with the chair settle saids her than her than the chair saids her than her than the chair saids and the chair saids her than th the ground. Her blue felt sailor hat was pushed back on her head and several soft brown rings of her hair had found their way to her forehead. She lifted her clear eyes to the lawyer, and again

their depths vaguery stirred his heart.

"You see, auntie lost all her money in Boston, and so we had to come here to live. Auntie owns a little house here, and she says that is better than And yesterday Mrs. Prudean nothing. told her they wanted a teacher in that school and that auntie must try to get

it right away."

"Oh, indeed," ejaculated Cyril.

"You see," she went on, in a confidential tone, "auntie knows a lot of things. She belonged to ever so many clubs in Boston. Every one says that she is so clever. Dorothy paused to see if the lawyer

was properly impressed with the importance of her aunt's acquirements.
"Yes," said Cyril, politely.
"Mrs, Pruden told auntie that you

Boston to say auntie must come to see him right off. You see he attends to all of her business. So she had to go to on the early train this morning."
Dorothy stopped, out of breath. Cyril uttered an interrogative Dorothy smiled at him. "And I was afraid she might be too late when she came back, and then, it would be such a

back for me to tell her I came to see you about it. "Then she doesn't know what you are doing?" queried Cyril.
"Oh, no. I waited till she was

nice surprise for her when she does come

gone."
"Where do you live?" questioned

Cyril. "Over on Rose Crescent." The lawyer did not recognize the

years in which he had been absent from

"Auntie will be a splendid teacher,

You see, she's so sweet. Won't you please try her?" In her eagerness Dorothy arose and stood beside Cyril, placing her hand in its woolen mitten on his arm."
The little action thrilled him. A

sudden realization of the loneliness of his life smote him, again the child's brown eyes awoke that memory

"Please won't you?" urged Dorothy, with an unconscious pressure of

Cyril looked down into the eager face with an expression in his own that fe had seen there during later years. "I'll see what I can do. I must know more of her qualifications. "I mean."

he explained, kindly, "if she knows all the things that the person who teaches in that school must know I'll do my best. 'Oh, thank you. I'll go now.'

Dorothy slipped off the mitten and gravely tendered her hand to the lawyer. He rose and bowed over it with more ceremony than he had for many years shown any other member of her sex Dorothy flashed a confiding smile at him and tripped jauntily away through

the outer office, much to the surprise of Wilson, who was now at his post afternoon when, on going into the lawyer's private room, he found him putting his desk in order and was waved away with: "Don't bother me with that now. It's such a fine afternoon I think I'll take a walk and look at that

Dorren property."
Wilson went back to his desk. He furtively watched the lawver as the latter put on overcoat, hat and gloves. It was the first time within his knowledge that Cyril had set aside an impo tant matter. What had happened

The lawyer walked on with rapid stride. There was in the air a s tion of the spring which was not yet near.

On the corner an organ grinder was playing popular airs. A little farther n a flower vender was offering bougu of violets for sale. The scent of the flowers floated up to him, and the nemories awakened earlier in the by a pair of childish eyes were again stirred. Cyril bought one of the fragrant purple clusters, fastening it i lapel of his coat with a smile. had he done such a thing?

As he walked along his glance fell

upon a lamp-post bearing the name Rose Crescent."

A sudden remembrance came to him

of his little visitor in the morning That was where she had said she lived He recalled his promise to do what he could for her aunt. Why not call upon her and find out her fitness for the position? He pansed to glance up and down the street.

But the child had not told him her

aunt's name or their number. Then it was useless to consider it further. Still he would like to please that child. He was walking on when he heard a flying of small feet behind him and his name called. He turned this little visitor of the morning. me called. He turned around to see

window and saw you passing. I thought perhaps you were coming so see us."
"Weli," said Cyril, smiling, "you

did not tell me your number.
"I forgot, she laughed. It's in here." They had been walking back, and now she stopped in front of a modest house standing back from the street.

"Come in," she said. "Auntie's just got home. I didn't tell her about

Cyril followed her up the garden path and into the house. She led him into a room opening off a small hall.

A lady seated before an open fire rose at his entrance. She was not very young and she was very sweet looking. with great brown eyes.

"Madame," began Cyril, "I—"
He broke off abruptly, looked bewildered, then ejaculated: "Rebecca

"You see, auntie, I went to see Mr. Moore, about that school. I was afraid you'd be too late, and—" began Dorthy. But neither her aunt nor the lawyer

seemed to hear her. The latter was saying: "She has eyes like yours." "You see, auntie," began Dorothy once more, but stopped as Cyril spoke again. "To find you here!" His face was flushed and his eyes were shining. There was a bright color in the cheeks of Dorothy's aunt, too. Dorothy was looking at her in surprise. Why, she know Mr. Moore! Then she would

surely get that school! "Are you still Rebecca Powers? When I saw you last I thought that you were going to marry—"
Miss Powers interrupted him quietly.

You were mistaken: but I remembe you had a bad habit in those days of jumping at conclusions.' "That one has cost me dear—all these lonely years," he said.

He took the bunch of violets from his coat. "I remember you were always fond of violets, Rebecca. Are you He held the fragrant blossoms still?" towards her, and Miss Powers, after a glance into his face, took them from his hand. She held them to her lips a oment, then fastened them carefully could let her teach the school, but last evening a letter came from Mr. White in in her bosom.

Dorothy was becoming impatient, but o her great amazement just then Cyril stooped down and kissed her aunt.

Then he turned to Dorothy. "I am

going to ask your aunt to take charge of one pupil," he said—" one who needs her very much." "One pupil!" exclaimed Dorothy.

But again neither her aunt nor the lawyer seemed to hear her.

Nerve Wracked and Insomnious.

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Hamilton's Mandrake Pills cure Con-

locality, but there had been many changes in the old town during those

WHY I BECAME HORACE E. CHAPMAN,

DECEMBER 6

C. T. S. PUBLICATI That which first le in Anglicanism as than a human origin other words the exe Supremacy, through which Court without Court of Appeal of A ters of Faith.
The first time I

Privy Council was v t Brighton, a cer of ritual, and thereb an exceedingly on. The result v prosecution, which Judical Committee tion. The judgementary unfavorable to Mr. among other things tion of the celebra Now the eastward ed by the Ritualisti as being of supreme object was to sy knew then noth the Judical Commit it occupies as bein the Royal Suprema final and Supreme all matters, wheth stir the judgement the statement that notice of any of t **Judical Committee** Afterwards, and which threatened s wno held the Do

Presence of our Lo munion. Mr. Ber published sermons which he professe trine, and the sern ly deemed so extra dox by the Prote Church Associatio cute him. This case also w to the Judical Con Council. That tribunal, represe supreme governor land, decided that

-on the hand, i posed that his vie ented the teach England, for any against Mr. Benn was only real in t This satisfied e remained to prea trine more stron what a denial of al was right or he doctrine as the R before God, adm

ad gone perilous

Articles, yet he ha

the Real Absence Three other ev quence to the the passing of Regulation Act; the Oath of Ho Lords, by Lord the appointment be Dean of Arch The Public We was a measure bishop Tait, Beaconsfield, wh

the suppression

any three person

even though not

bring a charge a any of the follo candles which the purpose of standing (when munion) with hi mixing water and ments." This ments. with a proviso saw fit, could prevent their g struggle took p of this veto Commons; the 1 and Church par it. The measur ised to be effic Ritualism, with which the Engl wearied. It is that it was the raised the "No scathing sarcas tion of the He Ritualists as t

Undoubtedly excitement to people; and it the Church of a department statesman one moral police fo England. People did no what to do. 1 their reason,

meetings, prot kinds of things pass, and were I was grea Council was n the distance, b sharp in the n cess by this B

the final arbit representing t was passed to has signally i do what you please" has the attempt. tion by Lord of Homage," Bishops to H produce a de

Lord John alluded to Lords, and in which he came like a

WHY I BECAME A CATHOLIC.

HORACE E. CHAPMAN, M. A. IN ENGLISH C. T. S. PUBLICATION, VOL. XXXIV.

That which first led me to disbelieve in Anglicanism as having any other than a human origin, was the govern-ment of the Established Church—or in other words the exercise of the Royal Supremacy, through the Privy Council. out doubt is the final Court of Appeal of Anglicanism in mat-

ters of Faith.

The first time I ever heard of the Privy Council was when I was a student at a Theological College. A clergyman at Brighton, a certain Mr. Purchas, indulge in a very elaborate form of ritual, and thereby raised the wrath of an exceedingly Protestant popula-tion. The result was an ecclesiastical secution, which was carried to the Judical Committee for ultimate solution. The judgement of the court was unfavorable to Mr. Purchas, and by it among other things, the eastward posi-Now the eastward position was regarded by the Ritualistic party of that day as being of supreme importance, because object was to symbolize the sacrificial character of the Holy Communic I knew then nothing whatever about the Judical Committee, or the position he enters on his office. There is a comit occupies as being the expression of pleteness of statement about it, which the Royal Supremacy, and thereby the Supreme Court of Appeal in whether ecclesiastical or all matters, civil. But I do remember the great shuffle. stir the judgement created, and what was at that time all-important to me, the statement that we were to take no notice of any of the decisions of the

Judical Committee.

Afterwards, another thing occurred which threatened serious disaster to all Presence of our Lord in the Holy Compublished sermons on this subject in trine, and the sermons were accordingly deemed so extravagant and unorthodox by the Protestant party that the dox by the Protestant party that the and then gives him to keep his clergy in order with."

cute him. This case also was eventually carried to the Judical Committee of the Privy things, came in with Elizabeth: but Council. That august and spiritual except the Bishops, I doubt until Lord tribunal, representing the Queen as supreme governor of the Church of Eng-dinary persons knew of its meaning and land, decided that though Mr. Bennett | import. had gone perilously near infringing the Articles, yet he hand, it was not to be sup-belief is, that in this oath is to be found posed that his view in any way represented the teaching of the Church of England, for any one might hold, as They can do nothing after taking it, against Mr. Bennett, that the presence and they cannot disobey the law in any against Mr. Bennett, that the presence and they cannot disobey the law in any was only real in the heart of the faith-

remained to preach the objective docremained to preach the objective does trine more strongly than ever. But what a denial of all Truth! Mr. Bennett was right or he was wrong. Such a doctrine as the Real Presence does not before God, admit of the doctrine of with wine in the administration of the with wine in the administration of the

quence to the Anglican Church occurred whilst I was in Brighton (1) the passing of the Public Worship Regulation Act; (2) the publication of Public Regulation Act, and quashed all

be Dean of Arches. The Public Worship Regulation Act tion. I said, was a measure brought in by Arch-bishop Tait, supported by Lord Beaconsfield, which had for its object the suppression of Ritualism. By persons residing in a parish, even though not communicants, could bring a charge against a clergyman for any of the following points: lighting candles which were not required for the purpose of light, using incense, standing (when celebrating Holy Communion) with his back to the people, mixing water and wine, wearing ments." This Act passed into law, with a proviso that the Bishop, if he could veto proceedings, and prevent their going further. A sharp struggle took place over the retention of this veto clause in the House of Commons; the Protestant party opposand Church party generally supporting it. The measure was severe, and promised to be efficacious in putting down Ritualism, with the extravagance which the English people were heartily wearied. It is of interest to remember that it was then that Mr. Disraeli raised the "No Popery" cry, and, with scathing sarcasm, spoke of the celebration of the Holy Communion by the Ritualists as the "Mass in masquer-

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Undoubtedly it was a time of great excitement for all Catholic-minded people; and it looked as if, after all, the Church of England was nothing but a department of the State, or, as some statesman once described it, "the moral police force of the Government of

People did not know what to think or what to do. The more logical followed their reason, and became Catholics. Others wrote pamphlets, addressed meetings, protested, and threatened all kinds of things, none of which came to pass, and were content with what they

I was greatly upset. The Privy Council was now no longer looming in the distance, but standing out clear and sharp in the near horizon: for the process by this Bill was: First, the Bishop; then the Court of Arches; and ther the final arbiter—the Privy Council-

representing the Sovereign.

The Public Worship Regulation Act was passed to put down Ritualism. It has signally failed, and the license to do what you like and "go as you please" has enormously increased since the attempt. To my mind the publication by Lord John Russell of the "Oath ' on the presentation of the of Homage," on the presentation of the Bishops to Her Majesty, was likely to produce a deeper impression on reflect-

Lord John Russell, in order to expose the pretensions of kitualists and Sacer-dotalists in the Church of England, alluded to this oath in the House of Lords, and wrote a letter to the Times, in which he made public its form. This came like a blow from a sledge hammer. No one had ever heard of it. Simple

people thought that when a Bishop went to Windsor to do homage, he went as a citizen to do fealty to the Queen. Not at all! The process is this: Dressed in his full canonicals, he is taken by the Home Secretary into the royal presence, and then on his knees, after kissing the Bible, says:

'I---Doctor in Divinity, now elected, confirmed, and consecrated Bishop of —do hereby declare that your Majesty is the only Supreme Governor of this your realm in spiritual and ecclesiastical things, as well as in temporal, and that no foreign prewithin this realm: and I acknowledge that I hold the said Bishopric, as well the spiritualities as the temporalities thereof only of your Majesty. And for the same temporalities, I do my homage presently to your Majesty—so help me God. God save Queen Vic-toria!"
"It would be impossible, I think,"

says Mr. Allies, "to devise a ambiguous declaration that spiritual mission and jurisdiction are derived, in the Church which was set up by Queen Elizabeth and continues what she made it, from the Crown and nobody but the each of the Bishops of that Church as tells of the sheerness with which the Tudor axe severed heads, and does away with every attempt to palter and From Elizabeth to Victoria, every Bishop humbly confesses on 'I acknowledge that I hold the knees said Bishopric, as well the spiritualities as the temporalities thereof, only service, "Those whom God hath joined ies as the temporalities thereof, only of your Majesty.' What is been the succession of the Apo What of the jurisdiction What is become of wno held the Doctrine of the Real longing to episcopal, or metropol-Presence of our Lord in the Holy Comical or patriarchal sees? Where, above munion. Mr. Bennett of Frome had all, is the mission of the world's Redeemer, 'Go, and make disciples of all nations?' The Elizabethan crosier is

dinary persons knew of its meaning and

It was at once attempted to explain the reason for the apparent indifference of the Episcopate to all definite truth.

I was however myself to experience Supremacy, for when rector of Holy Communion. The Bishop of Salis-tury at that time was Dr. Moberly, for the passing of the Fublic worship Regulation Act; (2) the publication of the Oath of Homage, in the House of Lords, by Lord John Russell; and (3) the appointment of Lord Penzance to the Development of Lord Penzance to the Development of Lord Penzance to wine in the presence of the congrega-tion. I said, "Yes, I do, and I feel most strongly about this, as having unthe authority of apostolic doubtedly was determined to Bishop know my position, and I said at the Judicial Committee or Lord Penzthe end of the investigation, "My Lord, ance. times." I wish to tell you that my mind is made up, I shall either obey you implicitly,

or resign.' "Is there not a third course open to you? said the Bishop. "Sin bravely.

Pecca fortiter."
I replied: "You mean by that, resist your authority

"Yes," he said.
"That is impossible for me, my Lord. With my views of the office and posi-Bishop, I could not do so, esment would finally be to the Privy Council."

And then the good Bishop said with real feeling :

Would that I could deal with you as a Bishop, but I cannot! I am convinced that it is impossible for an Anglican Bishop to disobey the law, though the day may come when he will have to resign his see.

The Bishop gave effect to these words after he had stopped all further pro-cedure, by asking me to forego, at his request, the use of lights and the mixed chalice, and he wrote:

"I am anxious to convey to you my earnest, affectionate, and sym pathizing desire that you will, in deference, not to the declaration of the Court only but to the urgent request of your Bishop, forego these things.'

I yielded to the Bishop in so far as

the ceremonial mixing of water and wine was concerned. Whether the Bishop would have acted as he did had he not felt bound by law so to act, you can best judge by this letter which he wrote to me on receiving my submis-

sion.

"On the question of mixed chalice I own that I have a clear and strong opinion; and though I do not think that that opinion would justify me in going counter to the decision of the Reformed (hurch of England (whether that decision was deliberate and doctrinal, or, as seems not improbable, more or less as seems not improbable, more or less casual and unconsidered), yet I think it a grave misfortune and wrong that a practice so ancient and original, so universal in the primitive ages, and considered so important by the greates writers of antiquity, should be forbid den, to the extent of being made penal in the Church of England."

I quoted these remarkable words, "I am convinced that it is impossible for an Anglican Bishop to disobey the law etc.," in a letter to the present Bishop etc.," in a letter to the present bishop of Salisbury in 1887. They are to mind the only explanation of the reason which prevents the Bishops of the Established Church from taking action in any matter, however serious, which could bring them in opposition to the

law.

And why? Simply because without origin and Government, is the creation doctrine do her ministers teach? How origin and the law they are powerless: they have of the State, we shall no longer be may the rich and the poor, the educated

which is contrary to the teaching of Christ, still they cannot take action against the law.

The plainest illustration of this is to

be found in their past and present atti tude towards the grave evil of divorce. Our Lord says: "Whosoever marrieth her that is put away doth commit adultery." The human law has torn into shreds the plain command of Christ, and has legalized adultery; and yet men who are by some supposed to be Apostles of Christ, have come to tolerate, and even directly give their sanction to it; for licences are still issued from the Bishops' Courts authorizing the marriage of divorced people, and according to high authority, they can-The law does not com not be refused. pel a clergyman to marcy divorced people, but it does compel him to lend his church to any clergyman who has

no scruple in performing the ceremony, and the Bishops cannot, and dare not, prevent this frightful act of profana-I know myself of a case of a man twice divorced, and re-married a third time according to the service of the Church of England. Is not this really amazing? And yet it is not so, for divorce has dogged the Church of England from the very beginning. It is divorce which to-day threatens to destroy the sanctity of all home life, and is yearly increasing. The marriage bond, which is pronounced by the clergyman to be indissoluble, is easily snapped. together, let no man put asunder," have become a sacrilegious farce, and the Bishops, the pretended successors of the Apostles, do nothing. No, because they have sworn before Her Majesty that they derive their spiritualities and their temporalities from the

What a position! And what a striking object lesson in the cuckoo continucry of the identity of the present Established Church with the old Catholie Church of England!

I am convinced that it is impossible for an Anglican Bishop to disobey the ough the day may come when he will have to resign his see." What words could more eloquently express the real condition of things than these?

I have said that what led me to disbelieve in Anglicanism as having any other than a human origin, was the government of the Church of England or in other words the exercise of the Royal Supremacy through the Privy Council, which is without doubt the general prohibition that no apper general Prohibition that no apper shall be pursued out of the realm shall be pursued out of the realm conclusions. or in other words the exercise of the England in matters of faith.

I know of course what is usually said on the other side. The kind of arguent used by Anglicans is this: 1. The Privy Council is unconstitutional and a violation on the part of the

Crown of the Reformation settlement. It should be treated therefore as of no

therefore to be disobeyed. fore to be disobeyed.

And even for the Bishop himself
And even for the beyond when he

With this judgment Lord Campbell
With this judgment Lord Campbell since he is only to be obeyed when he acts according to Canon Law, he must be discbeyed whenever he attempts to sanction the irregular proceedings of

fence of the Church of England, says, in contrasting the Privy Council with the Court of Delegates which preceded it, "It is needless to add that there cannot possibly be any difference in principle between an appeal to the King in Chancery, given by Statute in A.D. 533, and an appeal to the King in Council, given by Statute in A. D., 1832: the latter may, or may not be, a better Court than the former: but there cannot be any difference in prin-

ciple." As regards (2) Lord Penzance, what As regards (2) Lord Penzance, what did the irregularity of his appointment amount to, when, without any question, an appeal from his decision went to the Privy Council? And as regards (3) —only obeying the Bishop when he was appropriate to get according to Canon. Brades, in 1822, it had to deal with our supposed to act according to Canon Law, it seemed to render nugatory all obedience whatever on the part of the clergy to their Bishop—for have Angli-can Bishops since the Reformation ever thought of grounding their exercise of authority on Canon Law—as distin-guished from the "King's Ecclesiastical which is nothing else than such Statute Law as relates to ecclesiastical

matter?
I asked this question and I need scarcely say, I obtained no reply.
It was clear in short that, whilst repudiating every existing authority on earth (and this on so-called Catholic arranged, we were becoming an exhibigrounds), we were becoming an exhibi-tion to the world of ultra-Protestantism, and of lawlessness run riot. There is not, nor can there be, the slightest doubt about the fact of the Royal Supremacy being the ultimate authority for the Church of England, as well as the source of all jurisdiction and order for the Anglican Episcopate, as I shall

presently show.

The ground is indeed cleared, if only people who desire an explanation of so much that is contradictory and perplexing in Anglicanism will face and out this point first of all; and then investigate, and seek explanation for, whatever difficulties of detail they may find in the doctrine and practice of the Catholic Church. For this investigation must, if honestly and fearlessly undertaken before God, lead people to ask, "By whose authority was all this done? and by what law of God, written or unwritten, was the determination of religious causes transferred to the King from the Pope, who had exercised in this country supreme authority in things spiritual ever since the mission of St. Augustine?" Obviously, if the conclusion arrived at be that the present Charles of England, both in its ent Church of England, both in its

no authority except that given them by the law: and even if they should think the law has allowed anything tion, the Church of England to be divine, nor shall we, by any power of intelligible reasoning, ever again iden-tify the Establishment with any part of the Catholic Church, which claims sub mission from us all, only because her origin and government are from God.

And that the crown is supreme in all causes, ecclesiastical or civil, requires no labored argument to prove, and the following quotation from Lord Campbell and Lord Coke, which will be found in Mr. Allies' book Per Crucem ad Lucem, p. 28, will suffice for my present pur-

pose. "Lord Chief Justice Campbell delivered judgment on the 28th, April, article of Faith is a matter 1850, upon a point raised by the opponents of the decision in the Gorha case—the point namely, maintained by Sir Fitzroy Kelly, on benalf of the Bishop of Exeter, that, in a matter touching the Crown, an appeal does not lie to the Queen in Council, but lies to the Upper House of Convocation. Lord Campbell, deciding in the negative this

claim, says: 'In the following year (1534) Henry, finding that there was no chance of succeeding with his divorce suit with the sanction of the Pope, and being impatient to marry Anne Boleyn, resolved to break with Rome altogether, preserving all the tenets of the Roman Catholic Faith, to vest in himself the jurisdiction which the Pope had hitherto in England. Sir Thomas exercised More had now resigned the Great Seal. and it was held by the pliant Lord Audley, who was ready to adopt the new doctrines in religion, or to adhere to the old, as suited his interests.

to the old, as suited his interests.

He proceeds to say that this seizure of the Papal jurisdiction was effected by the Statute 24, Henry VIII. c. 12, by which, instead of allowing the decisions of the Archbishops "to be final" as it was by Statute 24, Henry VIII. c. 12, the Legislature now enacted that, "for lack of justice at or in any of the courts of the Archbishops," "it shall be lawful to the parties grieved to ap-peal to the King's Majesty in the King's Court of Chancery, where delegates are to be appointed under the Great Seal, who are to adjudicate upon the appeal.

The appeal is given in all causes in the courts of the Archbishops of this realm—as well in the causes of a purely spiritual nature which might hithe have been carried to Rome, as in the classes of causes of a temporal nature, enumerated in Statute 24, Henry VIII.

Lord Chief Justice Campbell further cites Lord Coke in support of this judg-ment. In his fourth institute, p. 340, ment. In his fourth institute, p. 340, commenting upon the Statute 28, Henry elsewhere. Item, a general clause that all manner of appeals, what matter soever they concern, shall be made in such manner, form, and condition within the realm, as is above ordered by 24 Henry VIII. in the three causes aforesaid:" and one degree further in appeals for all manner of causes is given, viz., from the Arch-bishops' Court to the King in his Chanauthority and be disobeyed.

2. The appointment of Lord Penzance, a layman, to be Dean of the Court of Arches was irregular, he also is awarded for the determination of where a commission shall said appeal, and from thence no fur-

> ended all attempts to dispute or the Royal Supremacy in appeals for all

There cannot be a better illustration of the reality of the Royal Supremacy, But these pleas for disobedience are easily answered: (1) The Privy Council.—The late Lord Selborne in his defence of the Church of England, says, in contrasting the Privy Council with tion for ritual irregularities. The case was heard first before the Archbishop of Canterbury and his assessors and he gave their judgment. But the Church Association appealed to the Queen in Council, and the Privy Council spoke

the last word on the points in dispute.

Now what, I ask, has been in the latter half of this century the quence of the judgments of the Privy Council? Nothing less than the total destruction of all positive truth. For

Christian life.

"Thus in the judgment of Heath v
Burder, in 1862, it had to deal with our
Lord's atonement, with jurisdiction,
and the forgiveness and remission of
sins. In the cases of Williams v Bishop
sing Wilson was Wilson v Fendale, it of Salisbury, and Wilson v Fendale, it had to deal with the inspiration of Scripture, the doctrine of eternal rewards and punishments, the belief in prophecy, and many of the most intricate questions of theology. In the Gor-ham case in 1850, it had to deal with the point whether clergymen of the Church of England were bound to be-Church of England were bound to be-lieve and teach the regeneration of infants, in and by virtue of Baptism. In the case of Liddell v Westerton, and Liddell v Beal, it laid down that in the Church of England there was no longer an altar of sacrifice, but merely a table at which communicants were to partake of the Lord's Supper: that the term altar is never used to describe it, and there is an express declaration at the close of the service against the doc-trine of transubstantiation, with which the idea of an altar and sacrifice are

closely connected. And what has been the outcome of these judgments? The High Church party have taught, more strongly than ever before, all and every dectrine, as far as they understand them, of the Catholic religion, obedience to all authority except their own notably ex-The Broad Church party have cluded. reached a position barely distinguishable from Unitarianism, and the Low Church and Sacraments, except as occupying an entirely subsidiary position in the Christian dispensation, and disowning all ideas of a Priesthood and

an Apostolic Ministry, are as contented as ever with their Gospel of negation.
"Go ye, teach all nations," was the Divine Commission. Does the Anglican Communion fulfil the command? What doctrine do her ministers teach? How may the rich and the poor the adjusted.

and the uneducated, the heat en or the savage, know what is of Faith, what of opinion, what is truth, what is error, what the efficacy of the Sacraments, what position they occupy in the Christian dispensation as regards our Salva ion, what the nature of the Christian Ministry, and how exercised in dealing with immortal souls, what the belie about the intermediate state, what the meaning of the Communion of Saints, what is well-pleasing to Almignty God, and how man ought to worship Him, and own salvation? Alas! the answer is. no one can know; nothing in the whole range of the Christian revelation is any longer a matter of certitude, but every versy, wrangled about and fought over. in pulpits, in the press, on platforms and in homes. The Babel of tongues is the only living voice to be heard in the English Establishment, the city of con-

But perhaps you will say, "All this may be true, and yet after all the English Church suits the English people, their ways and their habits. They do not care about inquiring too deeply into its origin, doctrines, or practice. They are content with things as they are enough for them that the Established Church is English, and that it is a witness to that glorious policy of complete isolation which both in temporal and spiritual things seems to point to the act that the world was made for the English, and that outside their sphere of influence every one else occupies a position of inferior mediocrity. It would be something too novel

CONTINUED ON SIXTH PAGE. THE TWO SCOURGES. ALCOHOL AND MORPHINE.

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Yours faithfully in Jesus Christ.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, DEC. 6, 1902.

THE IMMACULATE CONCEPTION.

On Monday, the 8th inst., the Catholie Church celebrates the feast of the Immaculate Conception of the everblessed Mary, the Mother of God.

By this is meant that, by a special grace or favor from God, Mary was His Mother. The anger of the devil preserved from the first moment of her conception from the stain of original against the Son, for sin which passed down upon the children of Adam in general.

As Mary was descended by the ordinary mode of generation from Adam, she was by nature subject to the common lot of mankind : but by the special will of God, and by virtue of the atonement which Christ was born to offer for the sins of the human race, it was as much within the power of God to preserve Mary entirely from falling into original sin as to blot out the stain and guilt after it had been incurred.

By the definition of the doctrine of the Immaculate Conception, the Church declares that God has done this, and that Mary never incurred the guilt of original sin, being preserved from it, not from any merit of her own, but hy a special grace from God.

No Son ever loved His mother as Jesus loved Mary, for He was the model Trinity. Son whom all sons should imitate. As a necessary consequence of this love, the graces and prerogatives of Mary must have excelled those conferred upon every other creature. In grace she was the queen of all who ever enjoyed the favor of God: Queen of Angels, Queen of Patriachs, Apostles and Martyrs, and of all Saints. Homage and love are therefore due to her beyond all the Saints of God, for, according to the Apostle St. Paul, "honor, and glory, and peace" are due "to every one that worketh good." (Rom. ii, 10.) Mary stands pre-eminent among those who have done good, and she must, therefore, be pre-eminent among those who are deserving of glory, honor and peace, from God as well as from man. Therefore, also, an angel was sent as a or from the adorable Trinity to express the high honor in which God holds her, and to announce to her the new dignity which was to be conferred upon her, that of Mother to God made Man, the Saviour of His people. And because of this dign'ty the angel addresses Mary by a title not hitherto given to any creature, which we translate into English, "full of grace.'

It is true that we have in our English version of the Holy Scripture the expression "full of grace and truth" in St. Jno. i. 14, applied to Jesus, and in Acts vi. 8 "full of grace and fortitude " to St. Stephen the first martyr; but the Greek word used by the Evangelist in the address to Mary is different from that employed in the other instances. It is kecharitomene, the perfect passive participle of the verb signifying "to make gracious." It inplies, therefore, that long before Mary had received the fulness of sanctifying grace from God, she was most beloved of God, Hence the Bull of Pope Pius IX. which promulgates the doctrine of the Immaculate Conception declares the traditional sense of these words to be that

"This special (singularis) and solemn ion which was not elsewhere shows that the Mother of God heard, the seat of all divine graces, adorned with all gifts of the Divine Spirit, almost the unbounded treasury and inexhaustible abyss of these same graces, so that she was never subject the curse, but was with her Son a sharer in perpetual benediction and deserved to be addressed by Elizabeth working classes. who, under the inspiration of the Divine Blessed art thou among women, and blessed is the fruit of thy

The love of our Lord Jesus Christ for communistic teachings.

His Mother Mary did not begin with the moment of His birth, but existed from all eternity, as from all eternity He knew she should be His mother, and must necessarily have loved her as such. For centuries before Christ was born or conceived, she was named in Holy Scripture as the Virgin by excellence of whom the Saviour of mankind should be born:

"Behold a virgin shall conceive and pear a Son, and His name shall be called manuel." (Is. vii. 14.)

Whatever Christ knew, He knew from all eternity, and we cannot conceive that He would permit her whom He loved as His mother to remain even for a single moment under the power of His ene ny and the enemy of all mankind. The only alternative is that His Mother Mary should have been conceived without any stain of sin, and that the fulness of her graces should have existed from the first moment of her life on earth.

The prophet David says: (Ps. lxvii. 36:) "God is wonderful in His saints." In a more special manner He is wonderful in the sanctity of His Mother, the Queen of alt Saints.

We find in the Apolcalyptic vision of St. John (Apoc. xii. 13-17) that the great red dragon of seven heads and ten horns, who was satan, and who caused one-third of the heavenly host of angels to rebel against God, sought to devour the Son of the woman who appeared in heaven clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

This Son was Jesus Christ our Redeemer, and the woman was Mary was directed as much against Mary as

"He persecuted the woman who brought forth the Man-child. . . . and the serpent cast out of his mouth after the woman water as it were a that he might cause her to be earried away by the river and the dragon was angry against the rest of her seed who keep the commandments of God, and have the testimony of Jesus Christ."

Thus we find that God Himself. Who is the author of Apocalypse, associates Mary the creature with the Son the Creator in the work of redemption. the constant belief of the Church. No one can separate those whom Almighty God has thus joined together the contradictory teaching is sacriin this great work. Christianity requires that we worship our Redeemer, Our Lord Jesus Christ, but we must associate with Him in the great work of Redemption the Mother with whom He so closely associated by the adorable

even as she was the mother of Christ man.' when for our sake and for our salvation He came down from heaven. We must therefore place reliance upon ber as our intercessor with God. We are commanded to pray for one another while we live on earth. Her prayers will be much more powerful offered for us now that she is in heaven, enjoying the vision of God and His happiness. than they could possibly have been when she dwelt as a sojourner and pilgrim on earth. Let us, therefore, with con-

SOCIALISTIC PROPAGANDA A recent issue of the Boston Congregationalist asserts that Socialistic Sunday schools have been in operation in Great Britain for many years with headquarters in Glasgow, and branches forth her first born Son (Jesus). throughout England and Scotland. The purpose of these schools is openly

but gradually to inculcate a hatred of each other, and of hatred for civil and the waters were dried upon earth.' ecclesiastical authority.

of these Socialistic schools, and many up, but that it never returned. more in the other cities of the two and may fructify when the children are | birth of Christ.

grown to a mature age. The wiles of the enemy to man's more incumbent on Christians, and Protestants call apoeryphal. especially on the elergy, to guard the passage is: young against the dangerous teachings which are thus propagated under the guise of elevating the status of the

Socialism is not necessarily infidel in

THE VIRGINITY OF MARY, THE MOTHER OF GOD.

C. R., Alberta, enquires whether there is proof of the perpetual virginity and the immaculate conception of Blessed Virgin Mary, and whether the statement of some Protestants can be sustained that the Blessed Virgin had other children before or after the birth of our Lord Jesus Christ.

Our correspondent further informs us that some proselytizers, who have been endeavoring to propagate this heresy among their young hired girls in the North-West, have likewise drawn the inference that, having had these other children, the Blessed Virgin could not have conceived and born without sin, and that therefore the Catholic doctrine of her immaculate conception is an error. Thus they endeavor to draw the girls from their faith. Answer, 1. It cannot be maintained

that the Blessed Virgin had other children beside Christ, whether before or after His birth. The constant faith of the Catholic Church against such a teaching is sufficient proof of this, for the Church cannot err in matters of faith. St. Paul in his first epistle to Timothy, (iii. 15,) says that the "Church of the living God" is "the pillar and ground of Truth :" and in St. Matthew's Gospel (xvi. 18) we are assured by Christ Himself that the gates of hell shall not prevail against it, (the Church). The following decisions of the Church, and declarations of the creeds approved by the Church, are, therefore, decisive on this point. Note here also that most Protestants admit the authority of these creeds.

The Council of Lateran in A. D. 649

Whosoever does not confess, in ac cordance with the Fathers that the blessed and immaculate Mary, Mother of God, was always a virgin, permanently and after child-birth, let him be condemned.

The Apostles' Creed declares that Jesus Christ . . . our Lord was . . born of the Virgin Mary."

The Nicene Creed has the same doc trine; and it should be noted that virginity herein mentioned is implied to be perpetual.

The Fathers of the Church constantly taught the same, showing that this was St. Ambrose declares frequently that legious, thus (on the institution of Virginity c. 5-9:) "Some denied that ginity of Mary the burden of proof that she (Mary) persevered as a virgin. We have preferred to pass over in silence so great a sacrilege. Mary did not cease to be the mistress of virginity, and it could not be that she who gave birth Mary is our mother and protector, to God should also give birth to a

Hence Mary was named by the Fathers aci-parthenos, which is the Greek of " ever-virgin."

St. Basil the Great, a Greek Father, virgin." (Homily 25.)

C. R. seems to intend to state that persons have endeavored to pervert young Catholics in his neighborhood by representing to them that the fidence ask the Immaculate Mother of Bible proves that Mary had other children after the birth of Christ.

We presume that the chief passage of the Bible which has been quoted as are children also of His mother Mary? try that the Russian Government may proving this as the one to which Pro-

"Before they (Mary and Joseph) came together she was found with child of the Holy Ghost . . . and he (Joseph) knew her not till she brought

From this it is inferred that she

had other children from Joseph. It was a common mode of speaking "clericalism and capitalism," as it is among the Hebrews by such expressions asserted by the propagandists of Social- as "before they came together," istic doctrines that all religions are in or "till she brought forth" to indicate league with wealth to increase the events which had happened, without power of the "evil giants" of oppres- implying that something of the same sion and exploitation. Hence, the kind would follow or had followed after-Socialistic leaders desire to unite the ward. Thus we have in Genesis viii. working classes of all nationalities and 6, 7, "Noe sent forth a rayen which races in the bonds of brotherly love for went forth and did not return till This does not imply that the raven In Glasgow there are said to be eight returned when the waters were dried

In Isaias (xlvi. 4) God says: "I am kingdoms. A half-penny magazine and till you grow old." This does not a text-book of Socialistic teaching are signify that God will then cease to also issued which present socialistic exist, but that He is for ever and ever, doctrines in easy language suited to and the same is meant of the intercourse the minds of children so that their of Mary and Joseph, that she remained minds may be filled with these teachings, a virgin after, as well as before the

There is another example of this in salvation are innumerable. It is evi- mitted as an evidence of the Hebrew dent that children thus taught will usage, independently of the question of grow up into infidels, and it is the the divine authority of this book, which The

> "And they (the Hebrew army) went up to Mount Sion with joy and gladness, and offered holocausts, because not one of them was slain till they had returned in peace.'

This means that they were not slain tendency, but it is usually used as a either before their victory at Epron, cloak for the propagation of infidel and or before or after their triumphant return to their own country.

Similiarly, Mary was a virgin after, as well as before the birth of her divine Also, the term first-born does not

imply that other children followed. The first-born child had certain privileges under the old law. Thus Esau sold his birth-right to Jacob with all the privileges thereto. (Gen. xxv.) It was therefore a proud distinction to be the first-born, and the privileges belonged to the first-born, even though there were no children in the family afterwards. Hence the first-born held the title even in this case, and Christ was the first-born of Mary though she had no other children.

Thus also, the first-born of men and beasts was dedicated specially to God, independently of there being other children. (Ex. xiii. 2.)

The following passages of Holy Scripture also show the virginity of Mary: The prophecy of Isaias (vii. 14) is quoted by the Evangelist St. Matthew (i. 23) as meaning that Christ, Who is Emmanuel" or "God with us" should be born of a virgin.

The words of the prophet are: "Be hold a virgin shall conceive and bear a Son: and His name shall be called Emmanuel. (God with us.)"

From St. Luke (i. 26 etc.) we learn that God sent an angel to a virgin . . . and the name of the virgin was Mary. Mary also declares her virginity 'how shall this be done, because I know not man?" The angel's answer shows that the birth of Christ, her Son. shall be miraculous through the power of the Holy Ghost, the Most High, so that her virginity shall be respected even by Almighty God, and her Son shall be the Son of God.

We see from this how highly Almighty God esteemed virginity, and we must infer that the virginity of Mary, though she was the wife of Joseph, had been voluntarily kept as a state of greater perfection, and that God Himself recognized it in this sense and respected it in His handmaid.

Even if we had not the anthority of the Church, founded upon an Apos tolical or Divine tradition, to prove that Mary remained always a virgin, this passage would be sufficient to assure us that Mary persevered in her virginity which she and Joseph had so religiously guarded before the birth of Christ. At all events, it throws upon those who deny the virshe ever ceased to be a virgin. Such proof they will never to be able to furnish.

We shall now consider certain passages in which the brethren of our Lord are spoken of, as in St. Matt. xii.46. "As He was yet speaking to the multitudes, behold, His mother and His brethren stood without, seeking to speak to Him."

(St. Matt. xiii-55.) The Jews say: 'Is not this the carpenter's Son? Is trious citizens. We have no doubt says: "The ears of those who love not His mother Mary, and His brethren, that a few years contact with the Cana-Christ do not endure to hear that the James and Joseph and Simon and dian people will change their strange Mother of God should ever cease to be a Jude? And His sisters, are they not ways, and that, to some extent, they all with us?"

In St. Mark vi. 3 we have the dian population. same event related with a slight variation in the words, and in Gal. i. 19, St. the people and press of Canada that Paul tells of his meeting with "James | they were too precipitate in extending the brother of the Lord.'

Do not these passages prove that these brethren and sisters of our Lord viction has gained ground in this coun-

To this we answer: decidedly no. not have been so much to blame in testants frequently appeal as if it Among those who ministered or sought favored this notion-St. Matt. (i. 18-15): to minister to Christ, whether nailed to the cross or laid in the tomb, there be the case. Canadians themselves were certainly three Marys: His were obliged to use compulsion in mother Mary, his mother's sister Mary (the wife) of Cleophas, and Mary Mag- though our Government has certainly dalene, as mentioned in St. John xix, not meant to persecute them on account

> St. Matt. xxvii. 56 mentions Mary the Mother of James and Joseph, and from Acts i. 13, we learn that James was the son of Alpheus, and Jude was his brother.

Here are three of Christ's brethren accounted for. They were the sons of are made certain that at least three of only to wean them from some foolish the brethren of Jesus were not actually his brethren, but his near relatives, as the Jews were accustomed to name the near kindred brothers.

Accepting the general opinion of commentators, the whole matter becomes clear. Alpheus and Clophas are two names of the same person, who is the husband of Mary, the sister of the Blessed Virgin Mary, already referred

It was not an unusual occurrence 1 Maccabees v. 54, which must be ad- thew and Thaddeus of St. Matthew's territory where they might enjoy gospel are called Levi and Jude respectively in St. Mark ii. 14, St. Luke ious principles without any interferv. 27, Acts i. 13; and in Acts 1, 23 we have Joseph, called Barsabas sur- The religious liberty they demanded named Justus, on Acts iv. 36 apparent- was that they should govern themselves ly the same Joseph is also called Barnabas.

> Hence James, Jude and Joseph were first cousins to Jesus; for Jude is truly the brother of James, as he himself states in his epistle verse 1, and in St. Luke vi. 16.

for. He was probably also the son of the tion, so that all negotiations in that same Cleophas or Alpheus; and thus the whole number of the brethren are found to be cousins of Jesus and not actually His brethren. But even if the exact relationship of these four were not determined to a certainty, the fact remains that three of them are not actually his brothers, and it cannot be said that the remaining one was neces sarily so.

Here the authority of the Church and the reasoning we have followed in showing the perpetual virginity of Mary the Mother of God will supply any deficiency which might occur in the merely Scriptural proof. But the burden of proof rests upon our adversaries, who have no right to assume, against all the probabilities of the case, that the brethren and sisters of our Lord have any nearer relationship to Him than that of being first cousins.

For the present, our correspondent may read in another column our remarks on "The Immaculate Conception."

THE DOUKHOBORS.

The latest report from the land of the Doukhobors is to the effect that the re- LL. D., Principal of the Normal cent pilgrims are tired of the folly which led them on their aimless march to Winnipeg. The sufferings endured have the prayers of the faithful attendthrough privation of the comforts of ing Vespers in St. Peter's Cathehome were great, notwithstanding that dral asked for the repose of the bounty of the people was freely extended in supplying them with the prominent Catholic layman, but a man necessaries of life and in alleviating the discomforts they would have endured had they been left to their own

Having been compelled to return to their homes, they have now settled down quietly to their business. They are convinced of the folly of their recent scapade, and notwithstanding the religious scruples they have hitherto entertained against the cruelty of employing animal labor for the cultivation of their farms, or of using animal food, cultured and one felt all the better and they are now buying horses and cattle to replace those which they let loose on him. Such men are rare and we cannot the prairies only a few months ago.

they went forth from their homes to other column be publish the press desconvert the world to the Doukhobor patch giving particulars of his death, creed are still exhorting them to follow the supposedly divine impulse of going forth en masse on their mission of teaching their doctrines to the unregenerate population by whom they are surrounded; but the Doukhobors have lost faith in their preaching, and now pay no attention to them.

It is not to be supposed that the whole Doukhobor population partook of the craze of letting loose their domestic animals and going forth to preach the Doukhobor gospel, as only about 1800 out of the 8,000 entered upon this wild scheme. But, after all, being now freed from their curious delusion, they may turn out to be good and induswill become assimilated to the Cana-

The pilgrimage escapade has shown so cordial an invitation to these people to settle on Canadian soil, and the contheir treatment of the Doukhobors as was in the first instance represented to order to restrain Doukhobor fanaticism, of their religious belief. The Doukhobors, however, have thought them selves persecuted when measures were taken to force them to get upon the railway trains which were to carry

them back to their homes. We do not doubt now that any treatment which they experienced from the Alpheus, and not of Joseph. Thus we Russian Government was intended notions they had got into their heads and which would be of serious injury to themselves and their families and to the more peaceful and less fantastic people who were settled in their neighborhood on and near the mountains of the Caucasus.

While the pilgrimage craze was on, and when it was discovered that the Canadian Government was determined to put an end to the mania. the leaders of the movement among the Jews for a person to bear made formal application to the two names. Thus the Apostles Mat- United States Government for a liberty to put into practice their religence on the part of the authorities. after their own fashion and according to their notion of the law of God, without being amenable to the laws of the United States.

An answer has been given by the United States Government informing the petitioners that their request can-Simon now remains to be accounted not be acceded to under any considera-

quarter must be regarded as being at an end.

A similar request has been sent to the Sultan of Turkey, but we cannot conceive that they will receive any greater encouragement from the enthroned assassin of the Armenians than they have already got from the more civilized countries of British Columbia and the United States. Such fanatics cannot be desirable settlers anywhere, and if Abdul Hamed should even accept them, we might justly entertain the suspicion that when he would find it convenient he would not scruple to send his hordes of soldiers among them to diminish their numbers by wholesale massacres. Perhaps they will now settle down into quiet settlers in our North-West, and in that case they may yet become promoters of the prosperity of Canada.

A SAD LOSS.

It is a long time since the Catholics of Canada have been called upon to mourn the loss of a layman of more prominence than Dr. John A. MacCabe, School, Ottawa. We received the news in London on Sunday last in time to his soul. The deceased was not only a in every regard deserving the name. In every phrase of life he was admired for his rectitude of character, for sterling honesty, and for his sincerity. He was a friend whose friendship was of value because it came from the heart and was never prompted by evpediency. The publisher of the CATH-OLIC RECORD feels that he has lost one of his most valued acquaintances. it was a pleasure to know Dr. MacCabe, for he had a brilliant mind, admirably happier after social intercourse with help feeling that the hand of death The leaders under whose persuasions takes them from us all too soon. In an-

RELIGIOUS INSTRUCTION IN

upon his soul!

May heaven's light shine perpetually

THE SCHOOLS. We notice by the Toronto Globe that the special committee of the Anglican Synod of the Diocese of Toronto appointed to consider the question of religious instruction in the schools has forwarded a letter to Premier Ross in which it is represented that parents should have greater facilities in the public schools for securing religious instruction for their children. The reforms desired in the public school system are included in the following propositions:

" 1. Freedom and facility for every child to be taught the religion of its parents, or that which the parent desires it to be taught.

The actual average cost of the secular education of every child in every Public elementary school to every be defrayed out of pub'c uncs.

"3. Voluntary schools equipped as Public schools to be affiliated and recognized as an integral part of our ablic school system.

Religious instruction to be imin every Public school during parted the first half-hour of each day-such religious instruction to be no inational in all common Public and the managers of voluntary Public schools to be free to provide whatever religious instruction they may desire the schools under their control. proper conscience clause to be applicable in all schools.'

The Canadian Church of England in its synods, or at least the synod of Toronto, has very constantly advocated religious instructions in the schools, and it very properly follows the example of the Church in England, but the imparting of religious instruction in the public schools of Ontario is impracticable on account of the diversity of sects among the Protestants. The question would naturally arise, who shall be the teacher? If a Presbyterian, he might teach predestination and reject the necessity of Bishops.

If a Baptist, he might teach the necessity of baptism by immersion and reject infant baptism, and so on for the rest. Thoughtful men among the Anglicans admit the impossibility of teaching religion in the Public school. Rev. Dr. Langtry of the Church of England, Toronto, said in a sermon, which appeared in the Toronto Globe of Oct. 21st. 1901:

"It is one of the results of our accursed sectarianism that where the teachers are permitted, nay are required to teach all the truths literature and history and science, they are not permitted land to teach the truths of the Christian religion, and no attempt has been made by our legislature to get over this great slur upon this Christian land."

This is as true now as it was in 1901.

The world has not, I believe, a body of men, who are more contented, better satisfied with their lot in life and the work they are doing than the priests of the Catholic Church .- Bishop Spalding.

SPAKER WOMEN VIS. VENT

Pittsfield, Mass., No The black-gowned Sisters lic Church and the sisters of the Shaker order dined last week. The me prearranged.
Six miles to the west

the largest and most prosp in the United Mount Leban Shakers ba known as the best-managed this country, and the renow farms and their medical farms and their medical has gone far and wide. has been a gradual declin-The numbers are growing now outside workers in the in their mills are employe With the decline has

in the management of For the first time, this ye went to New York and gation of their cloaks and pr and other handiwork. The new era in the life Shakers at Mount Leban seen the world and longe This brought about the n Catholic and Shaker Siste Last week while on a sh Pittsfield the Shaker wor they had some time to sp made the proposition tha

Joseph's Convent and

were received l

superior of the convent warmly. The quarters their chapel, dormitory a were shown to the S Before leaving, the invited to dine with the invited to dine with the The Shakers were so we their reception at St. Jos ave written a letter express their thanks for friendship which omen bestowed on th

TO INCREASE THE PO An application is now bei

ig Act The host success one of the most success well as one of the oldest in Canada. For its dependence of the control of the k, an institution begind and the savings & that the new 'Ho Canada' will re anada will o Savings Bank, Foronic Savings Statis, counts of the depositors Savings Bank will be in bonk without any break of the institution. It is a bonk will begin business a paid-up capital of \$1.00 fund of one third or \$333. United Savings & Loan the new bank, highly single savings & Loan the highly single savings & Loan the new bank, highly savings & Loan the new bank stock in the new bank holders receiving the fu per cent, reserve fund o half of the reserve fun amount paid on the sha paid-up capital or the majoing half of the tinued as a reserve capital. The balanc-up this capital of \$1, subscribed. It is impo

A GOOD PRIEST AWAY Father George Brohman

boit from the sky. The miss rood priest, one of the steemed of the clergy in was indeed sudden and une Father Brohman had (Wednesday, the 25th inst., of St. Jerome's College, Mary's parish house, and it of Golph on Thursday me should conference of the trict. During the afternoof eld in medicine that afforded Dr. Cline was called in medicine that afforded Towards evening the pain the sand during the early part father Lebmann of Mactonime. Early in the morning the sand during the carry part that time Father Brohms did not waken for some to moved about in bid he we could not be aroused. Readministered the last rites and Dr. Lackner were but when they arrived the they arrived the sand Dr. Lackner were but when they arrived the

when they arrived to and in a few minutes His death was a great s Right Rev. Bishop and Hamilton diocese but to and students of St. Jerome generous nature and open priestly character.

On Friday norning his the students of St. Jerd Mary's chrech, and a Sol Mass was celebrated for the Rev. Dr. Fehrenbach, Presidence of Rev. Dr. Fehrenbach, Presidence of Rev. A. Waechter ma Affacthe service the rem affacthe service the rem affacthe service of an in his sorrowing parishion eneeds good father Brothmis sorrowing parishion eneeds good father Brothmisoked after for five years high Mass. Coram Episer Rev. Dr. F. hrenbach to Clement Brohman deaconsubdeacon, Father Haim while tit. Rev. Bishop through the tt. Rev. Fishers Jo Acymans.

Arymans.
Father Schweitzer of Swho had been a classme breached the funeral serm Rev. Bishop had given His Lordship referred in to the death of Father Br to the death of Father Br good and faithful priest." Bishop, "ever faithful to faithful io the performan andem death is a lesson ever be prepared for the st Father Bohman was it tery o. St. Clements, amo large cortege following grave. Among the rev. addition to those alread Fathers Foerster, New S. B. Toronto; Brady, H. D., Hamilton; Gaam. Macton; Wey, New Ger that

more

Cabe. ormal

now outside workers in the harvest and in their mills are employed.

With the decline has come a change in the management of their society. For the first time, this year the Sisters went to New York and gave an exhibi-tion of their cloaks and preserved jellies and other handiwork. The event began a new era in the life of the women Shakers at Mount Lebanon. They had seen the world and longed to see mo This brought about the meeting of the Catholic and Shaker Sisters.

Last week while on a shopping trip to Pittsfield the Shaker women found that they had some time to spend, and one they had some time to spend, and one made the proposition that they visit St. Joseph's Convent and Academy here. They were received by the Sister superior of the convent and welcomed warmly. The quarters of the Sisters, their chapel, dormitory and the schools were shown to the Shaker were shown to the Shaker were their chapel, dormitory and the schools were shown to the Shaker women. Before leaving, the visitors were invited to dine with the Sisters, and they accepted the invitation.

The Shakers were so well pleased with

their reception at St. Joseph's that they have written a letter in which they

Service Control of the Control of th

was widely known and greatly esteemed by all classes and creeds because of his kind and generous nature and open, frank and truly priestly naractoming his body was borne by the students of St. Jerome's college to St. Mary's church, and a Solemn Requiem High Mass was celebrated for the repose of his soul. Rev. Dr. Fehronbach, President of St. Jerome's, eign celebrant, Rev. Father Haim of Mildmay deacon, Rev. W. V. Kloepfer subdeacon, and Rev. A. Waechter master of ceremoides. After the service the remains were taken to St. Clement's, and on Saturday morning at 10 o'clock in presence of an immense gathering of his sorrowing parishioners whose spiritual needs good Father Brohman had so carefully looked after for five years, a Solemn Requiem High Mass Coram Episcopo was celebrated. Rev. Dr. F. hrenbach being celebrant, Rev. Clement Brohman deacon, Rev. J. Lenbard subdeacon, Father Haim master of ceremonies while the itt. Rev. Bishop was assisted at the throne by Rev. Fathers John Gehl and Hubert Arymans.

Father Schweitzer of St. Jerome's College, who had been a classmate of the decased breached the funeal sermon. After the Right Rev. Bishop had given the final absolution His Lordship referred in most touching terms to the death of Father Brohman. He was a good and faithful priest, "said the Right Rev. Bishop, "ever faithful to his Bishop and ever laithful is the performance of his auty. His sudden death is a lesson to us that we must ever be prepared for the summons of eternity." Fither Brohman was interred in the cometary of St. Clements, among his psople, a very large cortege following his remains to the grave. Among the rev. clergy present, in addition to those already mentioned, were: Fathers Foerster, New Gerpmany; Burke, C. S. B. Toronto: Brady, Hamilton; Walter, D. D., Hamilton; Goam. Hesson; Lemnann, Macton; Wey, New Germany; Wey, Carls-

SBAKER WOMEN VISIT A CONVENT.

Pittsfield, Mass., November 16.—
The black-gowned Sisters of the Catal special sisters of the Shaker order met here and dined last week. The meeting was not great ranged.

Six miles to the west of this city is the largest and most prosperous order of Shakers in the United States. The Mount Leban Shakers have long been known as the best-managed community in this country, and the renown of their fine farms and their medical preparations has gone far and wide. Of late there has been a gradual decline in the order. The numbers are growing smaller and now outside workers in the harvest and in their mills are employed.

With the decline has come a change in the management of their society.

With the decline has come a change in the management of their society.

BEATH OF DR JOHN A Mag.

THE CATHOLIC RECORD:

The prosper solution of the serving the special state of the decased was supported and most prospers of the control of the surface of the serving days and state of the word was success in the full search as the set managed community in this country, and the renown of their fine farms and their medical preparations has gone far and wide. Of late there has been a gradual decline in the order. The numbers are growing smaller and move outside workers in the harvest and in their mills are employed.

With the decline has come a change in the management of their society.

With the decline has come a change in the management of their society. The numbers are growing smaller and move outside workers in the harvest and in their mills are employed.

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With the decline has come a change in the management of their society. The numbers are growing smaller and move outside workers in the harvest

DEATH OF DR. JOHN A. Mac-CABE, LL. D.

Ostawa Citizen, Dec. 1,

Dr. John A MacCabe, principal of the Normal and Model schools, died suddenly in St. Patrick's church yearled at the commencement of High Mass. A few minutes before he entered the sacred edifice with his young bride of a fortnight it was noticed that he was visibly agriated and had evidently been selzed with a weak spell. Shorily after his arrival and white standing he reeled and fell heavily to the aisle. He was carried by friendly hands to the sacristy where the services of Dr. Troy, who was in the congregation, were secured. Dr. MacCabe was beyond medicas aid, now-ever, and expired in a few minutes. The announcement of his untimely and sudden death was made from the puipit by Rev. Father Whelan previous to the service. Sympathetic remarks, that Dr. MacCabe was suffering merely from a spell of featness it seemed almost incredible that death should invane the sanctuary of God and claim a warshipper of such prominence and long standing. It was a tragic moment when the announcement of death was nade, and its effect was visible on the face of each of the sasembled throng. Wide spread sympton, death of the forces and before the sacutary of MacCabe was previous stone of the sasembled throng. Wide spread sympton was considered the forces of the same church and before the same aliar had less than two weeks previous stone in her bridal beauty. Stelley and the services of the same church and before the same aliar had less than two weeks previous stone in her bridal beauty. Stelley and the services of the same church and before the same aliar had less than two weeks previous stone in her bridal beauty. Stelley and the services of the same church and before the same aliar had less than two weeks previous stone in her bridal beauty. Stelley and the services of the same church and before the same, daughter of Mr. R. A. Sims, contractor.

CONSECRATION OF A NEW BELL AT DUBLIN.

Consecration of the bell in Dublin new church takes place on Sunday week, Dec. 14th at 10:30 a. m., by His Lordship, Right Rev. F. P. Me Evay, D. D. Bishop of Loudon which will be followed by High Mass that will be celebrated by Rev. A. McKeon, P. St. Columban. Father Bennan of foronto will preach a ser mon appropriate to the occasion. In the evening, at 7 o'clock, there will be Vespers and a sermon by Father A. McKeon. Fault has been found with Dublin new church for being too large, but, from what we know of this beautiful ceremony and distinguished speakers, we coubt if there will be admission for all on Sunday week.

COORING EXECUSES OF THE

The minists for som as 8, Mays 20.

The m

tario, which will be ready about Dec. 15th. The price this year will be 50 cts.

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THE SOUVENIR.

The address is in album form and contains seven pages comprising allegories and emblems relative to his Excellency's ministry, and his coat-of-arms, as well as the coat-of-arm

gether it is a fine specimen of the bookbinder's handleraft.

The peetoral cross presented to His Excellency is a genuine work of art, of solid goldbeautifolly chased in shamecks and menuted in Oriental topic s and diamonds. Of the former stone there are five exquisite specimens, one each at the top and bottom of the tree of the cross and one in each arm besides a larger one in the center, surrounded by twinty cut diamonds in close setting. The cross and chin are of bright gold, the latter being a mag nifleent specimen of the goldsemth a rat. of link pattern and weighing over six sunces. Both are enclosed in a box covered with cardinal plush and lined with purple satin, the cross resting on an oval-shaped raised center of plush. The cross and chin cest \$500.

And would murmur "Our Father," "Hail Mayy."
Till they drooped on the altar in death.
And be glad in their dying for giving
To Mary their last sweetest breath.

Quiet throngs came into the temple, As still as the flowers at her feet, And wherever they knelt, they were gazing Where the status looked smiling and sweet, "Our Fathers" "Hall Marys" were blended In a pure and a perfect accord, And passed by the beautiful Mother To fall at the feet of our Lord.

Low toned from the hearts of a thousand "Our Fathers," "Hall Marys" swept on To the star-wreathed statue I wonder Did they wrong the great name of her Son.

Her Son and our Saviour-I wonder How He heard our "Hall Marys" that night? Were the words to Him sweet as the music They once were, and did we pray right?

Or was it all wrong? Will He punish Our lips if we make them the home Of the words of the great, high Archangel That won Him to signers to come.

Ah. me! does He blame my own mother, Who taught me, a child, at her knee. To say, with "Our Father" "H til Mary!" If 'tis wrong, my Christ! punish but me.

Let my mother, O Jesus! be blameless; Let me suffer for her if You blame. Her pure mother's heart knew no better When she taught me to love the pure name. G Christ! of Thy beautiful Mother Must I hide her name down in my heart? Bu: ah! even there you will see it— With Thy Mother's name how can I part?

On Thy name all divine have I rested In the days when my heart-trials came; S weet Christ, like to Thee I are human, And I need Mary's pure human name.

Did I hear a voice? or was I dreaming? I heard—or I sure seemed to hear— "Who blames you for loving My Mother Is wronging my heart—do not fear. "I am human, e'en here in My heavens, What I was I am still all the same; And I still love My beautiful Mother— And thou, priest of Mine, do the same."

I was happy—because I am human— And Christ in the sliences heard "Our Father"" Hall Mary," "Our Father, Murmured faithfully word after word.

. Swept the beautiful O Salutaris
D) we the aisles—did the starred statue stir?
Or was my heart only a-dreaming
When it turned from her statue and her?

The door of a white tabernacle
Felt the touch of the hand of the priest—
Did he waken the Hoat from Its slumbers
To come furth and crown the high Feast?

To come forth so strangely and silent, And just for a sweet little while, And then to go back to Its prison. Thro the stars—did the sweet statue smile? I knew not; but Mary, the Mother, I think, almost envied the priest— He was taking her place at the altar— Did she dream of the days in the East?

When her hands, and her's only, held Him, Her Child, in His waking and rest, Who had strayed in a love that seemed way-ward This eve to this shrine in the West.

Did she dream of the straw of the manager When she gaz d on the altar's pure white? Did she fear for her Son any danger In little Host, helpless, that night?

No! no! she is trustful as He is— Whata terrible trust in our race! The Divine has still fatth in the human— What a story of infinite grace!

Tantum Ergo, high hymn of the altar
if That came from the heart of a saint,
Swep' triumphant-toned all through the
temple—
Did m, ears hear the sound of a plaint?

'Neath the glorious roll of the singing. Fo the temple had sorrow crept in? Or was it the moan of a singer? O beautiful Host! wilt Thou win

In the little half hour's Benediction. The heart of a signer again? And, merciful Christ, Thou wilt comfort. The serrow that brings Thee into pain.

Came a hush, and the Host was uplifted. And It made just the sign of the cross O er the low-blen ded brows of thy people. O Host of the Holy! Thy loss. To the altar, and temple, and people Would make this world darkest of night; And our hearts would grope blindly through it. For our love would have lost all its light.

Laudate, what thrilling of triumph! Our souls soured to God on each tone And the Host went again to Its prison, For our Unrist fears to leave us alone

Blessed priest! strange thou art His jailor!
Thy hand hell is the beautiful keyThat leeks in His arts in love's Captive,
And keeps H m in fetters for me.

Twas over -I g z d on the statue-"Our Faluer," 'Hail Mary "still came; And to-night fitth and love cannot help it. I must stil pray the same-still the same. Written at Lipoth College, Baltimore, on the night of Docemb r 8, 1884.

.

BELLEVILLE.

MCININCH-MEAGHER.

On Tuesday, 25th linst, at 8 a. m., Right Roy Mar. Farrelly, P. P. St. Michael's church, Bellevili, united in the bods of hely matrimony, Mr. W. J. McIsinen and Miss Teresa Meagher, both of Beiteville. After the ceremony Mr. Farrily elebrated a outpial Mass. The grooms man was Mr. John Trussch. The bides mand was Miss Meagher de outpial Mass. The bides mand was Miss Meagher of Deseronto gave away the bride. After Mass the bride's sister, Mrs. Harris, on Moira street, where the wedding breakfast was served. The bride and groom departed for Toronto and the W. S., on the 2 p. m. train, Af set their return Mr. and Mrs. McIoinch will take up their residence in B. d. ville. We beg to exceed to Me and Mrs. McIoinch our mose heartf 4t coogravitations and best wishes for their future happings. McININCH-MEAGHER.

Wishes for their ruture h spain as.

I listened, and each passing minute,
I heard in the lands far away and near me
I heard all who knelt down to pray.

Pray the same as I prayed, and the angel,
And the same as the Christ of our leve—
"Our Father," "Hall Mary," "Our Father"—
Winging just the same sweet flight above,

Passed the morning, the noon came the
even—
The temple of Christ was slame
With the halo of lights or three altars,

APPLICATION TO PARLIAMENT.

Notice is hereby given that at the next ses-Notice is instacy given that at the next session of the Parliament of Canada application will be made for an act for the incorporation of a Bank to be called "THE HOME SAVINGS BANK OF CANADA," with Head Office at the City of Thronto with the usual powers of banks under The Bank Act and its amendments; also with now so to a course the execution. ments; also with power to a quire the assets and the good will of The Home S wings & Loan Company, Limited; and to take over its de-posits; and to allot shares of the Capital S ock of the Bank to the spatch libers of the said Loan Company in lieu of shares in the com-pany, and to enter into agreement with said company for transfer of its assets and goodwill.

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ST A PROTESTANT THEOLOGIAN. CCXVII.

I have said that I had one additional criticism to make against certain Methodists.

Methodists, even more emphatically than Protestants generally, dencance the disposition which they declare to exist everywhere in the Catholic priesthood of Catholic councontrol the State.

Very good, although, as Edmund Burke remarks, extremely exaggerated. But who are most inclined to meddle with politics to their own advantage, and to the disadvantage of the Roman Catholics, not to say of other Prostest-ants, than a part of the American Methodist ministers? They have not been a very numerous, but they have been an obtrusive part, and have shown a will to control the government as much as they could, in matters which interested them. Why is it any worse for Catholic priests to attempt this than for Methodist clergymen? I do not care to go back much in

detail to the unhappy administration of President Grant, who was an illustrious neral but, with two great exceptions one in each term, a President of exceed-ingly doubtful qualifications, notorious-ly under the influence of irresponsible

onnsellors of a low sprand of competency.

One of the most constant, and hardly one of the most eminently worthy of his advisers, was the Rev. J. P. Newman, who was almost his house-chaplain, and who at length, aided by the powerful influence of the Grant family, and by his own energetic instinct of self-assertion, elbowed his way into the Methodist episcopate, of which he can hardly be pronounced to have been any singular ornament. To be sure, he told us while he was alive that he was always in the habit of studying the Bible on his knees. Very pious and edifying, had the communication not come from himself. As it is, it reminds us some-what uncomfortably of the Saviour's warning against praying on the street-

I think I have seen somewhere snarling reference to the welcome which Cardinal Gibbons always had at the White House in President Cleveland's time. I should think such a man would be very apt to find a welcome in any house, at any time. How the Cardinal, were he even less inclined to keep within his bounds than he is, could injuriously influence a Presbyterian president, so peculiarly distinguished for knowing his own mind, I fail to perceive. We had much more occasion to be uneasy when the White House swarmed with Methodist ministers and bishops, under a family which managed to interweave Church and State affairs in measure which I think has never been seen at Washington before Let those deny who will that General Grant's speech at Des Moines, in which he insinuated a policy of bringing up the then wavering prospects of his party by instituting a crusade against Catho-lic schools, was not prompted by Methodist bishops; the present writer, at least, never had any doubt in the

natter. The case is too plain.

The late Charles Nordhoff, himself, it ould not look at a Methodist minister. He had his wish, for although Mr. Hayes was a Methodist, he was as resolute as Maria Theresa herself to allow him to be deceived or to deceive us; he will be actually and entirely inkeep his confessors out of affairs of This led poor, foolish Bishop his angry disappointment, into his blasphemous comparison of Grant to the Saviour on the Mount of Transfiguration, and of Hayes to the impotent disciples at the foot trying in vain to east out a devil. The devil, I vain to east out a devil. The devil, the serious of the believe, was the growing opinion that the whites at the South, even after the war, had some rights left, as well as the war, had some rights left, as well as the negroes, and that Bishop Haven, in negroes, and that Bishop Haven, in allowing his daughters to drive through the streets of Atlanta in the company of colored young men, had made a most

particular ass of himself. I expressed my mind very frankly about these matters in the Bibliotheca Sacra for January, 1882, and as I have never heard a word of contradiction since, I permit myself to think that it there was nothing to contradict. Doubtless the Methodist laity, and the baik of the ministry, have no mind to entangle themselves in a de-fence of political meddlers, be they Bishops or elders.

Nevertheless, the interfering minority—still, I think, a small minority—yet subsists, and still, every now and yet subsists, and still, every now and then, makes itself odious. I do not refer particularly to the Wisconsin Conference, which assures President Roosevelt that it does not believe Le has asked the Pope to make Archbishop Ireland a Cardinal, and admonishes him never to do so again. To be sure, the Independent, which is not in the habit of punning on men's names, doubtless thinking with Coleridge that a man's name is a part of hinself, has not resisted the temptation of contemptuously remarking that the presiding Bishop at the Conference seems to be well called "Good Sell." I am afraid, if Bisho) Goodsell should sue for the incivility, he would get one cent damages, without costs. However, at all events, the Conference here keeps within the limits of matters ecclesias-

endeavoring to coeroe the government in a matter which appertains only to the Nation as such. Yet, because it involves interests of that Church against the feast of the Immaculate Conception

which this sect is known to have a peculiar hostility, for purposes of its own advancement; these ministers try thus to make use of the of government, not for national, but for sectarian en for warrantable ends of self-defence, but for ends of assault upon others. Who would be louder than they if the Spanish Bishops who have already stunned us by demanding the suppres-

sion of Protestant schools in Spain, should go on to demand the expulsion of all Protestants? Yet the bishops have just as good a right to do this as these ministers to require the banisment of the Friars.

At the Jubilee of Leo XIII.'s ordination to the priesthood, Mr. Cleveland, like most heads of governments, sent his felicitations, and a personal pres-ent. Our people generally, including almost all the Methodists, saw nothing

amiss in this, and so far as I remember made no ado about it. However, or neeting of Methodist ministers at Baltimore, (not without the protest of right-feeling minority) reproved the President for his action. How is it that it is Methodist ministers who thrust themselves forward in such matters? Underlying this is evidently the assumption that the civil and the religious primacy of our country alike belong to Methodism. Indeed, it has

lately been publicly said, by a Methodist statesman of New Jersey, that the future of the United States belongs to the Methodist Episcopal Church. These ministers' meetings, therefore, think, I suppose, that they are only anticipating a little the hour of their supremacy. Indeed, Bishop Vincent cheerfully appropriates a Lutheran augury, that Methodism will yet govern universal Protestantism.

Very well, if these, our lords that are to be, are using a little fortaste of their approaching domination, they ought to equip themselves first with somewhat of common sense and of knowledge. The assumption of this Baltimore meeting was, that the Pope is the rebellious subject of the King of Italy, and that therefore to show him honor is to affront the King. Otherwise the fact that the Pope and the King are at variance gives no reason why honors, on due occasion should not be simultaneously endered to both. If M. Loubet and William II. were at war, we should re main equally free to sent presents and honorific messages to both at the same

Now Italy, equally with all the world, acknowledges the Pope as an in-dependent monarch. She claims his former territories, but she concedes to him full sovereign rank and privilege. He is no more amenable to the King than the King to him.

But for want of space we will resume this matter next week.

CHARLES C. STARBUCK. Andover, Mass.

THE IMMACULATE CONCEPTION.

The doctrine of the Immaculate Conception of the Blessed Virgin, like that of the infallibility of the Pope, has been by many men, even among those who would be aghast if called ignorant men, wofully misunderstood. Infallibility has been declared in print to mean that the Pope can not sin. But this would be impeccability, and it is not the belief of the Church at all. Infalliappears, a Methodist, declared in his bility means that when the Pope vexition that he could be well content speaks ex cathedra, that is, when, in if the next President were a man who pronounces, as head of the Church, to the whole Church, on some matter of

faith or morals, Almighty God will not

fallible by the grace of God, and can not make a mistake or be in error. So in relation to the Immaculate Conception, some persons have thought that the doctrine refers to the virgin-birth of Christ, as "conceived by the

state of grace; from that state he fell, and all his descendants have been born with the stain of original sin upon them because of his first actual offence. one exception was in the case of the Blessed Virgin, who was destined to be the living tabernacle of the Most Holy, the Mother of Divine Grace, the ark of the covenant. Just as the propitiatory of Moses was made of the purest gold and guarded with jealous care, just as in Solomon's temple the Holy of holies was a place set apart in solitary and majestic grandeur, so was the Mother of the world's Redeemer, Teacher, and God, to be "a garden enclosed, a fountain sealed," the gate where none but the King should enter,—undefiled, unmarred, stainless, spotless. In one

supreme word, she was immaculate. But those who have grasped neither the idea of the beauty of holiness nor that of the horrible deformity of sin, this doctrine of the Church, which to her is an unfailing source of joy and sanctification, is too often, perhaps, regarded as superstitious error, as a new dogma, a useless dogma, a foolish invention of man. Some earnest souls look on it even as derogatory to the great Saviour of the world Himself, be-The same can not be said for that meeting of Methodist ministers, held at Philadelphia, perhaps a year ago, which demanded of the government that it should banish the Friars from the Philippines. What intolerable effrontery! Did these men think by the foreseen merits of Jesus Christian. able elirontery! Did these men think that their countrymen were fools, not to see through them? Here they were, not acting as citizens, with citizens generally; not even acting with their own erally; not even acting with their own laymen but acting purely as ministers, and as ministers of a particular sect; and

is one prominent way by which she pro-

FIVE-MINUTES SERMON.

Second Sunday of Advent.

We celebrate on the 8th December the feast of the feast of the Immaculate Conception of the Blessed Virgin Mary. Holy Church bids us meditate on the perfection of her nature and on the supreme fulness of her supernatural gits, that we may bless God for her, and that we may be the more encouraged to approach her and ask her inter cession. It is very fortunate that this feast is part of our preparation for Christmas; for, as the dogma expresses it, it was by the foreseen merits of her Son that she was saved spotless from Adam's sin. We enjoy Christmas all the better by understanding the Immaculate Conception of Mary and spending well the feast which commemorates it; just as one would better understand the glory of the sun if before he had ever seen it he had enjoyed the beautiful light of the moon. Her light is splendid, fair as the moon that then must be His light Who is the only light of the world!

Now, in thinking of Our Lady's spotless soul, we cannot help adverting to the opposite vice, impurity. How widespread is that vice among the people of to-day! How deep-rooted seems that baleful tree whose fruit is the beastly enjoyment of forbidde sexual pleasures! How manifold are the ways in which innocence is wrecked among us! Take the press, for example: what a countless number of death-dealing instruments of lust daily, nay hourly, come forth from the press! Great human demons print free-love to ruin the family; little human demons print vile pictures to corrupt the young. The silly, disobedient boy who buys cigarettes must be sold a nasty picture to help ruin soul and body. Even reputable newspapers columns of reading matter that not be read aloud. Even some of our merchants cannot advertise their business without attempting to stab their customers' souls through their eyes by filthy pictures.

Then take the theatres. I know that there are some decent ones; yet you know better than I can tell you how hard it is ordinarily to come away from a theatre with an untainted soul. The conductors of some of these theatres answer to the description of the reprobates given in Scripture: they "pre their sin like Sodom." They insult our eyes with their immense flaming showbills, on which lust flaunts her banners Many poor souls are ruined by bad plays.

The general effect of all this, and the nany other occasions of sins of lustthat is to say, the effect considered apart from the individuals ruined by is, is to break down the barriers of decency all around. But the conspicu-ous result is twofold—the degredation of the female sex and the lamentable rein of youth.

Against this invasion of all that is foul and brutish the religion of Jesus Christ sets that Virgin Mother Immaculate, whom Holy Scripture describes as "terrible as an army set in battle array." Who, but the purest of creatures, hates lust most? Whose heart wrung with such tender pity for lust's wretched slaves as the Immaculate Heart of Mary? She is Our Lady of Ransom, rich, powerful, resistless. Turn to her, you poor victim, whose feet are in the snare. Are you weak? She is strong to aid; one word from demon is vanquished, his her and the head crushed beneath her heel. And department of Government or a function you, poor soul, writing on the rack of temptation, turn your face towards Mary Immaculate to-day; cry out "Hail Mary, full of grace, the Lord is with thee." Those words, which once thrilled her soul as soul was never Holy Ghost, born of the Virgin Mary;" while others have imagined that it retruth is, that the doctrine refers to the her, therefore, in all our troubles and Blessed Virgin as having been, from the she will lead you to her Son, but very first moment of her life, absolutely and entirely free from any taint of sin. Her great forefather, the father of the whole human race, the first man Adam, was created in the first man Adam, which was considered from the especially if you suffer from impurity.

IMITATION OF CHRIST.

HOW WE ARE TO BE DISPOSED, AND WHAT WE ARE TO SAY, WHEN WE DESIRE ANYTHING.

resignation of Thyself, to commit all to

Thou wilt. Give what Thou willest, how much Thou willest and at what time Thou

willest.

Do with one as Thou knowest and as best pleaseth Thee, and is most for Thy honour.

Put me where Thou willest, and

do with me in all things according to thy will.

I am in Thy hand; turn me round which way Thou wilt.

Lo, I am Thy servant, ready to obey Thee in all things ; for I do not desire to live for myself, but for Thee; would that I could do so after a faithful

and perfect manner.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession

N:
Sir W. R. Meredith, Chief Justice
Hon. G. W. Ross. Premier of Oatario.
Rev. John Potts, D. D. Victoria College
Rev. William Caven, D. D., Kno x College,
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WHY I BECAME A CATHOLIC.

CONTINUED FROM THIRD PAGE.

and too troublesome no longer to be and too troublesome no longer to be able to believe as much, or as little, as we like, or to surrender the birth priv-ilege of every Englishman and every Englishwoman of being by nature heaven-born theologians; or to own any authority superior to our own, and find ourselves daily confronted with Faith which really taught, and really believed, that nothing in this world. believed, that nothing in this world, even the whole world itself and all its possessions can be compared with the value of one immortal soul before Almighty God.

Now I do not deny that Anglicanism does suit a section, though only a section of the English people; but I would ask, is then every nation to formulate for itself a religion suitable to the national taste? Is the revelation of Almighty God to man to be so handled and criticized, twisted and torn, that all positive truth is to be overthrown or only to be believed as a matter of opinion at the option of the individual so that in each different nation, with its individual conception of what Christianity is, or ought to be, there is at length nothing left of revelation at all? Are the people of England, and for that matter is the world, to believe, not as God has revealed Himself, but only so far as His Revelation suits their venience, or their national taste, and does not materially interfere with the enjoyments of life? For this is what would be the case, if (taking Anglicanism for the type) the principal of National Churches has been universally carried out, and every nation on earth had a separate Church of its own with a different doctrine, liturgy and worship, with the king for supreme head: anarchy in the place of authority w have been the distinctive characteristic of the Kingdom of God. The following is a description of the

National Church by Cardinal Newman:

"I have said we must not indulge our imagination in the view we take of the National Establishment. If, indeed, we dress it up an ideal form, as if it were something real, with an independent and continuous existence, and a proper history, as if it were in deed, and not only in name, a Church, then indeed, we may feel interest in it and reverence towards it, and affection for it, as men have fallen in love with pictures, or knights in romance do battles for high dames whom they have never seen. Thus it is that students of the for high Fathers, antiquaries, and poets, begin by assuming that the body to which they belong is that of which they read times past, and then proceed to decorate it with that majesty and beauty of which history tells, or which their genius creates. Nor is it by an easy process or a light effort that their minds are disabused of this error. It is an error for many reasons too dear to and confusion exists to-day in our counthem to be readily relinquished. But at length, either the force of circumstances, or some unexpected accident the King, in so far as he could, of the Headship of Christ, and the unholy dissipates it: and as in fairy tales the magic eastle vanishes when the spell is broken, and nothing is seen but the wild heath, the barren rock, and the forlorn sheep-walk, so it is with us as regards the Church of England, when we look in amazement on that which we thought so unearthly and find it so commonplace or worthless. Then we commonplace or worthless. Then we perceive that aforetime we have not been guided by reason, but biassed by education and swayed by affections. We see in the English Church, I will not merely say no descent from the first ages and no relationship to the Church in other lands, but we see no body politic of any kind: we see nothing more or less than an Establishment, a exciting feelings of any kind. It is easier to love or hate an abstraction, one aspect of the state or mode of civil government: it is responsible for nothing: it can appropriate neither praise nor blame; but whatever feeling it raises is to be referred on, by the nature of the case, to the Supreme Power whom it represents, and whose will is its breath. And hence it has no real identity of existence in distinct periods, unless the present legislature or the present Court can affect to be the offspring and disciple of its prede cessor. Nor can it in consequence be And above all thou oughtest, with a said to have any antecedents, or any future: or to live except in the passing moment. As a thing without a soul, it does not contemplate itself, define its me, and to say:

Thou knowest, O Lord, what is best; let this or that be done as position. It has no traditions: it canposition. It has no traditions: it can-not be said to think: it does not know what it holds and what it does not: it is not even conscious of its own exist-ence: it has no love for its members, or what are sometimes called its children, nor any instinct whatever, unless attachment to its master, or love of its place, may be so called. The fruits, as far as they are good, are to be made much of, as long as they last, for they are transient, and without succession its former champions of orthodoxy are no earnest of orthodoxy now: they died and there was no reason why they should be reproduced. Bishop is not like Bishop, more than king is like king, or ministry like ministry: the Prayer Book is an Act of Parliament of two centuries ago, and its Cathedrals and its Chapter-houses are the spoils of Catholicism. (Anglican Difficulties,

Well then, my tale is told. What led me to perceive that the Anglican Church could not be the Church of God in this land and so led me to look elsewhere for the true Church of Christ was because being convinced of the Absolute Supremacy of the Crown in things spiritual, and in consequence the complete overthrow of all positive truth, I could no longer without grievous sin against God, remain in the Established Church, without imperilling my soul. Neither to Kings or Queens, to Parliaments, or Republics, or to any

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over, it was in its origin the seizure by

claim of the secular power to Divine

authority. And, as a consequence, un-

able to accept such authority in matters

of faith as coming from God-unable,

either from faith or reason to accept

Divine Kingdom founded by our Lord

-to which the abiding presence of the Holy Spirit was promised, to lead and

guide the world into all truth-men

have come to disbelieve in any authority

whatever except their own, to regard

certitude about any one doctrine of the

Christian religion, and so, in the absence of any recognized authority as coming from God, to drift into practical

indifference to all definite truth. What

is definite and unalterable? In what

ase of Anglicanism or Protestantism,

s to be found any truth lasting and unchangeable? Alas! truth would seem

of truth which is palatable to the taste

of any and every individual. And so, without the imperishable aid, such as is

found in the Catholic Church, in he Divine authority, and in the Holy

Sacraments, there is nothing left to fall

back upon in the moment of some intel-lectual temptation to unbelief—no help

recognized by all men as Divine to

soothe and brace us in our conflict with

sin, except our own opinions of how or

If there be any who are still toiling and stumbling in the darkness of un-

certainty, and who have yet to make the rough passage from Jericho, the city of confusion, to Jerusalem, the city

of peace, let me remind them of the words of one who has spoken, and will

continue to speak to numberless hearts

-Cardinal Newman-and let me urge

them to come out of darkness into

light, out of uncertainty into truth, of feverish restlessness into the blessed

"O, long sought after, tardily found, the desire of the eye, the joy of the heart, the truth after many shadows,

the fulness after many foretastes, th

home after many storms! Come to her.

poor children, for she it is, and she alone, who can unfold to you the secret

of your being and the meaning of your

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pils which have no other purpose evidently than to beget pulpful internal disturbances in the patient, adding to his troubles and perplex ities rather than diminishing them. One mign

as well swallow some corrostvematerial. Par mane's Vegetable Pills have not this disagree-able and isjurious property. They are easy to take, are not unpleasant to the basic, and theu action is mild and southing. A 'rial of them will prove this, They offer peace to the dys-peptic.

peptic.

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peace of the Church of God-

too often to mean only

how not to act.

are they to teach their children which

impossible that there can be any

that such was the government of

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L. GOLDMAN, Secretary.

earthly form of Government whatsoever did our Divine Lord entrust the Supreme Power in the ruling of His kingdom. And I can now understand the tremendous force and truth of these words of Montalembert, when he says, it has for moral saggilers if I may say "As for moral sacrilege, if I may say so, as for the surrender of spiritual in-OF YOUR OWN? dependence and Christian freedom to

the sanguinary pride of royal theolo-gians, assuredly the Anglo-Catholic IT WILL PAY YOU fathers of the sixteenth century have surpassed in that respect every ex-ample of the kind, both in Pagan and to investigate the chances offered in the free or Christian times."

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The world is wide-reme
Nor shrink from fate's
Woo Fortune with your
Don't let the world kn

DECEMBER

It spoils your chance for To frame your face wi Brace up, and higher ho Don't let the world kno The world will bow in a To one who sways it to sup your head and to Don't let the world ki

If scandals lips would s The name you hold as By your own life refute Don't let the world kn If bare your purse. your Your life near crushe Then mask it well with Don't let the world ke

Wasting

There are many anywhere. They described hebby to ride; but, mounts one and the is astride a dashin back and forth, blu over-serious-imagi covering ground an wasting their end gaining an inch are thousands of people who canter same place. The motion, but no there "qualities. day in a peck mes going, but they go do their work ov going, but they go do their work ov These people are think that, if they they will ultimate but they don't .- Si The Greatest

The following ar the Catholic signer of Independence my ninety-sixth ye continued healthy with wealth, prospe good things this public approbation what I new look b satisfaction to my Wealth in S Two great Englis calculations regar

ore and ten c

Johnson estimates from our allowance rossed by the ty that is spent in the
—all that is torn i stolen away by la us to spend wholly small. Thomas D the time a man can reaches a conclu piriting. He co deductions, that thousand five hur between the age seventy, a man wi four thousand day for direct intell Four thousand, says, will be a hur according to the indicating six we forty days, you bills or drafts on value of six week A solid block one-half continuo long life will fur ment of what is nature."—Succes Never Cha

"Let us do ou the soil, build ho ter, be learned in theology; but le souls to what the is born for God, may not narrow well to bear in m moral life. Wha selves, then-wh ics, lawyers, do ns above all th that we are n men, cur specia form only a part look a human li farmers, lawyer make noble at Hence the fina work, not to hav This is but th which has transf to know this, no munion with the the source of gr over to modes o lead to medioc

life.—Bishop Sp Worked Six ! The December an interesting Clowry, pre Union Telegrap tells of the str "I have been

Joliet and hay the world for m heard of the tel with its workin chief ambition message over the "" What kind doing anything 'Well,' he sai anything the you want to

entually, you "I hadn't ex at first, so I begin work at ng of my exp

you're in the o up the knack o

" But, if you

It spoils your chance for future deeds
To frame your face with dull care's crown;
Brace up, and bigher hold your head;
Don't let the world know when your down.

The world will bow in servile zest
To one who sways it with a frown,
Toss up your head and flash your eye,
Don't let the world know when you're down, If scandals lips would seek to stain
The name you hold as honor's crown,
By your own life refute the lie;
Don't let the world know when you're down

If hare your purse, your heart most sad, Your life near crushed by sorrow crown, Then mask it well with jest and song: Don't let the world know when you're down.

Wasting Energy.

There are many men who never get anywhere. They do not even have a hobby to ride; but, like the man who mounts one and then imagines that he is astride a dashing steed, they rock back and forth, blustering, perspiring, over-serious—imagining that they are covering ground and making great procovering ground and making great progress, when, in reality, they are only wasting their energy without ever gaining an inch of headway. There are thousands of these hobbyhorse people who canter up and down in the same place. They have plenty of same place. They have plenty of motion, but no progress, no "get there" qualities. They hoparound all day in a peck measure. They keep going, but they go in a circle. They do their work over and over again. These people are full of ambition, and think that, if they will keep rocking, they will ultimately get somewhere, but they don't .- Success. The Greatest Satisfaction.

The following are said to be the last words of Charles Carroll of Carrollton, the Catholic signer of the Declaration of Independence: "I have lived until my ninety-sixth year; I have enjoyed centinged healthy: I have been blessed continued healthy; I have been blessed continued healthy; I have been blessed with wealth, prosperity and most of the good things this world can bestow—public approbation and applause—but what I new look back upon with great satisfaction to myself is that I have practiced the duties of my religion." Wealth in Spare Moments.

Two great English writers have made calculations regarding the amount of time of which a man who lives to threetime of which a man was the score and ten can consider himself matter, or spend as he wishes. Dr. Johnson estimates that, after deducting from our allowance of time all that is required for sleep and meals, or en-grossed by the tyranny of custom—all that is spent in the exchange of civilities -all that is torn from us by disease, or stolen away by lassitude and langour, —the portion of time which is left for us to spend wholly as we choose is very Thomas De Quincey, estimating the time a man can give to self-culture, reaches a conclusion hardly less dispiriting. He concludes, after similar piriting. He concludes, after similar deductions, that out of the twenty-five thousand five hundred and fifty days between the ages of twenty-one and seventy, a man will find not so much as four thousand days left at his disposal for direct intellectual improvement. Four thousand, or forty hundred, he says, will be a hundred forties; that is, according to the lax Hebrew method of indicating six weeks by the phrase, forty days, you will have a hundred bills or drafts on Father Time, of the bills or drafts on Father Time, of the value of six weeks each, as the whole period available for intellectual labor. "A solid block of about eleven and one-half continuous years is all that a long life will furnish for the development of what is most august in man's within two weeks Timothy will be out again, and with his hand at the helm, we will steer in the old way." "Enough of such talk," growled Mr. Biggs." "I am a man of business and unless you pay you will have to get out, that sail." "-Success.
Never Chain Your Souls. nature.'

"Let us do our work like men—till the soil, build homes, refine brute mat-ter, be learned in law, in medicine, in selves, then—whether farmers, mechanics, lawyers, doctors, or priests—let us above all things first have a care that we are read to be a subject to the beauty of the priests pay. that we are men; and if we are to be go to the house of the priests next men, cur special business work must form only a part of our life-work. The aim—at least in this way alone can I look a human life—is not to make rich if the Archbishop had a chance to successful bankers, merchants, see mefarmers, lawyers, and doctors, but to and enlightened make noble and enlightened men. Hence the final thought is that we work, not to have more, but to be more. This is but the Christian teaching which has transformed the world. Not to know this, not to hear the Heavenly invitation, is to be shut out from communion with the best, to be cut off from the source of growth; it is to be given over to modes of thought which fatally lead to mediocrity and vulgarity life.-Bishop Spalding.

Worked Six Months Without Pay The December "Success" contains an interesting interview with Robert C. Clowry, president of the Western Union Telegraph Company, in which he tells of the struggle of his early life. his first position, Mr. Clowry

said "I have been living with my mother on a farm in Will County, not from Joliet, and, having reached the age of fifteen, I thought it time to start out in the world for myself. Ever since I first heard of the telegraph, I was fascinated with its workings, and at that time my chief ambition was to be able to send

message over the wires.
"' What kind of work do you want to do?' the operator asked me. I replied that I didn't suppose I was capable of doing anything but carry messages. 'Well,' he said, 'we don't pay boys anything the first six months; but, if you want to work, you will have a chance to learn the business. When you're in the office you can easily pick up the knack of operating the keys, and

entually, you'll get an office of your "I hadn't expected to earn any money at first, so I told him I was ready to begin work at once. That was the beginning of my experience in the telegraph

"But, if you received no money for

six months, how did you live in Joliet during that time?" I asked Colonel did not know what to say or what to do,

Clowry.
"I was able to earn money by doing "I was able to earn money by doing various odd jobbs around town, and of course my expenses were very low. For a while I used to get my own meals. I had learned to do plain cooking at home, and it was no hardship for me to fry an egg or broil a piece of steak. Joliet was a very small town in 1852, and I had never been accustomed to luxurious living at home. I had to work long hours at the office. I was the only messenger, and had all the work to do, so I hardly had time to be homesick. After my life on the farm, who had quit buying papers at the emhomesick. After my life on the farm, Joliet was a regular metropolis in my eyes and I found much to interest me. Of course, I was discouraged at times. I was very young to be away from home and dependent on my own resources, and it was only natural that I should occasionally get the blues. But for the most part I was wrapped up in my work and occupied with ambitious plans for the future.

"Were you able to learn telegraphy

in a short time?"

"Yes, it seemed to come natural to me. I always liked mechanics and didn't rest until I knew the function of every key and lever connected with the instruments in the office. Within two months, I was able to send and receive message, and in four months I was quite as expert as the regular operator. He was surprised at the readiness with which I learned, and remarked one day that I wouldn't remain a messenger long. This encouraged me, of course, but I had not the least idea how soon I should be given an office of my own.

OUR BOYS AND GIRLS. A SILENT PARTNER.

Things were going by sixes and sevens in the Foley News Emporium.

The customers were also leaving by sixes and sevens. They said that it was all very well, and they were sorry that Mr. Foley was in the hospital with a broken leg, yet at the same time they must have their papers every morning. The emporium was called a hole in the wall because the store which Mr. Foley had was only ten feet wide.

Mr. Timothy Foley broke his leg by hour later he was in the hospital. emporium was left in charge of Mrs. Foley and her young son William, who eight years old. The son had helped deliver papers, but now that his father was in the hospital he found that he could not get the dailies to every house in time for breakfast. The banker who lived in the big house, and the dry goods merchant who had a home on Riverside drive, and the diamond dealer who went early morning to Maiden lane said that they really must have their papers on time, and as there were several mornings when they had to go to the elevated train without any they told another newsdealer to bring them. The trade of the Foley emporium was becoming less every day, and when things were at their worst the landlord came for his

'You owe two months' rent," said Mr. Biggs.

"Yes, but although we are a little slow, you will get it very soon, for within two weeks Timothy will be

William Foley, when the landlord had gone, took his hat down from the peg and said that he would be back in a

He boarded a street car and went

"No, that won't do," said the

"He has it now," said a voice. "It is a matter of business," said the

boy. "Come to my study," said the Arch-bishop—for it was he, "and we will talk

Now then," asked the Archbish

when they were alone upstairs, "what can I do for you?" "It's this way," said William. "My father has broken his leg and can't attend to his news stand. He is in the hospital and mother and I are doing the best we can, but we can't get all the papers around on time in the morning. Some of the customers are leaving us. We are two months behind in our rent, and the landlord says that we had better go, as he can rent his store for \$10 more a month. Now if we could borrow the money, we could pay it back after father got out, for he can make money fast when he is able to get around."

"Your father is in what hospital?" asked the Archbishop.
"Bellevue," replied the boy.
"We will go and see him," said the

Archbishop.

A few minutes later the Archbishop and the boy reached the hospital, where His Grace had a long talk with

Timothy Foley.

The Archbishop then went up town to the Foley Emporium, and sent for

the landlord.
"Mr. Biggs," said he, "I hear that you are going to turn us out of

Mr. Biggs looked at him in surprise. Mr. Biggs looked at him in surprise.

"I hope you won't do it," added the Archbishop. "I am a silent partner in this news stand, and I am sorry to say that I have been so busy lately that I haven't had time to devote as much attention to it as I wished. It is two months' rent that we owe, is it

The Archbishop paid the rent and

gave a receipt for the money and went his way.

"Now, then, about the papers," said the Archbishop, "we shall have to arrange that a little better. I know The Archbishop sat down at the desk and wrote a letter, which was afterward typewritten. Copies were sent to the houses of the customers who had quit buying papers at the emporium. This is what the Archbishop

wrote :

A CARD TO OUR CUSTOMERS. "We regret to say that owing to the fact that Mr. Timothy Foley fell on the pavement and broke his leg, our delivery service has been much crippled. We have, however, made arrangements for increased delivery acilities during the time Mr. Foley s in the hospital, and we are also appy to announce that within two eeks he will be able to attend to busi-ess with his usual energy. In the eantime we ask our customers to e patient, and promise that we shall be everything we can have our papers lelivered at the earliest hour possible. Trusting to merit a continuance of your favors, we remain, The Foley News Em-

The letter which the Archbishop wrote caused many persons to buy their papers again at the emporium. Mr. Biggs told eyerybody that he knew that the Archbishop was a friend of the Foley family, and the trade increased so much that when Timothy Foley came out of the hospital he Foley came out of the hospital he could hardly believe his eyes. The Archbishop was repaid and papers are now delivered to the customers

SACRAMENT.

"The Blessed Eucharist and Our Separated Brethren," was the title of a paper read at the recent Eucharistic Congress held in St. Louis, in which the Peter McClean, superior of the onnecticut Apostolate, dwelt upon the growing reverence among Protestants Blessed Sacrament. Protestantism with their altar lights and sanctuary lamps as a sign of faith in what they mistakenly believe to be the Real Presence of Jesus Christ; and he gave as follows, some interesting experiences in relation to the devotion shown by Protestants to the Blessed Sacrament in Catholic churches:

"My attention was first called to this growing belief among our separated brethren in a strange manner. In a small country town in Connecticut where I was residing, I was visited one Saturday afternoon by a young man. This young man came to ask my permission to go into the church and pray before the Blessed Sacrament. As you may guess, the permission was most graciously granted. But the strangeness of the question made me enter into a conversation with the young man. asked him if he was not aware that our churches are generally open, and that permission to pray in them was not required. Everyone could presume to go into them and pray. The ing man answered by saying, You perhaps do not know that I am not a member of your faith, that I n a Protestant. Though I am a non-Catholic, I love to go to the church where the Blessed Sacrament is rewhere the Blessed Sacrament is re-served and pray. In our church in this town, the Sacrament is not re-served for we have served, for we have no resident ministhe soil, build homes, refine brute matter, be learned in law, in medicine, in theology; but let us never chain our souls to what they work in. Every man is born for God, for the universe, and may not narrow his mind. And it is well to bear in mind that every kind of life has its advantages except an immoral life. Whatever we make of our selves, then—whether farmers, mechan—whether farmers, mechan—whether farmers, mechan—at once, for it is very impostant."

He boarded a street car and went down town to where the big cathedral raised its twin spires. Back of the church was a house of marble. The boll and John, who love to bear in mind that every kind of life has its advantages except an immoral life. Whatever we make of our selves, then—whether farmers, mechan—at once, for it is very impostant."

He boarded a street car and went town to where the big cathedral raised its twin spires. Back of the church was a house of marble. The lower to know more of his belief in this doctrine was now further, learned that his belief on the dogma of the Real Presence was exactly the same as it is taught in the solution.

"I come to see the Archbishop," that Jesus Christ, the Second Person of the Trinity, was really and truly of the Trinity, was really and truly present, body, soul and divinity, in the Holy Eucharist.

Since I accepted the pleasant honor of writing this paper, I have been more observant of the belief of non-Catholics on this doctrine, and of their manner of conducting themselves in our churches

where the Real Presence resides. "During the past summer a non-Cath-olic family of some renown was spending a little time in our town of Milford. One morning during their stay here. I was surprised to meet, at a very early hour, the daughter of this family seeking entrance at the door of our church. The previous evening she had inquired at what hour the Masses would be said in the morning. She was there to asist at the first, and she remained until all four Masses were said. The man-ner in which she assisted at Mass assured me that she believed firmly in the Real Presence and in the doctrine of Transubstantiation. In fine her manner and devotion at Mass was an object lesson, to teach me more practically the great action that was being performed at the altar. I could not help praying that one day she will become as go Catholic as she is now a good non-Cath-

"Then, in speaking with converts, I am surprised to learn how prevalent this belief in the Real Presence is among all classes of non-Catholics, not alone Episcopalians, but also among the other demonstrations. Many of these converts told me that, before they became Catholics, it was a frequent practice them to go the Catholic Churches to visit the Blessed Sacrament, and to pray in its holy Presence. They tell me they know many non-Catholics of various denominations who have the same practice. What astonished me much is this fact, that the celebrated Dr. Briggs, York, is often seen kneeling and praying before the Blessed Sacrament in the Paulist Church in New York City."

Humility is, to say the least, always safe. "If you go through the world stooping," said Benjamin Franklin, stooping, "said Benjamin Franklin,
"you will save yourself many a hard

"One of the most remarkable things in Freemasonry is that it brings men together as brothers. I remember sit-ting with Holland Lodge in New York and seeing there Rev. Stephen H. Tyng, jr., and Rev. Dr. Ewen. These two men spent most of their time fighting each other, and yet here they were sitting as brothers. Freemasonry had brought them together — something which the Christian religion could not do. I want you all to widen your horizon and take a larger view of things. Masonry goes first to the great principles of oneness which President Roosevelt talked about this morning."

Bishop Potter, the many-sided and proad-visioned, was the speaker of the foregoing. The statements he makes are valuable. He assigns to Free-masonry a higher potency, and consequently a higher place, than Christianity; and from all that we have been able to observe, this is the estimate that best corresponds with the actual position. Bishop Potter in himself furnishes an explanation of the failure of the Christian religion to do what it was commissioned by its Divine Founder to do. He feels no scruple at joining in fraternal fellowship with those whose avowed object it is to set up a rival system and to substitute a mere cult and a figment of the imagination for the and a agment of the magnation for the Deity and the Messiah. There never was a bolder imposture than the claim of "brotherhood" put forward by the system which is he found lauding. It There never is a system of exclusion and a system of boycotting a system for the insuring of employment to stupidity and the thrusting out of true merit in favor of the incapable. And yet the distinguished Mason to whom the Bishop referred appeared, from his speech, to be unable to discern the fallaciousness of the arguments he used—that the very pro-PROTESTANTS AND THE BLESSED deavoring to maintain. Let us quote a

sentence or two:

"Masons help one another," said the President. "Masonry teaches and fosters in the man the qualities of self-respect and self-help—the qualities that make man a man fit to stand by himself and yet it must forestall every one who apppreciates as it should be app the beautiful and solemn ritual; it must He foster in him a genuine feeling for the es of rights of others and for the feelings of others. Masons help one another in a way that is free from that curse of self-condemnation. Help given in a spirit of arrogance does not benefit any one. Help given as an irksome duty may possibly do some good to the man that below but it is not blight to do so to helps, but it is not likely to do so to the man that is helped. Help must be the man that is helped. given rationally, with a feeling of cordial good will that comes with a man that helps the other, knowing perfectly well that the chance may come that it may be necessary for him to accept

What congruity is there, it may be asked, between the manly virtue of elf-respect and self-help and the system of eleemosynary help—for that, after all, is what the beneficiary principle in Masonry and every other system of mutual support means? If you take any ordinary skilled workman, with his manly Americanism and his genuine self-reliance, the idea of any help-material help-from another would be abhorrent to his feelings, and the suggestion of such a thing would be to him an insult. We remember hearing of many cases in New York a few years ago, at the time of distress when a public subscription was started, wherei the families of working men, although absolutely starving, rejected with disdain the offer of charitable help, because they considered it to be deroga-tory to their independence and their self-respect.

Again:
"It is not possible to present the idea that I would like to bring out—to have all the best of all classes represented in Masonry in every district; but it is possible for each of us to go out into the world trying to apply in his dealing with his fellows the lessons of Masonry as they are taught in the lodge, and as they are applied in the

brotherhood. Is it not the lesson of Masonry that that the man who gives the grip and the password is to be preferred before him who is not able to do so? And how can one deal with his fellows impartially if he is compelled by his oath to adopt a differential policy? These are problems we would like to see taken up and solved.

Is it not a well-known fact that the system of Freemasonry is inimical to

the Constitution and the highest interests of justice? How can a Mason, in box, be faithful at once to his oath in the lodge and bis oath as a juror when he sees before him in the dock a brother who has claimed his protection from the penalties of crime by the secret sign? We remember a famous murder trial a good many years ago, wherein the murderer, although found guilty by the jury, and on evidence which left no other verdict possible, escaped capital punishment by reason of the judge entenced him being a brother Mason. We may here usefully quote from Pro fessor Charles Starbuck, who in the fessor Charles Starpuck, who in the Sacred Heart Review devotes considerable space to proving how far the system of Freemasonry puts itself in rivalry with the Church. "The order, he says, "may fairly be set up as a counterpart and rival to the Church Church Church counterpart and rival to the Catholic Church, except that its claim and practice in some points would be reand practice in some points want be let jected by the Church as contrary to morals and civil order. A Catholic Bishop would not keep his See long if he should excommunicate a man of his diocese for having borne witness in court catholic abstraction. morals and civil order. A Catholic Bishop would not keep his See long if he should excommunicate a man of his diocese for having borne witness in court against another Catholic charged with burglary and arson. Yet we hear of no Masonic proceedings against that Connecticut lodge which has lately done this very thing. I will not bring into the count the angry reproaches harled by an Omaha rector against another Mason for having voted for a good school law which incidentally wrought some inconvenience to a third Mason." How far the system affects the public well-being, even to the verge of high treason, Professor

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Starbuck promises to examine in a future paper. For the present he contents himself with this comment on that phase of the cuit: "The accusations brought against the Catholic Church by every-day spouters may be more than paralleled by those brought against Freemasonry by former Freemasons of the highest standing, men of whom President Finney is simply a peculiarly eminent example. They tell us, not, like the others, what Catholicism ought to do, if it is what they, knowing scarcely anything about it, choose to make it out to be, but what Masoary is in fact in its daily workings, as they have known them both from within and from without. These high authorities tell us not only what we know, that Freemasonry sometimes raves and storms at members if they do their duty by public justice even against their own ethren, but that it is a constant under justice, of free civic combination, o reneral friendliness and of universal They declare it an inte clannishness and selfishness under the mantle of benevolence. They tell us that its international relation imply obligations which sometimes verge or

igh treason." There is no greater anomaly, in short. than the endeavor to maintain the compatibility between this secret organiza-tion and the Christian system, which commands the love of one's neighbor commands the love of one's neighbor without distinction, and with the civil Constitution, which stands for the equality of every individual before the law. Bishops and divines may sit at the festal board and talk flowery compliments, but they cannot alter established fact.—Philadephia Staudard and Times.

That is the true perfection of man to find out his imperfections.—St. Augus-

KIDNEY TROUBLE.

A Disease That Often Terminates Fatally. MR. L. LUSSIER, OF SOREL, TELLS HOW HE

OVERCAME THE TROUBLE AFTER RE-PEATED FAILURES.

There is no trouble more dangerous to life than disease of the kidneys, for the reason that before any special sym-ptoms have made themselves manifest, the disease has usually assumed a for-midable character. The symptoms that first manifest themselves are usually eakness in the small of the back, pains in the region of the loins. The urine sometimes highly colored, while in other cases it is extremely pale, frequently depositing a sediment. As the trouble progresses these symptoms grow more severe, and frequently terminate in dropsy, Bright's disease or diabetes. Dr. Williams' Pink Pills are a specific for all kidney troubles, and have cured many cases after all other medicines have failed. Mr. L. Lussier, a well-known navigator of Sorel, Que., gives his experience for the benefit of other sufferers. He says: "For several years I suffered very much from kidney ome usually mad themselves manifest by severe pains in the back and kidneys, and sometimes they would be so bad that I would be confined to my bed for several days at a time. I tried a number of different medicines, recommended for the trouble, but got no relief, and finally became so discouraged that I thought a cure was impossible, and stopped taking medicine. Shortly after this I read in our local paper of a case of kidney trouble cured by the use of Dr. Williams' Pink Pills, and this induced me to try this medicine. I soon felt that these pills were not like the other medicines I had been taking, for in the course of a few weeks I began to experience great re lief. I continued taking the pills for couple of months, by which time all sympsoms of the trouble had disappeared and I have not since had the slightes return of the disease. These pills also strengthened me in other ways and I believe them to be the best of all medi-

Dr. Williams' Pink Pills enrich and nourish the blood and strengthened the nerves. It is thus that they cure such troubles as dyspepsia, kidney ailments, rhuematism, partial paralysis, heart troubles, St. Vitus' dance and the ail-ments that make the lives of so many women a source of misery. Do not take any pills without the full name, "Dr. Williams' Pink for Pale People," on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for ddressing the Dr. Williams' Medicine Co., Brockville, Ont. ...



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little onts are at present cared for by the good Sisters and all are centented and happy as bubies surrounded by the happiest home affection.

The Pope on Saturdsy last cave a farewell antience t. His Grace Archbishop Bruchesi in the Pontiff's private apartments. His Grace afterwards presented all the Canadians, numbering sixty. Protestant and Carbolic, to Hi Heliness. On leaving Mrg Bruchesi said "I hope to see Your Holiness on my next visit to Reme three years hence," The Pope replied "I will wait for you."

The various branches of the Ancient Order of Hibernians marched in procession to Sc. Bridget's church or Sueday, in commemoration of the Manchester martyrs. The parade was a very pretty sight, the uniforms of the leading knights, their green and white plumes and the St. Ann's cade-sin their neat uniforms with their band made a procession well worth wincessing. The members attended High Mass, which was celebrated by Rev. Father Callachan, assisted by Rev. Father Callachan, assisted by Rev. Father Holland. The sermon was preached by Rev Father Ki-man.

Rev. Abbe Coin has passed away; the superior of the Montreal Seminary for twenty-one years, wherever its old pupils are offering up the Hely Sacrifice of the Mess, there, there is grief and regret for the loss of him, who was always a true friend, a wise counsilor. The funeral will be very simple according to the rulef of the Sulpicion order, and no doubt many distinguished Fathers of the Church, hold pupils of the seminary, will witness the last sad ritre Tuesday.

Rev Father Lalonde, S. J., will give a special course of lectures on "Faith" at the church of the Geau during Advent, beginning Sunday evening. The lecture will be followed by the Benediction of the Blessed Sacrament.

A circular letter was read in all the churches from the administrator of the diocess. Mgr. Racicot, in which it was strongly erjoined on the faithful to keep from occasions of sin as represented by several of the places of amuse ment in this city. The circular was based noon the dec

the young.
The re is general rejoicing over the newsthat
our Archbishop will be home in time to cele-brate the midnight Mass at the Cathedral.

CALENDAR OF THE PRECIOUS BLOOD FOR 1903.

From the Monastery of the Precious Blood, "Elmoauk," Ottawa, we have received one of the very pretty as well as useful Calendars which the Sisters are this year publishing. It is artistic and unique in design. For each day throughout the year is given the Saint commemorated by the Churca, as well as an appropriate religious text—in English and French—which may be used, with profit, as a meditation throughout the day. Very appropriately, the Crucifix surmounis the whole, The work boars the imprimatur of His Grace Archbishop Duhamel; and may be had from the Sisters of the Precious Blood of Ottawa, Ont. Single copies, 25 cents; per 100 \$20,00.

meditation throughout the day. Very appronitately, the Crucifix surmounts the whole The work bears the imprimatur of His Grace Archbishop Duhamel; and may be had from the Sisters of the Precious Blood of Oltswa Ont. Single copies, 25 cents; per 105 \$20,00.

CHILDREN FOR ADOPTION.

There are at present ready to be placed for adoption in good Catholic homes five children, hree girls and two boys, from ten months to two years of age; also ten other children from two to eight years of age, in homes where the children are fully grown or where there the children are fully grown or where there are none, some one of these children would make himself or herself welcome if given an opportunity. Apply to William O'Connor, Inspector Neglected and Dependent Chiloren, Partiament Buildings, Toronto.

St. Joseph Court, 370, C. O. F versus I. C. B. U. No. 1.

The games were very spirited, being close and well contested. After the games were children that were served. Bo E. W. McBrady, who addressed the meeting on Catholic Unity. The addresses were the members. Songs were rendered by Mr. O Murphy, E. Lett'zer, J. T. Johns, J. Shoa. The Barnet, J. King, S. J. Jamieson, E. Mc Davitt and J. McNamara. Addresses were the children are fully grown or where there are none, some one of these children would make himself or herself welcome if given an opportunity. Apply to William O'Connor, Inspector Neglected and Dependent Chiloren, Partiament, Buildings, Toronto.

SOCIETIES' PEDRO LEAGUE.

The opening games of the league was held in the hall of St. Lo Court 581, C O. F. on Monday night tast. All the clubs was well represented. The clubs drew for positions and sat down to play as follows:
St. Leo Court 581, C. O. F., versus St. Helen's Court 181, C. O. F.
St. Anthony's Commandery, K. of St. John versus St. Mary's C L & A. A.
S. Patrick's Commandery K. of St. John verses St. Clement's Calholic Club.
St. Joseph Court, 370, C. O. F. versus I. C.
B. U. No 1.
The games were very spirited, being close

May her soul rest in peace!

MRS. JOHN HOWARD, RALEIGH TOWNSHIP
Again the grim reaper Death visited this
partish and took away a much esteemed lady,
in the person of Mrs. J. Howard, Decessed
had been il! for two weeks previous to her
detth, which occurred Nov. 7th, so that her
sid demise was not unexpected. She bore
her last sufferings with the same patience
which characterized her whole life. Besides
her husband, one son and two daughters have
preceded her. She had been sorely and excettonally tried with affliction but being a
devout Christian, she bore all her trials and
sorrows with sublime patience and resignation. Her entrance upon the dark valley was
con-soled and fortified by the worthy reception
of he a scraments and the last sad rites of the

consoled and fortified by the worthy reception of he averaments and the last sad rites of the ch toh.

I e ..sed was in her sixty second year. She was born in Dumfries shire. Scotland, but in 1852 came to Canada with her parents. Since th n she has resided in Raleigh Tp. She was a devout member of St. Joseph's Church, Chatham. One daughter. Minnie, and two sons, John and James, all of whom reside at home, are left to mourn her sad demise.

The funeral took place Morday, Nov. 10th, at 9 octock to St. Joseph's Church. Requiem High Mess was celebrated by Rev. Father Herbert, after which he rendered a very touching discourse on the uncertainty of life and the certainty of death. The cortege of about one hundred carriages then proceeded to St. Anthony's cemetery, where the remains were tenderly laid a rest beside those of her husband who preceded her by a few months. The pallbeare s were Owen Dillon, James M. Doyle. John Mount, James Stover, Wm. Lane, James May her soul rest in peace!

May her soul rest in peace! May her soul rest in peace?

MRS. GRO. BAYE. ORILLIA.

Kind readers of the CATHOLIC RECORD, of your charity pray for the repose of the soul of Mary, the seleved wite of Mr. George Baye. of Piessent Point Farm. Lake Simcos. Orilla, whose sudden death on the 7th of November was a great shock to all her friends. Apparently in her usual good health when retiring

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THE CATHOL

THE CA on Thursday night, what was her daughter's herror upon going into the room the next morning to find her mother dead. So quietly had the death Angel entered that not even a sigh gave intimation to her husband that the su if of his gentle wife had winged its flight to Heaven. The late Mrs. Baye was in her seventy-seventy year, and for sixty two years had been the loving helpmate of her husband. They were married by Father Cherat, a Fr nch missionary priest of sainted memory A that time there was no Cattolic church in Ordilla tut a little log house opposite where the Catholic cemetery now stands, served the faithful as a place of warship when a mission ary priest came his rounds.

An (ye witness of the marriage tells how the beautiful little French-Canadian girl ei a (she was in) if fifteen) because her stepfather. Captain Barland, was unavoidably absent, and how her young husband, a descendant of one of the most aristocratic families of old France, the De Bellies, took his handkerchif and wipe daway her tears, telling her he would be father and husband to her. And most faithfully was the promise kept, for through sunshine and shadew, the yows they thighted at the alar never changed. Sixty-two years of life seems a long time to look back to, but theirs was one of ideal happiness. In the good old days people did not wait to get rich ere they wedded.

For they married for love, for it was the old story.

Of heart meeting heart, and not waiting for love, for it was the old story.

Of heart meeting heart, and not waiting for love, for it was the old story.

Of heart meeting heart, and not waiting for love, for it was the old story.

Of heart meeting heart, and not waiting for love in the femile.

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1 Christ in Gethsemane.

1 Christ in the Tweet.

Christ on the Temple.
Christ on Calvary.
Immaculate Conception
Suffer Little Children to Come Unto Me.
Glad Tidings of Great Joy.
Help, Lord, or I Perish.
Mater Dolorosa.
Madonna di San Sisto (detail square).
Christ Healing the Sick Child.
Christ's Entry into Jerusslem.
Christ Pracching by the Sea.
The Ascension.
The Crucifixion
St. Anthony of Fadua.
Madonna di San Sisto (detail oval).
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TEACRER WANTED FOR R. C. S. S. NO. 3. 1 Biddulph, holding 2nd or 3-d class certifi-care. Duties to commence Jan, 5, 1998 Apply, stating salary and experience, to William Toohey, Secretary, Lucan Ont. 12:82

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VOLUME XXI

A REMARKABLE AD

The Catholic I LONDON, SATURDAY, DEC.

The Daily Examiner, Pe Nov. 13, gives an account o by Rev. Mr. Carruthers at meeting of the Peterboro Society. The reporter d imagine, get all of the re as they stand they are c credit to either the sch spirituality of the rev. We may premise our c saying that the speech wa archaic, and that our alluding to it is to satis our readers. It was the and decrepit speech, and

out, with never a trappin originality, before the me Carruthers told his hearers portion as nations and honor God, just so great mercial welfare. Here we theory that material prosign of God's favor. He been reading the up-to According to this theor say: "Blessed are the pow rich and the nations with teries." If we believe the man, Dives should have go and Lazarus well deserve The millionaire also mus vessel of election and t brand for the burning. be a sign of God's favor gentleman was unduly se brethren who receive b stipend for their services. is the very one of tho

ing, as the Messiah. He indeed in the mouth of supposed to know someth tianity! He knows, or o that material prosperity given as a sign of (that a nation, however sources, may have dray Him who came to be our ! beggar may be rich in purity and love and faith. ministers heard him with of dissent! Perhaps the to disturb the harmony of but they owed it to th their respective congres have let such un-Christia unchallenged. It was unv to assent to an assumption insult to the hard-work

would not look upon the

ject Son of Man with His

who were content with for

women of Peterborough. all millionaires? Rev. Mr. Carruthers auditors that the "Bil the greatest instrumenta the race, especially the branches, from a state to the advanced status it

What idea can he have Does he think it is a " Art of Getting on in t To say that the Bible greatest instrumentalit Anglo-Saxons from a st ism is the veriest puerili it when Bibles were few and the majority of the to read. The rev. gent anent "the advanced Anglo-Saxon is merely gallery. England wou commercially, now, if heard of the Bible. Ge tion, natural resources people, can explain com without dragging religio tion. It has been know nations enslaved to vic inconsiderable display luxury, just as notor have amassed big bank children of this gener than the children of li pens betimes that pray the Bible "are done

Most of us know al took the Anglo-Saxon ism. The same power Europe taught him to to keep half decent. was the Church that v tures, preserved and during the ages, and g against the critic and Church that saw the I and rise again, and given commission nations. She it put English feet on civilization. And if boast of their liberties they should remember large measure to their ors. The Magna Cha

with the name of Lang

market and elsewhere.