JANUARY 23. 1897. FAILURE.

volved in Weak Heart rouble can be Cured, Bullock, of George-Dut the Road to Re-

Que., News. allock, boatbuilder, of well and favorably residents of that vilassed through a very rom which his friends not recover, but he is opily enjoying good correspondent of the Mr. Builock recently ulars of his illness and hat he would be very perience would prove bling someone else to He says : -- "There is my mind that Dr. Pills brought me from leath to the glad cheer ne years ago, owing to rouble, I was reduced to of health, wherein the do its work properly. urally the stomach be-I had visits from three thout beneficial results. given by one of them us shock that prostrated weeks. The last one gave mea preparation which upset my kidneys ent that I was confined d daily growing weak eep stimulants constant o keep the heart at work th this artificial aid s very faint. Then' I dvertised medicines, but iny good results. I lost h and hope. I was ad-Dr. Williams' Pink Pil inded me that I had a t my place of business en lying there for more Without very much n them I decided to s a trial. The result, I seemed to be almost had not taken the Pink en I was able to rest in d take good refreshing ing that had not taken nths before. From that use of the Pink Pills I gain in strength, and am ng and healthy man. even Pink Pills should be eir good work on the sysat assistance is exercise, cise I took from the time regain my strength. I faith in this medicine and if those who are sick will

ams' Pink Pills strike at ne disease, driving it from and restoring the patient nd strength. In cases of pinal troubles, locomotor tica, rheumatism, erysipeous troubles, etc., these superior to all other They are also a specific troubles which make so many women a burden. y restore the rich glow of pale and sallow cheeks. down by overwork, worry , will find in Pink Pills Sold by all dealers, or post paid, at 50c a box. for \$2 50, by addressing Villiams' Medicine Co. Ont., or Schenectady, N re of imitations and subst

d to be " just as good.

Orange and Green. The night was falling dreary, In merry Bandon town, When in his cottage weary, An Orangeman lay down, The Summer sun in splendour Had set upon the vale, And shouts of "No surrander !"

Arose upon the gale. A tose dipart waters, laving The feet of aged trees, The Orange banners waving. Flew bodly in the breeze-In mighty chorus meeting, A hundred voices join, And fife and drum are beating The "Battle of the Boyne."

VOLUME XIX.

Ha! tow'rd his cottage hieing What form is speeding cow, From yonder thicket flying, With blood upon bis brow? Hide hide me, worthy stranger! Though green my colour be, And in the day of danger May heaven remember thee!" " Hide Tb

" In yonder vale contending, Alone against that crew, My life and limbs defending, An Orangeman I slew. Hark ! hear that fearful warning, There's death in every tone-Oh, save my life till morning, And heav'n prolong your own !" Oh, save my life thi thorney own !" And heav'n prolong your own !"

The Orange heart was melted, In pity to the Green : He heard the tale and felt it, His very soul within "Dreat not that angry warning, Though death be in its tone-I'll save your life till morning Or I will lose my own."

Now, round his lowly dwelling Now, round his lowly dwelling The angry torrent press'd. A hundred voices swelling. The Orangeman address'd– Arise, arise, and follow The chase along the plain ! In vonder stony hilow Your only son is slain !"

With rising shouts they gather Upon the track amain, And leave the childless father, Aghast with sudden pain. He seeks the righted stranger, In covert where he lay— "Arise!" he said, "all danger Is gone and past away

" 1 had a son—one only
One loved as my life,
Thy hand has leit me lonely,
In that accursed strife.
I pledged my word to save thee,
Until the storm should cease,
I keep the pledge I gave thee— Arise, and go in peace !"

The stranger soon departed From that unhappy vale : The father, broken hearted, Lay brooding o'er that tale. Fall twenty summers after To silver turned his beard : And yet the sound of laughter From him was never heard.

The night was falling dreary, In merry Wexford town, When in his cabin weary A persant laid him down. And many a voice was singing Along the summer vale, And Wexford town was ringing With shouts of "Granua Ude.

Beside the waters, laving The feet of aged trees, The green flag gaily waving, Was spread against the breeze In mighty chorus meeting, Loud voices tilled the town, And the and dram are beating, "Down, Orangemen, Lie Down!

Hark ! mid the stirring clangour, That woke the echoes there That woke the echoes there Loud voices high in anger, Rise on the evening air. Like billows of the ocean, He sees them hurry on— And 'mid the wild commotion,

An Orangeman alone. 'My hair,'' he said, is hoary, And feeble is my haud, And I could tell a story Would shame your cruel band. Full twenty years and over Have changed my heart and brow, And I am grown a lover Of peace and concord now.

ISM.'

On Sunday evening a course of lectures was opened in the Paulist Church, 59th street and Columbus ave., in the interests of Christian unity,

and the occasion was marked by a vast congregation of Catholics and Protestant friends. The programme for the week wascertainly a novel, and attractive and a comprehensive one, embracing as it did lectures on "Catholicity in Protestantism," "in Methodism," " in Presbyterianism," " in Episcopal-ianism," " in Unitarianism," " in Spiritualism," and the last, which will ianism," be delivered to morrow evening, will

be on "Catholicity, Pure and Simple. The Rev. Father W. Elliot was the preacher, and at the usual time he ascended the pulpit and took for histext, S:. John, xvii., 18 23 : "As thou has sent me into the world, I also have sent them into the world. And for them do I sanctify myself ; that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me. That they all may be one, as thou Father, in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou hast given me, I given to them : that they may be one,

as we also are one." The preacher, in opening his discourse, extended a hearty welcome to all those Protestant friends who attended, and reminded them that they were always welcome in a Catholic Church because it was the Church of the people-it was God's great family. He explained that the series of lectures were in the interest of Christian unity "that we may be one as the Lord God Our Saviour is one with the Lord God His Father, in whom we may be one, and in contributing to this oneness, something is done for Christ, whether it be on their part or He also stated that the lectures His. were not in any way controversial, but explanatory of Catholic doctrines and pointing how they come to be misunderstood and how, also, they ought to be rightly understood. By way of helping those in search of truths, pamphlets and books were on hand dealing with many vexed doctrines and Catholic truth, and one work was entirely on Christian unity, which was written by Father Morgan, C. S. P. The query box was, as heretofore, at the disposal of those Protestant friends

no question had been asked. CATHOLICITY IN PROTESTANTISM. Coming to the subject of the evening, 'Catholicity in Protestantism," he said that both systems are standing on a common ground, and, therefore, there was something to start with toward unity. Both Catholicity and Protest-antism agreed that the Holy Scriptures get some principle of unity from these

of Christian Unity in all Christian Beliefs. N. Y. Freeman's Journal Jan. 16. Scriptures de l' Dut with the Courtent that as a labor, this the Hondberg man books? In its poetry, in its pathos, in all its glerious prayer, in all that the book is a labor of the book is and the father, about the father of the book is and the father of the book is a labor of the book i literature can do in bringing men to- teaching was a long list of moral gether, they are the most eloquent in-structors. Truly God was a great In order to be a Christian one must be structors Truly God was a great giver, but this one gift, the Bible, is the charmed book; it is popular for the people and learned for the learned. It tells us about hope, wisdom, joy: in a word, it tells us all about God. Catholics believe in it, just as Protest-its concerning the protest-and not for an instant would they per-mit their teaching to be gainsaid. St. Paul in his epistles made this clear ants do ; its narratives, its poems, its prophecy, its lamentations, its jubila-heaven were to teach you any doctrine maintains the superiority of Holy Scripture, and claims for it paramount Scripture, and claims for it paramount they do not claim inspiration for the allegiance from all in the kingdom of Church only that it is safeguarded

> testants agree upon. ON A THRONE.

Bat Protestant friends say : " You want to supplant the scriptures by the Church and make the scriptures sec ondary to the Church." The scriptures tures and the Church one - unless we make the gospel and the kingdom one, for they have the initiative, being in-spired. They are all absorbing in the minds of their readers; they direct the divine teaching of the Holy Spirit. The Church took the scriptures when they were written, and instantly placed them on a throne. Nothing doctrine. There are two things instantly done. First, to measure it by Almighty teaches this Scripture religion to men it uses the human soul in much the Cardinal Wiseman defines what the rule of faith is this way : "Revel ation," he says, " is Holy Scripture, or rather an exposition of Scripture and revelation, which is an exponent of what is divinely taught, and the Church is that power which gives the teaching of Scripture vigor, point, who attended, but up to Sunday night force and life, clothing it in the di

vine garment of organism, filled with the Holy Spirit." So that the Catho lic Church is not arbitrary in the matter of Scripture reading, nor harsh in dealing with men, though it enforces the reading of the Scriptures upon the clergy with heavy penalties There is no more severe law than that were true in every part in believing them to be the rule of faith. We can read the Scriptures for an hour each because those who were to be taught read the Scriptures for an hour each because those who were to be taught day, so that by the end of the ecclesi were persons of all kinds, and of should feel happy. Why should we should feel happy. Why should we not, therefore, be one? When we are one in part of our belief, why not unimportant parts of the Old Testament | read, civilized or semi-civilized. How relating to genealogies, etc. So that gladly hold it and deepen it as a foundthe Church in teaching teaches nothation for building up that grand structure of unity? If one were to go ing personal or anything that is novel, o as to produce new designs ; the along the street and saw materials Church gives us her teaching with the there he would say, "there is a house very words of Scripture, clothing them the Church. Again, how are we to going to be built here," and that was the way Christendom looked to Cathoin point and vigor with a living voice. The Church may be compared to a There were doors and beams and university, where there are statesmen, windows and there is also the roof all doctors, teachers, lower classes and ready to be put in and to complete the feeders down to the primary classes edifice in which the family may dwell and even to the children learning the in peace and joy-the father, the alphabet. At the head of all is the great teachers of all, the centre at Rome, mother and the children. Now, when some such place was found for God's which represents St. Peter's power. family, all should rejoice. Then Cath-Thou are Peter, and upon this rock olicity finds something in Protest-I will build My Church. And I will antism that it considers Catholic truth, give to thee the keys of the Kingdom though looked at by private, independ of Heaven.'

Scripture as being God's book. Were ence, because Christ insisted upon be-it not for the Church, where would the ing a teacher. In His day they hailed There is a Foundation for the Basis Scriptures be ? But with the Church Him as a rabbi ; His life from beginwe are. One of the most universally known letters or encyclicals was that in which the present Pope, Leo XIII. olics believe that that has gone on books. So much Catholics and Pro- from error, and they insist upon it in

e Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JANUARY 30, 1897.

order to perpetuate what is inborn THE CHURCH PLACED THE SCRIPTURES from our Saviour's teaching. SAFEGUARDED FROM ERROR

Another conclusive proof that the Lord intended His public teaching body or Church to be safeguarded ondary to the Church." The scriptures from error was on account of the very are secondary, certainly, in point of difficult things He had to teach, for it time; but secondary in point of dig-nity, no, unless one makes the Scrip-but of angels and saints he taught, was not a doctrine of flesh and blood, and which was difficult, to understand. The world was always abusive about religious matters, and is so to day even about God Himself. Books are published every day, gotten up to per-suade one from believing in God. Take, for example, the doctrine of the Trinity. Hundreds of years have taught by the Church is contrary to scripture. Let any man rise up in and yet a most necessary one-of God been spent in saving that most per scripture. Let any man rise up in the Catholic Church to day and teach a the Father, God the Son and God the Holy Ghost - three persons, and yet only one God ; therefore, how neces the scriptures and see how it reads, and, secondly, to find if it was to be measured by God's interpretation of scripture. St. Francis de Sales says that God may have a public body to guard the doctrine of pardon of sin. It is all well enough to pray to God and scripture. St. Francis de Sales says is all weil enough to pray to God and that God may be likened unto a painter who paints a picture. His canvas is the human heart, His colors are the scriptures, and His brush the Church. God had saturated His God, and I hope to be pardoned by living family with the doctrines that God's grace," one can well understand are in Scriptures. When the Church it. Is it not likely, therefore, that the Lord God our Saviour would provide beforehand for the line of succession of same way as a painter uses his canvas. those teochers who were to teach His docrines infallibly, in His standing for us, in His dying for us and in His suffering for us. It must have been so even to the end of the world. St. spoken so that the reader could under stand himself." In one of St. Paul's epistles, there were hard things said which "the unlearned and unstable wrest to their own destruction. But there were other instances in which the Saviour would be likely to form a body of teachers to

instruct the faithful, not only because

are they to be taught? Some might

say by the book, but no, not exactly,

but by the men and the book-by that living body whom He has picked out,

and formed into a living organism of

know enough to avoid sin, how to be

pardoned when we have fallen, how to

preserve in all essential truths? Are

you going to put into the hands of a boy or girl in their teens such a diffi-

cult book? "Yes," you say, "if the teacher is with it." The stupid, the

timid, the ignorant, the doubtful, these

are in the majority and they must be

taught, not though as other men are

taught, but as children are taught, as

God is the teacher of mankind. Every

soul is to be trught the dectrine of Christ, and by whom

By one whom all knew to stand on safeguards, who says "I am

the great father of the great society,

the great God Himself one, perpetual,

universal and holy," and with the

book as a living accompaniment

"CATHOLICITY IN PROTESTANT- | terpreter. The Church holds to the | believed. But it makes every differ- | pleases, take it in the higher criticism, in the lower criticism, or historical criticism, until it is torn to pieces. Any one can take it, but it gathers together around it the arms of Mother Church. Preaching went before writ-Church is provided as we have the New Testa

ment. Testament. With the Church away we should not know what the New Testament is. It is unceasingly used in the hands of the Church. things, a tree for instance, but he also calls it His Church. "Go and teach all nations. Go forth into the world an nations. Go forth into the world and preach the Gospel to every crea. ture; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." The Apos tles taught by word of mouth inces cartly, saw of the mouth incest santly, very few of them read, but

they organized by divine right as they St Paul also speaks of it in similar we do, or desire to do.

of God." They speak of it as "the assertion for the fact that the views he Church of the Living God," the teacher puts forth are held by many American of things living." This is true Bible Protestant preachers and theologians language.

THE CHURCH IN HISTORY. These were the views which Father Elliot recommended to all. They gen-erate in the soul, he said, a living "liberal" character. Only the other erate in the soul, he said, a living faith, and planted the root of right day one of the two revivalists now coneousness—the court as truly established by God. This was a kingdom among kingdoms; an institution among institutions where all was perpetual Catho therefor by the Advertiser. That daily one family. paper, which may be said to reflect tuitons where all was perpetual Catho-licity, brotherly love, one family, Look at the Catholic Church in his-tory, and see what it has done and what it has been. Can it be that this Bride of the Lamb has failed as a teacher of souls? No, he said, this world was full of calumny against the Church In a conclusion has acted likelf with defending its "advanced" so even to the end of the world. St. Peter also spoke of the difficulties of Scripture interpretation when in His epistes He referred to them as " hard to be interpretation when and the Holy Spirit would be faithful to be intelligibly uttered or even to be and true in their case as He had been may have taken the trouble to observe in many others. If they longed for the methods employed by the two Him, if they longed to be true, to be revivalists who are now laboring here Him, if they longed to be true, to be united to Him, their prayers would be in Boston can not well have failed to notice that both of them insist largely finally granted.

VIVALS.

Protestant; Boston at the present would be more correct to say is endeavmethods differ materially in

When Mither's Gane

NO. 954.

It mak's change in a'thivg roon When mither's gane. The cat has less contented croon, The kettle has a dowie tune, There's naching has sae blythe a soon Sin' mither's gane.

Wha cheers them when there's ocht amiss

This is The father's there ; but, losh ! puir man,

ded by many he also t teach world Model and the sean of the s

-Detroit Free Press

taught. The Apostles died and left us vanced thinkers have accepted the but a few touching little narratives, new. The present attitude of many of but they also left us a complete organization, for, as Christ was a teacher, so also He was an organizer. He has known. The ancient idea that a man left us with a book, but also with a liv-ing organization, and these two go to gether to day. Catholics speak of it to day as it was spoken of in Apostolic The modern opinion is, that he is days: "One Lord, one faith, one neither better nor worse for such ad-baptism, one God and Father of all." mission. Goodness depends on what We should be

Inguage. "He that will not hear the Church, let him be to thee as a heathen and a publican." And so Catholics speak of the Church as St. John did, as "the bride of the Lamb

-they would seem to be peculiarly applicable to Boston, wherein Protest

upon the necessity of accepting the REGARDING PROTESTANT RE. Bible in its entirety as a rule of faith and conduct, and both declare that until a man does that there can be no hope for his conversion and no vitality Protestant; Boston at the present time is experiencing, or perhaps it would be more correct to say is endeas very emphatic on this point, insisting

would be more correct to say is endeav-oring to experience, a religious re-vival. Two famous exhorters, whose methods differ materially in some re-dition of conversion and awakened



ENDERS addressed to the under ad endorsed "Tender for Kinca will be received at this office unit th day of February next, inclu th day of February next, inclus construction of sheet piling and t Kincardine, Bruce County, On ng to a plan and specification to o office of the Town Clerk, Kin-i at the Department of Public va.

wa. Il not be considered unless made unpplied and signed with the actual tenderers. ed bank cheque, payable to the Minister of Public Works, for and

Minister of Public Works, for one e hundred dollars (\$1,500.00), pany each tender. This cheque ied if the party decline the con-to complete the work contracted be returned in case of non-accept ent does not bind itself to accept tany tender. By order, Exercisery Sacretary

of Public Works, slst Dec., 1896. rs inserting this advertisemen hority from the Department wi for it.



TENDERS addressed to the under and endorsed "Tender for Ower ck." will be received at this office y, the 5th day of February next, in or the construction of sheet piling ck." will be received at this office y, the 5th day of February next, in-or the construction of sheet pillne und, Greg County, Ontario, accord-n and specification to be seen at the Town Clerck, Howen Sound, and at nent of Public Works, Ottawa. will not be considered unless made aupplied, and signed with the act-res of tenderers. bred bank cheque, payable to the e Minister of Public Works, for one to hundred dollars (\$1,500,00), must

tes hundred dollars (81,500.00), mus each tender. This cheque will be the party decline the contractor plete the work contracted for, and arned in case of non-acceptance of

artment does not bind itself to accept or any tender. By order, E. F. E. ROY.

a, Sist Dec., 1896.

pers inserting this advertisement uthority from the Department will for it. 953.2

AUGEEN MAGNETIC MIN-ERAL WATER

FROM AN ARTESIAN WELL [hundred feet deep, and is bottled as on the spring. It is a sure cure for rheumatism, or any kind of nervous As a table water it has no equal is Sold by all the principal hotel and lers in Ontario, or a the Springs, by breighton, Southampton, Ont.

" It was not thus I greeted Your brother of the Green : When fainting and defeated. I freely took him in. I pledged my word to save him From vengeance rushing on, I kept the pledge I gave him, Though he had kill'd my son.

lics.

one for one

TER. True, as Cardinal Wiseman has

written, God has revealed His doctrine

in the Scriptures - mainly in the Scriptures-but united to this is that

That aged peasant heard him, And knew him as he stood, Remembrance kindly stirred him. And tender gratitude. With gushing tears of pleasure, He pierced the listening train, I'm here to pay the measure Of kindness back again !"

Upon his bosom falling, That old man's tears came down ent judgment. Scripture, therefore. Deep memory recalling That cot and iatal town. "The hand that would offend thee, My being first shall end : I'm living to defend thee, My savior and my friend !"

He said, and slowly turning, lering crowd. dress'd the w Address'd the wondering crowd, With fervent spirit burning, He told the tale aloud. Now pressed the warm beholders, Their aged foe to greet, They raised him on their shoulders And chair'd him through the street

As he had saved that stranger, From peril scowling dim, So in his day of danger Did Heav'n remember him. By joyous crowds attended, The worthy pair were seen, And their ilags that day were blended Of Orange and of Green. —Gerald Griffin. -Gerald Griffin.

Father and Sons at the Altar.

A curious spectacle was witnessed Not only has God given an essential the other day in the chapel of the basis in the Scripture, but He has Jesuit school, Rue de Madrid, Paris, given also a public body to keep, when Abbe Courbe celebrated his first guard and explain them, and He The new priest was assisted at furthermore gives for the ruling and the altar by his two eldest sons, who have also entered the priesthood, one guidance of the people interior faiththe power of belief, which is called the

IMMEMORIAL TRADITION.

is the rule of faith, or divinely assisted, The Church is not free to preach is the teaching of faith. But Catholic what she pleases; it is restrained by the spirit of God. The Holy Spirit is believe it is God's book, that He is the author of that book and of every par to the Church what the university is to founded by the great God, and like of it; that it is inspired in every part of it; and that it is a great book. the nation. The unbroken tradition, the way of interpreting Scripture, the But Catholics do not believe that the way it is to be understood, the imme-Bible is the only rule of faith, or that morial way it is to be interpreted-all Take that book to the universities it can be rightly and safely used as that is something which belongs to the even, and tell them they were free to private property, man for man and Scripture just as a garment belongs to put their own construction on it to get the man. The book is clothed with God's living panoply of security. The THE EXTERNAL BODY - THE INTERPRE-

the proper knowledge out of it, and what will the result be? Those who Presbyterians say that the Church conknew anything about universities know that there chaos of human sists of all those in the world possess of Our Lord Jesus Christ; the house found pride, skepticism, ambition.

ective places in Scripture; to hold Church in teaching the doctrine of tian Church in twain. fective places in Scripture; to hold Church in teaching the doctrine of than Church in teaching the doctrine of the Christis is infallible, and thereby was one and united, and, finally, to perpetuate and keep in safe custody the Scriptures that are to be interpreted. Scriptures that are to be interpreted. error. This is something to start with.

religious feeling. spects, have been brought hither for

the purpose of awakening Protestant Under such circumstances, what exzeal, and the auditoriums in which pectation can the Protestant communty entertain of great, or even of they speak are filled, day after day, moderate, results from the revivals with large gatherings, who listen at which it is now endeavoring to experentively to their discourses, and are, ience. If our local Protestantism has presumably, influenced more or le any distinctive characteristic it is to be by what they hear. That there is need of an awakened and larger religious found in its "advanced" and "liberal "creed. Any one who reads the sentiment and action in our non Cathsermons delivered Sunday after Sun olic circles is something that is very day from our Protestant pulpits, generally acknowledged by Protest who examines the tone of our local ants themselves, and the preachers Protestant press, must be convinced who are conducting the present re vivals have both declared their belief that our Protestant preachers and that the present is an opportuge time theologians have, in the great majority of cases, accepted that new religfor attempting such an awakening. ion, which, according to the Forum We read the other day in one of our writer quoted above, is indifferent to ectarian exchanges which persever ingly protests against the designation supernaturalism or revealed truth, and of its Church as a Protestant body, and which holds that faith in such revels which vainly claims for it a Catholic tion is not at all necessary. We have character, that revivals conducted the admission of the Advertiser that the after the manner of the ones which are now being preached here in Bos ton are simply efforts on the part of so that before the revivalists can hope Protestantism to revive the flickering flames of a fire that has lost all vital-must uproot and destroy this prevalent ity; and the characterization im-Protestaat belief ; and their chances of

pressed us as being a very correct and doing that do not appear to be very appropriate one, and one that pos promising, to say the least of them. sessed a far deeper significance than Not inaptly, then, does that Protect our "Catholic" contemporary implied. ant paper of which mention has been The actual condition of Boston Protest- already made characterize Protestant antism as a religious force may be said revivals as efforts to revive the flicker to be stated very fairly and correctly ing flames of a fire that has lost all

by a writer in the current issue of the vitality. As a religious force, Protest-Forum, who says : "Many ministers antism is practically dead, and its de-Scriptures -but united to this is that external society, which serves to guard them and to explain those de-The Catholic doctrine says that the countries, do not hold the tenets smouldering ashes may be stirred into

recognized among non Catholic breth-ren, they might be turned in many ways to recognize the Church of Gur Lord Jesus Christ as a public organic body whose life shall be perpetual, and whose demonstration of the ministry of teaching shall be safeguarded from The is emerthing to the the mostles. Christ of the ministry did not write it; some of His Apostles of teaching shall be safeguarded from the mostle teaching teaching teaching the mostle teaching teach teaching teaching teaching teaching were not Apostles. Catholics say the and it is pleasant to cherish a comfort agnosticism, unbelief and infidelty, being a Capuchin. By the marriage which he had contracted before he took orders Abbe Courbe had several other children, all of whom were present at the ceremony. the ceremony. The ceremony did not make any difference what a many of whom were present at the ceremony. The ceremony did not make any difference what a many of whom were present at the ceremony. The ceremony did not make any difference what a many of whom were present at the ceremony. The new and no revivals will avail to avert, unbellet and infidelty, and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, ing faith while one may. The new and no revivals will avail to avert, while, the first and the last, but they do not believe in the centre one as being the were carried away by the idea that it to this day. She has treasured it as revolution in Biblicism. The old re- authoritative and divinely guided in the did not make any difference what a man her prize. Take it in any way one ligion is very unlike the new, and ad. Sacred Heart Review. does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give

them. It also purifies and enriches the

blood, cures that distress after eating and

internal misery only a dyspeptic can

know, creates an appetite, overcomes that tired feeling and builds up and sustains

the whole physical system. It so prompt-

ly and efficiently relieves dyspeptic symp-

seems to have almost "a magic touch."

toms and cures nervous headaches, that it

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Is the best - in fact the One True Blood Purifier.

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be used, if it is desired to make the Class of Gems-Rolls, Biscuit, Par Johnny Cakes, Pie Crust, Bolia of Lieft encat show, white and d

Ended to ensat, if it is desired to make the Finese forms of Genus-Rolls, Blacuit, Par cakes, Johnny Cakes, Pie Crust, Bolle Paste, etc. Light, sweet, show-white and d gestibute food results from the use of Cors Friend, Guaranteed free from alum. Ask you grover for Hakaren's Cook's Friend.

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further particulars apply to REV. THEO. SPETZ. Presiden

Complete Classical, Philosophical an

A Plover on Guard. Oh, little plover still circling over Your nest in clover, your house of love. Sure none dare harm it and none alarm it While you are keeping your watch abo

Tis she doth love you and well approve you Your little love bird so gray and sweet: If hawk and talcon swept down above you. Tis she would trust you the twain to mee

Now let me pass, sir, a harmless lass, sir. With no designs on your eggs of blue. I wish your family both health and wealth, sir, And to be as faithful and kind as you.

But not a shadow steals o'er the meadow That he will swoop not to drive away; The bee in clover and Wind the rover He fears mean ill to his love in gray.

The showers so sunny and sweet as honey Have power to trouble his anxious breast. Now might one purchase for love or money That watchful heart and that pleasant nest -Katharine Tynan Hinkson.



Author of "Armine," "Philip's Rest tion," "The Child of Mary," "Hear of Steel," "The Land of the Sun, ' etc., etc., etc.

So the bright spring days-nowhere so bright as in Paris-passed. But none of the new friends surrounding Cecil banished from her memory the recollection of the man with whom she had crossed the ocean, and whose character had impressed her more deeply than she had imagined. Again and again she found herself wondering what life lay before him ; what difficult task, at which he had hinted, he went to meet with his resolute face and eyes. Grace Marriott, who had gone to Dresden with her brother, alluded to him frequently in her letters. "Do not fail to tell me if you ever meet or hear of Mr. she wrote. "I cannot Tyrconnel, believe that we have seen the last of him; he interested me so much. think that he even interested you hard as it is to waken your interest for any member of the sterner sex.

Yes Cecil smiled a little over this. she knew that it was hard to waken her interest, yet Tyrconnel had done so without doubt; and she began to think that there was a fair prospec that the young Comte de Vérac would do so likewise. He pleased her in many ways. His culture and polish were delightful, his talents were undeniable, and the charm of his char acter was very great. Frenchmen are usually admirable in their domestic relations, especially are they the best of sons; and it was almost the relation of son which this young man bore to Madame de Vérac. His manners to her were always charming-a happy blending of affection, admiration, and deference, which Cecil de cided was thoroughly sincere. On her own part she made, as she discovered later, one mistake: she showed her liking for him too frankly. A young Frenchman is not accustomed to this,

stand it vulgarly - did not fancy, as some of his countrymen would have done, that Miss Lorimer had lost her heart to him : but he soon felt that i was quite within the limit of possible things that he might lose his own heart to the beautiful girl who treated him with such frank and gracious

He intimated as much one day to Craven, who treated the avowal rather cynically. "What is the good of talking in that manner?" he said. "You know that you could not marry

to speak to Cecil alone he led the conversation to the young Comte, and mentioned incidentally the matrimonarrangement into which it was ial likely he would soon enter. Having ventured upon the subject with some hesitation, he was very much reas sured by Miss Lorimer's smile.

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"For a conscientious guardian, you are late with your warning, Mr. Cra-ven," she said. "But, fortunately for my peace of mind, Madame de Vérac anticipated you. Immediately after my first meeting with her nep hew she told me that negotiations were on foot for his marriage to the daugh ter of the Duc de Mirécourt. This was to let me know that I must not set my heart or hopes on him. Then she added that she had pledged her fortune to secure the alliance, which was to warn me not to build any expectations So you see I was fully inon that.

formed of the situation." "The warnings must have seemed very absurd to you," said Craven, struck by a sense of the folly of his own fears; "but Madame de Vérac's motives were good. She thought you might be like-others."

might be like-others." "Oh! I never blamed her," an-swered Cecil, with a laugh. "I did full justice to her motives. But that the warnings seemed very absurd to me, I admit. No doubt I have always had an avagramental that of had an exaggerated idea of my own importance. It was well to come abroad in order to find out that I am, after all, like-others. " You

Craven shook his head. could never find that out," he said. "One has only to know you to discover how very much you are unlike others. But until one knows you mistakes are possible.'

"Mistakes are always possible," she replied. "So Madame de Vérac's clear statement of the situation relieved even while it amused me. Understanding how things are, I can act more freely than if I feared misapprehension." "Are you quite sure that even now

there is no danger of that?" asked Craven significantly. She looked at him with surprise.

What danger could there possibly be?" she asked. Then, as he hesi-tated, "Speak frankly," she said. "What is the good of the *role* you have tated. undertaken if you do not fulfil it?"

Frankly, then : you like the Comte de Vérac, do you not ?" "Very much. He pleases and in

terests me. What then h "Only this, that I fear he may mis understand your interest ; and I am sure that you do not wish to inspire a hopeless grande passion

'There is nothing I desire less," she said, with the calmness of one to whom such a thing was by no means new but I do not think that there exists the remotest danger of it. M. de Vérac is no more likely to conceive a grande passion for me than I am to find him dangerously fascinating, or to dream of becoming Madame Cointesse. So pray set your mind at rest

"It is at rest so far as you are con cerned." continued Craven, smiling "but I am by no means sure of De Vérac. He is of inflammable material, although, like all his countrymen. when it comes to marriage he will be guided by considerations of convenance

alone." "Then," said Cecil, with delicate corn, "there is no need to fear for inflammable material which can be held in such admirable control. But this is a matter which concerns himself alone. In all that concerns me I find him exceedingly agreeable and inter-esting. He is anxious for Madame de

wide as human nature. Nothing is foreign to it, and it enters into every Nothing is thing ; for even those who oppose it pay tribute to its importance by the vehemence of their opposition. Cecil regarded him with surprise. Cecil regarded him with saved. Are you a Catholic ?" she asked.

only as wide as the world, but it is as

He shook his head, smiling. "No," e answered ; "I am only a man of he answered ; the world, who recognizes the greatest moral power in it.'

CHAPTER IX.

ACCORDING TO THE FASHION OF RO-MANCE?"

Craven's warning, slight as it was had an effect upon Miss Lorimer which that of the Vicomtesse had not exer cised. The latter had only her, as it seemed to hint at danger for herself ; but Craven had spoken of pos sible danger for another - and that other one whom she liked sincerely. Though she had laughed at such a pos sibility, she knew in her heart that it was a possibility-that, notwithstanding the witty classification of human nature and French nature, and that the prospect or intention of making a mariage de convenance in the future would

not absolutely prevent a man from falling in love in the present. Now, there was not a single impulse of coquetry in Cecil's nature. She not only had no desire that men should fall in love with her, but, on the contrary, she had a very strong desire that they should not do so, and she generally contrived to nip such an inclination in the bud. It only annoyed her and gave her pain when persisted in ; and she had no wish either to give pain to the young Comte de Vérac or to be pained by feeling that she was the cause of suffering to him. After Craven's words, consequently, she ob served Armand closely, and came to the decision that it would be a measure of prudence to be less frank and friend. in her manner. As a result of this precaution, M. de Vérac soon perceived a change in her. It was delicate, it was almost perceptible, but it was sufficient to mark the fact that the privilege of

intimacy which he had found so de lightful was, in a degree at least, with drawn. It was natural that he did not like this, and indeed if Cecil had subtly

studied a means of animating his interest, she could not have been more suc cessful in doing so. He began to say to himself more frequently, "If she had but a great American fortune !" and to reflect, in that case, what an altogether charming comtesse she would make leanwhile he did not suffer Madame

de Vérac to forget her promise to go to his chateau for a visit. "We must show Miss Lorimer something of French country life," he would say. " the provinces will interest her. " I think

Cecil was very sure that the pro vinces would interest her, 'for she felt as if she were already living in a ro mance. It was not modern Paris, with its glare and its glitter, its boulevards and avenues and foreign colonies, which pleased her, but that stately old Paris across the Seine-the Paris of the Faubourg St. Germain, of the Quartier Latin, of the Ile de la Cité: Her heart thrilled within her when she stood in the Sainte Chapelle-that matchless gem of architectural beauty-and thought of the Saint and King who had builded it to receive the Sacred Thorns. The lilies of France took new meaning when they were thus brought

an attraction to their piety ; and when pouring over her - that glorious, she found how unaffected and famous glass of the Sainte Chapelle, which modern art in vain endeavors to imitate - she stood looking up at the empty shrine like one who questions an oracle

"The answer to that question would take us very far," said M. de Vérac. "You must be aware of some of the causes which have changed the piety of the Middle Ages into the indifferance of modern times. But the influ-ence which inspired that piety has not lost its force. Instead of the Crusaders we have to-day missionaries."

She made a little gesture of impatience. "As if you did not have them always ! Always there were men who separated themselves from the world to serve God ; but where are the men of the world who do great things for their faith now as then ?

They exist, believe me, even here in France-although they do not now go to fight for the Holy Sepulchre. She glanced significantly around at he empty chapel. "It seems to me the empty chapel. "It seems to me that there are other sepulchres for

which they might fight," she said. "You are a little exaltee in your "You are a mare a mare dear Cecil," said ideas, I fear, my dear Cecil," said Madame de Vérac's soft tones. must take the world as we find it, and not look for the Ages of Faith in the Shall we go now nineteenth century. Shal It is a little chill, I think.

They left the beautiful chapel of St Louis, and went out into the sunshine but Cecil, who seemed still deep in meditation, rather startled her companions by presently saying abruptly 'Some day, if I ever build a church. I will duplicate, as far as modern ar can do so, the Sainte Chapelle.

"Do you think that you are likely to build a church - yourself?" asked Madame de Vérac, lifting her eye brows a little.

"Why not?" said Cecil, still ab-ently. "Could one do better, if one sently. had the necessary faith?"

"Not possibly — if one had also the necessary money," said Craven, laugh

'' Oh, money !" - she seemed to rouse, and laughed herself. "Yes, that would certainly be necessary," she assented ; "but, after all, not so much so as faith "

She spoke carelessly, and her words had no significance for any one save Craven ; but he suddenly remembered how, not many days before, an Ameri can acquaintance had said to him, " saw you at the opera with two beauti ful women last night. One was Miss Lorimer, the heiress, was it not?

"Miss Lorimer — yes," Craven had answered ; "but she is not an heiress, that I am aware of.

" She is considered so by those who know best," was the careless reply. "I believe no one knows exactly the amount of her father's fortune-he was a man who had all kinds of speculat ive investments everywhere but he is thought to have left a large estate. I have heard it estimated at several millions.

"Such things are often exaggerated," said Craven. But to himself he thought that this might (if true) account for Jack Bern-ard's letter, his evident fears for his beautiful sister in law, and that idea of her importance which had so much amused the man of the world. He had laughed over the letter when he first received it-laughed with goodhumored contempt at the provincial im agination which conceived that a pretty to adorn the shrine of the emblems and American girl because she had been instruments of supreme suffering. In admired at home could be in danger of snares, matrimonial or any kind whatsoever, in Paris. But if she were an heiress-perhaps a great heiress-that would put another face on the matter. It began to seem to him that this was very probable. And if it were so? He smiled to himself, thinking of M. de Vérac. "If he had a suspicion of it, nothing could hold him in check," Craven reflected. "Is she going to test the disinterestedness of his passion, according to the fashion of romance? If so, I fear that she will be sadly disappointed. No Frenchman marries

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deep the latter was, and especially when she was introduced to some of the great charities in which they were interested, her heart was filled with the desire to make a worthy use of the fortune which God had entrusted to her. She had thought of it often-her mind had never been engrossed with small things ; she had realized the responsibility of wealth almost as soon as she had realized what wealth was to be hers ; but her wishes and intentions had been as vague as possible. To do some great work, to help some great

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cause-this was what she had contemplated. But she knew not where to turn to look for the work or the cause. Nor could it be said that she had found either yet. But she saw works of charity such as had never entered into her experience or knowledge be fore, and she felt that into such channels she would like to pour the superfluity of her wealth. She was aflame with the desire to make a great and wide reaching use of what had been given to her so lavishly, but the

exact opportunity for which she was looking had not yet presented itself. Meanwhile the brilliant days, made enjoyable by varied pleasures and occupations, passed swiftly ; and when the first burst of summer warmth came, the Vicomtesse declared that it was time to leave Paris.

"I generally go to my own country-house," she said. "It is not far from Paris, and is altogether mcdern and comfortable. For comfort one likes modern things as much as for picturesqueness one likes ancient ones. But Armand is so anxious that we should go to his *chateau*, that I must defer showing you my pretty villa on the Seine until later in the season. Villemur is a delightful place, and will enchant you."

"I am sure of that," said Cecil. 'Everything M de Vérac has told me of it sounds enchanting.

"You will find that he has not told half of its charms. It has been a grand place, and will be so again, I hope. Only money is needed to restore it to all its former splendor.' "Only money!" repeated Cecil, thoughtfully. "It is constantly a fresh surprise to me to realize what a factor money is in human life.

TO BE CONTINUED.

The Scandalous Father.

When a Catholic man becomes the father of children, he owes them, first of all, a rearing in the Faith, and, econdly, an example of the Christian life.

If such a parent eats meat on Fridays, remains absent from Mass on Sundays, neglects his morning and night prayers, talks contemptuously of the priests, sneers at religion, refuses to perform his Easter duties, is deficient in charity, and yields to anger, drunkenness aud profanity. his sons are likely to be criminals and his daughters wayward. He is apt to be the main cause of their destruc tion, and they are pretty certain to be his scourges. He will help to lose bis own soul by contributing to the loss of theirs. He will sink further into hell because of his evil example to them, and of their viciousness of which he was the occasion.

He has scandalized the innecent. It were better for him to be chained to an anchor and to be cast into the depths of the sea than to be an instrument in the perdition of his own children. Even in the depths of the nit if he and they meet there, he will be upbraided by them and feel his misery deeper because of them. Woe to the scandalous fathermisery here and agony hereafter !

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CHAPTER VIII .- CON.

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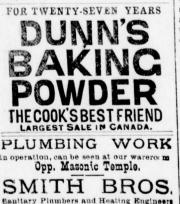
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Miss rank or had not a suitable do Lorimer is all that you say, but she can be nothing to you.

"Nothing to me when I find her fascinating - adorable !" said the young Comte, with a smile. "How the like your prosaic nation that is, my friend ! Because I cannot marry this friend ! beautiful creature I am not to find her charming ! How practical and how absurd

"It is much more absurd to pay her a sentimental homage that means nothing," said Craven ; "and that might-mind, I don't say it wouldbut that might lead her to imagine what can never be. For no Frenchman, that I am aware of, ever makes a sentimental marriage ; and you certainly are not in a position to prove an exception to the rule

Vérac shook his head a little sad-De "No," he said frankly, "I am lv. not. If I were, I would not answer for the result.

"Well," said Craven, a little irritably, "what I beg is that, considering this to be the case, you will not make your admiration quite so manifest to Miss Lorimer. Remember that she comes from a country where men do marry for love.

"And where divorce flourishes, I am told," returned the young Comte, a little maliciously. "Our French system has its disadvantages, but from what I have heard, the average of unhappiness is not greater with us than in other countries

"Your system is sensible enough and works well enough among your selves," said Craven ; " but that has nothing to do with the fact that it is difficult for a foreigner to understand how entirely you are governed in such matters by prudential considerations. Therefore I repeat that your admiration is likely to be misunderstood by

the person to whom it is freely shown." "I should certainly not wish to be misunderstood by that person of all others," said De Vérac gravely. "Be-lieve me I shall be careful to avoid the possibility of such misunderstanding. "And I shall take care," said Cra-

ven to himself, "that there is no such possibility.

Vérac to take me on a visit to his chat. eau, and I am sure that I shall like it very much.

"I am sure that you will," said Craven. "He has spoken of the plan to me, and kindly asked me to be of the party. Country life in France is charming, and will be new to you. "All French life seems to me charm-

ing," she said. "I have never been more agreeably surprised than by what I have found it to be.

"You have been rarely fortunate in the aspect of it which you have seen, Craven observed. "Very few Americans, no matter what may be the de gree of their wealth or social preten sions, are ever admitted to the circle into which Madame de Vérac has in troduced you. Paris is very different from London in this respect. There is no circle in the latter place too exclusive for wealth to buy a way into it but wealth may knock in vain at those doors which you have entered. It was not her money which carried Madame de Vérac across their thresholds, but her marriage and her personal qualit-

ies." "She would not have been received if she had not become a Catholic, I suppose?" said Cecil meditatively. "Received-oh! yes, in a degree But there could not have been the same sympathy of feeling ; for no doubt you have discovered that the religious question underlies the whole fabric of

"I have only discovered it since I "I have only discovered it on ot have been here," she said. think me very dull not to have disit earlier. It has always covered seemed to me something altogether external, and independent of things which I now see that it enters into largely.

Craven shrugged his shoulders Narrow forms of religion," he said. enter narrowly into life, and either make it as contracted in sentiment and motive as themselves by controlling it - witness the various forms of Puritan ism-or become wholly external to it, without the power of influence even, far less of control. But Catholicity

this spot history and poetry meet. The Ages of Faith are kneeling at the foot of Calvary ; mail-clad Crusaders, who crossed land and sea to fight for the Holy Sepulchere, have venerated the Thorns which crowned the sinless head of Christ, and devoutly heard the Mass which to day, as on that long past

vesterday, renews the Sacrifice offered for the sins of men. Cecil could not indeed feel all this, but she felt enough to thrill her heart, as has been already said, and to make her exclaim, impuls " It is too beautiful not to be ively :

" Beauty is not always an unfailing sign of truth," observed Craven, who chanced to be by her side at the moment. She looked at him with a smile. did not mean beauty of outward form," she said, "but beauty and harmony of idea and feeling. It all suits so perfectly. This exquisite shrine is the expression of a faith and an ardor which were in perfect accord with the belief that inspired them. can understand how it prompted men to such deeds as those which we true recall here. What I cannot under-stand is how it has lost its force with

the lapse of time." "What influence is there which does not lose its force with the lapse of time?" said Craven. "It is the history of humanity.'

"Human influences — yes," she answered. "But this was divine ; so it must be the fault of men if it no longer animates them to the faith of St. Louis, and the deeds which proved that faith.

"What do you think of this, De Vérac ?" asked Craven, turning to that young man. "Miss Lorimer wants to know why your faith does not animate you to the deeds of St. Louis

"Miss Lorimer must remember, said the Comte, smiling, " that St Louis is rather a difficult standard by which to try men of any age, but especially men of the nineteenth cen-

"I meant St. Louis merely as a "I meant St. Louis merely as a type," answered Miss Lorimer. which was so strong at one time of the world's history has lost so much of its

for love. The question, however, had been left in so much doubt-his friend had spoken so carelessly and with so little exact knowledge-that he thought no more of it until Cecil's remark brought it again to his mind. Her princess like way of announcing that if she had the necessary faith she would reproduce the Sainte Chapelle, and her reply to his suggestion about money recalled what he had heard, and in clined him to believe that it might be

Up to this time he had left it in doubt whether he would accept De' Verac's invitation to join the party about to assemble at his chateau, but after this he let it be understood that his going was quite certain. In fact, his imag ination was pleased with the idea of the mystery which he thought he had discovered, of the story that was probably going on, of the romantic denoue-ment which might be its end. "When she has sufficiently tested his devotion, she will let him know that there is no

obstacle to his happiness," Craven thought. "That will be the end-if the millions exist.

Miss Lorimer gave as little thought as possible to her millions-that is with regard to any probable suitors but with regard to what was nearer her heart-the doing some great work for the good of others-she began to think much. It chanced that among the ladies of high rank whom the Vicomtesse most delighted to know, were two or three who were devout according to the type which all the world has been was wondering why the influence make familiar in the beautiful characters of "A Sister's Story." With these ladies Cecil was particularly charmed.

Coventry Patmore and Ruskin.

"Coventry Patmore is the only man who could make me a Catholic," was the confession which the venerable author, Mr. Ruskin, once made to a Whatever we may think of friend. Mr. Ruskin's idea of conversion, it is worth while hearing from one who knew him well that, in the case of numerous actual converts, the mere fact that Coventry Patmore was a Catholic first led them to discard their prejudices against the Church, and then brought them within its sanctu ary. What nobler eulogy could be graven on his tomb? It is to be graven on his tomb? regretted that there was no Boswell around to take down his incomparable table-talk, to which the Athenœum, the literary oracle of England, thus refers:

"Sometimes when he was dwelling on certain Roman Catholic doctrines and their application to life, his re marks upon the more recondite as pects of art were singularly striking, practically unchallengeable, and, in fact, distinct recoveries of lost secrets. Failing records of them from his pen, they must needs be lost again.

The funeral of the beloved and lamented poet was most simple and religious. "What am I that flowers religious. should touch me !" was one of the final humilities of speech with which he passed away. Accordingly, no flowers were laid upon the coffin ; but Mrs. Meynell, his poet friend-worthy representative of that noble womanhood which Mr. Patmore had glorified in song, - dropped a simple laurel crown into the grave. - Ave Maria.

"Five years ago," says "Anga A. Lewis, Ricard, N. Y., "I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Aver's Cherry Pectoral, and after us-ing two bottles was completely cured." In pursuance of this resolution, the first time that he found an opportunity universal in all things. It is not what was a it is in the found an opportunity of the stained glass her, but their gayety and grace lent was particularly charmed. Austere devotion would have repelled truly universal in all things. It is not what we have the stained glass her, but their gayety and grace lent and no inconvenience in using it.

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dalized the innocent or him to be chained to I to be cast into the sea than to be an ine perdition of his own n in the depths of the hev meet there, he will by them and feel his because of them. scandalous fatherd agony hereafter !

JANUARY 30, 1897.

salvation. That theory was unten-THE GALILEO MYTH. able then, and in the march of science since then all great Up Bobs The Worn-out Story of Papal astronomers have believed and do Persecution. believed that the planets, called

Notwithstanding the fact that the alileo myth, which was invented by a obscure British author one hundred destitute of vegetable and animal life Galileo myth, which was invented by an obscure British author one hundred like that on our earth. The modern telescope has brought the moon, the nearest object in the sky, distant 240,and ten years after the death of the great astronomer, has been demolished great astronomer, has been demolished by scores of scientists and historians times out of mind, it bobs up screnely at regular intervals in our "non sec-tarian" periodicals, appearing like Humpty Dumpty shot up on a stage trap, shouting "Here we are again." The latest appearance of the myth is in this month's issue of a domestic illustrated magazine. The myth runs like this: Galico. a Catholic priest. 000 miles, to within 224 miles of observatories in good situations. We look through the magnificent instruments at the moon when it is flooded with sunlight, and see extinct volcanos, mountains, and great stretches of deserts. There is no indication of in this month's issue of a domestic illustrated magazine. The myth runs like this: Galieo, a Catholic priest, wrote a book supporting the Coperni-can theory that the world revolves around the sun. The Pope holding to the theory that the earth being the centre of the universe, the rest of the heavenly bodies revolved around it, heavenly bodies revolved around it, intersect like meshes in a woman's hair condemned Galileo's work and sumnet. Certain astronomers have called moned him to Rome for trial. There these lines the canals of Mars, and he was tortured on a rack until he conother astronomers ridicule the canal theory and maintain that the lines are sented to disavow the Copernican theory, when he was sentenced to ten growths of vegetables, that is, trees, years' imprisonment in a noisome dunshrubs and grasses, growing along the banks of great rivers whose sources are supplied with torrents of water On his way to prison, whilst geon. passing the throne of the Pope, he cried aloud, "It does move, though," where-upon a minion of the Inquisition put from the melting ice of the polar caps.

But in these days theories are not out Galileo's eyes with a red hot poker. set forth as doctrines which must be In truth, the Galileo myth is a tissue believed. In Galileo's time it was difof absurdities from beginning to end Copernicus, a devout Catholic, who lived and died in communion with the ferent, his rival schoolmen and their followers discredited and misrepresented everything taught by Galileo Church, published his theory of the and his associates ; whilst the Galileo revolution of the earth around the sun schoolmen cast ridicule and contempt in 1542, twenty two years before the birth of Galileo. The book was dedi upon every theory advanced by their enemies. At last Galileo's enemies denounced him as a teacher of false cated to Pope Paul III., who in an autograph letter to Copernicus, now in doctrines to the Holy Office at Rome, the archives of the University of Paris, wrote : "I have read your won where he was summoned for trial. The trial lasted twenty-two days, an hour a day. He was lodged and fed in a palace. The Pope, Cardinals, derful book with pleasure and profit. nour a day. The was todged and the in a palace. The Pope, Cardinals, and minor clergy made his stay, as he records in letters to his daughter, now in existence in Pisa, "the happiest period of my life : the More than fifty thousand copies of the work had been sold, when on the same day when Michael Angelo died Galileo Galilei was born at Pisa, Italy, Feb. 18, 1564. He was educated for the medical profession, but having an in-Pope conversed with me many times, clination for engineering he abandall the Cardinals were very friendly, oned his medical and surgical studies and at the end of my trial, Father and devoted his mind to mathematics Moncadi, the Jesuit from Florence, and physics. He never studied theolwalked with me four miles into the ogy, nor received clerical orders. In country, where a friend of his invited us to dinner. I ate a whole roasted time he became a professor of physics chicken, a platter of bread, a handful of candied fruit, and drank a flask of He invented pendulum in Pisa. clocks, the thermometer, microscope, and the greatest invention of all, the wine." Several weeks afterward the telescope, invented in 1610. With his Curia found that the work contained several false doctrines, and ordered that no more of the work be sold until freed first telescope he discovered the three meons, or satellites, of Jupiter, that great planet, 1,200 times larger than from errors. Galileo, like a sensible the earth, and distant 450,000.000 man, admitted that his speculations miles from the sun, the rings of Sat-urn, the libration of the moon, and had misled his judgment. He was sent home loaded with presents, and made a chart of the sky showing thouwith his heart full of gratitude to the sands of stars never before seen by Church. He lived for many years thereafter. Shortly before his death man. He made an accurate computa tion of the speed at which the earth his eyesight, overstrained by use of the telescope, failed entirely. Though courses around that great circle of the telescope, failed entirely. Though blind, he never repined, and when 585,000,000 miles, which she accom-plishes in a year, or about 1,000,000 his last hour came he said that God had blessed him above miles a day, or 18 miles a second, travelling so smoothly that we never millions of men by making him the inventor of the telescope, which think about the motion. Galileo discovered several stars so

that a railway stretched from the

Why 265 years.'

had opened the realms of space to the eyes of men. He died in love and charity with all men, and entered the valley of the shadow of death fortifar away that the light which left them long before our Saviour was born, and travelling at the known velocity of light, 185,000 miles a second, did fied with the sacraments of the Church not reach the earth until several years which guides her children from the not reach the earth until several years after Galileo perfected his second telescope. For an illustration of the distance to the star Vega, I am indebted to Sir Robert Ball, Celestial music in their ears. -G. Wil-Royal Astronomer of Ireland. Hear him : "Suppose you knew fred Pearce in Catholic News.

THE CATHOLIC RECORD

USES THE NEWEST METHOD. The Dominant Trait in the Character of the Sovereign Pontiff. A Protestant gentleman of superior intelligence and broad views was once

Vicomte E. Melchior de Vogue has an interesting article on Pope Leo XIII. in the January number of the Forum. Among other things he says: My friend, Paul Bourget, defines the American as "a man who invariably uses the newest method." This is also the dominant trait of the character of Leo XIII. Within the measure permitted him by a heavy chain of traditions, he does not hesitate to grasp the most modern weapons in defence of his ancient faith ; and this deliberate boldness explains his penchant for their day, came down to the market place, stirred the crowds, and led the

people on to new horizon. The stranger knocks at the portone —that wall of bronze which separates the voluntary prisoner from the world. He climbs interminable stairs ; he tra verses galleries peopled with master pieces of art ; everywhere silence, soli-tude, the overwhelming majesty of great memories and bygone centuries. At the end of the long ascent, in the upper story of the vast palace, in those aerial chambers which embrace a panorama of the Eternal City, a discreet chamberlain conducts the visitor to the salon d'attente. Here he finds a truly assumenic company men of every race and clime; Bishops, missionaries, pilgrims, arrived from the farthest points of Asia, Africa, Amer cia, Oseanica. Thanks to these informants, the terrestrial globe ac complishes its revolution daily under the eyes of the recluse who never moves ; at every moment he is cogniz-

holds in the hollow of his hand. A door opens, giving egress to one of those missionaries who is china or to Australia, armed with instructions appropriate to the precise Some time ago a secular needs of the flock to which he returns. The visitor is admitted, in his turn, in-to a small salon, draped with yellow silk ; a crucifix hangs upon the wall several chairs are arranged along the two sides of the room ; at the back, be neath a canopy of crimson damask, a pale, white form is seated on a gilded chair. It is the embodiment of the spirit which animates all the spiritual governors spread over the planet ; which unceasingly follows them to each inquietude, to all the suffer-ings whose distant plaint reaches his ear. So slight, so frail : like a soul draped in a white shroud ! And yet, as one approaches him, this incorporeal being, who ap peared so feeble when seen standing at the services in the Sistine Chapel. assumes an extraordinary intensity of existence. All the life has centred in the hands grasping the arms of the chair, in the piercing eyes, in the warmth and strength of the voice. Seated and animated in conversation, Leo XIII. seems twenty years younger.

to observe how strong anti Catholic prejudice is in many parts of the United States, and how little Catholics seemed to be doing to overcome it. He frankly admitted that this prejudice was the result of ignorance, and de-clared that indifference could be the only explanation of the inertness manifested by Catholics. He wondered that, loving their religion as they do, and being so well prepared to explain and defend it, they did not court intercourse with Protestants, and try to set them right, instead of holding aloof and seeming to avoid social relations, a natural result of which would be to confound ignorance and to remove unfavorable prejudices regarding the Church. If it is often a painful revelation to a Catholic to learn what erroneous im

BETWEEN OURSELVES.

heard to remark that it was surprising

pressions Protestants entertain of our faith, it is highly gratifying, on the other hand, to see how glad most of them are to have such impressions corrected. The fair mindedness of Amer-

icans is not exaggerated. And how natural it is that Protestants should be prejudiced against the Church, hearing so little in its favor, and seeing so much in the lives of its children utter ly at variance with the Gospel ! It is hard to believe that the religion a man professes is any better than the life he leads. The most effectual way of combating ignorance of our religion and changing hatred of it into respect and love is to live up to its teachings. And this is the plain duty of every Catholic ; though, unfortunately, many

a one forgets and neglects it. To a missionary monk about to set sail for the New World Pope Clement XIV. wrote: "America is the earthly paradise where they frequently eat the forbidden fruit." Among the culhis family and expends it to gratify his own appetite? Will a wholeprits are many Catholics ; and their noves; at every moment he is cognize ant of what passes at every point of this earth; he can govern, with a perfect knowledge of events, the scattered multitudes whose souls he church. If Catholics could only realaccounts for the widespread suspicion and opposition in regard to the Church. If Catholics could only real ize how closely they are observed by outsiders-by persons who are groping after religious truth, not knowing where to find it, and yet mysteriously

Some time ago a secular journal in one of our large cities published an article on the "Morals and Manners of Catholics," in the course of which the responsibility for a disturbance in a saloon, occurring on a Sunday, was laid to their charge. The accusation was unjust ; but the fact is that the taste for unnatural drink? No, the man who will do this — and every drunkard does it — is a type of the saloon in question is frequented by certain Catholic men on their way worst specimen of selfishness. We have mentioned only the worst proofs from church, and were it not for their patronage the saloon would not have of his want of interest in others. been open. The support of these men There are many other greater and in this case, as with other Catholics in many cases, was clearly on the wrong deeper considerations, all pointing to the fact that in no worthy sense can the drunkard be called "generous," side. Conversions to the Church are not frequent in the city referred to, but prejudice against it is bitter and general names. - New World. Of course there are beautiful ex

amples of Christian holiness among Catholics everywhere, but the influ ence of many may be destroyed by that of a few. Until a high standard of every day morality is raised every-where, and it is made plain that a bad to the Church but because he is un-faithful to her teaching – only then will prejudice against out religion dis appear. If profession and practice were not so much at variance there would be an immediate movement to



แต่มีพอมกับเห็นที่มีหนึ่งแต่มีแองเห็นเริ่มเริ่มเป็นระเหลี่ยาแหนึ่งแต่หนึ่งเห็น

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pressions as "Too bad; such a kind-hearted man ! Such a whole-souled, generous fellow," etc. All such say-ings are splendid examples of non-sense. Is it a mark of a generous na-ture in a man, that he takes the money which is required to provide food for his family and expends it to gratify his own appetite? Will a whole-souled man allow little children tog naked on the street; to have their tender hearts burst with pain at the jeers of their companions, in order that he may indulge his passion for fellow " by foul, filthy, rough, brutish, ignoble animals, having the outward appearance of me? Does a kind-hearted man force his wife, whom he vowed to love and cherish, to go forth, while hungry and ragged, to try to earn sufficient bread to preserve the life of her cold, spiritless children, while he humors the demands of a write of her cold, spiritless children, while he humors the demands of a

life of her cold, spiritless children, while he humors the demands of a

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atmore and Ruskin.

Patmore is the only man ke me a Catholic," was which the venerable luskin, once made to a ever we may think of dea of conversion, it is hearing from one who ll that, in the case of ual converts, the mere ventry Patmore was a ed them to discard their ainst the Church, and them within its sanctunobler eulogy could be is tomb? It is to be there was no Boswell e down his incomparable which the Athenœum, the of England, thus refers: s when he was dwelling man Catholic doctrines plication to life, his rethe more recondite as ere singularly striking, nchallengeable, and, in recoveries of lost secrets. Is of them from his pen,

ds be lost again. al of the beloved and et was most simple and What am I that flowers " was one of the me ! es of speech with which way. Accordingly laid upon the coffin Accordingly, no his poet friend-worthy e of that noble woman-Ir. Patmore had glorified ropped a simple laurel e grave. - Ave Maria.

rs ago," says "Anga A. N. Y., "I had a constant sweats, was greatly ren, and had been given up icians. I began to take y Pectoral, and after us-es was completely cured." her corn preparations fail, try orn Cure. No pain whatever, mience in using it.

Children of the Rich.

At last Galileo's enemies

earth to the star Vega, and the rate of fare being the legal rate in New York, two cents a mile :' how Then there were children, conspicuous among them the vulgar little chilmuch money would you need to pay your fare? You do not know. Well, dren of the not long rich, repulsively disagreeable to the world in general, will tell you. It would take all the but pathetic in the eyes of thinking \$20 gold pieces that could be packed men and women. They are the sproutfrom floor to roof in 5,000 freight cars. ing shoots of the gold tree, beings pre But then you see Vega is quite a near destined never to enjoy, because they neighbor of ours, when compared with will be always able to buy what strong other stars, several of which are so far men fight for, and will never learn to away that if all the cotton spun in all enjoy what is really to be had only for money : and the measure of value will not be in their hands and heads, but in the mills of Great Britain and America since the year 1800 had been spun into one long piece of sewing thread and stretched to one of those distant stars, it would not be long enough to reach that star. Then there bank books, out of which their manners have been bought with mingled affectation and vanity. Surely, if any-thing is more intolerable than a vulis our sun, more than a million times gar woman it is a vulgar child larger than our earth ; that great The poor little thing is produced by all lamp in the heavens, that sends us only two millionths of his light, sendnations and races, from the Anglo-Saxon to the Slav. Its father was ing the remainder of his light to play happy in the struggle that ended in upon the moon and other jewels of the success. When it grows old, its own sky. Suppose a railroad ran from the children will perhaps be happy in the earth to the sun, and a train ran on the line at a speed of 10 miles an hour, sort of refined existence which wealth can bring in the third generation. day and night ; how long would it But the child of the man grown sudtake to arrive at the journey's end? denly rich is a living misfortune beween two happinesses - neither a work These illustrations serve to show the

er nor an enjoyer ; having neither the debt of modern astronomers to Galileo satisfaction of the one nor the pleasfor the invention of the telescope, and ures of the other ; hated by its inferfor which he was most generously treated by three Popes who reigned during his long lite. Urban VIII. paid Galileo's debts incurred for a worthless son, and placed his daughiors in fortune, and a source of amusement to its ethic and esthetic betters -From "A Rose of Yesterday," by Marion Crawford, in the December Century. ter, afterward known as Sister Marie

Do not allow your system to get weak and debilitated. It is easy to keep well and strong by taking Hood's Sarsaparilla. Celeste, a Franciscan nun, in a nunnery in a salubrious part of Italy when the plague was taging in the cities of the Peninsula. Like all

strong by taking Hood's Sarsaparilla. No person should go trom home without a bottle of Dr. J. D. Kellogg's Dysentery Cor-dial in their possession, as change of water, cooking, climate, etc., frequently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which oftentimes saves great suffering, and frequently valuable lives. This Cordial has gained for itself a widespread reputation for affording prompt relief from all summer complaints. astronomers of ancient and modern times, Galileo speculated about the question of the fitness of the fitness of the planets for living creatures like ourselves, and in his seventieth year he propounded a theory, which one of our dollar chasing astronomers trans

lated several weeks ago and sold to the Sunday Slush Bucket as new matter. The theory as Galileo advanced was that, in all probability, several of the planets were inhabited by winged men, of great physical powers, and that these inhabitants were mortal, and were neither under the primal curse, nor provided for in God's plan of

lic opinion. The Pope does not linger over the querilities of piety ; he introduces at once the serious problems of uman existence, real and vital inter-Soon he grows animated in de ests. veloping his favorite topics, present ing them with a few sweeping sent ences, clear, concise, acceptable to all.

Only One of Many.

In speaking of a Catholic nun who gave up a queenly fortune to enter the cloister, and who, after she became a Sister, spent much of her time in visiting the sick and comforting the prisoners in the Brooklyn jail, the Daily Eagle of that city said editorially n a recent issue :

"The nun who has just died remem bered that these unfortunates were still men and women and deserved ht. man sympathy and human care. work which she did was not of that sickly sentimental kind that makes heroes out of burglars and martyrs out of murderers. She doubtless understood that the line which separates the convict in his cell from the respected citizen in his counting room is so thin that sometimes even God Himself can not see it. Serious men who have examined their own hearts and have studied the motives of those whom the world at large calls outcasts have shudered at the thought that the shadow of every crime which outcasts have committed has fallen upon their souls, and that they have too often been guilty of the graver crime of Phariseeism. The laws of legislatures do not provide for the man who says, "I am better than thou and am thank-

ful that I wear good clothes and am not as youder clod working in the sewer trench." But there is a moral law whose decrees are unchangeable and whose penalties are sure, which measures such men and finds them wanting. Sister Mary Joseph did not live in vain, even though she stifled many of her natural instincts. She did what she could to make suffering less and gave her life to the task. has built for herself a monument which time will not corrode and which eternity will preserve."

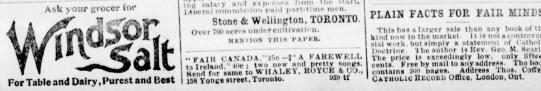
Great sales prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells be-cause it accomplishes GREAT CURES.

\$19.500 GIVEN AWAY ward the Church. The number of persons in search of religion, earnestly desirous of knowing what is true and of doing what is right, is unquestionably very large. Alas! the little that most non Catholics hear affirmed of Catholic doctrine is often nullified by what they see denied in practice. An American priest lately referred

to an address he once heard delivered by the lamented Father Lockhart to a body of London workmen, in which they were exhorted not to be shouting that they were Catholics, but so to live that IN BICYCLES AND everybody would know that they were Catholics. There is no lack of enthusi WATCHESFOR asm nowadays, but there is a dearth of sound principles. It can not be re peated too often that the rank and file of Catholics, no matter how humble their station, provided they exemplify the teaching of our holy religion— keeping themselves unspotted from the world,—are doing more for the spread of the Church than all the lecturers and professors and authors and editors in the land. Every noble life, no matter by whom it may be lived, is a force in the world, contributing more than it is given us to understand to the action of divine grace. - Ave Maria.

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Dominion. Gorrespondence intended for publication, as call as that having reference to busine as, should be directed to the propristor, and must reach bondon not later than Tuesday morning. Arrears must be paid to full before the paper an bastamed

Arrears mus London, Saturday. Jan. 30, 1897

THE CATHOLIC PLATFORM. It has been stated that the Hon. Charles Fitzpatrick, Solicitor General in the Dominion Cabinet, and Mr. Russell, Q C., the son of Lord Chief Justice Russell, of Killowen, have gone to Rome on a mission on behalf of the Dominion Government, for the purpose of laying the proposed Manitoba school settlement before the Pope, in order to obtain from the Holy Father an approval of the agreement made between Messrs. Laurier and Green-

It appears that the two gentlemen have really gone to Rome, though we cannot vouch for the assertion that the object of their visit is that which has been asserted. In fact members of the Government deny that there is any official object in view, and we believe that this is the truth. It is said also that there was some intention on the part of the Government to endeavor to secure the Pope's approval of the terms of settlement, but that this intention was abandoned on account of the supposed opposition which would be offered in the Protestant provinces to any, submission of the case to the Holy Father.

We cannot say whether or not there is truth in any of these rumors. As a matter of course, as Catholics, we could have no objection to the laying of such a matter before the Holy Father ; but we fail to see the necessity of so doing, as the principles on which the demand for the Catholic education of Catholic children rests are thoroughly well understood. They have already been indicated many times both by the present Pope and by his predecessor.

It is possible that members of the Government imagine that because the Holy Father pronounced favorably in regard to Archbishop Ireland's efforts COLLAPSE OF THE DYNAMITE in education in the diocese of St. Paul, that he might be induced to give his sanction to the method now proposed by the Dominion and Manitoban Governments. But the cases are as wide

guaranteed to them by the solemn compact of Confederation should be taken away while they remain inactive and apathetic.

The rights guaranteed by the terms of the Constitution include the following six points, which have been concisely set forth by the North West Review, of Winnipeg, as the Catholic Platform. That Platform we fully endorse, and we shall not be induced, either by open foes on false friends, to abate one jot therefrom :

1. Control of our schools.

Catholic school districts. 3. Catholic teachers, duly certifi-

cated, but trained in our own training schools, as in England.

Catholic Inspectors.

Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach relig ion, and comment on religious ques tions at any time during school hours 6. Our share of school taxes and

Government grants, and exemption from taxation for other schools.

In these demands there is nothing unreasonable, or against which Protestants can reasonably object, and we feel confident that all lovers of fairplay will assist us in securing the restoration of these rights to the Catholic minority.

We may here add that the Faribault plan of which we have spoken above, was entirely dependent on the goodwill of the local Protestant majority, and Mr. Laurier's settlement is based on a similar condition, with the single exception of a clause which requires Catholic teachers to be employed where as a general rule Catholics constitute a majority of the people of the school district. The Faribault plan, how ever, did not work, for the reason that wherever it was started, the preachers opposed it with all their might, and induced the] majority to take away again all the privileges granted to Catholics. We know very well what

might be expected if the Catholics of Manitoba, instead of enjoying their constitutional rights, were subjected to the pleasure of the Protestant local majorities. We have had a specimen of the liberal treatment these majorit. ies would accord, in the bitterness with which they have refused during the last six years to take the Catholic claims into consideration at all. This was, certainly, not the state of affairs intended by the framers of the constitution. We therefore stand to the

constitution.

PLOT.

The farce of the fearful dynamite plot by which the Emperor of Russia, the Queen, the Prince of Wales and such other members of the Royal family as could be reached, were to be blown up on the occasion of the Czar's visit to her Majesty in September last ended in a flasco even more complete, if one more complete is conceivable, than the great Parliamentary Commission investigations into the charges of the London Times against the whole Irish Parliamentary party under the sensational heading "Parnellism and Crime." It will be remembered that the Salis bury Government, in office at the schools, colleges, and academies, and time, made every possible effort to susthe Archbishop declared in a recent tain the Times in its calumnies against Pastoral Letter : "The experience of the Nationalist party, and it was only when it was proved beyond the pos sibility of doubt that the criminal charges were based upon letters forged by the chief witness for the Times, that the case collapsed, and the witness, Pigott, having escaped to the continent to avoid the consequences of his forgeries and perjuries, shot himself in a hotel to smother remorse and terminate his disgrace.

society into machinations against the stand. But there is a practical griev- universally recognized that these dethought possible that there might will have its evil consequences on the The Church, however, is in no way re-British Government, and it was have been some hotheads who had become entangled in Jones' plots, and the British detectives announced with

THE CATHOLIC RECORD

a great flourish that the evidence against Bell was complete. The judge at Bow street who conducted "the preliminary investigation declared very crossly that there was plenty of jevidence to authorize that the case should be brought to trial, and so Bell was committed, and, later on,

the Grand Jury brought in a true bill against him. It is no wonder that with these preliminary incidents, Bell, or Ivory, was

convinced that the Government was determined to bring him in guilty, and he informed his counsel, who is a son of Lord Chief Justice Russell, that this was his firm belief.

There was a great surprise in store for the inquisitives when the trial was brought on at the Old Bailey criminal court on Wednesday, the 20th inst.,

when instead of proceeding with the case, the Crown prosecutor, Mr. Finlay, Solicitor General, withdrew the charge against the prisoner without offering any evidence whatsoever. He admitted that Ivory had left Antwerp before the delivery of bombs in that city, and that there was no evidence in his possession to connect Ivory with the discovery of bombs there, or to justify the Crown to ask his conviction for con-

spiracy, though he said there were strong grounds for suspicion. The jury were instructed by the judge to deliver a verdict of not guilty, and when the judge dismissed the prisoner he advised him to look out care fully about his future conduct, which was very like the verdict rendered once by a jury : "We find the prisoner not guilty, but we advise him not to do it again.

London papers generally declare themselves to be intensely disgusted with the whole proceedings, and blame the police for the total collapse of the

case The conclusion to which we may ustly reach in view of all the circumstances, is that which was drawn by Mr. Clancy, who brought the matter before Parliament in the debate on the address. Mr. Clancy said :

"The most important Crown witness vas an American informer whom the Government shrunk from putting into the box. If they had done so, he felt certain that instead of proving Ivory's guilt, the complicity of Government officials in the alleged conspiracy would have been shown.

The crooked policy which Lord Salis bury's Government has constantly pursued in regard to Ireland justifies hese remarks; and though Sir Matthew

whole rising generation of Catholics, and on generations to come. Such a question is not to be brushed aside as them. one of which "the body politic is heartily sick," as one of our religious contemporaries has expressed itself.

Catholic education for our children is a matter of grave importance, and we cannot abandon our demand for it on the trivial pretence that the body politic is sick of it. The body politic is well aware of the importance to be attached to the performance of consciobligation entious arising from a knowledge ofour duties, and if it is sick of discussion it should remedy the evil

complained of. There is another reason why the body politic has no right to brush this question aside without granting re dress. It is that the body politic it. self found it necessary for the peace and welfare of the country that the rights of religious minorities should be guaranteed in the Constitution. , This

should not have been done if the matter is so unimportant as the journals so expressing themselves would have us believe. It is not usual for bodies politic to make special guaran tees in Acts of Parliament when the matter is of but slight moment, and so we may infer that the present matter is not so unimportant as our contem. poraries would have us believe. It is not so regarded by the Protestants of Quebec, nor do we Catholics consider it of small importance that we are practically told that only Protestant minorities are to be protected under

the constitutional guarantees. We shall not desist from the agita tion for justice until it be fully granted in accordance with the de cision of the Privy Council, and until the Catholics of the Dominion are made sure of their position of equality with Protestants, an equality which is at present denied in practice by those who are constantly professing that

they too are advocates of the principle of "Equal Rights to all." The Catholic minority of Manitoba will not be satisfied until their edu cational rights be restored as they existed before the legislation of 1890, and we are certain that the Catholics of Quebec and of the whole Dominion will sustain their reasonable demands. Here we may remark that it has been asserted by some papers that Mgr. Langevin at first expressed his satisfaction with the Laurier Greenway compromise. Even if he had done so, it would be no reason for his continuing to accept it after he discovered its insufficiency.

But he himself has asserted that there is no foundation for the statement that ne ever expressed any satisfaction with the settlement. In fact he was not even consulted in regard to it, as should have been the case before the two Governments agreed upon it. It is following terms: the dictate of common-sense that so im " 'Firstly, then, the Archbishop of the dictate of common-sense that so important a matter should not be settled without proper consultation with those who have the most important interests

and ance, where an injury is inflicted which cretals were supposed to be correct. sponsible for them, and the Pope's adthority is quite demonstrable without

Dr. Langtry in making the Church responsible for these forgeries, omits to mention that his favorite theory of

the validity of Anglican Orders is founded upon forged documents, the Lambeth Records, which are appealed to as proof that Matthew Parker was properly consecrated Archbishop of Canterbury.

There is this difference between the orgeries of Isidore and those of Lambeth, that Isidore's forgeries are not the basis of the authority of the Popes, and of the Catholic Church, but the former are really the only basis on which the Anglican clergy have even a plausible pretext for claiming to be priests and Bishops-though even if the Lambeth Records were authentic Anglican Orders would still be invalid from other considerations.

ARCHBISHOP WALSH ON THE SCHOOL QUESTION.

The following extract from the London Tablet of the 2nd inst., while proving that His Grace the Archbishop of Toronto is in perfect accord with all the Bishops of Canada in regard to the proposed Manitoba School settlement, also shows that there is some traitor in the camp in Canada who makes it his special business to endeavor to misrepresent the position of Catholics. No doubt there is a political purpose in the false news sent from Canada to the Irish Catholic. It would be a godsend to the enemies of Catholic education here, if they could show that so prominent a member of the Canadian hierarchy as the venerated Archbishop of Toronto were favorable to the settlement of the Manitoba school question agreed upon by the Government of that province and that of the Dominion. The article of the Tablet explains itself. It is as follows :

"In an article which appeared in the Irish Catholic of December 5, entitled 'Liberalism in Canada,' occurred the following passage, apropos of the Manitoba school question : "The supporter of Mr. Laurier amongst the Bishops is His Grace the Most Rev. Dr. Walsh, Archbishop of Toronto, who is himself an adherent of the Liberal party, and who declined to join with his brother prelates in signing the joint pastoral letter which they issued to their flocks on the eve of the Even Dr. Walsh, general elections. however, has not broken silence in favor of the Government scheme, which, on the other hand, has been condemned in the strongest manner by the other members of the hierarchy.

"The Rev. F. Ryan, rector of Toronto, has Michael's cathedral, written to say that the passage in question contains such reckless misconcerning an esteemed

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which, though indicating that Catholics should support the rights of the Catholic minority in Manitoba, did no more than give this and other general advice, leaving it to the individual consciences of the Catholic electorate to apply the principles therein laid down as their consciences might direct them.

But that portion of the press to which we have alluded, declared that it was the intention of the Bishops to go much further, and to pronounce ecclesiastical condemnation against all supporters of Mr. Laurier's Government. The mandement thus announced has not appeared, though we were told day after day, for many weeks past, that it would be read in all the churches on the following Sunday. As it had no existence, it was, of course, not read, and the journals busied themselves in finding imaginary reasons for the delay. Differences of opinion among the Bishops regarding the course to be taken were alleged as the cause, and the latest reason assigned was that, as the Dominion is so extensive, considerable time was needed to obtain the signatures of all the Bishops, from Prince Edward Island to British Columbia, as it had been decided to make the mandement general for the Dominion, instead of confining it to the limits of Quebec, as

was at first said to be intended. A couple of Sundays have passed since this statement was made, still the mandement has not appeared, and now these same journals are even telling us that there is no intention on the part of the Bishops to issue it at all. Such is the announcement made in the Patrie a few days ago, and reproduced in the columns of the papers which have been so forward in giving a complete insight into what the de-

tails of the document were to be. Our readers will readily understand that these journals had no authentic information of things they published so confidently. The Bishops are not accustomed to tell newspaper reporters of all the half-formed plans they may have in view to be committed to writing in the form of pastoral letters, and we may justly conclude that all these reports are entirely imaginary. It is quite time enough to attribute mandements to the Bishops after they have issued them, instead of imagining what they are to contain, and then writing long editorials in denunciation of the supposed intentions of the hierarchy, which is what these journals have done.

EDITORIAL NOTES.

O'Donoghue is the only "Catho-

lic" in the Dominion who will be re-

warded for such a service as Mr. John

WHILE the Epworth League, through

its special organs, is strongly urging

the Annual Revival as the best means

of promoting religion among Method-

ists, and obtaining converts, there is a

movement among ministers of the

same denomination in several States

to abolish the revival altogether as

being too emotional and therefore only

transitory in its effects. Last week

at a meeting of ministers in Detroit,

the general opinion seemed to be that

Revivals are only delusive in their

effects, and that they do not produce

permanent results, and that therefore

O'Donoghue has rendered his party !

MR. JOHN O'DONOGHUE, of Winnipeg, has been, we understand, appointed to a position in the Customs Department. As a protege of Mr. Joseph Martin

JANUARY S

ed, special atte paid to the zation of the Methodists have fo ation a very hopel as they only incre 517 in Quebec du ing with 1891, wh tion increased 129. Dr. does not say v language quoted, ion it was used, room to doubt t quotation. It is have gained on denominations du it is possible that ism is concerned future time be denomination in countries, but In all these sects so us far more pro battle of the futu ity rather than

> As will be se Rev. Father McC has been transfe to Seaforth, mad moval of Rev. Sarnia. Since Father McCabe ing, zealous a and a careful a ters not to him His heart is in Master, and his ing out to the le posed upon hi The good peopl feel the loss of tor, for a severe ship is at all ti ant, but in the place the good same-the inte will be zealous

any particular f

CATH

There can h

able, more effe man than a p God like incer simple and c up to God, strengthens o fies our virtue overcomes th word, it is than any pow the prayer of es the div Catholic Sun It is a fact

are not as qui Protestants majority of th made up of se ports, and do exceptionswith the Cath liberally pat: seem to app are working oon with the

apart as is Ottawa and Constanti nople.

There prevails a belief among those who advocate Mr. Laurier's settlement that the methods proposed to be adopted in regard to Manitoba are similar to those of which the Pope approved in regard to the diocese of St. Paul, and it is even supposed, and it has been frequently asserted, that Archbishop Ireland is against distinctly Catholic schools. This is a decided error. There are in his diocese 13,600 children attending Catholic parochial long years has taught me that nothing takes the place of the Catholic school in the education of youth.'

What, then, is the celebrated Faribault plan which Archbishop Ireland allowed in some parishes of his diocese? It was simply that in localities where it was impossible to support efficient Catholic schools advantage should be taken of the opportunities which were afforded by Trustees or School Commissioners to allow religious educa tion to be given after school hours. It will be seen at once that these conditions were quite different from those existing in Manitoba, where there have been, and are still. in spite of adverse legislation, Catholic schools in all the localities where there are Catholics in sufficient number to support them. To these schools the usual Government grant was guaran asked to extradite them, and they teed by the terms of union of the whole North-West with Canada, and their supporters were also guaranteed ex- however, that there was a mass of emption from Public school rates, so proper support of their own schools.

In connection with the present plot four men were arrested, Tynan, Kearney, Haines and Bell, or Ivory Tynan in France, the next two at Antwerp, Belgium, and the last named in Scotland.

There was no evidence adduced to make a case against any of the three men arrested on the continent, and the Governments of France and Bel gium, in consequence, were not even were set free after spending a few days in durance. It was asserted. evidence against Bell which would that they might tax themselves for the bring to light all the horrors of the diabolical conspiracy, and Jones, a

These are the conditions which were spy, who had become a member of an swept away by Mr. Greenway's legis- Irish society in New York of which lation, and we are satisfied that no two of the accused men were members. representations made by any delegates was relied on to prove that the plot of Mr. Laurier to the Holy See will was hatchediby this society.

ever obtain a decision from the Holy It was well known that spy Jones Father to the effect that the Catholics of had endeavored without success to of peace, to put aside further discussion decretals, but preceded them, and it than what they already prescribed in conflict," and recommended that while Canada should consent that the rights lead the members of the New York on it, and to leave matters as they was only because his authority was their pastoral already referred to, foreign missions should not be neglect-

White Ridley, the Home Secretary, remarked that " the withdrawal of the charge against Belle (or Ivory) is a proof of the impartiality of the Courts,' the experience of the past is enough to show that both the Government and the Courts when dealing with matters affecting Ireland, and especially with those which regard the desire of the Irish people for self-government, are not to be relied on, and least of all are

they to be relied on under Lord Salisbury's administration of the affairs of the Empire. We have no doubt that Mr. Clancy, in his remarks, hit the nail on the head.

Ivory after his release called at the office of the Associated Press, and stated that he had documentary proof that British officials offered to release him if he confessed to the charge of conspiracy. He considered the offer to Church is based. be merely a trap," and he did not fall into it. He knew the police had no authority to make such an offer, and

he refused it. He declares that he knows nothing of Tynan's intentions. as he has no connection with him, or with any dynamite plot. He admits that he was well treated while in prison.

THF SCHOOL SETTLEMENT

Several of our contemporaries have recently repeated the statement that they and the public generally are heartily tired of the Manitoba School question, and this being the case they imagine that Catholics should accept the Laurier Greenway settlement as the only solution of the matter which is the practicable.

The question of the religious education of the Catholic children of a Prov- there were forged documents issued by ince is not merely a sentimental matter, an unknown compiler under the name nor is it a mere matter of sentiment of decretals, and that for a time they that the guarantees of the constitution were generally believed to be authenfor the protection of religious minori- tic, though they were never authorties should be respected. If such were itative. The Pope's authority, howthe case, we would be glad for the sake ever, does not depend on these forged

CHURCH AUTHORITY.

at stake.

Under the heading "Roman corruptions " the Rev. Dr. Langtry has a letter in the Mail and Empire of Saturday in which he quotes from

Fleury's history of the Church to prove that there existed certain documents which were issued under the name of "decretals," and on which the assumed authority of the Pope over the whole

Fleury does not make such a state ment, though he does say that Popes Gregory VII. and Innocent III. were deceived by them into pushing their authority too far.

We by no means deny that Fleury was a respectable authority, but it is well known that he was affected by the Gallican ideas which prevailed in France In his time, and his writings are tinged with the anti Papal color ing of Gallicanism. In common with other Gallicans, he desired to minimize the Pope's authority, though he accepted it in the main. In reading his history, his Gallicanism must be taken into account.

It would be a wonder if in the history of the Church for eighteen centuries, there were no wrong doings to be deplored, and we say at once that

and venerated Archbishop that it is really hard to keep on hoping for Ire-land, coming as they do from an Irish He disposes of them in the paper.

Toronto never was a supporter of Mr. Laurier's school policy.

". Secondly, he is not an adherent of the Liberal party in the Dominion At that time Mr. John O'Donoghue Parliament.

"" Thirdly, His Grace did not derose to remark that Mr. Joseph cline to join with his brother prelates Martin's scheme of education was very in signing the joint pastoral letter near and very dear to the Cathowhich they issued to their flocks on lics of Manitoba - that they were the eve of the general elections, for perfectly satisfied and wanted noththe reason that neither he, nor any ing else. In this Mr. John O'Donoother Archbishop or Bishop of Ontario, was asked to join in the matter, as it ghue was of course mistaken. We was only the Bishops of Lower, or say "mistaken "because we wish to be French, Canada, who issued the pas charitably disposed towards Mr. John toral letter in question. O'Donoghue. We trust Mr. John

"'Fourthly, the Archbishop of To ronto is in perfect accord with all the other Bishops of Canada on the Mani toba school question.

THAT IMAGINARY MANDE. MENT.

The Montreal Witness, the Globe, and other journals, have been greatly excited during the past few weeks over rumors furnished them by their regular correspondents, to the effect that it was the intention of the Bishops of the Province of Quebec to issue a collective mandement to the Catholic people of that Province, directing them to oppose Mr. Laurier's Government, and to support the Conservative party hereafter. In June last the Bishops of Quebec did issue a pastoral letter in which they approved of any sincere efforts to do

they should be abolished. justice to the Manitoba Catholics, and AT THE special Methodist Missionary gave advice to the electors to support such efforts, and to avoid all these services held in the Metropolitan Church, Toronto, last week, the Rev. faults and crimes into which many Dr. Sutherland quoted a "Roman electors are accustomed to fall while Catholic Bishop "in England as sayelection campaigns are being carried on. But there is no reason for the ing that "the great religious battle of supposition that the Bishops had, or the future will be between the Church have, any intention to issue a pastoral of Rome and Methodism." Commentletter of a partisan character, or pre- ing on this, Dr. Sutherland said that scribing to Catholics anything more Methodists "should prepare for the

In other wor Mr. John O'Donoghue should not, of papers in 1 course, be forgotten when the good likely to disc cause. Cath things were being passed around. Mr. from their John O'Donoghue rendered considerthey should able service to Mr. Joseph Martin's News. party in Manitoba while the question The use of Catholic education was at its hottest.

brings no who uses it but how muc for it by th the need he yet in the amount spe ing. How able circum spent in di did they bu keeper is The momen they learn afterward 1 and not Sacred Hea

> A little great miss pagans to profitably Christians Weares

where Catl off from th displeasure crossed p fault, of co own loss Is it pl losses by s ing the pr tion of sou with an u authority most brus Is not the Catholic I grave an avoided i expedient Fits of will pass union wi severed t future re

not tact t And thor admixtu gest tact oiritual Christian

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indicating support the minority in than give this vice, leaving it sciences of the apply the prinn as their connem.

the press to d, declared that f the Bishops to to pronounce ation against all urier's Government thus anared, though we day, for many ould be read in the followt had no exof course, not ournals busied ; imaginary rea-Differences of shops regarding were alleged as latest reason as ne Dominion is so able time was signatures of all Prince Edward umbia, as it had the mandement inion, instead of nits of Quebec, as

intended. ays have passed was made, still the t appeared, and nals are even tell. s no intention on hops to issue it at nouncement made days ago, and remns of the papers forward in giving into what the det were to be.

eadily understand had no authentic gs they published Bishops are not ewspaper reporters ed plans they may committed to writ astoral letters, and lude that all these imaginary. It is to attribute mande ps after they have ead of imagining contain, and then rials in denunciaed intentions of the is what these jour-

AL NOTES.

OGHUE, of Winnipeg, rstand, appointed to ustoms Department.

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ed, special attention should be paid to the work of evangelization of the French Canadians. Methodists have found this evangeliz.

MON.

Nelson Ayres, of New Orleans.

when these gifted men passed away

all such gifts and

from earth

ation a very hopeless task in the past, heard a more interesting discourse than that delivered from the pulpit of as they only increased in numbers by 517 in Quebec during the decade endthe Church of Sts. Peter and Paul by ing with 1891, while the total popula-Rev. Thomas Nelson Ayres, whose re cent conversion and ordination were tion increased 129,508. The rev. doctor noted in the columns of the Catholic Dr. does not say what Bishop used the Standard and Times. Previous to his language quoted, nor in what connectconversion Father Ayres stood high in ion it was used, and there is great the Episcopal ministry. He was a room to doubt the accuracy of the widower and had one son, who acted quotation. It is true that Methodists as an acolyte at the ordination services, which were conducted by Arch-bishop Janssens. Father Ayers' first have gained on the other Protestant denominations during the decade, and sermon had been awaited with interest, it is possible that, as far as Protestantand when he appeared in the pulpit the church was crowded. He has a graceism is concerned, they may at some future time be the chief Protestant ful, forcible delivery, and his words were heard with intense interest, denomination in English-speaking especially that portion of the sermon countries, but Infidelity is gaining on wherein he pictured the forces which all these sects so fast that it seems to led to his conversion. Father Ayres took his text from the us far more probable that the great Gospel according to St. Matthew xxviii., 19, 20: "Jesus said to His

battle of the future will be with Infidelxxviii., .19, 20: ity rather than with Protestantism of any particular form. As will be seen in another column,

Rev. Father McCabe, P. P. of Raleigh, has been transferred from that parish to Seaforth, made vacant by the removal of Rev. Father Kennedy to Sarnia. Since his ordination Rev. Father McCabe has been a hard work ing, zealous and exemplary priest, and a careful administrator. It mat ters not to him where he is placed. His heart is in the work of his Divine Master, and his energies bent in carry. ing out to the letter the obligations imposed upon him at his ordination. The good people of Seaforth no doubt feel the loss of their late esteemed pastor, for a severence of the ties of friendship is at all times somewhat unpleas ant, but in the change that has taken place the good work will go no just the same-the interests of our holy faith will be zealously guarded.

CATHOLIC PRESS.

There can be nothing more admirable, more effectual, more useful to a man than a prayer which ascends to God like incense from the altar of the simple and contrite heart. It lift us up to God, lessens our troubles. strengthens our weaknesses, intensifies our virtues, opens heaven's gates, overcomes the power of hell-in word, it is all-powerful. Stronger than any power conceivable is that o the prayer of a just man, for he overs the divine heart of his God .-Catholic Sun.

It is a fact that Catholics generally are not as quick to aid their papers as Protestants are to help theirs. The

realize, my brothers, that to tell a lie to your priest in the confessional is to majority of the Protestant journals are made up of sermons and conference reports, and do not compare-with a few exceptions-as family newspapers with the Catholic Press. Still they are liberally patronized, and their readers seem to appreciate the fact that they are working for a cause that is comnon with the editor and the subscriber. In other words, Protestants help their papers in many ways and are not likely to discontinue them for a trifling Catholics can learn a lesson cause from their Protestant brethren which destructive of souls. they should appreciate. - Church News. The use of intoxicating liquor brings no benefit whatever to him who uses it, said Archbishop Ireland, but how much money is constantly spent the text, ' Go teach all nations, baptiz ing them in the name of the Father for it by the working man ! I know the need he has for these dollars, and and of the Son and of the Holy Ghost, teaching them to observe all things yet in the country at large, the whatsoever I have commanded you. amount spent yearly is simply appall-To fully expound these marvelous ing. How many would be in comfort able circumstances but for this money spent in drink ! Far better indeed words would require far more time than I have at my disposal to day. did they burn the sums. The saloon shall have to limit my remarks to single point, and that is the duty that keeper is the hardest taskmaster. our Lord lay upon His Church to the moment people take the pledge they learn the value of money, and 'Go teach all nations-teach teach. ing them to observe all things whatso afterward learn to work for themselves and not for the saloon-keeper .ever I have commanded you.' DIVINE AUTHORITY TO TEACH. Sacred Heart Review. "The Church of God is a teaching A little of the tact which many Church- ' Ecclesia Docens.' Under great missionaries used in winning this head there are four points that call pagans to the true faith might be for attention : First, the subject matprofitably employed in retaining ter to be taught, 'All things whatso ever I have commanded you.' All divine truth comes from the revelations Christians within the fold. We are all acquainted with instances where Catholics have cut themselves of our Lord Jesus Christ. 'God,' says off from the Church in fits of anger, the Apostles, 'in these last days has spoken to us by His Son.' That reveldispleasure, disappointment and ation is necessarily perfect, entire, final. What the Son of God reveals to Tis their own crossed purposes. 'Tis their own fault, of course. Certainly it is their loss. But what then? the world must be the truth, the whole Is it pleasant to contemplate the truth and nothing but the truth. He losses by such trivial causes ? Supposdelivers to His Church all divine truth ing the presence of zeal for the salvathat is to be known. And this truth is tion of souls ; does it accord altogether not to be known by reason, by science, with an unbending pride and sense o by philosophy or any other way. authority that exercises itself in the revealed by the Son of God, and is to be accepted and believed on that ac-count. All revealed truth is the most brusque and angular of fashions? Is not the responsibility of having any thing to do with the separation of a Catholic family from the Church so Church to teach, and further, all duty is hers to teach. 'Whatsoever I grave and far-reaching as to be avoided if possible by every honorable duty to God and all duty to man.

THE CATHOLIC RECORD

CONVERT PRIEST'S STRONG SER- they are true.' There is no hypothesis came lible truth and you must receive it, Notable Discourse by the Rev. Thomas obey it and believe it if you hope to be saved. You reason and argue about Rarely have New Orleans Catholics obeyed.

MUST BE INFALLIBLE. "Thirdly, we must consider here the grace of teaching, for it is evident that a Church that is to proclaim the truth of God to the world in such a voice of authority must not only have the truth revealed to her from God, but have it preserved in her by God. And as the Lord Jesus told His Apos tles, 'Tarry at Jerusalem until you are indeed filled with power from on high the Holy Ghost whom I send unto you from the Father shall remain with you forever and shall lead you into all He shall call to your rememtruth.

brance whatsoever I have spoken unto To be a true teaching Church you. the Church must be an infallible Church, and this is by the gift of Pen-The Holy Ghost remains in tecost.

disciples : Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and her and with her, opening her memory to recall all that the Lord Jesus taught and commanded, guarding her con of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." He said in part: stantly to preserve her from falsehood and error, inspiring her perpetually to keep and proclaim and enforce the precious things entrusted to her keep "There is nothing individual or personal in these words of our text ; The teaching Church is and must they are addressed to the holy Apos ing. be an infallible Church-divinely pretles, not as to individuals, but as to the Princes of the kingdom of Heaven, as served from every error, divinely led

representing that Church which the unto all truth. "And, fourth, the fact that the Lord purchased with His own blood. Church of God is a teaching Church in-They confer no private authority or volves the duty of hearing and obey-ing with humble faith. The fact that power, but grant the great commission of the Church of God and indicate its God has set such a teacher in the world prime office and duty. This is a fact, beloved brethren, that is of great immakes it the world's duty to receive and obey it as from God. You have portance and one that we should fix a right, every man has a right to aswell in our minds, for there are many earnest Christian people in the world sure himself of the fact. And it is very easy to do so. Read the Bible ; you find our Lord instituting and commiswho fail to grasp this truth, and hence do not understand the intimate bear sioning such a Church. ing of the words upon the present Look out into the world and you cannot fail to see time, upon themselves and all men. that Church doing the work which He They can but see when they read the sent her to do. There is not a reason-Holy Scriptures that our Lord conable man in this country who has not ferred upon His Apostles most extraordinary powers and laid upon them easily arrived at the certainty Nicodemus, who came to Jesus and duties of tremendous importance-the power of binding and loosing sins, of said : ' Master, we know that Thou art a teacher come from God, for no man pening and closing the gates of the can do these works that Thou doest exsingdom of heaven, of working mircept God be with him.' But having cles, of bearing personal testimony to arrived at that conclusion, the pro the facts of the Gospel-of teaching vince of reason ceases and the prothe truth with infallible authority, of ruling the souls of men with a power from on high. All these marvelous vince of faith begins. The teachings of a teacher come from God are not to gifts they see conferred by our Lord upon His Apostles, but they think that be questioned or reasoned about or compared with the conclusions of philsophy or the most recent deductions of such gifts were personal to the Apos science, but to be accepted and be tles themselves as individuals, and that

lieved and obeyed. TEACHER OF THE NATIONS. "The Church of God, my beloved

graces departed with them. brethren, as revealed to us in the holy AN ABSURD THEORY. scriptures, is a teaching Church. "Absurd as such a theory may seem has a divine deposit of truth.

to properly instructed Catholics, it is teaches it by a divine authority. It is the one commonly held by Christians upheld by divine assistance and it is outside the Catholic fold ; and perhaps o be believed and obeyed as the voice it is unconsciously held even by some of God Himself. I am painfully con-The Catholics in a measure. Do you fully scious that I have been able to get these great truths before you but briefly, imperfectly ; but I trust with lie not to man, but to God, just as truly as was the lie that Ananias and sufficient clearness to enable you to see that these four characters are un Sapphira told to St. Peter, and that questionably contained in the words of it merits the same condign punishthe text (the great commission of the ment? If you do not realize it, you are Church of God): 'Go teach all nations, teaching them to observe all things whatsoever I have commanded you.' somewhat under the influence of that Protestant error which holds that the prerogatives and gifts of the Apostles were personal to them. It is a heresy plainly contrary to the teaching of "No man who claims to receive the Bible as the Word of God can honestly ieny that the Lord Jesus founded a Holy Scripture and the Church, and Church in the world ; a Church which The powers and graces that our Lord conferred upon should resist all attacks of sin and Satan and remain till the end of time; a His Apostles after His resurrection Church that should be the teacher of were not personal, but official; they the nations. This is one great charwere granted not to individual men, acter (I had almost said the greatest but to the Church of God. And some character) in the glorious ideal of the of them are contained in the words of Church of God as set before us in the

one

or supposition, there are no ifs or ands her 'real' was very far from the other Hawalian towns, almost worship or buts about it. It is divine, infal- divine ideal. But firmly convinced the nuns, and have found much solace that she was at least a living part of in the presence of the heroic American the Holy Church of God, I attributed women who have gone to the colony her shortcomings and faults to the as to a living tomb. If there ever saved. You reason and argue about it at your peril; you discuss it and re-ject it at your eternal loss. It is ject it at your eternal loss. It is divine truth and must be believed as divine truth and must be believed as divine duty and must be so To help accomplish this end I spent frailty of man and fordly hoped that were heroes and heroines in this world

face of many oppositions from the members and authorities Many a time I have been told, 'You are a Catholic ; you have no business in a Protestant Church. Go where you be 'Yes,' I replied, 'I am a Cathlong. olic, and the Episcopal Church is Catholic.

"Yes, brethren, many members of that Church which calls itself the Protestant Episcopal Church fancy that they are Catholics. I honestly thought so for many years, and labored to persuade others to think so until by the grace of God I was compelled to knowledge myself mistaken ; and this is the argument that firmly convinced ne ; 'The Church of God is a teaching Church.

OT A TEACHING CHURCH. "But the Episcopal Church is not a How can you call teaching Church. that a teaching Church which distinctly and formally tolerates three contradict ory schools of opinion ? In the EpiscopalChurchare 'High-churchmen,' Low churchmen' and 'Broad - churchmen, who naturally contradict one another and that on doctrinal points of the gravest importance. The High church men in their form of worship and ideal aspiration approach very near to the Catholic Church, the Lowchurchmen directly contradict what the High churchmen teach and the Broad church men declare their Church broad enough for any one to stand upon. You may find all three of these in the pulpits of the city. Some call them-

elves in good faitth 'Catholics. "But bear in mind the Episcopal Church is not the Catholic Church. Some do not believe in the Incarnation of our Lord, and it was only Easter Sunday two years ago that an Epis copal minister actually denied from he pulpit the resurrection of our Lord lesus Christ. Is that a teaching Church which does not declare by divine authority all things whatsoever Christ has commanded? No, nor is any other of all the sects of the world save one-the Holy Roman Catholic Church. No man can ever be in doub as to what she teaches. Her voice i lear and distinct and one in every She teaches the same doc point. trine in every age. From every pulpit her priests proclaim the same truths. All Catholic priests believe the same, for Christ has declared His Church is 'one, holy, Catholic, Aposto The Catholic Church is the infal

lible Church. She tolerates no contra diction, no hesitation. She speaks with divine authority and under the infal ible guidance of the Holy Ghost.

thank God that He has brought me into this one true Church ! I thank Him that He has given me the grace to be one of the priests of the infallible Church ! Oh, my beloved brethren, hear her unfaltering voice ! Believe her ! Obey her ! And so you shall come to the knowledge of the truth as is in Jesus and to the everlasting joys that He has prepared for those who obey her. God give us grace to know and accept the truth !"- Philadelphia Standard and Times.

painfully aware that her from their homes, in Honolulu and other Hawalian towns, almost worship those Americans at Molokai are heroic. "I was the first white person except

Father 'Drake who had preached in long years of earnest labor, and in the the little chapel at Molokai. When it became known in the colony that 'the strange white man' was going to preach in the chapel, nearly every leper in the place who could get about came immediately on the ringing of the bell. The physician who accompanied me had the windows and the loors of little wooden structure opened wide, so that there might be fresh air in the meeting. He also advised me to handle nothing in the church and to touch no one there. "-The Catholic Mirror.

RELIGION

is the Basis of Citizenship and the Underlying Principle of Good Govrnment.

Right Rev. Bishop Montgomery, of los Angeles, California, delivered an interesting lecture recently on the subect " The Basis of American Citizenship. After some preliminary re marks relative to the subject of his ad dress, the Bishop said :

"I take it that religion is the citiizenship : that Almighty God has es tablished two orders in the world, tem-poral and spiritual; that He is the origin, the author, of these two orders, and that inasmuch as religion is the essential and the one thing absolutely necessary to take a man to heaven se likewise is religion the underlying principle of the citizenship of our position in life, as social beings, in order to realize all that He has intended for us. If that is true in any order, in

any political body, any state, any soci-ety, as such, it is as deeply true, as we shall see, in a republic like ours "The difficulty comes that there is

an opinion in the minds of many that religion is not beneficial to citizenship. Now, it is not to be wondered at that a man who has no form of religion, no creed, would come to such a state of mind as that : but it is very wonderful that men claiming to profess and prac tice the Christian religion will forge weapons that will turn upon them selves. That is true, because there is to day throughout the civilized world a principle at work to undermine re

igion. "The trouble is that people have come to believe that citizenship is wholly and altogether secular ; partic ularly in these last few years the ques tion has been put in the shape of the eparation of Church and State. That hobby, ridden so faithfully and so earnestly by so many, has come to mean, in the minds of a great number, that the separation of Church and State means the separation of religion and State. And though in this country we are under such circumstances that there must ever be a separation of Church and State in the ordinary ac ceptance of the words, there is not and can not be a separation of religion and State, if we remain the republic that our forefathers left us.

"After all what is citizenship? It is defined by Webster to mean the condition of one who has the rights of a citizen and he defines these rights to vote and to hold office ; and everythin

and in the double standard, and so on. "We must presume that all those

who are arrayed under the various standards think alike according to the principles of government, that it is republican in form, that the rights of men with whom they are endowed by nature are secured to them under the Constitution, and only believe it can e carried out better under one form than another.

Now, here is the difficulty : Too many have forgotten the principle in-volved, and look solely and simply at the policy, and believe if their policy be not carried out the country will be uined. One party will tell you that f the other party is in power the country will go to ruin, and vice versa But we know with perfect certainty that only one party will be in powerone set of candidates be elected-and still the country is in perfect safety. If the principles of the Constitution were in the heart of every man, woman

and child it would matter very little what the policy is. It is the principle of conscience, of honesty, of right ; the principle that no one wants that which oes not belong to him, and is willing to oncede the same right to another. That is what the principle of religion is. If that were so, suppose you were to form an incorrect policy ; suppose you elect a party which would tend to carry the country to ruin, so far as political economy was concerned, or he philosophy of government, still if that party was filled with the principles

of religion it would put forth its best efforts to reverse the tendency that ads toward ruin."

The right reverend lecturer then dwelt on this subject. He said that under a republican form of governnent it is absolutely necessary that hose selected for office be conscientious in its administration. of right and wrong lies at the very foundation of our government if we are to be justly ruled. The ballot, trial by jury, and other institutions are admirable if citizens are bonest and conscientious. The only sufficient motives for honesty and justice are re-

ligious motives. Bishop Montgomery then expressed his belief that every child has the right to be educated in the faith of its athers. Parents have the right to educate their children in their faith that religion, the basis of our government, can be preserved. Passing to the elimination of religious dogmas and to the favored cry for unity, he said :

" In order that men may think alike, one by one the dogmatic doctrines have dropped out. Every doctrine dropped was a weakening of the religion of the various sects, and to day the only Church that has held firmly to its religion is the Catholic : the Church that has a doctrine for the salvation of souls, the religion established by Christ She has provided for the spiritual welfare of the soul. Moreover, she loves this country in common with all ; she believes this religion is the only religion revealed by God, but, nevertheless, she believes that every religion is a moral support to the Government, and therefore regrets to see the loss of those things most needful to its divinity, especially when it seems a line will-ingly drawn by her own children.

'My friends, when you throw discredit upon religion, you are included with it, and you are surrounding the children with an atmosphere of skepticism and infidelity which, if continued, will be a means of undermining our Government as our forefathers also is included in that. But every gave it to us. No one can deny the one knows that for us the value of interpretation given to the Constitution citizenship is best expressed by what it secures to the individual and to by the Father of our Country, and therefore must see that our liberties, society. We understand it to mean civil and religious liberty. Therefore lives and reputations, like his and those of his day, depend upon the spirit of the Constitution being kept on the line the value of American citizenship is that it secures to us individually and in which it started. These are the to the society of which we are members principles that underlie citizenship in general, and American citizenship in Bishop Montgomery then explained at some length that citizenship was the particular. "If the days ever come when the basis of all our rights. Religious sons of the revolution find that they iberty is no mere permit of the civil undermine their own liberties in un government. Principles never change dermining religion they will find that The fundamental rights of the Constithe old Church will stand just the tution are inalienable. All our rights same, that she will still be their de-fender and the defender of their are secured to us through citizenship under the Constitution. Proceeding ights, that she will still be the pillar f truth, the giver of lessons in that "Citizenship is a very religious higher life-the teacher, the exponent thing because God formed the social and the nursing mother of free citi

ens.

Mr. Joseph Martin ghue should not, of ten when the good passed around. Mr. rendered consider-Ir. Joseph Martin's a while the question ion was at its hottest. John O'Donoghue that Mr. Joseph f education was very dear to the Cathoa - that they were and wanted noths Mr. John O'Donourse mistaken. We because we wish to be ed towards Mr. John Ve trust Mr. John the only "Catho inion who will be rea service as Mr. John rendered his party !

worth League, through is, is strongly urging val as the best means ligion among Methodng converts, there is a ng ministers of the ion in several States revival altogether as onal and therefore only ts effects. Last week ministers in Detroit, nion seemed to be that only delusive in their t they do not produce lts, and that therefore abolished.

al Methodist Missionary in the Metropolitan o, last week, the Rev. d quoted a "Roman "in England as say great religious battle of be between the Church ethodism." Comment-Sutherland said that hould prepare for the recommended that while as should not be neglect-

expedient? Fits of anger and disappointment will pass away. But if the bonds of union with the Church are suicidally and morals.

severed there is usually little hope for not tact to be valued in such cases ! And thorough zeal where there is no admixture of pride, will usually sug-gest tactful conduct. Its absence is prirtual tragedy; its presence is true Christianity.—Catholic Columbian.

Holy Scriptures. WHY HE BECAME A CATHOLIC.

"I suppose that you are all aware, my beloved brethren, that I am but a recent convert to the Holy Catholic Church, and though I stand before you here to day a man advanced in years and full of sad experience, yet 1 am the youngest priest in the diocese And it seems proper that I should begin my humble ministry among you giving some account of myself and the way by which I came to this great grace in which I am. I am often asked the question, 'What was it that influenced you to become a Catholic? What was the chief motive, the great reason, that decided you ?' It is a very hard question to answer, for this mat epers. ter of motives and reasons is, a very complicated one in every heart. Often men think they are acting from one motive, when really they are influenced by another. But this I dare say, that, as nearly as I can read my own heart, my great desire was and has been and is to obey God, to submit to the holy Church which He has established and receive the grace and salva-

tion that He has entrusted to her. PAINFUL EXPERIENCES.

"I was brought up by devout and religious parents in the most Protestant of Protestant denominations. I was nearly of age before the fact dawned on my mind that the Lord Jesus founded a Church in the world

have commanded you' includes all to carry off the work of redemption. I sought for that Church and after not The Church is the great teacher of faith and morals. "Secondly, these words give the copal Church. Her form of govern-

authority to teach. The divine deposit ment, her ostensible faith, her beauti-How highly is is to be taught by authority; the ful forms of worship and her theoretic

A LEPER.

Father Drake, of Albany, has Contract ed the Dread Disease at Molokal.

Writing of his visit to Molokai, Rev. D. Philip Anderson, of Pomona 1., says: "The very air in the colony seem al.,

ivil and religious liberty." heavy with leprosy, for there is a pecu-liar sweetish odor wherever one goes among the homes in Molokai. As I vent past the hospital the odor of the eventy or eighty lepers who lay on ots in the dooryard, or who sat idly about the broad porch was distressing. met the Rev. Father Drake, who oluntarily went to Molokai from vracuse, N. Y., to take the place of he said : ather Damien, who himself, a vigor

ous young man, went to live in Molokai to work among the lepers un body just as He formed the Church, though for a different purpose. il death released him from the inevitble years of pain and disease

"Father Drake told me that he had uffered the first stages of leprosy, al-Therefore in its origin it is divine God leaves it with us to select the form We may choose to be of one form of though he had avoided the disease, a government instead of another, and the year or two by extreme care in his right of the choice of obligations that node of living and association with correspond, the one to the other, of He said that the earliest symgoverning and governed, these things oms of leprosy were constant head aches, slight nausea, and, later, numbcome from God "I have said that religion is the ness of his fingers and toes, so that one basis of any government. We have might hold his fingers or toes to any an extended suffrage here, and there nbearable hot substance and feel no

is a strong wish to extend it still heat. Then the fingers and toes begin further. I shall not touch upon that. o mortify at the joints and later to however, this evening. We are difdrop away. Father Drake had lost ferent from most nations in the extent but one finger joint when we saw him, and he believed he might live ten of our suffrage. But 1 say that the years more. He said he was happy people have gone off on mere side issues and have forgotten the leading hat he could minister to the suffering ideas-too much of the policy and for and dying at Molokai as no one else could, and his only desire to prolong getfulness of the principle. What do I mean by policy ? Simply this: An his own life was to cheer and convert idea or certain plan of conducting the

those about him. government. That takes place in the "There are four young nuns who shape of politicial parties. That is all have gone to a living death at Molakai. One is from Syracuse, N. Y. two are sisters from Newark, N. J. policy. We must assume that at the very beginning of the Govern-Y., ment all believed in the prin-ciple of a republican form of govand the fourth came from Philadelphia. Two have been attacked by the dread ernment and set their hearts on condisease, one is probably not yet inoculated with leprosy, while the other there. These nuns go into the little frame homes of the lepers, sit by them in their hours of pain and suffering in the hospital, and minister to the relig-ious welfare of the dying. The little girls in Molokia, who have been torn tittle tion, in the single standard of money standard of money states. Cochem's Life of Christ, adapted by Rev. Bonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Bonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Bonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Bonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Bonaventure Hammer, O. S. F., has been published by the messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been published by the Messra. Benzigers, New Sonaventure Hammer, O. S. F., has been single tax, in free trade, in prohibi-single tax, in free trade, in prohibi-single tax, in the single standard of money ducting that government in a certain way. That is what separates one church is to go before the world as an discipline seemed to conform to the there. These nuns go into the little from another-the Democratic, Repub-

Class for Converts.

At St. Joseph's church last Sunday the rector, Rev. John Scully, S. J., an nounced that a class for converts would be conducted in the parlors of the par ochial residence on Tuesday and Wednesday evening of each week. To it will be welcomed non-Catholics de siring to prepare themselves for entrance into the Church, adult Catholics who have not yet received their first Communion nor been confirmed, and those desiring to make an honest in quiry into the teachings of the Church. Father Scully announced that memers of the congregation might tell inquiring non-Catholic friends that inormation will be cheerfully given to them at the class without their placing themselves under any obligations to ontinue unless they feel so disposed. That the class will be a success was

assured by the first meeting, at which a dozen persons presented themselves phia Standard and Times.

NEW BOOK

Sensitiveness. Time was, I shrank from what was right, From fear of what was wrong : I would not brave the sacred fight, Because the foe was strong.

But now I cast that finer sense And sorer shame aside : Such dread of sin was indolence Such aim at Heaven was pride

So, when my Saviour calls, I rise And calmly do my best; Leaving to Him, with silent eyes Of hope and fear, the rest.

I step, I mount, where He has led; Men count my haltings o'er; I know them; yet, though self I dread, I love His precept more. — Cardinal New -Cardinal Newman

AN IDEAL LAYMAN.

Dzanam, Founder of the Society of St Vincent de Paul.

Mary J. Onahan in Chicago Chronicle. Frederic Ozanam was in his eight eenth year when, in 1831, full of en thusiasm and the naivete of provincial life, he plunged into the vortex of the great capital. The word plunged is perhaps too violent to describe a youth timid, poor and with powers untried, but he had the mental and moral stam ina that comes from a fine old genea logical tree, for the Ozanams could trace their ancestry back to the fif

teenth century. The cardinal principle of the great majority of Paris students, especially of the art students-Ozanam was de voting himself to law and not to artwas to enjoy life, to be happy. Oza-nam's motto was quite a different one. It was to make others happy.

The taunt of the freethinkers, "You, you Christians, what do you do ?" bore fruit in the foundation of a society which has spread its branches all over the world-the Society of St. Vincent de Paul. Its mission was to visit and relieve the suffering poor, not merely by alms or material aid, but by plac ing the intelligence, education and general knowledge of life, of its members at the service of the poor. In other words, they should strive to win the confidence of the poor, learn all about their affairs and then help them to help themselves. It was the e fore runner of what we now call "friendly visiting.'

The young society of Vincent de Paul was started modestly, earnestly, yet with that gayety which one always associates with students in Paris. A certain memorable soiree was given by Ozanam, to which the guests were invited to bring their own chairs, his apartment only boasting of three. "A procession of young gentlemen," says his biographer, "was accordingly seen one evening filing down the Rue des Gres, each carrying a chair on his head, to the infinite amusement of the public who tramped after them, while the laughter of the chair-bearers them selves endangered their own and their chairs' equilibrium, and brought out the concierge in amazement to inquire the meaning of the singular cortege.

About 11 o'clock they came down again, holding their chairs aloft as before, and quite as steadily, for the hospitality of their host had been as simple as it was cordial, sirups and little cakes being the only excesses indulged in. " But, oh, how we did enjoy ourselves," exclaimed the narrator of the story. "We nearly died of laughter, and between times there actic tall: or enthus was such earnes so many deep subjects. I don't believe young men know how to amuse themselves or laugh nowadays, as we used They want so much money for to do. everything ; we used to be jolly on nothing at all !' The watchword of the Revolution, "liberty, equality, fraternity," began to have another meaning in this knighthood of youth, purity and brotherly love. Here is an account of Ozanam's first visit as a member of the new society: "There fell to his lot a poor family composed of a hardworking mother with five children and a drunken husband, who beat them all around, though as the wife conscient ously explained, not every day, only from time to time. But what he never failed to do was to drag every penny of the poor creature's earnings from her and spend it at the tavern, while she and her five children starved at home. Ozanam quickly discovered that the supposed marriage was no marriage at all, and that mother and children were free to leave their brutal master if they chose. The astonishment of the woman was only equaled by her thankfulness. At first she would not elieve it, and Ozanam had to go to the 'procureur de roi' and bring her a written opinion before her incredulity was overcome. In spite of the rage of her erstwhile husband, whose chances of steady drunkenness seem about to disappear, mother and children were through Ozanam's efforts sent back to their native province of Brittany and there entered upon a life of prosperity and happiness.

advice and consolation. He was de-pressed, faint hearted, weary of the struggle. His father had just died, leaving to him the unravelling of his tangled financial affairs; he had an

aged and infirm mother whose every movement, every expression he watched in fear and trembling, dreading the moment when she too would be taken from him; there were five younger members in the family, and his career was a precarious one. In one particular Ozanam was an

the living, he went to an old cure for

exception to the general run of Paris students, if not, indeed, in all. He had no love affairs, none save the one which, as true love affairs should, culminated in a happy marriage. His description of that event, of the young girl Amelie Toulacroix dressed in white and looking like an angel kneelby his side in the church of St. Nizier, is told with his usual simplicity and grace in a letter to a friend. It was the fitting and happy culmination of those student days in Paris which had been filled with work, with study, with enthusiasm, irradiated always with the white light of a pure and manly heart. It was the fitting prelude as well to his after career as a orator and public man, a carwriter, eer which made his name honored throughout all France and opened wide for him the doors of the French Academy.

SOME UNPALATABLE TRUTHS.

Protestant College President Say the Public School is a Failure.

President Hyde of Bowdoin College expressed some very unpalatable truths about our Public schools and the sys tem of education pursued in them in the address he made the other day before the annual meeting the Massachusetts Teachers' As-sociation, held in this city (Boston). Doctor Hyde prac-tically pronounced the public school a failure, an institution which gives "the shell of learning without its sub-stance"; which "must either do less or more than it has done, if it is to be a real educator of youth and an effective supporter of the State." He declared that the traditional grammer schoo "feeds children on mere husks," put the key of knowledge in a child's hand but fails "to open the treasures of wisdom to his heart and mind." Of what use is it," he asked, "to teach a child to read, if he cares to read nothing but sensational ac-counts of crime? Of what use is it to teach him compound interest and partial payments, if he spends his money on quack medicines and fraudulent insurance?" How do Bostoni-ans, who pride themselves upon the excellency of their Public supposed schools-which, by the way, another public speaker recently said were in-ferior to many Western schools-like this description by President Hyde of

their products? "These people," said the Bowdoin president, "who know how to read and write and multiply and divide, and know little else—these are the people who furnish fuel for the flames of jingo folly and A. P. A. fanaticism who clamor for fiat prices at which to sell and fiat money with which to buy their labor and their goods, who substitue quackery for medical science, mob violence for law, theosophy for religion, passion for morality, impulse for reason, crazes and caprices for conscience and the constitution. This is a sorry condition, truly, of our vaunted Public school for Bostonians to contemplate ! Yet what hope of betterment is there when the city allows its school affairs to be adminis tened by a clique of female fanatics

DEMORALIZATION VISIBLE, DIS-

THE CATHOLIC RECORD

SOLUTION PROBABLE.

The end appears to be coming faster than was foreseen in the sick body of schism. On both sides of the Atlantic symptoms and premonitions of a speedy break-up are strongly in evi dence. Discordant notes fill the air there is a Babel of contradictory coun The summons of Titus' trumpets sels. outside the walls of Jerusalem provoked not a greater tumult of division than the solemn decision of the Holy Father on the issue raised in the question of Anglican orders. If the human mind could be so callous as to permit the intrusion of satire into so serious a theme, how grotesque a situation is presented for its indulgence! In a multitude of counsellors, it is said, there is wisdom. The adage has no relevancy to this extraordinary case. Folly the most sublime, indeed, find, on the contrary, in some of the nonsense spoken and printed—the bravery of imbecility, the wisdom of pert precocity. It is not, though a spectacle for laughter; we cannot smile over the playfulness of Mad Tom trying to amuse the still more de-

mented Lear. The climax of absurdity is not found here, however, but in England. There it is gravely proposed by the Church Times, the extreme High-church organ, that the English Church declare for a Pope of its own ! This proposition is put forward in all seri-ousness. Henceforth let no English man dare to tax his Caledonian neighbors with intellectual density in regard to the humorous side of things. The joke would probably have cost th wiseacre who made it his head, had these been the days of bluff King Hal, of too uxorious memory.

Wild and extravagant as the proposition is, however, those who make it appear to be more logical than that other set of dissidents who, having sought a decision on the question of the orders, now perversely declare that the adverse judgment does not affect their ecclesiastical status. Self stultification to these obstinate malcontents appears to be a matter of no conse-quence. They most fondly imagine that they can impose on those to whom they address themselves as easily as they can accommodate their own consciences to every change of conditions Who can with hold his pity from the flocks committed to the care of such purblind shepherds as these ! They will soon find themselves much in the position of the poet in "The Princess, when he confesses :

" I moved as in a strange diagonal, And maybe neither pleased myself nor them More melancholy still is the position which has arisen in this country. crisis of the gravest character for Chris tianity has suddenly been precipitated In Brooklyn a movement has been started by men who have been long before the public as ordained ministers of the Gospel, of whom the Rev. Lyman Abbott is the most prominent, for the declared purpose of attacking the authority of the Old Testament. This portion of the Scriptures, which are to Protestants of his following and others the sole foundation and rule of Christian faith and authority, is to be held up to public opprobrium as a medley of antediluvian folklore, fairy tales and gossips' superstition. This is no empty threat, but a declaration made in sober Abb arnestness in this determination. That portion of the American people who pin their faith to the formless sort of religion which he and his collaborators have been promulgating are now to be informed that the securities upon which they relied have been found rotten, that their bark of faith is as unsea worthy as one of Mr. Plimsoll's "coffic ships, ' and that they must take to a raft in mid-ocean, without compass or rudder, and with a set of blind mariners for guides ! There can hardly be any doubt as to the meaning of these signs and portents in the moral firmament. They point to some mighty event close at hard. We must not forget that the people who look on in wonder at these things are not a people to be duped, but a keenly practical people. They cannot be deluded into the support of the system of Comte or Lassalle presented to them as the message of God to the human soul. Mere humanitarianism was not the lesson for which Christ died for man upon the cross, but the acceptance of the faith in the Holy Trinity and the necessity for the Incarnation and the Atonement. Little by little these fundamental doctrines have been whittled away and blurred over by such men as Mr. Lyman Abbott, and the fact that he turns about now and declares his own want of faith in them, in effect, by attacking the foundations of his own creed, is not altogether surprising. But it will be very surprising if any considerable body of the American public can very long be induced to accept the stories of skepticism which he offers them for the bread of saving truth. They can understand an Ingersoll ; epicure infidels of the other kind are incomprehensible. They do not want men in surplices merely to play, like Inger-soll, upon their human emotions, but ministers of God who can bring to their minds the absolute assurance of eternal salvation for their immortal souls We cannot possible mistake our duty as Catholics. We, standing on the stable shore, see the miserable vessel rushing to destruction on the reefs out And are we to stand idly and side. make no effort to save? The hour has come for action : we must not shirk our duty. Priest and layman, gentle and simple, we must all stand fast and ready to lend a hand. In the night which is closing in black and hopeless

about the doomed ship, we can hold aloft the saving torch and show the way of safety. The man of the hour is the Catholic missionary.—Philadelphia Catholic Standard and Times.

WATCH YOUR WORDS.

A light or angry word may seem like a triffing thing, like an arrow shot at random from a bow, but you can never tell where it will go, or what harm may result therefrom. You may for-get it as something of small consequence, really not worth a second thought, and yet it may pierce the heart of a friend and leave a rankling wound that no time can heal. Ah, we ought to weigh well our words, and reflect that there is sorrow and care enough in the world without adding to it by unjust and hasty speech. our words we are judged, and by our words we are condemned. By and by, we before the judgment-bar of God, these same words will confront us again, weighed with their awful consequence. Do not lightly esteem your words. God has made us all responsible creatures, with minds capable of grea

By

And because we are humble things. and small, filling obscure places, we are not to suppose that our actions are without results. We are constantly sowing seed for eternity, and it rests with us what the harvest shall be. may fail to note the effect, but none the less the influence we exert is having a sure and lasting impression. where we least expect to find it actions of ours have influenced the lives of others. What responsible creatures this makes us ! We dare not live to ourselves alone, but each one working in the interest of his fellowmen. Kindly acts are like acorns dropped in

God's productive soil, which shall grow and afford shelter. There is a true saying, "Guard well your thoughts, for thoughts are heard in heaven." If evil thoughts never entered the heart, evil actions would never control the lives of men. The thought must precede the words, and if we cherish only pure and holy thoughts, men will know that we are filled with the Spirit of Christ, for our actions will be a constant testimony Pleasant and profitable thereof. thoughts are delightful company, and it behooves us to cherish them tenderly If we brood constantly, filling our minds with hatred and sorrow, no one can estimate the result. Every child of God should live on Thanksgiving street, and have hearts filled with beautiful thoughts, which can be sent out on instant's notice, swifter than a

Catho carrier dove intent upon bearing s message. The law of thought creates 1669 1 its kind. An American poet said :

Blea

"Do not look for wrong and evil; You will find it if you do; As you measure to your neighbor. He will measure back to you."

So words follow thoughts, and they speed o'er the track with wonderful apidity, only to come back to us ooner or later in the same mete as they were spoken. Every word you speak reflects your character, some-times goes out of your mind and becomes general property. And you never can tell where the seed will odge and what the harvest will be. The Angelus.



JANUARY 30, 1497.

What kind of a SUCCESS are the new novels by American Catholic Authors? Within three months after publication we have printed a second edition of the following five books A EID, A Woman of Fortune, \$1.25 CHRISTIAN GAN, The Vocation of Edward Conway, . \$1.23 MAURICE ANTHONY, Passing Shadows, \$1.25 YORKE, ECKY, Mr. Billy Buttons, \$1.23 WALTER A ROUND TABLE of the Representative American Catholic Novelists. Short Stories by the best writers. . . . \$1.50 With the exception of The Circus Rider's Daughter, none of our

other novels has ever reached a second edition in such a short time.

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CHURCH CANDLES.	Church of God,"" Confession," and "The Bas Presence." The book will be sent to any ad dress on receipt of 15 cents in stamps. Order may be sent to Thos. Coffey CATHOLIC RECOR Office. London.

JANUAR'

FIVE-MI Fourth Sun

TAKI

Sometimes, discouraged be our good res ready to say i any at all, so have no doul ing to me wh courageously promises to Go and have alr the bad old wa What was th resolutions? God, yet I h with Him; I bad as I w worse. Wha with my good Now, in co let us not knows us ju better than Therefore He us strictly to true and eve Holy Writ, human natu though we an tell the truth promise to (roperly, ye in a momen reak down when we ma er reading sometimes of ne would hand on Ph tray Thee. Hence it is do not wan fear I could be good ser swear to you to make a attend Sund

> good nature very dif cases we m ahead, and God's assist There is : fidgety abo too far into tions not 1 there was a edifying lif of his acqui that he w that he w feared that "What is priest. is a deadly challenged should not the challen which wo "But," sai challenged do so?" " You have commit me ticular te give you g Do not o the stream

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The Society of Vincent de Paul now has its branches all over the world, and in Chicago, at the present day numbers about thirty conferences, working in the different parishes of the city

The two thousand young men who enrolled themselves in this peaceful crusade of charity were destined in more than one instance to serve as mediators between a moneyed aristocracy, whose hearts of mercy had grown hardened, and an ever-increasing pauperism with rage and despera tion pictured on its face. Not the characteristic anecdote told by lass Kathleen O'Meara in her interesting and delightful "Life of Ozanam" is one taken from his own letters, where he tells how on one of those very blue

whose uppermost aim is, not to pro-mote the interests of the schools, but but to use them for personal profit and for providing places for teachers whose ideas are congenial to theirs, no mat ter what their qualifications for school work may be.-Sacred Heart Review.

St. Carileff and his Wren

. Carileff was a monk who lived at Menat, near Clermont, and died about 540. Becoming dissatisfied with his monastery, he resolved to pene trate farther into the forest, and live a more retired life. He and a com panion went to reconnoitre, and in a remote corner came upon an old neglected vineyard, where they thought of settling down.

One hot day the saint was working, and had hung his hood on an oak tree When, returning to put it on, he found that a wren had laid an egg in it. The good hermit rejoiced, and left his hood, so as not to disturb the tiny creature's nest. When he reported the circum stance to his abbot, the latter an-swered : "This is no accident. Return thither, and there a monastery shall arise some day."

Carileff returned and settled in the old vineyard. And he gained the confidence of other animals besides the wren : for a large buffalo used to come to his cell and let him stroke his shaggy neck, and then would gallop back in-to the forest. One day the king heard of this splendid bufialo roaming about. and made up a hunting party to secure it. But it took refuge at the hermit's cell ; and huntsmen were so amazed at seeing the great monarch of the forest standing thus peaceably beside its protector that they acknowledged the man of God's superior power, and endgiving him a grant of land to build a monastery there. - Ave Maria

Handsome Features

Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractive-ness of handsome features. In all such cases Scott's Emulsion will build up the he tells how on one of those very blue days when life seemed scarcely worth and impart freshness and beauty.

DR. WOODRUFF, NO. 185 QUEEN'S AVE Defective vision. impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 6.

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CONCORDIA VINEYARDS

SANDWICH, ONT.



SEALED TENDERS addressed to the under-signed, and endorsed "Fender for Kincar-dine Work." will be received at this office until Friday, the 5th day of February next, inclus-ively, for the construction of sheet piling and other work at Kincardine, Bruce County, On-tario, according to a plan and specification to be seen at the office of the Town Clerk, Kin-cardine, and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied and signed with the actuals signatures of tenderers. An accepted bank cheque, payable to the order of the Minister of Public Works, Far one thomsand five hundred dollars, (51,500.00).

thousand five hundred dollars (\$1,000.00) must accompany each tender. This chequ-will be forfeited if the party decline the con-tract or fail to complete the work contracted for, and will be returned in case of non-accept ance of tender.

for, and will be returned in case of the sace of tender. The Department does not bind itself to accept the lowes: or any tender. By order, E. F. E. ROY. Secretary

Department of Public Works, Ottawa, 31st Dec., 1896. Newspapers inserting this advertisement without authority from the Department will not be paid for it.



CEALED TENDERS addressed to the under-S signed, and endorsed "Tender for Owen Sound Work," will be received at this office until Friday, the 5th day of February next, in-clusively, for the construction of sheet piling at Owen Sound, Grey County, Ontario, accord-ing to a plan and specification to be seen at the effice of the Town Clerk, lowen Sound, and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied, and signed with the act-ual signatures of tenderers. An accepted bank cheque, payable to the order of the Minister of Public Works, for ome thousand *live*, hundred dollary (\$1,500.00), must

order of the Minister of Public Works, for one thousand five handred dollars (\$1,500.00), must accompany each tender. This cheque will be forfeited if the party decline the contract of fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. E. F. E. ROY. Secretary.

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Send for Price and Catalogua.

Department of Public Works, Ottawa, 31st Dec., 1896.

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Ther Worm No arti tion.

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JANUARY 30, 1897. FIVE-MINUTE'S SERMON.

Fourth Sunday After Epiphany.

ready to say it is better not to make

any at all, so often do we break them.

I have no doubt there are some listen.

TAKING COURAGE. anonemeners. Sometimes, my brethren, we feel discouraged because we have not kept our good resolutions, and are even

bad as I

tray Thee.

God's assistance.

priest.

do so?

tions not likely to come up. there was an army officer who led an

with my good resolutions?

as strictly to our promises.

Therefore He is not so cruel as to hold

true and every man is a liar," says

Holy Writ, and our experience of

human nature demonstrates that al-

though we are honestly determined to tell the truth, and do tell it, when we

promise to God to behave ourselves

properly, yet we know very well that

break down, and that is understood when we make our promise. I remem-ber reading of St. Philip Neri that

hand on Philip to day or he will be

"God is

Authors? cation we have wing five books · · · · . \$1.25

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1 Conway, . \$1.23

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ECTS OF THE-Catholic Agency

catholic Agency his Agency is to supply, at the prices, any kind of goods in cetured in the United States. es and conveniences of this , a few of which are: ted in the heart of the whols-metropolis, and has completed its with the leading manufac-ters as enable it to purchaselis he lowest wholesale rates, thus sor commissions from the im-commissions are charged in abeen of the mean of citing be benefit of my experience and citing prices charged. Daton wart several different ing as many separate tradel soft of the second second contraision of the second citing prices charged. Daton wart several different ing as many separate tradel so the witing of only one letter ing as many separate tradel so the witing of only one letter ing is can get such goods all the to orders. Besides, there will ess of freight charge. Datistide of New York, who may dress of houses selling a partic-is, can get such goods all the to this Agency. matters, outside of buyting an entrusted to the attention of fits Agency, will be strictly usily attended to by your giving act as your agent. Whenever anything send your orders to AS D. EGAN,

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Damen, S.J

st instructive and useful pamph-the lectures of Father Damen. four of the most celebrated one-that renowned Jesuit Father. Private Interpretation of this Catholic Church, the only trus ""Confession." and "The Beas he book will be sent to any ad-tof 15 cents in stamps. Orders Thos. Coffey CATHOLIC RECORD

DIA VINEYARDS DWICH, ONT. T GIRADOT & CO r Wine a Specialty. Wine is extensively need and by the Clergy, and our Clarsh favorably with the best ins-AUX

There are three things about which

general way.

Do your little duties cheerfully and Do not grumble when you are well. asked to go on an errand by your parents or teachers. If you faithfully perform the little duties that you are now called upon to do, you may be sure that the greater duties which will be met in the years to come will also be well performed.

OUR BOYS AND GIRLS.

The Mote and the Beam.

ing to me who began the New Year courageously and with some sincere promises to God of leading a good life, and have already slipped back into the bad old ways; and now they say,

The Mote and the Beam. When once we begin to meanly grudge The graces or gifts of another, How easy it is to rashly judge The deeds of a man and brother ! To carp and question, gossip and pry, Till, clear as the daylight shown, We see the mote in our neighbor's eye, Forgetting the beam in our own. What was the matter with my good resolutions? I did not mean to lie to God, yet I have not kept my word

There is only One who can judge aright The failures and faults of men ; For all is clear and plain in His sight, That's hid from our mortal ken. Oh ! hearken and heed the warning cry Of that Judge on His awful throne ; "Instead of the mote in your neighbor's eye Cast forth the beam from your own " with Him ; I have relapsed ; I am as was before, maybe I am What, then, was the matter Now, in considering this question let us not get into a panic. God knows us just as we are, and far better than we know ourselves.

Cast forth the seam from your block Alone to the annals within Our own poor breasts,—In that dark book, We'll read such records of sin, That, henceforth, blind (both you and I), To the failings of others grown, We'll miss the mote in our neighbor's eye, Because of the beam in our own ! Eleanor C. Donnelly.

Dont be a grumbler. What a happy world it would be if all disconten

were thrown out. Many young people complain about their work, that it is menial and beneath persons of their talents and training, whereas all hon-orable work is ennobling. Ambitions are best realized by the faithful persometimes on waking in the morning he would say, "O Lord, keep thy humble it may be. The doings of a If he loves his religion and his church lowly service may be the test which and his Sunday school, he will be good Hence it is a great folly to say, "I the employer uses for bringing out the strength of his employee. Generally an employer will see to it that "he that is faithful in that which is least" tented, careful, generous and good? do not want to make a promise for fear I could not keep it." That would be good sense if you were going to swear to your promise, or if you were to make a vow. But a promise to has the opportunity to become "faith-ful also in much." A life spent in attend Sunday Mass, to keep out of saloons, to stop stealing, to be more good natured at home, and the like is brushing clothes and washing crock ery and sweeping floors-a life which the proud of the earth would have very different matter. In such cases we must shut our eyes and go treated as the dust under their feet ; a ahead, and meautime pray hard for life spent at the clerk's desk ; a life spent in the narrow shop ; a life spent There is such a thing as being too in the laborer's hut-may yet be a life fidgety about the future, looking back too far into it or imagining tempta

so ennobled by God's living mercy that for the sake of it a king might gladly vield his crown. A Few Words to to Our Girls.

edifying life, and who came to a priest of his acquaintance and informed him What-after religion-shall be the that he was in great distress, and feared that he could not persevere. principal aim in the moral education of a young woman? I should say good manners. First, and last, and What is the matter ?" said the riest. "Why I know that duelling all the way between, good manners. Reading and writing and all the acis a deadly mortal sin : yet if I were challenged to a duel I fear that I complishments are always convenient; often they become obnoxious, and sometimes positively an infliction, that should not have the virtue to decline the challenge and suffer the disgrace which would be sure to follow." "But," said the priest, "has any one challenged you or is any one likely to is, when they are not accompanied by member that no man can know every-good manners. Good manners are the thing ; and that to the most subtle absolute transparent medium of con-"Ob, no ! not at all ; butveying to the world the benevolence of a good heart ; music is a matter of the guide. throat, ears and fingers; painting a are blind in "But wait until the temptation comes You have made up your mind not to commit mortal sin, and when this parmatter of fingers and eyes; dancing is a feat of the feet and toes, and even ticular temptation comes God will housekeeping is a question of the will,

give you grace to overcome it." Do not cast your net too far out into accompanied by resolution and attenthe stream ; do not be in a hurry to But good manners involve and tion. promise to abstain from any particular include every department of the hu-man being -- body, soul, mind and sin or to do any particular act of virtue for your whole life except in a heart, imagination and conscience, In a general way you discrimination and moral judgment. are determined to keep God's law, The whole duty of man-to man-are honestly and firmly determined. As embraced in good manuers, for they to this or that particular sin, you hate are charity, gratitude, justice, kindand detest it and have made up your ness-all the virtues rolled into one .mind against it ; whenever the temp-Mary Mannix. tation comes you are resolved to resist

Am I Doing My Work? It may be sweeping rooms or wash-ing dishes, it may be tending a baby one should make good resolutions or writing a sermon-the question is just as applicable, "Am I doing my rather than about any others - First, the practice of prayer ; second, going to confession and Communion ; third, work ?" not criticising somebody else, avoiding the occasion of sins. The not longing for a better chance, not waiting for something to turn up ; but first two fill our souls with God's grace, and the third keeps us out of danger. doing my work as well as I know how Put all your good resolutions into to do it? ompany with prayer and monthly, or If one can answer this question in at least quarterly, Communion ; and the affirmative, he has answered one you will have no great difficulty in pulling through. From month to of the greatest questions that he is ever called upon to face. To be in one's place and doing one's work is month is not so long a time to keep supremely satisfying : to be out of one's proper place at last will be straight, and a good confession and a worthy Communion is God's best help. agony, because it will take one away Morning and night prayers are a mark of predestination to eternal life ; from God. If a man who is meant to keep away from bad company and be a physician is miserable as a law dangerous places, and avoiding bad ver, if a useful and prosperous, farmer reading and all other dangerous occasometimes spoiled to make an un happy and second rate professional sions, has very much to do with an innocent life and a happy death. man, what will be the agony of living

places require men of character, fixed principle, education, power. No man gets mental power and discipline with out stern hard work, and years of it. And no weak, undisciplined and unprincipled person is fit for command, or can ever expect to hold a commanding position. There is no lack of im-portant positions for those competent to fill them. But it should be remem-bered that important positions can always find those at le to fill them, and the world will not wait for you if you are not ready. Keep this constantly before you, and your studies will not appear insurmountable.

Signs of Character.

When a boy is patient and persevering and conquers difficulties, it is a sign he will make his mark in the world. If he worries and frets and stews, it is a sign he is likely to die prematurely or live to little purpose. If he is in a hurry to spend each cent as he gets it, he will never be rich, but a spendthrift. If he hoards up his cover of the purpose is the pur a spendthrift. If he hoards up his pennies, and will not part with one for any good cause, he is likely to be a miser. If he is careful and economi-cal and generous, he may or may not be rich, but he will have the blessing of God, and if he is a Christian who attends to his religious duties, he will never want. If he is obedient to his parents, he has the promise that his parents, he has the promise that his "days shall be long in the land." If he is lazy and indifferent and neglects not love of money, a sordid, unholy accomplishment of good. Who will his duties, he will grow up a dunce, his duties, he will grow up a dunce, and men cannot respect him. If he reads dime novels or low, trashy, vile THE MER'S LUST OF GOLD, cent papers, instead of bright, helpful literature, he will likely end his days in a prison or upon the gallows. position among men. Are you

Are you trying to be?

Reverence.

Phrenologists have placed somewhat in their map of the human brain, an organ of "Reverence." There is, without doubt, a natural human inclin-ation to revere. It grows up out of natural tendency to adore, which rises from our consciousness of being not our own but another's. He who reveres, supposes merit, or strength or wit in others, which he is conscious of not possessing himself, and left to itself his inclination would lead him to take merit for granted, until defect is found out. This is the spontaneous feeling of children toward their parents, of a nation towards its founders, of a pupil

towards his teachers. Reverence has been ridiculed by infidels as blind; but they should reful, thought, routine has often to be a little blind to the faults and weaknesses of those who have gone before What matter is it, if we do love us. to a little excess the usuages and opin-ions handed down to us by those who, noble and admirable on a critical examination, will be found to have known less of science and the arts than we know? Is it not safer to do right through a blind confidence in others than wrong through a blind trust of ourselves? The greatest men have been most noted for rev-



interposition of Providence to save

and use their means accordingly

The meaning of that passage of Holy

Writ which declares it is easier for a

camel to pass through the eye of a

needle than for a rich man to enter

THERE IS NO DANGER

Yet religion teaches that this is

heaven, is not interpreted in

parabl

ing,

The wise young man will perceive

Is it easy for a young man to escape being infected with the prevalent spirit of money-grubbing? This is a lies between these extremes. He must, hard question : we shall not attempt to if he aspires to approach the true great ruling passion of our own people He must recognize in worldly sub-in this richly endowed nation? If it is stance not an end but a means for the love of the very dross itself, what is it ? say that

THE MISER'S LUST OF GOLD, too, that pervades every avenue of them from a temptation that would life, not a high and generous ambition to possess riches for the benefits it their eternal welfare? We need not

to possess riches for the benefits it might enable us to share with less fortunate brethren. Why do we slave quisition of money? Is it for any other reason under heaven than to gratify a mean, selfish love of our savage nature? Isn't it in response to the promptings of self affection and to purchase for ourselves the animal enoyments that only wealth can buy? Isn't it to please our vanity and to give rein to that innate thirst for lux-

ury and power that underlaps the better instincts of our composition? The unheeded propinquity of abject want and misery to the barbaric glitter of surfeited self-indulgence is the best answer to these queries. Wretched-ness and vice rudely jostled by pomp and prodigality affords a too plain i lustration of the end and aim of this dominant passion. We are notorious ly a nation of money grubbers. Mam-mon's is the shrine at which we wor ship. There is no gainsaying the truth.

THE ALMIGHTY DOLLAR

is the criterion and gauge by which everything is tested. Success is measured by this rule. Religion, intellect, understanding, and to the most wake- morality, charity, benevolence, loyal ty, fidelity, every attribute, every virthe guide. It is no harm for us who tue is more or less susceptible to the are blind in so many other ways, to be application of the popular standard. ts existence and universal recognition, to the mind of society, have a relativity in some degree to all things What career is noble and admirable in the public eye? Isn't it that gloriously gilded with millions? Which are the fail-ures, unless it be those whose achievements are not represented in tangible increment? A good life that ends in penury or in modest sufficiency may licit the applause of the sentimental, deeply feel most their insufficiency and cality, it is undeserving of notice, or but to the searching vision of practi at most commands only the pity of the are the readiest to see and acknowlelge excellence in others - Catholic world, which weighs all things in the

one balance. Riches are



EDITOR STEAD ON POPE LEO XIII.

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He is the Grandest of All the World's Grand Old Men.

1896 has been a year testing and trying the reputations of men, writes Editor Stead in the English Review of Reviews, and although this process may be occasionally disagreeable to individuals it is one of the most use ful forms of national and imperial stock taking. After all the strength of nations lies not merely in the character of their ordinary men, but also in the greatness of their great ones. A nation which has lost the capacity of begetting great men is a nation in its decadence. But to know the greatness of the truly great it is necessary to pass them time and again through the ordeal of adverse circumstance, to smelt away their dross in the crucible of trial and temptation. It is only after a

long continued series of these proseek far for evidences of the blighting cesses, which, indeed, never cease while life lasts, that mankind is able effects of riches on the broader and nobler qualities of human nature. to ascertain beyond all doubt who are really worthy of supreme homage as the heroes of the race. themselves simply as God's almoners

Eighteen hundred and ninety-six has not been devoid of the tests supplied by trial and temptation to the great ones of the earth. Bismarck, for only attitude that is pleasing to the Creator and Giver of all good things. instance, who for many years towered like some magnificent column above the waste of European diplomacy, has afforded only too painful demonstra-tion of the faults and failings which as-

sail the statesman in retreat. * * 1897 has also revealed Mr. Gladstone as one DISPARAGEMENT OR AFFLUENCE, but in condemnation of the spirit of who, if he has not worsened in his best selfish luxury which the accumulation of wealth too commonly begets. Dive's sin did not lie in the possession and enjoyment of riches and pleasures, but 1876, sent around the fiery cross in his cruel forgetfulness of the claims on behalf of Bulgaria and the Southof the beggar Lazarus. Dives is a ern Slavs, whose curse type of the modern money-grubber had made her own, was also the Mr. and his fate will be the fate of all of Gladstone who, in 1885, came perilhis class for all time who refuse or ously near going to war with Russia neglect to learn the lesson of duty to in one of the worst causes that any God's poor, conveyed by this simple nation could have made its own. In arable. 1896 we see the same two currents of The way lies straight before us, it is good and evil blended. There is the

luminous with the plain teaching same enthusiasm against the atrocities of our religion, and if we but use the of the Turk, but there is also the same same enthusiasm against the atrocities unsympathetic incapacity to recognize the difficulties of Russia's position, which, in 1885, so nearly brought the grace which can be ours for the takthat we shall go astray. On the one two empires into collision.

side is the temptation to subordinate Among the great established reputaall our best impulses to the passion of money for money's sake. We may be stone of life, that of the Pope must be money for money's sake. We may be seduced into sacrificing the noble seduced into sacrificing the noble numbered as those which have sur-ideals held up for our guidance, to a vived. Leo XIII. has continued to fierce emulation of the world, the flesh and the devil. We may desert the maintain the prestige which has com-pelled even the non-Catholic world to service of God to enter that of Mam- hail him as one of the greatest of Ponmon. We do so at our certain peril. On the other side, faltering in the passion for Christian unity, and his On the other side, faltering in the path of duty we may yield to the allurements of indolence, sloth and carelessness, diverging as widely in another direction from the road that him into taking any liberties leads to that eternal destination, which with what he considered the well-

Best for Wash Day

THE CATHOLIC RECORD

E. GIRADOT & CO.



NDERS addressed to the under d endorsed "Tender for Kineas vil be received at this office uni-h day of February next, inclu-construction of sheet piling an Kineardine, Bruce County, Or ng to a plan and specification office of the Town Clerk, Kir at the Department of Publ va.

va. Il not be considered unless made upplied and signed with the actual tenderers. d bank cheque, payable to the dinister of Public Works, for one e hundred dollars (\$1500.00).

we hundred dollars (\$1,500.00), pany each tender. This cheque ted if the party decline the con-to complete the work contracted be returned in case of non-accept

ment does not bind itself to accept any tender. By order, E. F. E. ROY.

Secretary of Public Works,) ist Dec., 1896.) is inserting this advertisement hority from the Department will or it. 963-



ENDERS addressed to the under-and endorsed " Ender for Owen k," will be received at this office , the 5th day of February next, in-or the construction of sheet piling and, Grey County, Ontario, accord-and specification to be seen at the Town Clerck, IOwen Sound, and at ent of Public Works, Ottawa. Ill not be considered unless made supplied, and signed with the act-res of tenderers. Ted bank cheque, payable to the Minister of Public Works, *For owe n* hundred dollars (5,500.00), nust

v= handred dollars (\$1,500.00), must each tender. This cheque will be the party decline the contract or lete the work contracted for, and rned in case of non-acceptance of

rtment does not bind itself to accept or any tender. By order. E. F. E. ROY. Secretary.

t of Public Works, } 31st Dec., 1896.

ers inserting this advertisement thority from the Department will for it. 953.2



An Object Lesson.

God? To be something, and the right something, may be the high am-bition of every humble child of God, It is a sufficiently well known fact that several Protestant denominations support very largely, if not altogether, and he may be sure that at last he will papers that are published for the pur pose of setting forth and diffusing the certainly reach the very summit of his ambition religious tenets of their Churches.

You Will be Wanted

Even the Unitarians, whose creed is so nebulous as to have given rise to If we could only get the ear of that doubts in certain sectarian circles boy in school, or that young man in whether a Unitarian should be considcollege, we would say most earnestly to you that the time is coming, and perered a Christian, do this, and we learn from a sermon of Rev. Dr. Cuckson, haps not far distant, when you will be reported in the last issue of the Chriswanted. The opportunity is ready to develop when, if you are ready, you can enter into a great life-work; a tian Register, that they are going to expend \$20,000 for the improvement of that paper. So obvious is the moral which this Protestant policy towards time which taken at its flood will lead broad and populous country, and opthe Protestant press teaches that no comment thereupon is needed. - Sacred portunities for eminent achievement and large usefulness are constantly re-Heart Review. curring in educational work, in busi-

Don't worry. Don't run in debt ness, in professional life, or in politics, and the service of the country possibly Don't trifle with your health. Don't

in war. You may be wanted ever so much, but if you are not ready when wanted you will be passed by. The try experiments with medicines Don't waste time and money on worth less compounds. Don't be persuaded opportunity, just the one you would most like, will not wait for one not ready. Somebody else will take the to take a substitute for Ayer's Sarsa parilla. It is the best of blood purifiers.

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfac-

The Affectionate Sister.

Fortunate is the home that has a grown daughter who is devoted to her own brothers, who is proud of them, who likes to be taken around by them, who is fond of doing for them. She is their visible guardian angel. Their care of her, their respect for her, and their desire to retain her esteem and affection will be three sheet anchors to windward keeping them off the rocks

of debauchery. Once there was a young man who went to work in a strange city far from

his people. His eldest sister, whose favorite he was, resolved to write to him three times a week. With unfail ing regularity, no matter at what pain or sacrifice, she performed her labor of love. She reminded him of home. for an eternity out of one's element, or, She kept him in touch with all that he in other word's, away from one's held dear. She gave him news of all

her letters bright. She did not 'preach," but, all the same, her good

that young man, other affectionate sisters, in their own place and way, can do for their brothers. They can win their hearts by daily acts of kindness, they can sympathize with them in their troubles, they can cultivate their comradeship, they can elevate their motives, they can revise their on to fortune and to fame. This is a principles, they can refine their hab its, and they can, by love, foster in them aspirations for a noble manhood. -Catholic Columbian.

You Can Be Well when your blood is pure, rich and nourish-ing for nerves and muscles. The blood is the vital fluid, and when it is poor, thin and im-pure you must either suffer from some dis-tressing disease or you will easily fall a vic-tim to sudden changes exposure, or overwork. Keep your blood pure with Hood's Sarsapa-rilla and be well

and you should be ready to respond at the right moment. The important cents.

THE ONLY EVIDE acceptable to this tribunal of judg ment. Do we exaggerate the domin

ating spirit of the great, busy, pros perous luxurious world around us He who sees beyond the tip of his own nose is obliged to admit that the state ment is well within the limits of the And yet we are far from deprecat

ing the proper ambition of young men to possess themselves of that which unlocks the door to nearly everything that can make life useful and worthy

MONEY IS NOT A CURSE.

The misuse of it is. Man may save Lawrence, the other Sunday evening, Reverend J. T. O'Reilly, O. S. A., his soul in poverty. Yet poverty of the pastor, after having eloquently deitself is not a virtue. It is not an end, but in certain circumstances become picted the evils of intemperance, said a means, and a powerful one, to the that religion was the only remedial highest attainment in human perfecower. There is no morality without religion, he continued. You can not tion. For example, the voluntary poverty of the religious is a conscious establish morality on any basis but sacrifice inspired by the most exalted religion. You can not make men of his old acquaintances. She made motive that prompt men to heroic him eager to hear from her by making deeds. One may live in the world temperate, nor can you close the saloons, only by religion. Again, and keep a holy vow of destitution there are many engaged against the with singular and equal merit, but

influence over him was retained in its poverty that arises from shiftlessness improvidence and the failure to avail activity by her frequent communications and her choice of subjects that itself of such opportunities as may stirred him to be faithful to his best. present themselves, is apt to be the re-verse of meritorious. Some poverty What that high minded girl did for

amounts to sinfulness, because it involves neglect of duty and the omis sion to bestow upon others what they are entitled to receive. The depriva-tions suffered by the children of a father grossly addicted to evil habits, constitute a record of

promise Almighty God that for the benefit of the suffering of human nature, that you see flowing from this vice all around you, and henceforth you will not touch intoxicating drink The young man and the young woman who are just coming up from childhood should, out of a sense of their own honesty, a sense of their respectability, ity, but misfortune resultant from have courage enough to put their foot slothful negligence and wilful failure down against this evil, to look it sobriety and perseverance create, is no more commendable or admirable or meritorious on the one hand, than is

is the one objective point worthy life's stablished boundaries of his Church best endeavor. We must not be deterred by either His decision concerning Anglican or

ders, although it has been somewhat fiercely resented by those who had dethe love or fear of riches, but accept what God places in our way, in a spirluded themselves into the belief that it of gratitude and with a determinathe Pope would try to convert the steel tion to employ His gifts in accordance wire of the Roman fold into an elastic with what we know to be His will, band, was only one more proof that eeking wealth, not as an object of selfthe Pope is too logical, consistent and ish desire, but as a means to increase veracious to snatch at an apparent

advantage by any straining of the well-established law of the communion over which he pre-sides. His intervention on behalf of the Italian prisoners in Abyssinia

showed his desire to play the part of general mediator and intercessor. even on behalf of those whom he believes have usurped his patrimony and despoiled the inheritance of the Church. And his utterances on behalf of international arbitration have shown once more how keenly alive he is to the movements which tend towards the realization of the Christian ideal.

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

SCOTT & BOWNE, Belleville, Ont.

traffic, who on other subjects preach the gospel of hatred and sow the seed of discord. It is the duty of all true friends of society to bind together nstead of drawing apart. We have a duty to perform and it requires th united action of all men to save soci ety from this hydra-headed evil. My brethren, the remedy is quite simple if you will only apply it. There is the law of supply and demand Shut off the demand and supply will shut off itself. Shut off the demand by

the merit of a useful life.

The Only Remedy.

Speaking in Saint Mary's church,

individual action ; each one of you

UNLIQUIDATED OBLIGATIONS

that must tell against the drunkard and profligate at the last dread reckoning. His poverty and the poverty of his hapless off spring will not plead for him then, but will be cited by the accusing angel as damning proof of culpability. Honorable poverty ač-cepted with cheerful recognition to the Divine will may win blissful immortal

I consider the bill in no way to be a settle

SYDNEY N. S. W.

Carolinal Moran will preside at the academic exercises attendant upon the close of the year at Riverview College on Thesday next. The Diocesan Consultors (canons) and Cath-olic Knights will assist in the choir to morrow, when the service will be celebrated with solemnity, under the presidency of the Car-dinal. On Sunday, St. Vingent de Decht Store

dinal. On Sunday St. Vincent de Paul's Society will hold their annual breaktast at St. Bene-dict's hall. The ladies of the cathedral district are organizing a social reunion to be held in the Paddington Town Hall during the week, and the occasion will be memorable as being the first on which the Cardinal presided at such a function.

OBITUARY.

LOUIS O'CONNELL, IRISHTOWN.

BANNERS, COLLARS, FLAGS, SWBLEMS FOR BRANCH HALLS, GAVELS, BALLOT BOXES, CUSHING'S MANUELS, CATHOLIC SOCIETY REGALIA OF ALL KINDS

3

PINS AND BADGES, C. M. B. A. REVERSIBLE BADGES EASTER COMMUNIONS & SPECIALTY.

E. F. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

C. M BA.

Resolutions of Condolence.

Resolutions of Condolence. Whereas it having pleased Almighty God, in His infinite wisdom, to call from this life the belowed wife of our esteemed brother, Caot. John Sullivan, be it, therefore. Resolved that we, the members of Branch 10, St. Catharines, extend our sincere sym-pathy to Brother Sullivan in the loss he ard his children have sustained in the death of a loving wife and a kind and affectionate mother, and pray that Almighty God will comfort them in this their bereavement Resolved that a copy of these resolutions be forwarded to Bro. Sullivan, inserted in the minutes and a copy sent to the official organs. organs.

rgans. H. R. Cuddon, Pres. M. Sullivan, Rec. Sec. St. Catharines, Jan. 21, 1897.

St. Catharines, Jan. 21, 1897.
At the regular meeting of Branch 43, Brockville, held Jan. 19, 1897, the following resolution was moved by Brother S. J. Geash, seconded by Brother J. Doherty, and Tekely, Control and State and S

At a regular meeting of Branch No. 60, Dablin, Ont., held on Wednesday, January 20, the following resolution of condolence was moved by Bro. J. Carpenter, seconded by Bro. Doyle: Whereas it has pleased Almighty God in His infinite wisdom to remove to a happier subere Louis zone to remove to a happier

whereas it has pleased Almighty God in His infinite wisdom to remove to a happier sphere Louis, son of our esteemed and worthy President, Brother Bernard O'Connell, be it Resolved that the members of Branch 60 tender their sincere condolence to Bro. Con-nell and family.

Theorem their sincere condolence to Bro. Con-nell and family. That a copy of this resolution be sent to the bereaved parents, to the CATHOLIC RECORD, and the official organ, *The Canadian*.

E. B. A.

St. Mary's Branch, No. 24, Almonte. St. Mary's Branch, No. 24, Almonte, At the last regular meetion the following officers were installed for 1897 : Chaplain, Very Rev. Canon Foley : President, B. M. Bolton ; VicePres. John Malone; Rec. Sec., M. McGrath, Fin. and Ins. Sec., P. L. Dowdall ; Treasurer, R. Johnston ; Stewards, F. Malone and P. O'Brien ; Marshal, D. J. Blair ; Asst. Marshal, F. Brunnett ; Ins. Guard, P. Fraw ley ; Asst. Guard, E. McDonnell.

Marshai, F., Brahnett, ins. Guand, F. Fraw
Hey; Asst. Guard, E. McDonnell.
St. Cecelia's Branch, No. 29, West Toronto Junction.
Resolved, that we, the members of St.
Cecelia's Branch, No. 29, wish to express our sincere sympathy with our esteemed Chancellor, Brother E. J. Walsh, and the members of his family, in the sad loss they have sustained by the death of his beloved mother; and hereby wish to assure him that we, as Emeralds, hope God, in His mercy, will give him grace to bear his sad bereavement with Christian fortitude, knowing that his mother has passed to a happy home where there will be no more pain or sorrow.
Resolved that this resolution be entered on the minutes, a copy sent to Brother Walsh, and to the G. S. T. for insertion in the official organs.

organs. The above resolution was signed by J. Fahey, President, and W. Boylon, Rec. Sec. W. Lahe S. T.

DIOCESE OF LONDON.

Fletcher, Jan. 23, 1897. On Tuesday evening, the 19th inst, the parishioners of St. Patrick's parish, Raleigh, poured in from every corner of the parish, to bid farewell to their beloved pastor, Rev. Father McCabe, who has recently been ap pointed to the charge of the parish of Sea forth.

ply he was received most cordially. He be-gan by thanking the large audience before him for the effort they made in being present and expressed in an elequent manner his un-worthiness of the praise bestowed upon him. He dwelt for a short time upon the object he had in view while parish priest of Raleigh-that of fostering a kindly teeling among all, not only his own people, but between his own people and their separated brethree. His half hour address was concluded by express-ing in most affecting terms the scrrow he felt in severing the bonds of friendship which he had formed during his stay in Raleigh, and reminded his hearers that although it was impossible for him to remain with them any longer, still they would never be forgotten in his prayers.

had formed his hearers that with them any impossible for him to remain with them any longer, still they would never be forgotten in his prayers. The gathering separated after all tendering the Rev. Father heartiest wishes of success in the new field of labor into which he was in the met field of labor into which he was

DIOCESE OF HAMILTON

On Sunday last, the feast of the Holy Fam-ily, an immense congregation was assembled at St. Mary's Cathedral at High Mass, many of whom had come to witness the solemn and impressive scremony of the ordination of a candidate to the priesthood. Reverend Joseph Duke Wey, was the recipient of holy orders. The ceremony was performed by His Lordship Bishop Dowling. He was as-sisted by Right Rev. Mar. McEvay as arch-deacon, and Fathers Mahony and Holden. After Mass the Bishop addressed the congre gation speaking for some time on the sanctity of the great office to which Father Way had been raised. He then exbarted the people to pray for the newly-ordained, and for the other clergy that they may be found faithful to the duies of their holy calling. In cou-clasion he invited those present to come for-ward and receive the blessing of the newly ordained. In response to the invitation a great number came to the sanctary railing, where Father Wey was kept busy for nearly an hour blessing the faithful. In the afternoon Father Wey visited St. Joseph's Convent and Loretto Convent. He ment at both places, and afterwards gave his blessing to the members of the communities. He sang Vaspers and gave Benediction of the Riessed Sacrament in the evening at St. Mary's Cathedral, and was called on again to bless a large congregation. Father Wey, who is a nephew of Father. On Sunday last, the feast of the Holy Fam

bless a large congregation. Father Wey, who is a nephew of Father Wey, of Deemerton, is a native of Erbsville, Waterloo, Co., but his family moved when he was quite young to East Saginaw. Michigan, He made his course of classics, rhetoric and philosophy at St. Jerome's College, Berlin, where he spent five years. He then went to the Grand Seminary, Montreal, where he pursued the study of theology for over three years. While at Montreal he was president of the Deutscher Verein Society at the Sem inary. He received tonsure and minor orders from the late lamanted Archbishop Fabre of Montreal, and the orders of sub deaconship and deaconship were conferred on him by the Right Rev. Bishop Emard, of Vally field at the Cathedral, Montreal. Father Wey will celebrate his first Mass at the Church of the Sacred Heart, Walkerton, on Thursday, and he will assist Father Kelly in the parish of Walkerton. In the ordina-tion of Father Wey the clergy of the diocese have received a very energetic co laborer in the work of the holy ministry. On Monday evening Dr. Thos. O'Hagan will deliver a lecture to the Leo Literary So-ciety. Father Wey, who is a nephew of Fathe

ciety.

ARCHDIOCESE OF TORONTO.

Death of a Young Priest.

From the Toronto Globe of Monday last w From the Toronto Große of Monday last we learn that at all the Masses in the Catholic churches in that city on the previous day the announcement was made of the death of Rev. Ambrose Small at the residence of his father, Mr. Peter Small, St. Mary street. The de-ceased priest was not yet twenty-six years of age, having been born September 13 1871. He was educated at St. Michael's College Toronto going from there to the Subjectat age, having been born September 13 1871. He was educated at St. Michael's College, Toronto, going from there to the Sulpician Seminary at Montreal in 1892. There be made his theological course of three years and was ordained in August, 1805, at St. Mary's Church, Toronto, by Bishop O'Connor of Peterborough. He was attached to the parish of St. Michael's cathedral, and early gave promise of religious zeal. During the poats summer he was compelled by tailing h alth to take a holiday in Muskoka. His c. nstitution, however, seemed to have been undermined, and a constant decline in strength culminated in death on Sunday morning. The death of this young priest, just as he was commencing his career, has c aused much grief in the Catholic commun i y of the city, and great sympathy is felt for his parents owing to the premature cut ting of of their son, whose life seemed so full or promise. The funeral took place from the family residence, St. Mary street, on Tuess day, at 10 o'clock, to St. Basil's church, where the Archbishop and many priests of t-e Archdiocese were present and took part in the offices for the dead priest. In the drain Sunday morning Rev. Father Ryan made a feeling allusion to Father Small's death. R. I. P. !

tention in this letter to analyze the Memorand-um of "settlement," to refer to its sins of omis-sion or its inherent impotency. Neitherhave I considered it in the light of rights acquired and tyrannically abolished, or even in the light of the future. Nor have I dwelt on the most salient aspect of the question—the baneful and most deplorable «fices it will engender in the minds of the legislators of other countries who have given, or who contemplate giving. Catho-lica their substantial rights in respect to edu-cation.

and speak upon other subjects all around it ? It is not for want of ability. It was because the "settlement" is simply indefensible. He only devotes nineteen short lines of a newspaper to the nature of a "settlement." I will quote them for the reader ; these nine-teen lines contain four statements, three of which I will prove to be incorrect as in court-esy I do not want to use a stronger term ; the fourth is at least inaccurate. My charge is very definite. Now for the proof. ment, nor a substantial compromise, nor modus vivendi yet the first clause or preambl of the memorandum indicates that it is to be

The Premier says: "Here is the proposi-tion made by the Commissioners of the Dominion Government. "'In towns and villages, where there are twenty-live Catholic children in a school, and in cities where there are fifty, the School Commissioners will be obliged to furnish a Separate school or a separate apartment and a Catholic teacher."

modules cicendi yet the dirst clause or preamble of the memorandum indicates that it is to be a inal settlement. If the Protestant minority of Quebec were subjected to the same degradation as the Catho ile innority of Manitoba, or if their legal and Parliamentary rights were threatened. I would stand up with even greater earneatness than the upright Dr. Shaw in their defence. Not only justice and equity, but the plain teachings of my Church, would con-strain me to adopt the principle indi-cated. I am informed not only by Archbishop Walsh's deliverance, but by One among the Archbishops and Bishops of the Dominion are a unit in condemning the "settlement" The question that is now irequently asked is : Will the French Catholics of the dominion i Province of Quebec endorse a settlement re probated by the Hierarchy of the Dominion : I may deal with the religion clauses and the French clause in my next leiter. H. S. Marion, P. P. Douglas, Jan. 15, 1890. a Catholic teacher.'" "Now, here is the proposition offered by Mr. Greenway: - Wherever there are to Catholic children it will be permitted to a priest to enter the school at halfpast 3 o'clock in the afternoon and give religious teach-ing."

This is the first incorrect statement.

This is the first incorrect statement. He continues to say :- 'In every muni-cipality where there are tweaty five children belonging to the Catholic Church. Second incorrect statement :-- 'And in every town or municipality where there are fifty Catholic children (such number is not mentioned in the settlement) belonging to the Church the Commissioners will be obliged (third incorrect statement), on the petition of the parents, to provide a Catholic teacher. He continues :- 'Now, that is not all. Wherever there are ten children of French origin, these children will be educated in French. The Sydney, New South Wales, Morning Herald of 12th December, says:-The St. Mary's Cathedral Fair has received substan-tial and from many of those who appreciate the object for which it is being held. The Hon. Thomas Dalton, M. L. C., has given £250 to the funds of the fair, whilst Dr. Donovan bas contributed £25 and the statutary requisite for completing St. Joseph's altar in the cathedral. CardinalMoran will preside at the academic exercises, attendant upon the close of the

where we have a statement is inaccurate. I con-tend they will be educated in English as con-trasted with his French, in all schools where the French are unable to elect at least two trustees of their faith. The reader will naturally want direct proofs for these strong assertions. I can furnish them. The "settlement " is before me. Here they are : The Hon. Mr. Laurier said : " Wherever there are ten Catholis children it will be per-mitted to priests to enter the school and give religious teaching." The Premier makes a positive and general statement.

mitted to priests to enter the school and ar-religious teaching." The Premier makes positive and general statement. Sub section 2 of clause 2 enacts that priest can only enter a school for the pu pose of religious instruction by the petition of the put of twenty five parents or guardians twenty five children in villages, towns an

I am not analyzing the settlement, tor if I

The Australian Messenger of the Sacrad The Australian Messenger of the Sacrad Heart for December says: 1 is pleasant to record that Cardinal Gibbons has forwarded from Baltimore to the Cardinal Archbishop of Sydney a draft for ± 10 , with two of his published works, in aid of the fair which is to be held during the current month for the completion of St. Mary's Cathedral, Sydney.

tities. I am not analyzing the settlement, tor if I arm not analyzing the settlement, tor if I were I could show by sub sections I and 2 of clause 2, as modified by 4 and 6, that the priest, even in spite of twenty five children, could only give instructions during a frag-mentary part of a month. Thus the first in-correct statement is disposed of. He said (as quoted above from his speeches)that in every municipality where there are twenty-five children belonging to the Catholic Church the Commissioners will be obliged to provide a Catholic teacher. This refers to clause 5, and observe what it says. Read it carefully and compare it with what the 'Premier said: '' In any school in towns and cities where the average attendance of the Roman Catholic children is forty or upwards, and in villages or rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall. If required by the petition of the parents or guardians of such numer of Roman Catholic. The admost the same for non Catholics. The remier says twenty-five children. The Act says twenty five children of average attendance the sity seven children in stendies. If the county of Renfrew, as I will show, twenty five of average attendance means sity seven children in the oll or register. If clause 5 referrea to the county of Renfrew, the Premier should have said : Wherever there are sixty seven children in stend of twenty five, you shall have a teacher. Thus the second incorrect statement is dis-posed of As cited from his speech, he says : In every town or municipality where there are after the thi

As cited from his speech, he says : In every own or municipality where there are fifty chil own or municipality where there are in y can frem, etc. Let the reader refer back to citation from clause 5 and he will find no mention of the number fify, -but forty of an average at tendance with the corresponding number of

He omits cities, which also require forty of verage attendance. Thus the third incorrect statement is disposed

f. It is very important to distinguish between verage number and roll or register number of

atteniance. This I will show by the following excerpt given from the Inspector's report to the Minis

This I will show by the following except given from the Inspector's report to the Milis is of Education. In Toronto, for the year 1895. The report of 1896 is not yet published.) Clause 5 (the most important one) is inserted in the memorandum of settl-ment for the pur-pose of seduring Catholic teachers. I have taken the forty two schools in the county of Kenfrew, where we have Catho is teachers an encode where Catholics are in the

county of Kenfrew, where we have catho-lie teachers engaged where Catholics are in the majority—or in other words, where they are able to elect two trustees. Now, let these forty two schools speak. Their average attendance is 769; their roll at-tendance is 2,009. The average attendance for each of the forty two schools is eighteen and a fraction; the average for roll attendance is forty seven and a fraction. It can be easily seen that the proportions be-tween the average and roll attendance is two and two thirds. Now, look at clause 5 and note that it takes twenty-five children of average attendance.

C. B. Kriebs. The pall bearers were Angus O'Henley, Angus Joseph O'Henley (his to oldest sons), Angus D. O'Henley (nepbew), Wulliam Martin, Alex McIntyre, Alex Mc-Kinnon (three of his sons in-law).

MR. THOMAS JONES, THOROLD.

MR. THOMAS JONES, THOBOLD. It is with feelings of deepest regret that we announce the death of Mr. Thomas Jones, which occurred at Bear Lake, Pa., on December 4. Deceased had been a blacksmith machinest and received a slight accident which resulted in blood poison while working for the Drake and Stratton Company with whom he has been employed for a number of years. He was a man of excellent principle, up-right and honest in all his dealings. To the widow and family the community extend their heartfelt sympathy in the great Loss they have sustained.

To the unit heartfelt sympathy in the second their heartfelt sympathy in the second heartfelt sympathy in theartfelt sympathy in the second heartfelt sympathy in the

Father Sullivan. The pail bearers were M. J. Royal, P. Mc-Andrew, T. McKenny Jas. McDonald, Mr. Roach, Buffalo and Mr. McMahoney, Niagara Falls, N. Y.

MASTER JAMES QUINN, OTTAWA.

MASTER JAMES QUINN, OTTAWA. We beg to extend our sympathy to Mr. and Mrs. M. Quinn, of the Revere House, Ottawa, on the loss they have sustained in the death of their only son, James, who died of consumption at the early are of seventeen, Monday, the 18 h mst. The funeral took place on Thursday, 19th inst. at 3:30, proceed-ing to St. Bridget's Church, where services were held by the pastor, Very Rev Canon McCarthy, after which the cortege proceeded to Notre Dame Cemetery. Requiescat in pace! L. K.

For Anglican Converts.

A very praiseworthy enterprise has been undertaken by Cardinal Vaughan and the leading English Catholics. It has for its object the accumulation of a fund for the assistance of converted Anglican clergymen. The movement has the sanction and approval of Pope Leo XIII., who, in urging the Cardi to prosecute the work, wrote nal 'Withdrawn in many cases from a position of ease and comfort, they find themselves suddenly in a state most critical - sometimes in absolute destitution, with no means of providing for the urgent needs of their fami By birth, by education and by lies. their habits of life, they are wholly unprepared for such enormous sacri fices ; and when these privations are added to the cruel auguish of broken triendships and social isolations it is hardly a matter of surprise if some

OBITUARY. LOUIS O'CONNELL, IRISITOWN. "Louis O'Connell is dead." So ran the news through the country surrounding Irish town on Sunday. Jan. 17. Another soul had appeared before the Eternal Judge, yet no one thought of saying : The Lord have anercy on him. Everybody knew Louis O'Connell— everybody watched over him and prayed for him for twenty years while living, but when his death was announced all felt that they should glorify God in another saint added to the heavenly court. "When only a child be gave great promise for the future. He showed every indication of possessing brilliant parts which would not have been allowed to wither and die under the care of such Christian parents as Bernard O'Connell and his model wife have proved themselves to be. In his very infancy he was their pride and their joy. As soon as he was able to walk he enjoyed following his innocent amusement and lay down in the field where his father was working. As Mr. O'Connell's mind was on his work, het dat not heed the child, till his attention was baled about with him. He found him lying in the field where his father was working. As Mr. O'Connell's mind was on his work, het atched by the barking of a dog that gam boled about with him. He found him lying in the bord forehead made one feel that year holed about with him. He found him lying in the bord forehead made one feel they into broad forehead made one feel that year holed about with him. He found him lying in the broad forehead made one feel that year holed about with him. He found him lying in the broad forehead made one feel that year holed about with him. He found him lying in the broad forehead made one feel that year holed hord were word by an accident. He was not entirely deprived of his feeson, they are to the stere. The word by an accident, the was not entirely deprived of his feeson. He has here with by the route, but he had lost be understood that he was not inclined

GAVE AWAY HIS CRUTCHES.

he Story of Mr. J. McDonogh of Tiver ton, Ont .- Suffered From two Severe Attacks of Rheumatism - Doctors Feared the Trouble Was Going to His Heart-Pink Pills Cured Him and he Gave Away His Crutches.

From the Tiverton Watchman.

Anyone seeing the robust health and active form of Mr. Jack McDonogh, who is managing Mr. A. Gilchrist's harness business during his absence in Scotland, would be considerably sur prised to lear that only two years ago he was a confirmed invalid and unable to walk without the aid of crutches.

the harness bench, as well and active

was suddenly taken down with rheu

matism, my feet and ankles swelling

so that I could not even put on an

overshoe. I was in bed for three weeks under the care of the doctor,

and had to use crutches for a long time after that. The next spring the

rheumatism came back again, worse

than ever, attacking all my joints, but principally my ankles, knees, hips,

elbows and wrists. The doctor gave

Dr. Williams' Pink Pil's strike at the root of the disease, driving it from

ysis, spinal troubles, locomotor ataxis,

sciatica, rheumatism, erysipelas, scro

superior to all other treatment. They

are also a specific for the troubles which

make the lives of so many women a

burden, and speedily restore the rich

glow of health to pale and sallow

work, worry or excesses, will find in

cheeks. Men broken down by over

fulous troubles, etc., these pills are

suffering as I did.

50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of imitations and sub. stitutes alleged to be "just as good.

JANUARY 30. 1847.

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MARKET REPORTS.

LONDON. London, Jan. 25, - Wheat, 78 to 81c per bushel. Cats, 15 3-10 to 20 2.5 per bush. Feas, 56 to 45c per bush. Barley, 19 1 5 to 51 1/5c per bushel. Buckwheat, 14 1-5 to 20 26 per bush. Rye. 28 to 30 4/5c per bush. Corn. 22 5 to 35 3/5c, per bush. The meat supply was large and beer was a drug, at 85 to 5p per ewt. Lamb, 7 to 75 cent per pound by the carcass. Dressed hogs 84.50 to 56.25 per ewt. Turkeys were unchanged at 7 to 5c cents a pound. Geese, 5 to 6c a pound. Fowla, 40 to 60c a pair. Good roll butter was scane, what firmer, at 14 to 15c a 1b; crock 19c to 15c. Fresh eggs sold at 17 to 20 cents a dczen. A few apples sold at 150 to 60c a barrel, and 15 o 25 cents a bag. Potatoes, 55 cents a bag. Caboages, 40 to 60 cents a doz. Hay, 57 to 25.00

TORONTO Toronto, Jan. 2 -Wheat, white, S6 to S

TORONTO.
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 Toronto, Jan. 28. - Wheat, white, 86 to STIC.; wheat, red, 85 to 8516.; wheat, wolke, 86 to STIC.; wheat, red, 85 to 8516.; rye. 3216; peas. 41 to 450; buckwheat, 3216; loats, 21 to 506; turkeys, per lb. 8 to 500; ducks, per pair, 40 to 500; chickens, per pair, 39 to 400; peese, per lb., 6 to 70; butter, in lb. rolls, 15 to 160; eggs, new laid. 20 to 220; polatoes, per bar, 31 to 400; apples, per bbl., 400 to 815.00; straw. Sheat, st to 30; beef, hinds, 4 to 70; beef, fores, 11 to 30; lamb, excess, per lb., 63 to 70; veal, carcass. 5 to 60; multon, per lb., 4 to 50; veal, carcass. 5 to 60; multon, per lb., 4 to 50; dressed hogs, 84.400 to 85 60; MONTREAL.
 Montreal, Jan. 29 - The grain market was extremely quiet to day. A few small lots of oats at 241 to 250 exstore, was the only business noted. All other lines were neglected. Rather more enquiry was experienced for flour, sales of strong bakers at 84 50, and Manitoba wheat patents at 50 to being noted. While 2000 sacks were put through for export to Great Britain. Oatmeal and leed were dull and unchanged.
 Baled hay, in car lots, on track, was offering at 800 5, with no buyers, and prices have all an easy tendency. Provisions were neglected. while light weight dressed bogs were firm and in fair demand at 5525. Heavy weights were dull and easy at 540. Cheese was hound at 116; and buiter quiet but difficult to quore in the absence of offerings of finest. Eggs ranged from 13 to 149; Potatose, 551 oute.
 Port Huron, Mich. Jan. 28, -Grain—Wheat, jets, 50 to 556 per 100 lbs; peas, 25 to 356 per bush, so to 55, to 350 per tom.
 Sto 506 per 100 lbs; peas, 25 to 350 per ton on the city market ; baled, hay, 67,00 to 85,00 per ewit. Chicago, 55,00 to 55,00 per ton on the city market ; baled, hay, 67,00 to 85,00 per dud. Baled hay, in pricked, 35, to 40 to 350,00 per ton in car lois ; straw, 40 oper ton.
 Vegetabl

Spring Lamb-Dressen, choo to the plane live, 83.00 to 84.00 each. Veal, s6 to 57.00 per ewt. «Poultry-Chickens, 8 to 80 per pound ; alive. 4 to 5c per lb.; turkeys, 9 to 10c per pound ; plgeons, 16c per pair, alive ; ducks, 10c per pound ; geese, 8c per pound Hides and Tallow-Beef hides. No. 1, 64 to 6c per lb ; No. 2 44 to 5c. per lb. for green; call skins. No. 1, sc per lb.; No. 2, 64 to 7c., per lb. shearlings, 15 to 20c each; lamb skins, 25 to 96 cents each Tallow-21 to 3c per lb.

Latest Live Stock Markets.

Latest Live Stock Markets. TORONTO. Toronto, Jan. 25. - Export Cattle-We had a fair trade, and all that were here sold at from 3 to ate per lb. Butchers' Cattle-Butchers' cattle were prac-tically unchanged in price, but trade was brisk ant all the cattle sold at prices varying from 2 to 2c, and occasionally for a few chcice lots 3 (c: several londs of good average cattle went at from 2 to 22 c; and for a few loads as much as 2c was reported to have been paid. Milkers-Only in moderate request at from 82t to 435 each. A few really good cows will Calves-Good calves are were to the sold of the sold of the sold.

sell. Calves-Good calves are wanted of the kind which will fatch from s4 to s8 each Sheep and lambs-Sheep are worth from 53 to 32 55 per 100 pounds. Lambs are weaker at 84 to 54.55 per 100 lbs. Both sheep and lambs were in over-supply. Bucks fetch from 2 to 2 jo per lb.

perlb. Hogs-Steady and unchanged. "Singers fetch \$4.12\$ per 100 lbs.; thick fat hogs (i choice) from \$3.50 to \$3.60; sows, around \$3, and stags, \$2 per 100 lbs. All grades are wanted except store hogs.

except store hogs EAST BUFFALO. East Buffalo. N Y., Jan. 23.-Cattle, 102 cars through : 2 cars on sale : market steady. Calves quiet, choice veals. 80.75 to 5; Hogs-24 cars through : 30 cars on sale ; market steady : yorkers, 82.70 to -3.75; pigs. 80.75 to 83.80; packers, 82.00; middlings. -3.55; roughs. 83.05 to -3.15; stags. 82.50 to 2.75. Sheep and lambs -8 cars through : 10 cars on sale; market strong; choice lambs, 65.25; good. \$4.90 to \$5.10; sheep. best wethers, 54 to 54.25; good to choice, 83.50 to 53.85.

find their courage fail them. The Holy Father took pains to let it

to set up a bureau of employment or a home for such men. "Our object," he wrote further, "is not, and could not be, to obtain for them a position superior or even equal to that which they have so nobly given up for they would still have privations to undergo. But we would wish, at least, to secure for them the means of provid ng for their most urgent needs during the first years of their conversion. un til they are able to obtain, by their own efforts, the resources required for a suitable maintenance."—Boston Republic.

pointed to the charge of the parish of Sea forth. As the number assembled was too large to be accommodated at the parochial residence, the school was resorted to, and, when the meeting was called to order, the building was packed to the doors. Mr. S. Wellwood, who acted as chairman, made a very appropriate address, explaining the reason of their com-ing together—to bid their last tare well to the Rev. Father McCabe, and also to show their appreciation of his services in some other way than in mere words. He next called upon Mr. M. Hogan, who came tor ward and read the following address, from the parishioners, after which Mr. M. Gleeson presented Father McCabe with a well filled purse:

well filled purse :

Rev. Father McCabe, P. P. St. Patrick's Raleigh :

Rev. and Dear Father,—We, the members of k. Patrick's parish, wish to communicate our cellings upon the occasion of your departure

Rev. and Dear Father.—We, the members of SL Patrick's parish, wish to communicate our feelings upon the occasion of your departure from amongst us. We assure you, dear Father, that, while highly pleased to hear of your promotion, it was a most sudden and unwelcome surprise to hear you are so soon to be taken from us, and given another field of du y. The number of years you have spent with us have been fraught with much good, as an indication of which we can point with pride to the payment of the debt on our church, and the increased membership of the Catholic Matual Benefit association. We beg to assure you that we are not up-mindful of your zeatous efforts in our behalt in the past, but, bowing in obedience, as you yourself are doing, we sincerely trust and pray that your chair may be filled by a personage no less worty. It has become our pleasant duty to effer you, on behalf of the members of St. Patrick's par ish, Raleigh, this puise, which we trust you will accent as a tribute of good teeling from your loving children, and as a parting token of the ester in which you are he d by us. Methed Gleeson, P. G. Murphy, Dennis Griffin, Martin Eagen.

The following address was also read by P. G. Murohy, on behalf of the members of Branch 157, C. M. B. A. :

Branch 157, C. M. B. A. : Fletcher, Jan, 19, 1897. Rev. and Dear Father — Toe members of Branch 157, having learned that you are about to remove from St. Patrick's parish, desire to take this opportunity of expressing their high appreciation of the great interest you have taken in the branch. While the society must deeply repret the severance of the ties which have so long given us the benefit of your good work, the members have the consolation of hoping that what is their loss may be your gain, and, while the parting will be paintil we will lock forward with pleasure to the hearing of your continued advancement and pros-perity.

The continued advancement and pros-perity. La expressing these good wishes to you, we not only volce the sentiments of Branch 157, but of the whole congregation of St. Patrick's parish, and the high esteem in which you are held by other denominations. Your un-tiring work has won for you laurels which you have reason to contemplate with pleasure. Begging to be remembered in your prayers, and with the ardent wish that you may be sparred many long years of usefulnessin your ministry, we now bid you a loving farewell. P G Mernhy, Michael Gleeson, R. Sain-bury, W. Kelly.

When the Rev. Father McCabe arose to re- few

PREMIER LAURIER'S SPEECH Before the Club National at Montreal.

REV. FATHER MARION, OF DOUGLAS, ONT., REFUTES SEVERAL OF ITS STATEMENTS—THE SIGNIFICANCE OF WHAT CONSTRUCTES AN AVERAGE IN SCHOOL ATTENDANCE.

To the Editor of the CATHOLIC RECORD :

To the Editor of the CATHOLIC RECORD : Sir,—My open letter to Solicitor General Hun. Mr Fitzpatrick on the school settle ment, and which appeared in your issue of January 6th, received no answer. I there-fore presume that the reason why it was not answered is the one you gave at the concil' sion of your comments on my letter : "The settlement is indefensible." I will now consider briefly the crucial, or the essential, part of the Hon. Mr. Laurier's space, recently delivered before the Club National, in the Windsor Hotel. With due courtey to the hon. gentleman and even to the opinions of others, I have always considered his speeches ambiguous, misleading and frequently illogical : they are often interspersed with naked statements, having double constructions, and which are left unexplained or unsupported by argu ment. The argument "ad hominem tuquo que" and "Foltefaces," coupled with smart retorts, gonerally prevail. The Windsor Hotel speech resembles its predecessors. Read his speech at the close of the Remedial Bil session, and you will find the truth of my assertions verified. Who the the Mill session, and you will find the truth of my assertions verified. The the Hun. Premier resorts to method in defence of his political opinions it is his b sinces; but when he uses the same method of force the Cathelics and liberal minden Protestants of the Dominion to subscribe to "a softlement "which cannot be accepted as equitable, without stuitiying their consci-ence, it becomes my duty, though painfal, to expose his tactics.

nce, it becomes my duty, though painful, t expose his tactics. People who will not seek the redress of their

rights, guaranteed to them by the laws and the Parlimentary legislation of their country are not worthy to enjoy liberty, for they ar already bondsmen and slaves,

are not worthy to enjoy liberly, for they are already bondsmen and slaves. Truch is always eloquent; sophistry, pever. Take Gladstone, or any other great man at home or abroad, speaking for the first time on a "School Settlement" which has agitated the country for six years, a question of trans-cendant importance, would not the burden of their discoarse be on the nature of the settle-ment itself. They would analyze it clause by clause, dwell on the value of each provision, the importance of the concessions, the rights conferred, the principles on which the "set-tlement" was based, and the restrictions and saleguards it contained for the minority. Why did the Hon. Premier devote only a few lines to the nature of the "settlement,"

Now, note at clause 5 and note that it takes twenty five children of average attendance, and not simply twenty-five children as the Hon. Premier said. Then since it takes two and two thirds of the average to make the roll ittendance, twenty five of an average as re juired by clause 5 would mean almost sixty-leven children.

The second secon a the eacher.

The second have to be divided and in many cases could be so arranged that the Catholics is tacher.
The majority, that is, to the municipalities, which are subject to government legislation, to determine the boundaries of school districts, the second districts of the school have a subject to government legislation, to determine the boundaries of school districts, the school have a subject to government legislation, to determine the boundaries of school districts. The sequence will be found to exit between the school have a subject to determine the boundaries. It can be a school have a sch

se of his eyes. r eighteen years he lived in constant suf

recognized them by their voice, but he mail lost the use of his eyes.
 For eighteen years he lived in constant suffering and prostration, yet no complaint exame from his lips. Bright, happy innocence was always there and made one love to look on his face, because it reminded one of the faces of the angels that we see in pruites. He asson was a superpresent the second sufficiency of the second secon

DONALD O'HENLEY SHEPIDAN.

DONALD O'HENLEY, SHERIDAN. Donald O'Henley died at his home in Sheridan, Huron Co., Mich., Jan. 12, at 7 p. m., fortified with the sacraments of the holy Catholic Church, of which he was a devoat member. Donald O'Henley was born in South-West Invernessshire, Scot-land, eighty-seven years ago. Mr O'Henley was a time specimen of the Scotch High lander—hardy, industrious, hospitable, gen-erous, and honorable in his dealings with all men. He was married, in Scotland, to Chris-tena McLellan, in 1816 : there were ten of a family born to them—Mary the eldest, born in 1819 they emigrated to West Williams, On-tario, and settled on fifty acres of wild land in said township, which was afterwards in-creased by fifty acress more. There were me very little encouragement, and said he was afraid of it going to my heart and killing me. I had read a great deal about Dr. Williams' Pink Pills, and the cures they had wrought and I determined to try them. At first I did not notice much change, but before I had taken a half dozen boxes I was so much improved that I had given away my crutches and have never required their use since. still took the Pink Pills for some time longer and I have never had a touch of rheumatism since, and hope I never may. I can say that Pink Pills cured In said townson, which was aberwards in-creased by fifty areas more. There were born to Mr. and Mrs. O'Henley, Catherine, Christena, Sarah, Jennett, Angus, Joseph, Donald, Caty, and Neil, all of whom were present at their father's death-bed, together with several of his nearest and dearest friends (excepting Mrs. Dalton, of Chicago), reciting the litany and prayers for a harow death in his native tonorne. all of me of a bad case of rheumatism and I cheerfully recommend them to others of Chicago), reciting the litany and pr for a happy death in his native tongue, the system and restoring the patient to which he answered himself up to the last moment. Mr. O'Henley died a happy death. health and strength. In case of paral

moment. Mr. O'ffeiley died a nappy death, May his soul rest in peace! Mr. O'ffenley, through the advise of his oldest son, moved to Michigan in the spring of 1876, and settled on what was known as the Bruce farm of three-hundred and twenty acres, divided between himself and son. This farm he afterwards increased by one hundred and twenty acres, with the help on his younger sons. He leaves to mourn h his younger sons. He leaves to mourn his death a loving wife four sons and six daugh-ters, all comfortably situated. All that was mortal of the late Mr. O'Henley was laid to

But such is the case, and hearing of his remarkable cure from the excruciat

No man is fit to comprehend heavenly things who has not resigned himself to suffer adversities for Christ.—The Imitation. And if thou hast offended any one, humbly crave pardon, and God will readily forgive thee.—The Imitation. ing agony of inflammatory rheumatism by the use of Dr. Williams' Pink Pills, a representative of the Watchman called upon him to learn the particulars. Mr. McDonogh was found working at

SUNLIGHT SOAP'S LATEST SCHEME. as any young man in the country, and in reply to a question about his cure said :- "Yes, mine was quite a re markable case. Two years ago last spring, while at home in Wingham, I

SUNLIGHT SOAP'S LATEST SCHEME. Messrs. Lever Bros.. Ltd., proprietors of Sunlight Noap, do tothing by haives They have built up the largest soap business in the world, first by turning out a very superfor article and second by plucky and attractive advertising. Their latest stroke in Canada is a bold one. It is a Monthly Wrapper Competi-tion, the tempting features of which are the presentation of 8.026.00 worth of biogeles and gold watches every month of the year 1897, to those who collect and send in to Lever Bros.. Toronto office, the largest number of Sunlight 'coupons." The total value of the prizes to be awarded during the year 1897 is \$19,600. This Competition will commence in January. when ten Stearns' Bicycles and twenty-five Gold Watches will be awarded to the successful competitors of that month residing in the dis-tricts of East and West Ontario, the Province of quebec. N. B. N. S., and P. E. I. A great advantage in this Competition is that it is held monthly, and, therefore, those who do not succeed for one month have many more opportunities during the year. Rules and full particulars are given in our advertising col-

mns

WAX CANDLES.

We have on hand a large stock of Pure Bees Wax Candles, and also Argand Stearine Candles, both made with self fitting ends. Orders will be promptly filled. THOS COFFEY,

CATHOLIC RECORD Office

FARM FOR SALE.

South Half of Lot 13, 4TH CONCES-finely-seven acres, fifty cleared and in good state of cultivation, balance partly cleared and ush. There is erected thereon a good frame-eight room, two story, dwelling 21x80 with sittehen Isx21 attached, good frame barn of the clayloam, Only three minues walk from station on G. T. R., and one mile from larce willage of Breechin, containing, along with the usual business establishments, a fine large ochurch, resident priest, and a large Separate school so much endowed as to require but so very lightfax. If any, for its support. Bood and convenient markets for all kinds of form produce. Good r- ason for sale. Apply a members of write to Box 5, Breechin, Our. 1903-3

PROFESSIONAL CARDS.

D^R. WAUGH, 537 TALBOT ST., LONDON, Ont. Specialty, Nervous Diseases.

D. WOODRUFF, NO. 185 QUEEN'S AVE mortain fills connectery, after Holy Mass in the course of which a sermon on the doctrine of Purgatory was preached by Rev. dealers, or sent by mail post paid, at tested, glasses adjusted. Hours, 12 to 4.

p. 56.) Thus of the and giv to mind of his reigns. Elizabe " massi midst t

Bishe tures of and o houses respect them. Witl