Catholic Record.

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

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The Catholic Record.

London, Saturday, February 11, 1899

A SIMPLER CATECHISM.

We are glad to learn that many pastors all over the country are in favor of a simpler catechism. They appear to be unanimous in the opinion that Bulter's Catechism is beyond the capacity of young children, and that something should be done, and at once, to give us something more suitable. Now, let us hope they will persevere in the agitation until they have succeeded in procuring or drafting a simpler catechism.

We venture to say that the average Catholic does not possess an extensive knowledge of the doctrines of his religion. He has the faith, but he can not explain or defend it. We do not include those who have enjoyed the advantages of a college or convent training, but the ordinary boy and girl who are rushed through school and then into the world, to hear day after day in factory and work-room the common objections against Catholicity. There are, we admit, some amongst these who are very Apostles in word and deed, but they are few compared to the many who have a vague remembrance of Catechism, and take care not to revive its memory by instructive reading.

And what good service to truth might be rendered in our days by intelligent laymen! When infidelity is rampant and indifference is stealing away enthusiasm from Catholic hearts, and effacing the distinctive marks of the supernatural, there is need of men with a practical love of their religion. There is calumny to be rebuked, and he who knows and venerates his faith will not fail to challenge and to rebuke it. He may shock, by so doing, the tender susceptibilities of those who walk on tiptoe because we must be prudent, but he will be respected by all who respect courage and sincerity.

But how few are there who can do this with any degree of skill! Examine some of the graduates of our Sunday schools and you will find that, despite their testimonials for efficiency, etc., they have a slender store of knowledge. Things of pious belief and of faith are jumbled together, and become a dead weight without strength or life on the mind. Their religious training seems to have been done without order or system, and yet Catechism should be taught and studied in a scientific manuer. If it is the science of sciences it should receive at least as much attention as those of an inferior In secular studies the books are graded according to the capacity of the student. He is admonished according to the advice of the " Angel of the Schools" to pass from the easy to the difficult. But some, if we may judge by the methods in vogue, imagine that the rules which regulate intellectual development may in catechetical study be disregarded, and that the open sesame to the treasure of Christian doctrine is the placing of a difficult catechism in the hands of chil-

As soon as a child enters Sunday school he is forthwith plunged into a maze of big words and complicated sentences which have no meaning for him. He may memorize them at the cost of infinite drudgery, but there will be no assimilation, no thought, and no education. If we are assured time and again that any system of education which does not aim to stimulate the reasoning faculty is barren of fruit, why should not the same view be held with regard to the Catechism?

If we had a simple text-book for the young we would, we venture to say, give them an abiding love for Christian doctrine, instead of making them look upon it as something to be got through somehow during school days and to be left alone during the remainder of their lives.

NOTES BY THE WAY.

In the beginning, the world was so made, said Cicero, that certain signs came before certain events. He would probably repeat the words if he lived now and observed the antics of the anti-Catholic newspapers. They have bade farewell to calumny and are hastening to the pleasant pastures of truth and charity. And so we surmise there must be a general election at hand. The windy politican will tell from time to time a word of encourage- for me.

word of approval from a Protestant source that the Church was some kind of a scheme dependent for existence on boom and advertising. If they would caution their readers against being hoodwinked by the ordinary politician who sells what he seems to give, and base their opinions on something better than greed and partizanship, they would feel little inclination for the burning of incense before their Protestant friends.

The Westminster has a glowing tribute to the New Catechism that is to be for 80,000,000 of Evangelical Chris tians "the expressive symbol of spiritual and theological unity." Who is going to give an authoritative explanation of the Catechism? Will the dicta of the Moderator be accepted unreservedly by the Evangelicals? If so what becomes of the principle of private judgment? Will they trust the unraveling of questions that concern their eternity to men who have had but human prudence and human learnof the New Catechism?

It may please the Evangelicals and may give them much information concerning various regulations, but it will never band them together, because no book can be a principle of authority. It may contain the byelaws of our friends and be a very storehouse of things doctrinal, but it will be always a book as powerless to command obedience as the latest novel. Still the desire for union is a hopeful sign. They have too many evidences of the disorder and disunion that are drying up the waters of Christianity in way ward souls not to long for the time

when there will be one fold. The Catechism, too, may have a chas tening effect on the pulpit comedian. "The dim light of Churches, the softly playing organ, the chanting voices,' says an author," have often melted my large whiskered Jack-in-the-Pulpit would pop up and deliver a homily on

some sensational subject." No sensible Christian can ever hope to have the scheme of unity brought to realization unless on the lines laid down by the Builder of Christianity. This is forgotten by the good people who are foisting their petty schemes on the public, either by Catechism or tire. some harangues. The unity which was to be forever a distinctive mark of tranquilize, deepen and purify their the Church of Christ was effected when He appointed a Teacher to protect and to guide all those who wished to come to the truth. They who are dreaming of unity which, is generally a mutual toleration, are like littlechildren astray in a tangled thicket and too engrossed with their childish play to strive to go

We came upon an old fable sometime ago. There was a rich king, years since, who lived in a magnificent palace. He had troops of servants and much gold and silver. And behold each day he distributed alms to all those who sought them. Now there was much fighting amongst the recipients of the king's bounty. But one man stood afar off, for he disliked the clamor, and he got nothing. When he died he was condemned to hell for his indifference and sloth.

The moral is evident.

We receive much gratuitous advice from individuals who are very seldom connected with any organization that aims to advance Catholic interests. They are eagle-eyed in their discernment of every shortcoming in our societies, etc. But why not help us in a practical way? We do not want eloquence, but assistance. Instead of censuring our young men, because they have not the kind of refinement that goes with money and well groomed appearance, they should have their names inscribed on the roster of the society and give its members an object lesson of how things should be.

They could well learn a lesson from the members of the Y. M. C. A. Instead of giving them the platitudes of the garrulous Smiles as to how "to get on" they should give them the benefit of their education and bestow on them

us how much he admires us—and his us—and his of "Caste," and imagine that because the would imagine from the howl of the would image from the howl of the did was to free his own slaves.

Christ Founded It. and All Modern the would was to free his own slaves.

Christ Founded It. and All Modern the would was to free his own slaves.

From that day he never ceased to labor for these missers along the did was to free his own slaves.

From that day he never ceased to labor for the did was to free his own slaves.

From that day he never cease exultation with which they greet a you give a little money to charitable objects you are doing your duty as a

It seems to us that "sensationalism" is not confined to the secular journals. It is the deadly sin of some papers which pose as exponents of Catholic thought. They do not chronicle the nauseating details of the police court. but they do chronicle things which are as repellent to good taste and unbecoming the dignity of an editor as the salacious narratives which are to be found in the columns of the secular journal. They are possessed by the devil of curiosity-one of the meanest of imps. A Bishop cannot move from his residence but they have something to say about it. He cannot go to Rome, but the wiseacres inform us that he has been called thither on account of a heterodox view. When he makes a pronouncement on a public question the editor treats it betimes as a teacher does the essay of a pupil, and takes care to add some sapient remarks by way of appendix. And so they go ing to guide them in the composition hurriedly on, seeing trouble where there is none, espousing this or that question with all the fury and language of a "ward heeler," and, imagining, too, they are ripe products of

WOMEN AND HIGHER EDUCA-TION.

journalistic development.

Extracts From Bishop Spaulding's Washington Address.

In reply to doubts and objections it is enough to say that the adversaries of the highest intellectual culture for vomen either do not understand what education is or do not believe in its Education is simply divine efficacy. the process whereby the powers which constitute a human being are strengthened, developed and brought into ac-If these endowments are good education is good, and the best is best, whether for man or woman. What interests the one must interest the what benefits the one must other. spirit into an attitude of worship—all benefit the other. Women not less to be dashed with ice-water when a than men need strong and open minds, the capacity to form definite ideas and sound judgments to derive conclusions logically from premises, to weigh evidence and to estimate the They, more than men value of proof. even, may be helped if they are permitted to live in the high serene world which the study of philosophy, pcetry, history and science will throw open to them; for they, more than men, probably dwell in the present, are too much dominated by the senses, and a better education, by enabling them to live

> whole being. The best intellectual culture can have no tendency to make man or woman coarse or flippant or irreverent On the contrary, it is favorable to the virtues and graces which go to the making of a gentleman or lady. An open, flexible and enlightened mind wins its way in all companies more surely than they whose attractiveness lies in mere accomplishments or in tricks of dress and behavior. Beauty itself, to which a very real value be longs-of features and above all beauty of expression, the luminous mind suf fusing the countenance with a spiritual glow and radiance, is heightened by intellectual culture. The more we learn to live in the serene air of delightful studies the longer do we re The more adaptable also do we become the more capable of high and ennob ling companionship.

The educational ideal is human per fection-perfect manhood. Given the right kind of man and woman, and whatever duties are to be performed, whatever functions are to be fulfilled, will be well performed and well ful filled. Woman's sphere lies wherever she can live nobly and do useful work The career open to ability applies to her not less than to man. We may not put legal nor social restriction on spiritual growth of one or the other. It is good to have a strong and en lightened mind—therefore, it is good for woman to have such a mind. It is always good to know a thing, there fore it is good for woman to know whatever she is capable of knowing To be a human being many sided and well rounded is to be like God-therefore it is good that woman be developed on many sides in harmony and com

Any one can make a morning offering; no Christian should begin a day without it. It consists in giving the day's prayers, work and sufferings to God, in union with Christ. If I can offer these for myself, I can offer them for others : as I can benefit others by so offering them, I can in turn derive benefit from the offerings others make

New York, January 30. - Yesterday witnessed another remarkable addition to the recent pulpit utterances of Rev. Dr. De Costa, of the Protestant Episcopal Church of St. John the Evangelist, which have been attracting national attention. He spoke on Jeremiah v, 10 -" Take away her battlements, for

they are not the Lord's. The history of Jerusalem, he said, was the history of two thousand years of siege and defense. The highest, the holiest courage shone resplendent on her walls. Yet those walls were not always God's walls, and in the day of the great reformer Jeremiah they symbolized moral and spiritual decay No longer a sure defense, the Chaldeans were to come and batter them

"The present age," he continued. " is continually calling for something new and men stand forward confident of their ability to invent new religions. Hence we are offered scientific religion, musical religion, ritualistic religion. sensational religion, institutiona religion, soulless religion, churchless and creedless religion. Christianity, however, is an unchangeable, ancient religion, the same to day as in the be-ginning. The multitude of sects in ginning. The multitude of sects in the land largely represents that wild desire for change and novelty that has characterized the last two centuries Those sectarian walls are not God's walls. These walls are built one over against another. The plans of the builders are hostile to one another Yet God, if you understand Him aright, does not establish walls opposed to one another. God is not the God of

confusion. ONE GOD AND ONE RELIGION.
"As there is only one God, so there can be only one religion of God. Though every baptized person is a member of the Catholic Church, the sects, flying at one another's throats, cannot be of God. If we desire to know whether walls are God's we must honestly inquire respecting their foun dations, and see if they stand upon the foundation of the prophets and A religion must show anapostles. tiquity. Whatever is new in religion is false. Whatever is novel is un-It is idle for the sectarian to Catholic. say that the denomination to which he belongs is, as some boast, a hundred years old. The question is not whether it is a hundred, but whether it is

eighteen hundred years old. To point to the one hundred, two hundred, or even to the three hundred mark on a post reformation religious organization is as idle as to indicate the one, two or three hundred mark neatly engraved upon a counterfeit bank note. We must prove the origin of our religion, even as we show that the bank note is a genuine issue of the Treasury.

CHRIST FOUNDED ONLY ONE CHURCH,

"No individual has the right to coin a single dollar. Nor has any man nor any hundred thousand men the power to create a Church. It is a right that Christ Himself exercised once for all On this rock I build my Church,' not 'Churches.' He has never delegated the right to create another Church to any human being.
"All Church authority proceeds from

Christ and His apostles and their followers. Sectarianism in America is simply beside itself. Its walls are not God's walls. Its battlements are not the Lord's. There is but one Lord, one faith, one baptism and one Church. And this is why pseudo-Churches al over our great land are rapidly and deservedly falling to the ground.
'Except the branch abide in the vine it must die.'"

A VOICE IN PRAISE.

One Fair - Minded Preacher Heard

Rev. Herbert S Bigelow, pastor of the Congregational church in Cincin atti, deserves to go on record for his fairness, as he is one of the few who can see and praise virtue in a Spanish priest, whom it is now the fashion to To be sure, the priest in question, Las Casas, has been dead many decades; but Mr. Bigelow does not overlook the debt of gratitude owing to him in the name of humanity, and especially by the natives of the counries which Spain discovered and colon ized in this hemisphere. In a lecture delivered last Sunday night at his church, Mr. Bigelow deprecated the prevalent American Protestant hatred of Spanish Catholicism, and said:

I am glad to hold up to you the life of Las Casas, a life which John Fiske declares to be 'in many respects the most beautiful and sublime life in the annals of Christianity since the apostolic age.' I am doubly glad to introduce him to you, because he was both a Catholic and a Spaniard.

After describing how the system of slavery originated in the West Indies, and how the traffic in human life was carried on under the pretext of con verting the Indians to Christianity, the

speaker, continuing said:
"But the Spaniard is not the only one who has glossed over his evil deeds by the semblance of religion.
"When Las Casas became convinced

the ocean fourteen times in their ve stone and mortar that the duliness of ma half. I doubt if the hardships of the kind has ever conceived. These are facts. Apostle Paul were to be compared to the privations which he suffered in those fifty years of storm, tossed about as he was, either by the tempests of the deep or by the still more angry passions of the men whose right to hold slaves he denied. He was the most hated man in the sixteenth century.

"When I hear bigoted Protestants ranting against Catholics I am pleased towns. to remember that Protestant ministers principally by Protestants. At the in New England were proving from conclusion of the sermon one evening, Holy Writ that slavery was a divine a stalwart mountaineer who had been institution a century after the Pope a soldier came up and spoke to the mishad declared against it. And when I sionary as follows: see Americans going into ecstacies of rage over Spanish oppression I like to a military post and saw there a beautirecall the fact that Spain had abolished ful image, almost life size, of Christ on slavery from her dominions a hundred the Cross. I had read about the Cruciyears before the blood of Brown and Lovejoy had aroused the American conscience to act with like humanity

In the course of his lecture Mr. Bige-Spaniards as follows: "The discovery of a new continent created a va t de mand for labor. But the Spaniards could not work, for they were gentle men. Moreover the untutored savage had not yet arrived at that stage of my people about me and did everything civilization which the workers in our own mines enjoy.

CHRISTIAN SCIENCE.

its present stage, is one to be fought out between the "peculiar people" and together with another Protestant, rethe physicans. Mrs. Eddy proclaims turned to the bosom of their only true a new evangel, and appeals to the Mother, in the midst of a little company miracles she has worked in support of of friends who had assembled to wither doctrine. The medicine men have ness the administration of the rite of risen to the occasion, and offer to sup ply her with a hospital full of patients afflicted with consumption, carlous bones, and cancer; pledging themselves to be her willing followers if she can cure even one of these patients. and promising to defray all the exand very reasonably—that so Mrs. Eddy's self-heralded wonders rest upon her unsupported declaration, persons not afflicted with hysteria will refuse to believe in them. They agree, however, with an English editor, that Christian scientists may be very use ful in hysterical cases where the white of one eye and the green of another suffice for a cure. — Ave Maria.

DEAD-HEADS IN THE CHURCH.

From the Ohio State Journal.

I heard a good story yesterday that comes from Sylvania, a little town in the northern part of the State. Among at that place is an old railroad conductor, who has been retired from the business for ten years or more. Dur ing the morning service at his church not many Sundays ago the old rail roader was called upon by the minister

the aisle with the contribution basket came Catholics. off smoothly until he came to a good old brother who had nodded himself fast asleep, and just as he was about to pass by him be was suddenly overcome by the force of habit acquired in his railroad days. Giving the sleeping brother a dig on the shoulder with the basket, he blurted out :

Ticket, please!

LATIN vs. ANGLO SAXON.

Ave Maria.

While the wiseacres were casting about for explanations of the superiority of the Anglo Saxon over the Latin, the Catholic Citizen published the names of three new celebrities who now causing the white light of publicity to be focussed on their work. The names are those of James Tissot, a Frenchman who painted the life of Christ: Edmond Rostand, another Frenchman who wrote "Cyrano de Bergerac," the best play produced this century; and Lorenzo Perosi, a young Italian priest who has proved himself a musical genius. Reynold's News paper, which is both Anglo Saxon and non Catholic, contributes this precious paragraph to the discussion of the relative merit of Saxon and Latin :

No subject has exercised pen, pencil, or voice more than the birth of Christ. But here comes in a curious fact—that while the Protestant communities have never ceased to dwell upon the virtues and teachings of this marvellous personality, it has been the Roman Catholic Church which has embel lished the theme in the most striking manner. Our own National Gallery and hundreds of picture-galleries abroad are filled with religious pictures of priceless value. The overwhelming majority have been painted by Roman Catholic artists. The sublime churches—poems and pictures in stone—that decorate Europe, including our own cathedrals and abbeys, have been the work of Roman Catholic architects, who have been mostly monks. The vast bulk of sacred music, including the best pieces used in Protestant services, have been composed by Roman Catholics. Now, if people really believed in their religion, they would give the best to God. Yet in England we gnd buildings, erected for secular purposes, exceed in magnificence those devoted to the service of God; and the Protestant communities have not built a single sacred edifice, with the excercise a wholesome and regenerate our most who are of the Roman faith exercise a wholesome and regenerative ing influence on the whole mass. The Church, uninfluenced and unbefriended by the prelates and given over to irreligion, would be distinctly more difficult to govern. They would advance toward good citizenship slowly if at all. The moral and political future of the islands would be darker, and we should find it hard to prevent a progressive degradation and relapse toward savagery. It is very much for our interest that the Catholic Cnurch establishment shall be maintained in a fit condition to continue and increase its saving labors.

Charity is a fruitful virtue; it is the root from whence all other virtues spring: they within a hundred thousand miles of the great

THE STORY OF A CONVERSION.

A convert to the Catholic Church relates a very beautiful incident which occurred recently in a mountainous district in Virginia. Rev. W. Gaston Payne was visiting his scattered flock and conducting missions in the small These missions were attended

"One day I went into the chapel of fixion, but I never falt it before. To this day I remember that crucifix, and I don't believe anybody who ever saw it could forget it. Afterward I was low described the economic ideas of the taken to an hospital and there nursed by the Sisters of Charity, who didn't know anything about me except that I was, far from home and friends and was sick and suffering. They nursed me until, I got well and then wrote to They nursed my own mother would do for me Father, I believe any Church that can make women like them is the true one, and I am ready to join the Catholic Church now if you think I am pre-The question of Christian Science, in pared for it.

baptism. - Baltimore Mirror.

ON HIS DEATH BED

It was There That the Late General Buell Formally Became a Cath-

Writing in the Catholic Columbian, R. C. Gleaner makes some interesting evelations concerning the late Gener al Don Carlos Buell. At the time of the general's death the impression was given that he had been a Catholic for many years. "The writer so thought with many others," says Mr. Gleaner, ' but for the sake of making a correct record it is well to give some information recently obtained. of the general at Catholic Church services and his conduct at Mass naturally led observers to the conclusion that he had formally entered the Church, but in fact he did not until on his death-bed. Father Melody, of Louisville, who had the happiness of administerthe members of the Methodist Church ing the blessings of the Church to the old warrior, writes that in 1851 Generat Buell married Mrs. Margaret Mason, widow of General Mason, who was Governor of California during the gold excitement. There were no children to assist in taking up the collection—one of the stewards who usually helped of them died when quite young and the remaining two soon after their work being absent. and passed it around like an old hand tized in the Church almost twenty four at the business. Everything passed years ago-dying almost seventeen years ago. Father Melody was pastor at Litchfield, Ky., and the general's place was in his mission, and he now and then visited the family and said Mass for them in their own house. The general attended Mass regularly and carried and said the beads for Father Melody says: 'I attribute the general's conversion to the prayers and good example of the mem-bers of his family, and especially the example of the only survivor of it. Miss N. Mason.' He sent for the priest in the early part of last November and asked for and received baptism and the sacraments of the Church, and a few days later was visited by Bishop McCloskey, of Louisville, and received Confirmation."

THE CHURCH MUST BE MAIN-TAINED.

The Catholic Church must be maintained in full efficiency in Cuba, Porto Rico and the Phillippines, save the New York Times. It is the Church of the people, the Church in which they have been brought up, the only Church that can reach, influence and restrain them. Many of them, of restrain them. course, are of no Church - simply

diate Relief. Permanent Cure. I had been troubled with tetter for seve

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any medicine I ever took.

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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE

HAS BECOME A NECESSITY THAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons heeding this call may communicate with the Archbishop of St. Botiface, or with the undersigned who has been specially charged the Archbishop of St. Botiface, or with the undersigned who has been specially charged with the promotion of this work, Our Missions may be assisted in the following

Yearly subscriptions, ranging from 85 to 2. Legacies by testament (payable to the Archbishop of at Boniface).

Archbishop of St. Bonitace.

3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in

children by accepting the charge of cols on Indian Reserves—a small salary

Indian children
Jay-schools on Indian Reserves—a small seem
attached.
6. Entering a Religious Order of men or
women specially devoted to work among the
Indians: e g. (for North-Westen Canada) the
Oblate Fathers, the Grey Nuns of Montreal,
the Franciscan Nuns (Que bec), etc.
Donations either in money or clothing should
be addressed to His Grace Archbishop Lange
vin, D. D., St. Boniface, Man., or to Rev. C.
Cahill, O. M. I., Rt Portage, Ont.
C. Cahill, O. M. I.,
Indian Missionary.

Cobbett's "Reformation."

Just Issued, a new edition of the Protestani Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a neighbor of the Protestand of the Protes

PLAIN FACTS FOR FAIR MINDS. THIS HAS A LARGER SAIE THAN A any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is exceedingly low, only loc. Free by mail to any address. The book contains 360 pages. Address Thos. Coffey, Catholic Record office, London, out.

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SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE.

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

CHAPTER XVIII .- CONTINUED.

portion of the town paid its respects to Ruth. Among her visitors were the worthy elders of the various congregaworthy eiders of the various congrega-tions, curious to know by what process of reasoning this young lady had gone over to the enemy, and many were the amus-ing questions put to her. Her great delense was the perversion of Mrs. Buck and the right of private judgment. With these weapons she triumphed easily, and Clayburgh accepted the position with the easy-going, matter-of-fact slowness which is an inheritance from Manhattan ancestors and does not prevail in bitter, unfor-giving New England. Mrs. Wallace had giving New England. Mrs. Wallace had not called, much to Ruth's surprise, and at the first opportunity she went over to see her. Time had dealt hardly with the placid lady. The Mrs. Winifred who backing the back of the state o smile and that with the old-line man-ner, but had not breath enough for so large a word as "seemingly," and Ruth sorrowfully recognized the fact that Mrs. Winifred's days were numbered. Her chief anxiety was for Florian. Florian was the theme of every conversation, and her chief anxiety was whether her boy was uneasy in mind and haunted by any

apprehensions.

"Because if he is," she said to Ruth,
"I can help him, and I will in spite of

was the most determined expression Mrs. Winifred had ever been known to use, and only her extreme weakness ac

her hand on her breast, "gnawing al ways. In a few days I shall send for you, maybe, to do me a favor. You wit come, won't you? Promise me, Ruth." "Oh! certainly," said Ruth assuringly for the sick woman began to get danger

ously eager. Ah! but you must promise, dear," sh cried, catching Ruth's dress with feverish hands. "Seemingly, you must promise that you will come, no matter what stands

in the way."
"I promise," answered Ruth.
After scanning her features for awhile
in an invalid's pitiful way, she lay back

"What do you think of her?" said Billy when next he met her.
"What can you think of a dying w

man? You will not have her long. Why not send for Florian? She is always speaking of him."
"The Pere wouldn't hear of it," said

Billy, tremulously. "No, no, he wouldn't hear of it. I couldn't permit it. It was that Russian, the divil! that did it all. Ever since he came here we got no good of her. It's awful!"

Ruth wondered at the Pere's interfer-

nce in the matter, but said nothing, as he wished to speak to the priest later. "It seems reasonable," she remarked to her father, "that if the poor woman wishes to see her son she ought to see

im."
"Why, of course," shouted Pendleton, and so she shall. I'll send for him—

o, I'll go for him myself.' "And do all sorts of harm," Ruth inter osed. "No, no, father; but you might and out from Billy what his reason is for

not informing Florian of his mother's con dition. Then we would the better know what to do." Jes' so,' said the Squire, with a blush

for his own stupidity.

"And to-morrow," said Ruth, "
must get out the boat and take me the islands. I have not seen the her

nit since my return."
"There isn't much about him to see,"
aid her father in disgusted tones.
He's had a doctor running over there or some time seeing to a patient who ives with him or near him, and not one of us can find out who the sick man is." Trust a woman to do that," said Ruth

I shall know what is to be known about im by this time to-morrow night." Since the day she had bidden him goodye in the cabin previous to her depart re for New York she had not set eyes or cott, and she was curious to learn wha hanges time had made in his looks oits, and opinions. They were ovenext day, and were a long time get g to their destination owing to scant ind; but the scenes, the old scenes were very beautiful that Ruth could have gered even longer among them. A ft haze rested like a veil on distant obs, and the river was dotted with th oats of fishing-parties, whose songs an herry-making floated pleasantly to th merry-making noated pleasantly to the ear. Every spot was a memory to Ruth, and Linda's bright face seemed ready to peep coquettishly from behind rock and tree. They came to anchor opposite the

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Some hesitate before giving an answer, but those who know best will immediately say HEADACHE.

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well-known boulder, and Ruth leaping well-known boulder, and the house and ashore, ran eagerly up to the house and knocked smartly. She heard the sound of voices in the room within, but only the hermit met her at the door. He had Izaak Walton in his hand and a cold look on his face, but she offered both hands so radiantly that he could not but smile at her delight and shake them gin-

Russia. And so kinda, poor dear linter, was perhaps a Russian princess, born to luxury and love, to move through storied halls in proud attire, to live among the great and mighty; and fate had given her instead a home and grave in an obscure American town. She could not picture to herself that dainty girl in any other form than the sweet familiar one, nor fancy gerly.
"You are welcome back," said he gravely. "You've come to a safe harbor, and I hope you'll stay in it."
"You may be certain that I will," she During the next few days the greater herself that dainty girl in any other form than the sweet, familiar one, nor fancy ber a haughty lady of roval blood. And Florian was a prince! It was easy, in-deed, to dream of him in such a position,

answered in a low voice. Scott led the way into the house-the some old house, unchanged even to the patches on the bed-quiit. Ruth's tears began suddenly to flow as she stood looking at the only perishable spot about her which had a seeming of immortality. There it stood, not one iota different from the room in which Florian and Scott and the had discussed measures for the she had discussed measures for the Squire's safety nearly a decade of years "I always thought it the gate of heav

" he said smiling through her tears, but now I am sure of it."

"It makes little difference to some people what gate it is," he replied. "They wouldn't take advantage of it

"The nearer you get the harder to get on," said Ruth; "and the gate is the worst part of the road." His eyes flashed an instant's surprise

and admiration.

"You've learned something since you

were here last," he deigned to say.
"Learned something?" retorted the
Squire, laboring to keep his oar in the
conversation. "Why, man, do you think noversation. "Why, man, do you think woman goes backward as she gets old-r? Men advance, why not she?" re-

er? Men advance, why not she:
"I didn't say that men advance," replied Scott, "or that women didn't.
Flory used to say that woman was the only creature which learned nothing from Right be was, too. When Flory said

thing he hit the nail on the head every You saw him lately, perhaps?" said

the hermit to Ruth.
"Yes, and he was very prond and whom he is soon to call his wife."

"Ah!" said Scott indifferently.

"But his mother is so ill," Ruth went

"and the family do not seem to hink of sending for him. She is always peaking of him."
"These great statesman," said Scott,

'are not always willin' to give up their ime to sick people. He must have consid'able work on his hands besides."

"You have not asked me yet," said

Ruth, "about my experiences since I left.
They have been very new I assure you."
"I know them all," Scott replied briefly.
"And you take no credit to yourself for at fulfillment of your prophecies?"
"They might never have been fulfilled,

an' they weren't prophecies. I guessed what might have happened, an' it did— Ruth was disappointed. Scott's ordinary sequeness seemed to have a taken a sere gloomy shade, and the sarcastic, gh philosophy of his speech to have en way to a matter-of-fact plainness, ey talked on in an aimless way for a half hour longer, and then took their leave

dissatisfied, without having discovered ns attailed, without having only trace of the stranger who was sup-osed to be living with the hermit. Ruth ressed his hand at parting, with the tears her eves.

are as human as the rest of us, You have changed, and not for he better.' He did not reply, and Ruth, as they

iled away, watched him sadly.
"Change, change, and nothing but aange," she murmured. "I am getting d indeed. None but the old feel change.

old indeed. None but the old feet change.
These differences in people hurt me."
Until the new life began to fit her shoulders she was weighed down with despondency. For a time it seemed hardly worth the trouble to live and fight the daily heartache and try to fill up the sense of loss which existed in her soul. Nursing feeble Mrs. Winifred helped her to overcome these feelings. But as the lady grew weaker, and there was the same hesitation in sending for Florian, she beresitation in sending for Florian, she be gan to feel indignant. Every day the mother called incessantly for her son. She did not ask to see him, but an increasing did not ask to see him, but an increasing anxiety as to his personal safety was evident in her manner. Although it was thought she was delirious at times, Ruth perceived a hidden meaning in the aparently wild utterances. Ruth was about to send word to Florian when one day Mrs. Winifred called her and gave her the key of a cup-board in the room.

"Open that," she said, "and then follow my directions."

The cuppord contained on its dusty

The cupboard contained on its dusty pelves a few old books and papers. Winifred, with a new decision in her voice, "and write as I bid. Seemingly this can't last forever, and I'll not have Florian's blood on my hands."

Ruth sat down in awed silence and began to write the following confession.

Several times she laid aside the satisfactory of the satisfac he back was a secret compartment neatly nserted and concealed in the plastering; and from this mysterious hiding-place

Rath sat down in awed silence and began to write the following contession. Several times she laid aside the pen in amazement, thinking Mrs. Winifred's senses had taken leave of her; but the lady smiled reassuringly and bade her continue:

with enthusiasm. "Well," said he, standing before her smilingly, "if you ask the Count he will sell you that he does not believe I am plain Florian Wallace. He will swear also that I am Prince Florian of Cracow, the heir to a noble title and estate, whom the best been commissioned to find in this

"Florian Wallace and his sister Linda are not my children. Thirty years ago a stranger came with them to me and begged me to take care of them. Their mother was dead, and he offered me a large sum if I would adopt them as my own and keep from them forever the secret of their parentage. I have done soup to this moment. Florian now stands in danger from secret enemies, and I make this confession for his benefit, that he may know how to meet them. His father resembled him closely, but that his hair was yellow and his eyes blue. He told me his story. He was from kussa, compelled to fly because of his religion. He wisned that his children should never return to Russia, and orged me to rear them as my own. He had papers in his possession which he intended to destroy; but I stole them trom him and kept them to this day. What their value is I do not know. He left his children with me and went away. Some time ago a stranger, said to be a Russian, came to this town. I believe he was looking for the children, I know he will do harm to Florian, and I warn him, My husband can witness to the truth of this confession.

"WINIFRED WALLACE."

He obeyed, and she listened with shinhe will do harm to Florian, and I warn him,
My husband can witness to the truth of this
confession.

"WINIFRED WALLACE."

"You will give that to Florian," said
she feebly, "and also the box. It was a
great trouble to me, but now I feel better.
You will have to be secret. There are
some who think I have the papers, and
would like to destroy them. Be careful,
my dear—be careful."

He obeyed, and she listened with shining eyes,
"Oh! what a happy destiny," she cried;
what a future for your wife! How we
missed it that thought so little of you in
Clayburgh! What a bitter punishment
"Ay, indeed," he sighed, "what a bitter
punishment!"
"Ruth will be sorry enough now that
she threw you aside."

my dear—be carefu!."

Exhausted by the effort she had made,
Mrs. Winifred fell asleep, and Ruth was
left to think over and realize this strange
she threw you aside."

"Not at all," said he moodily; "she it was who first heard the story and got me the proofs. There was not one whit of re-

gret in her manner. If there had beenstory. The metal box was easily opened. It was full of papers, legal documents most of them, composed in French, and all tending to show that certain persons were nobles or princes of high rank in He growled the rest of the sentence t himself.
"If there had been," she continued maliciously and bitterly, "somebody would be left out in the cold." were nobles or princes of high rank in Russia. And so Linda, poor dear Linda,

A burning flush spread over his face.
"You see how I estimate you," she said rehly, "and you cannot get offended at archly.

have not the title yet. I am not going to Russia nor to wear my title. I am going to sell my right to it and remain in America."
"You are not going to wear your title!

you are going to remain in America That takes the romance from the story I don't feel like helping any one that's so foolish as to do that."

"It is not so very foolish. I am to run who had ever been a prince among men or the governorship of this State, and, if

have money enough, I shall get the lace. Which would you prefer, the govrnor or the prince?"
"The governor, by all means," said she promptly, seeing that such was his inclina-

who had ever been a prince among men; but she sighed as she recalled his present temper, and thought how little such an elevation would benefit him. His grasping ambition would now be increased and the field of wicked opportunities widened. While she sat and thought the sick woman opened her eyes again. "Ruth, dear," she whispered, "you must carry the letter to New York yourself. I could not trust it in any other hands." "But my father, who has the first claim, may be living. I cannot sell while he is known to be alive; and if he appears or does not appear, where am I?" "Act as if he were dead. Probably he "No," replied Ruth; "but Florian shall ome after it."

A look of joy passed over Mrs. Wini-

is, and will never disturb you."

He walked the room in thought. The twilight had deepened into darkness and fred's pale face.
"I would so like to see him again!"
she said.
And Ruth posted with her own hands he street-lamps outside were shining on he wintry night. Her advice had oc-curred to him already, but he did not like a letter to Florian, urging him in strauge, mysterious language to lose no time in reaching Clayburgh. That night Mrs. Winifred died suddenly and alone. They o whisper its dishonesty to himself.
"I will think about it," he said; "it's found the poor woman, her beads clasped in her hands, quite cold. She would never look again on the boy to whom she had been so faithful and kind a mother.

a nice point to decide."

"And naughty," said Barbara cheerfully; "but it is the only thing to do, and you ought to do it immediately, if you expect to have the money in time for the convention. You are attempting high lights, Florian.

CHAPTER XIX.

BARBARA WINS.

The chief mourner at the funeral was

Irs. Buck, to whom had been made

snown the curious fact that she was the

copiously over both sorrows. Floriar seized upon his papers, and made vigor

ous attempts upon Billy and the priest to discover if his father were yet living They knew nothing or would reveal noth

ng, and he was compelled to give up t

effort for a time, and learn what Bill could tell him in detached sentences of the first appearances of his father. It was

leager information. However, with legs

accuracy he jotted down dates and facts and carried them home with him. H

ontinued to keep his own counsel regard

continued to keep his own counsel regarding late events and to study up a line of action. His was an eminently practica mind. He thought less of his title and his ancestry than of the gold they represented. The idea of donning his princel.

ould not do such a thing even were it at

would not do such a thing even were all feasible; with assassination threaten-ing it would be the highest folly. His chief difficulty was the mess of pottage. If he could get a half-millon! It was a

If he could get a half-millon! It was large sum—half of it was a large sum but one serious circumstance threaten

diminish and perhaps destroy it. Hi father was, perhaps, still living plans that he could form safety

that difficulty. Prince Louis of Cracow would not risk his money on chance, nor would he himself care to act so freely with

After many days of weary thinking he came to no conclusion in regard to his manner of procedure with the Count. Florian did not care to tell him at once of

his late discovery. If his father were alive it became necessary to produce him. If he were dead his death must be well

roven before the Prince of Cracow would

part with his gold to the prince's son. And Florian so needed the money that he

waiting for it another year. The conven-tion of the next summer was to nomin-ate a candidate for governor, and he was

out doing more than to set a very com-

out doing more than to set a very commonplace detective on his father's track. Nothing, of course, was discovered concerning him. His only confident in business matters was Mrs. Merrion, whom he had not yet made aware of his change of forume. He called on her one afternoon when twilight was drawing near and

visitors and admirers were sure to be put aside. She had a new doubt of conscience for him to solve. Her conscience always

troubled her now that she was a Catholi

"Father Baretti told me to-day"—she affected foreign clergymen—"I had been speaking to him of some dear gentlemen

what was only presumptively his own.

name and settling down in Russi tered his mind only to be ridiculed.

child of her parents. She wep

"It will not be my last if it succeeds.
If it does not I shall come down with a

rippled wing."
"Prince Florian," said she, half to her self, "I fear me you will get the crippled wing. In some ways you have not the

support you should have. Frances is too weak a woman for you."
"I know it," he said calmly, but his face had whitened suddenly and his hands were trembling. "But the one woman fitted to support me is beyond my reach." "I am not so sure of that. Love and ambition laugh at many things. I know one woman who, if you would dare trake her in spite of many difficulties would be willing to follow you into hove or palace. But you are too fearful. You would not dare to do as she would dare."
"Perhaps not," he answered; and then after a pause, he said in a singularly qu

roice, "Name her, and I swear to you hat if she be the woman I think her shall dare anything. Barbara very significantly gave him her

Count Valdimir was honored next day with a visit from Florian, who carried

with a visit from Fiornal, who carried a packet in his hands.

"Welcome, my dear friend," said the Count; "you are becoming a model fiance. All your time is so exclusively devoted to Miss Lynch that you cannot spare an afternoon to your friends. It is well Have all the skeletons of the closet laid are for Madame's inspection, and there will be no dream of them after."
"Never mind those trifles, Count.

have here some serious business for you can now prove to you that I am the only new revelations. Vladimir could not repress the exclama

tion of surprise that rose to his lips.

"My mother died in September," said
Florian, "and made a confession. She
also delivered to me these papers. Now blease examine them and tell me what you think of my chances."

The Count read the documents slowly

and carefully, with an expression of pro-fessional distrust on his handsome, wearied face.

"and I congratulate you on your advance-ment. You are now a fit object for

assassination.
"So I suppose; but as I emphatically decline to accept either the title or Russian citizenship, I hope that danger is It would be," said the Count slowly, "if you really mean that. But I cannot understand you to mean that you will not

attempt.—' "I mean that precisely. I don't want he title but I am in need of half a million. If my noble relative concludes to buy me ff for that sum he can remain forever nmolested." 'My dear boy," said the Count, de

ighted, "you relieve me. I shall never have the pain of seeing your stiffened ody lying in the morgue. Instead I shall have the pleasure of handing you as much money as I can squeeze out of the prince. There is one little obstacle. There are no proofs of your father's death, wherefore it is to be presumed that he is

friends of mine—"
"God help him," groaned Florian, "if he has to listen to the tales of women! I know a tithe of what his sufferings must "Do not let that trouble you. My "Do not let that trouble you. My father knows your Russian methods too well ever to bother you. It is I who will receive the trouble, and I am prepared for it. If he makes his appearance, depend on me to manage him. If I do not

your noble employer will."

"Is it so?" said the Count with a peculiar smile. "Then consider the work

I would advise you," said Florian, "to call in that agent of yours and dismiss him. It is impossible to say what harm he might do through the country, looking for the heir.'
"His work is ended. You need not

fear him "That I never did," said Florian.

That rever day he began to lay his plans to secure the nomination at the convention, and with the money which he had acquired, and the influence he had won, and his name rung to every change by the partisan newspapers, his prospects looked very fair. The story of his life was published far and wide. When it became known that he had preferred his American citizenship to the proud birthright of a Russian prince, his popularity knew no bounds, and papers and people were never tired of calling him Prince Florian, and pointing to him as a bright example of American training methods. His religion was not mentioned. It was a question which his party never could handle with perfect freedom, and the opposition never disturbed it unless for campaign purposes. The convention nominated him for governor amid universal acclamation; and if the means employed to obtain this result were questionable, such as the free use of money and the glossing over of his religious tenets, she threw you aside."
"Not at all," said he moodily; "she it

ened conscience. In all his life he had never experienced such a thrill of delight as swept through him on seeing his name at the head of the State ticket. It dazed him for an instant. He felt already under his hand the mighty throbbing of the great State whose destinies he was to guide for twenty-four months. He would give a world for one continuous draught of such a delight.

Frances alone was silent and reserved.

She made no such demonstration as her mother did, and was ever looking at him mother did, and was ever looking at him with a vague alarm in her face. She received her share of public attention also, but it did not please her. He was sufficiently tender-hearted to feel asiasmed in the presence of the pure young girl, and to wish to keep out of her way as much as possible. What was he to do with her, as possible. What was he to do with her, now that she was become a burden to him? It was a question he did not like to face, for when he looked at it squarely

t showed him so much in the light of villian that the reflection was unpleasant He had no conscience in the matter, but had a spark of something which i called honor. During the course of the month he met the Count by appointmen and received the first installment of his

money.

"After this it will come rapidly," said Vladimir; "and my employer desires me to give the sincerest thanks to the young relative who concludes to accepte inevitable for so handsome a price You are always welcome, so he says, at he ancestral hall."
"Much obliged, indeed. I shall be

careful not to call, though, until the price is paid. If I died intestate the money would revert to the Prince. I can fancy he would like nothing better than an op-

"Tell me," said Vladimir, as they were parting, "have you yet any notion of where your father might be?"
"What put that in your head?" with a quick, sharp look into the Count's yellow face. "I hope your bloodhound is not

tace. "I hope your bloodhound looking for him," "We have nothing more to do with

him," he said proudly. "It was no cusiosity that prompted the question. Nevertheless the Count's wakened dormant considerations Florian's mind, and he walked away at ease. His thoughts were turned for bly into a channel which hitherto they had avoided. His father, if alive, was probably determined to die with his his ory a secret, yet his existence was in some sort a menace to that relative wh had purchased from Florian rights whice were not actually his to sell. What hat relative had instituted a search for his father. And what if he should be ound by that Nicholas whose murderous profession declared itself in his face Florian shuddered and put the though from him as too awful for propability; bu it seemed so fitting a climax for the d fections of which he had been guilty that again and again through that day and night he trembled with apprehension. His faithlessness to Frances, his bad dispositions and political heresies, loomed up before him like gigantic clouds from whose bosom threatened to leap the thunderbolt of crime. He was urged thereby to renew more actively his search for his father, and to have Nicholas shad owed. Under these precautions his mind found temperary rest, but occa-sionally the first thought presented itself like a specter and wrung his soul most

Barbara, on his next visit, was absent Baroard, on his next visit, was assent in Buffalo, but she had left a note for him enclosing a telegram. Its information was stupefying but welcome. Mr. Mer-rion had died suddenly in a Buffalo hotel, and his widow had gone to bring he body home. Fate clearly was help-ng him in his downward course. There emained between him and happiness ut one obstacle-the fall elections. ad a sublime American faith in the "They are very complete," said he, prople of the harmlessness of his faith in

American politics.

The most effective attacks which were made on Florian during the came from an anonymous writer in let-ters descriptive of his personal character. They could have been written by no other than a person well acquainted with him. The letters verged on brilliancy, and gave a fair account of Florian's rise and gradual change of opinions, with the views which orthodox. Catholica half and gradual change of opinions, with the views which orthodox Catholics held concerning him. Florian read them with feelings of indignation. There was a traitor in the camp, and he thought seriously of libel suits, until the failure of the letters to appear quieted him. He received his first hint as to their possible author from Barbara. She was certain author from Barbara. She was certain Peter Carter wrote them. She could see his natural manner in every line; and sure enough, after critical examination many evidences of the man appeared in them. When Florian had made com-plaint to madame, and she had accused Peter of abusing her hospitality, he admitted the charge cheerfully.
"I've been waitin' this many a year to

out him down to the public for what he s," said Peter, with the usual flourish, "and I'm doin' it. Those letters aren't Madame glared at him in a dangerous

"You may look, mother-in-law," said ne jauntily, "but the days of looks are over. Ye are going to marry Frances, in

spite of all my remonstrances, to a man that's fit for nothing better than the Brooklyn freelance. I told ye I'd never permit it. I tell ye so again. Frances was present at this tirade, and felt, without knowing its cause, a deadly sickness of heart. She looked at her

mother inquiringly, and it drove madame into a passion.

"You need not repeat your threats to me." she said, "but go and execute

"That I will shortly, an' ye can get ready for it. "Ye're a queer mother allow such a man to be connected with ittle finger, an' will be apt to do it before long, now she's a widow. Anyhow, I'll do it for him—"
"How dare you," cried Frances, start-

ing to her feet, pale with rage—"how dare you talk so of a gentleman? O mamma! why do you permit it?"
"How dare 1?" snapped Peter pittless-ly. "What daren't I do? An' he's a

ly. What daren't I do? An' he's a gentleman, is he? Oh' he's a gentleman of the new school, I suppose. But I'll teach him; an' if you don't give him up of your own accord, you will of mine.'
Frances burst into sobs and ran out of
the room, which sobered Peter. 'From

they were not crimes and did not disturb although she was terribly excited, "our the sweet serenity of his slowly tough relations cease. You must leave this

house forever, and one penny of your allowance you will never again receive."
"What a joke! But the day of jokes is over, too. I'll not leave the house, an', by hook or crock, I'll have my allowance to Go, go!" cried madame, trembling. "Do not urge me to have you forcibly

Florian was sitting one evening in madame's private parlor. Frances was engaged with her needle-work, and her gaged with her needle-work, and her mother was nodding over the pages of a magazine, when Peter unceremoniously entered. One glance at his face would show that he had come on a desperate errand. It was purple from suppressed feeling, and his eyes were averted. He made a great fuss over the door. Made as a pale and apprehensive, yet with the calmness of a courageous despair. dame sat pare and apprehensive, see with the calmness of a courageous despair. Frances, seeing her mother's expression, grew nervous, and Florian shaded his pallid face with his trembling hand. Peter, coughing and strutting, stood before him.
"I have a story to tell you," said he in

tones too unsteady for coughing to render firm, "and I'd like you to listen." Florian bowed in a cold assent. One

of Peter's peculiarities of speech was that in moments of excitement he lost much of his brogue.
"Ye are engaged to marry this girl

here," continued Peter. "Well, I forbid the banns—aham!—that is, the thing can't go on without my approval, which won't give. I AM HER FATHER!"
Naturally, after this astounding revelation, there was an awesome silence broken only by a sob from Frances, upon hom the truth of his last declaration fel

crushingly. TO BE CONTINUED.

"I AM THE IMMACULATE CON CEPTION."

[Translated from the Annals of Montligeon France, December number, Read at Mt Jarmel chapel, Baltimore, Md., Sunday, Jan 8, 1899.]—From Henry Lasserre. What follows happened during th period of the apparitions which tool

place at Lourdes, France, at the begin ning of the year 1858. Magnificen weather had favored the popular move ment. There had been a series of beautiful days, such as had not been for many years. Miraculous cure continued to be visible. Benoite Cazeaux, of Lourdes, kep for three years in her bed by a slo fever, which was attended by sever pains, had had recourse in vain t medical science-nothing did her an

cured her on a sudden.

The water of the grotto ha her on a sudden. Blaiset

Soupenne had seen disappear with th same suddenness and accuracy chronic malady of the eyes, which itherto medicine had failed to reliev Wonderful works were multiplie God was doing His own work-the ho Virgin was showing her power. Be nadette had returned several times the grotto since the first series of a paritions. And now, on the 25 March, she heard again the miracu ous voice and she started immediate for the sacred spot. It was the ann versary of the day when the Ang Gabriel had descended to the eart

had visited the holy Virgin and salt ed her in the name of the Lord. As soon as the child had knelt do the apparition was seen. As alway around the Blessed Lady shone and effable aureola, whose splendor w limitless, whose sweetness was infin -it was as the eternal glory of ab lute peace. As always, her veil a her robe had the whiteness of the b liant snow. Bernadette, in ecstas had forgotten the earth in the present of beauty without stain. "Oh! Lady," she cried out, "will you hat the goodness to tell me who you

The royal apparition smiled and a swered not. But at this very mome the whole Church carrying out solemn office of the day, was chant "Holy and immaculate Virgin, w praises could I give thee? In truth know not, for thou hast carried closed in thy womb Him whom heavens cannot contain.

and what is your name?"

Bernadette redoubled her entrea and pronounced again these wor "Oh, my Lady, will you have goodness to tell me who you are what is your name?" Again Bernadette repeat the same affect The apparition had its hands joi

with fervor and the visage was sp

did with radiant beauty. It humility in glory. At the last q tion of the child the Blessed Lady joined her hands, causing to slip her right arm her rosary with chain and alabaster beads. She opened her two arms and incl them towards the earth, as if to to the world her virginal hands, fu benedictions. Then elevating towards the eternal regions, wh descended at the same hour the di messenger of the annunciation, sh joined them with fervor and loo up to heaven with the sentiment unspeakable gratitude, she pronou these words: "I am the Immac Conception." Having said words the most holy Virgin disappe and went back to heaven. The Virgin at this appearance had we to witness and certify by her wand by her miracles and last death. which the Church had defined which St. Peter, speaking by voice of Pius IX, had proclaimed

The little shepherdess to whom holy Virgin had just appeared for the first time these words: maculate Conception." And no derstanding them, she did her b returning to Lourdes to retain th mind. "I repeated them to mys the way along the road, so as forget them, she related to me one says this writer, "and even priest's house, where I was go said frequently, Immaculate Co tion, Immaculate Conception,' at step that I took, because I wish

house forever, and one penny of your allowance you will never again receive."
"What a joke! But the day of jokes is over, too. I'll not leave the house, an', by crock, I'll have my allowance to

Go, go!" cried madame, trembling. "Do not urge me to have you forcibly

moved."
Florian was sitting one evening in ma-ame's private parlor. Frances was en-aged with her needle-work, and her mother was nodding over the pages of a magazine, when Peter unceremoniously entered. One glance at his face would that he had come on a desperate errand. It was purple from suppresse feeling, and his eyes were averted. I made a great fuss over the door. M made a great his sort the control of the dame sat pale and apprehensive, yet with the calmness of a courageous despair. Frances, seeing her mother's expression, grew nervous, and Florian shaded his pallid face with his trembling hand. Peter, coughing and strutting, stood before him.

"I have a story to tell you," said he in tones too unsteady for coughing to render firm, "and I'd like you to listen." Florian bowed in a cold assent. One

of Peter's peculiarities of speech was that in moments of excitement he lost much of his brogue.

Ye are engaged to marry this girl e," continued Peter. "Well, I forbid here," continued Peter. "Well, I forbid the banns—aham!—that is, the thing can't go on without my approval, which I AM HER FATHER

Naturally, after this astounding revela-tion, there was an awesome silence, broken only by a sob from Frances, upon hom the truth of his last declaration fel crushingly.

TO BE CONTINUED.

"I AM THE IMMACULATE CON-CEPTION.

Translated from the Annals of Montligeor rance, December number, Read at Mt. armel chapel, Baltimore, Md., Sunday, Jan., 1899. From Henry Lasserre.

What follows happened during the period of the apparitions which took place at Lourdes, France, at the begin-ning of the year 1858. Magnificent ning of the year 1858. weather had favored the popular move There had been a series of beautiful days, such as had not been for many years. Miraculous cures continued to be visible.

Benoite Cazeaux, of Lourdes, kept for three years in her bed by a slow fever, which was attended by severe pains, had had recourse in vain to medical science-nothing did her any The water of the grotto had cured her on a sudden. Blaisette Soupenne had seen disappear with the same suddenness and accuracy chronic malady of the eyes, which hitherto medicine had failed to relieve.

Wonderful works were multiplied. God was doing His own work-the holy Virgin was showing her power. Bernadette had returned several times to the grotto since the first series of ap And now, on the 25th March, she heard again the miracul ous voice and she started immediately for the sacred spot. It was the anniversary of the day when the Angel Gabriel had descended to the earth, had visited the holy Virgin and salut ed her in the name of the Lord.

As soon as the child had knelt down the apparition was seen. As always, around the Blessed Lady shone an in effable aureola, whose splendor was limitless, whose sweetness was infinite -it was as the eternal glory of absolute peace. As always, her veil and her robe had the whiteness of the bril liant snow. Bernadette, in ecstasy, had forgotten the earth in the presence of beauty without stain. "Oh! my Lady," she cried out, "will you have the goodness to tell me who you are and what is your name?"

swered not. But at this very moment the whole Church carrying out its solemn office of the day, was chanting "Holy and immaculate Virgin, what praises could I give thee? In truth, I know not, for thou hast carried enclosed in thy womb Him whom the

heavens cannot contain."

Bernadette redoubled her entreaties and pronounced again these words: "Oh, my Lady, will you have the goodness to tell me who you are and your name?" Again did Bernadette repeat the same affecting

The apparition had its hands joined with fervor and the visage was splendid with radiant beauty. It WES humility in glory. At the last ques-tion of the child the Blessed Lady disjoined her hands, causing to slip over her right arm her rosary with gold chain and alabaster beads. She then opened her two arms and inclined them towards the earth, as if to show to the world her virginal hands, full of benedictions. Then elevating them towards the eternal regions, whence descended at the same hour the divine messenger of the annunciation, she rejoined them with fervor and looking up to heaven with the sentiment of an unspeakable gratitude, she pronounced these words: "I am the Immaculate Conception." Having said these words the most holy Virgin disappeared and went back to heaven. The holy Virgin at this appearance had wished to witness and certify by her words and by her miracles and last dogma which the Church had defined and which St. Peter, speaking by the voice of Pius IX., had proclaimed.

The little shepherdess to whom the holy Virgin had just appeared heard for the first time these words: "Immaculate Conception." And not understanding them, she did her best in returning to Lourdes to retain them in mind. "I repeated them to myself all the way along the road, so as not to forget them, she related to me one day," says this writer, "and even to the priest's house, where I was going, I said frequently, 'Immaculate Concep tion, Immaculate Conception,' at each step that I took, because I wished to bring to the cure the words of the vis-

holy Virgin wished might be built.'

NEWS FROM VARIOUS CENTRES. Austria.-The Baroness of X who sends us every month fifty france \$10) for the building of our new church, has donated this month her offering. "Oh, how much I would love to see all the associates of the "Oh, how much I would œavre 'increasing in zeal and helping you more generously in this grand It seems to me that many understand poorly what a monument you wish to erect with sound religion and so many sacrifices, in honor of our dear departed How I would wish to do more myself if it were possible."

Ceylon. - A religiouse of the Good Snepherd calls to our mind that she has in a year registered 408 members, of whom 381 were in perpetuity. The inhabitants of this island have a great devotion to the poor souls of purgatory A Sister, a native of the place, has requested a picture of Our Lady of Mont ligeon. Evening and morning the men and women come and kneel fore this shrine and pray for their dear departed.

Calvados, Spain .- " After a malady of two months, grand and complicated my father was at the last extremity the doctors had condemned him; we had lost all hope. He had received during the night with piety the last sacraments; then he became uncon-He had received scious : when I recommended him to the Souls in Purgatory, promising to have said five Masses, if it pleased God to cure him. He got better immediately, to the great astonishment of all, chiefly of the doctors in attendance. And as my father is now fully convalescent I must fulfil my engagement in thank ing God and the holy Virgin for the grace obtained through the holy souls

in purgatory."

Baltimore, Md.—After reading the above, Rev. E. Didier gave an account of his branch of the "œuvre" for the poor souls. Total membership to-day, 50 900 : increase of 800 in three weeks. chiefly from Baltimore, Philadelphia, etc. He also told the audience of the opening of St. Ann's House for Aged cheap board and happy times - Philadelphia Catholic Standard and

SIR HENRY HAWKINS.

This distinguished English Justice, whose recent conversion to the Catholic faith has been so widely an nounced, has now retired from the Bench at the age of eighty two years. The St. James's Gazette proclaims him the greatest criminal judge of the last quarter of a century"; and the London Times, expressing regret at his retirement, remarks: "When the courts meet again they will scarcely '; and the seem themselves without the strong and nimble witted old man before whom the cleverest rogues knew it was use-less to prevaricate and whose name has long been to evil doers a synonym for the terrors of the law."

Sir Henry's forty years' service as a justice ought fairly to have ruined his health, but his powers of endurance were little short of marvellous. His fourscore years did not prevent him from sitting fourteen continuous hours on the Bench without weariness though the barristers were often longwinded ind dull, and he sometimes told them so. The Weekly Register re-cords that once, while listening to an exceedingly uninteresting argument which seemed likely to endure forever, he sent the court usher with a note to the learned barrister, who opened it and read only these words: "Patience and read only these words. Takened and what is your name?"

Competition. Gold medal, Sir Henry Hawkins; honorable mention, Job. -Ave Maria.

THE SIGNS OF A SHAM.

Sentimentality is a striking charac-It is generally dis teristic of the age. guised as Humanitarianism. The essence of its notion is that you must love mankind and do good, irrespect ive of anything and everything. The truth is, it is nothing more than a parody of Christian charity. It aper the virtue merely. It has no real leve for mankind, for true leve of man can only be founded on a love of God. A test of true love will be found in humility, for charity is never boastful, does not parade itself, seeks retirement. Now Humanitarianism is ever declaring and vaunting itself in books, maga zines and newspapers. Its schemes, its purposes and its doings are in constant evidence in the columns of the daily press. It gets out voluminous reports, telling all the "good" it has done, the "great work" it has undertaken. Here is plain evidence of vanity and pride, and out of such a soil no real love can burgeon. You will note especially that it leaves God out of its reckoning. Everything is for the love of Humanity with a big H, and Humanity with a big H means itself. If you want to see real genuine love of humanity, with an everlasting root in God, look for it among the various religious orders and congregations in the Church, where men and women are giving up everything without reservation for the love of their fellowmen, for the love of Gcd. Love of man not rooted in love of God is a sham .-Church Progress.

For war is the surest way for this nation to maintain peace. That is the opinion of the wisest statesmen. It is equally true that to be prepared for spring is the best way to avoid the peculiar dangers of the season. This is a lesson multitudes are learning, and at this time, when the blood is sure to be loaded with impurities and to be weak and sluggish, the millions begin to take Hood's Sarsaparilla, which purities, enriches and vitalizes the blood, expels all disease germs, creates a good appetite, gives strength and energy, and puts the whole system in a healthy condition, preventing pneumonia, fevers, and other dangerous diseases which are liable to attack a weakened system.

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Mr. Geo. Cummings, for over 20 years engineer on Grand Trunk running between give in my back, racking my kidneys. I tried several remedies until I was recommended by my fireman, Mr. Dave Conley, to boxes have completely cured me and I feel to-day a better man than ever. I recommend them to all my friends.

ion, in order that the chapel which the A CONVERT TO THE "FAITH OF OUR FATHERS.

A prominent Catholic of this city has received a letter from a lady now re-siding in Switzerland in which she tells of her conversion from the Ang-lican to the Catholic Church, and at tributes her spiritual enlightenment to His Emminence Cardinal Gibbons' book, "The Faith of Our Fathers." Her letter follows, names being omitted by special request:

Davos Piatz, Dec. 14, 1898. My Dear Friend :- I venture to write to tell you, in as few words as possible, something of what has been done for me spiritually, through the book, "The Faith of Oar Fathers."

My parents were staunch Scotch Presbyterians, and being myself born in Etinburgh I imbibed their stern religious feeling, but on arriving at the age of eighteen I found I could not believe the Calvinistic Creed, and so took refuge in the Church of Eng land, of which I remained a member

for twenty years.
We were taught as children to hate and fear the Roman Catholics, and I well remember one street in Edinburgh, on one side of which was the one theatre of the city and on the other side, the Catholic church. We always side, the Catholic church. had to walk down the middle of the street so as to avoid any contamination from either, as they "both belonged to the evil one." And we believed all

"Divine Teacher."

This touched me deeply, but still I was not sure that the Anglicans might not be right after all. Then I got The Faith of Our Fathers," and be fore I had read half way through it, I was quite convinced that the Catholic Church was the only true Church. How happy I felt you may, perhaps, guess. As soon as possible I went to England and was received into the Church by the Rev. J. O'Fallon Pope, S. J., at Beaumont College, Pope, S. J., at Beaumont College, Old Windsor, on May 26, 1897. Soon after my return here I found that life in the world would nor satisfy my devotion, and in May, 1898, I again went to England, and there, with Father Pope's sanction, I made a re treat at one of the Convents of the Sacred Heart, with the intention coming to a decision as to my possible

The result is that by God's grace I have found my vocation, and in May or June, 1899, if God wills I hope to enter the Dominican Convent at Staffordshire, as choir postulant. Their life is both active and contemplative, and I look forward with much joy to my future work with the Dominicans

Here, then, dear friend, is a brief statement of my conversion to the Church, and I humbly beg of you prayers that my vocation may prove a true

KENSIT'S NO-POPERY CRY.

Mr. W. L. Alden, in his London "The no Popery crusade is bearing strange fruit. Nothing is too wild or too preposterous for Mr. Kensit and his followers to say concerning men who have the good fortune to differ from them. One of the books that is constantly cited by the Kensitites as an authority is the 'Secret History of the Oxford Movement,' a book which pro-fesses to prove that Newman, Pusey, and in fact all the leaders of the Tractarian movement, were secret agents of Rome, and were doubtless members of the Company of Jesus. Of course no intelligent man can for an instant believe such rubbish, but then Mr. Kensit's followers are for the most very far from being intelligent.

They are the same sort of people as those who believed that Mr. Gladstone was a Jesuit, and also that he was a mad man, who was constantly attended by a keeper wherever he went. The Kensit crusade will do more or less harm by stirring up strife within the Church of England, but it will have its chief value to students of England in the end of this century as a curious instance of the persistent survival of ignorance and prejudice. Of course there are men connected with the crusade who are not ignorant, and of these Sir William Harcourt is the most conspicuous, but Harcourt's adoption of the no Popery cry was merely the last throw of a political gamester who was in the intolerable position of the leader of a party that had no principles.

He has found that he made a mis take in joining Kensit, and doubtless this knowledge is one of the reasons of his resignation of the Liberal leader

"THE CHURCH OF ROME."

The above is the title of an article in the (Methodist) Christian Advocate, written by H. K. Carroll, LL. D, who has recently been in Porto Rico. We know not what sect Dr. Carroll be longs to, but as he writes to the Advocate, we presume he is a Methodist If so, he is of the better minister. class of that school of sectarianism, as will be seen from the following open-ing paragraphs of his article:

ing paragraphs of his article:

"The Roman Catholic Church has more profoundly affected human affairs, doubtless, than any other Church which has borne the Christian name. Men do not admit its claims, or approve its record, or agree with its systems of doctrine and ecclesiastical control; but they cannot withhold a certain veneration for the fullness of its years, the universality of its dominion, and the persistency with which it lives through assaults. No other Church was ever able to assemble so large and imposing a body of prelates as met in the Vatican Council; no other Church compares with it in reach of influence over the masses of mankind; no other Church could endure the losses it has suffered and have a name to live. Its history challenges admiration from the mere fact that it crosses so many centuries, goes so far back toward.

have a name to live. Its history challenges admiration from the mere fact that it crosses so many centuries, goes so far back toward the dim and distant days when He who was given to the world as its King gave His name to the world as its King gave His name to the world as the Saviour of men. Whatever men may think of it, however earnestly they may assail it, whatever combinations may be made for its overthrow, all must agree that it seems sublimely indifferent.

"It is evidently not to be crushed by any forces yet discovered. Kings who have measured arms with it have in the end gone to Canossa, and but recently a man whose name was a synonym of strength in E..rope went to his grave after a memorable conflict with the powers at Rome, in which he was not successful. The Iron Chancellor of the German Empire carried on a 'Kulturkampf' remarkable for its severity. He did not wield the sword against it. We have come to regard bloody persecutions as the harbioger of increase, instead of the agent of extinction. He used purely civil and legal means and sought by a Parliament under a constitutional government, to undermine the power of the Church and make it subservient to bis this as naturally as we can this as naturally as we can this as naturally as we can the country and firmly believed it all themselves. Some few years ago, after a long residence here, my mind gradually opened up and I began to see the many weak points in the English Church. I then began to read books that were not anti-Catholic on the so-called Reformation with the ay, much that was absolutely false. That much that was absolutely false. That much that was absolutely false. That so quite enough for my Scottish love and the country is the same regard from what was pronounced a duel to the death without the sears of wounds. Bismarck knew how to be the friend afterward of the organization which he had treated as a fee; and to gain, and it is said that be gained it. scars of wounds. Bismarck knew how to be the Iriend afterward of the organization which he had treated as a foe; and by a gradual process the series of repressive laws which he had called into existence was repealed, and the Church long since came into full possession of its old-time liberty. The Catholic Church can claim, according to the census of 1895, eleven million souls in Prussia, or about 34 per cent. of the population."

He elsewhere says: "It is not pos sible, I believe, to overturn it. Carroll, like Macaulay, can write eloquently of the Church, and, like him, he does not see that her historf and extraordinary characteristics are superhuman; that she is a creation entirely beyond the genius of man, and is the most wonderful fact in history. She is, as Dr. Carroll says. s iblimely indifferent to whatever com b nations may be made for her over throw. This sublime indifference is explained by her consciousness of her indistructible life and divine mission. She can apply to herself the words of the Psalmist: "Why do the Gentiles rage and the people devise value things? * * * He that dwelleth in Heaven shall laugh at them; and the

Lord shall divide them." (Psalm ii.) Dr. Carroll speaks thus of the negro Catholics in Porto Rico: "The colored people seem to be specially devoted to the Church. On my visits to the Cathedral in San Juan I have always observed colored women and men, more particularly the former, wor They remain shipping at the shrines. in the attitude of prayer, kneeling on the cold marble floor, sometimes on a rug or prayer stool, a long time, and doubtless are faithful attendants at the confessional. There is no prejudice against the negro in the Church, as there is little or none manifested in letter to the New York Times, says: industrial life. - N. Y. Freeman's

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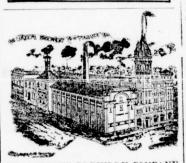
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Arrears must be paid in full before the paper can be stopped.

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London, Saturday, February, 11, 1899

DIOCESE OF LONDON.

Lenten Regulations for 1899.

The following are the Lenten regu lations for the diocese of London All days of Lent. Sundays ex

cepted, are fast days. 2nd. By a special indult from the Holy See, A. D. 1884, meat is allowed Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday. The use of flesh and fish at the

same time is not allowed in Lent. The following persons are exempted from abstinence, viz . Children under seven years ; and from fasting, persons under twenty-one : and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot ob serve the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, ex cept on Good Friday, as also on all days of abstinence throughout the year those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on occasions Benediction of the ed Sacrament. Besides the pub lic devotions, family prayers, especi ally the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

THE ANARCHISTS.

The Anarchist Luccheni, who assassinated the Empress Elizabeth of Austria in open daylight, on her way to the steamer at Geneva, is no longer the braggart which he showed himself to be when he was first arrested and at his trial. He expected at first that an attempt would be made to rescue him, and there were threats that the prison would be blown up, but no attempt has been made to put these into execution. Luccheni now feels that his position is hopeless, and that his associates have abandoned him. It is said that he is gradually making revelations concerning his associates which show that he was the tool of a powerful and carefully organized Anarchical conspiracy, and at the murder was not committed of his own motion. He is now desirous to revenge himself on his associates, who have abandoned him to his fate, by revealing their plots. It was to be expected that something of this kind would occur, for it is not to be supposed that those who have no regard for God will be influenced for long by the sentiments of that honor which is said to exist among thieves.

WITCHCRAFT IN TORONTO.

In Toronto last week several persons, all somewhat advanced in years, were tried before Judge McDougall on charges of practicing witcheraft. Mrs. Lauretta Mendon, who describes herself as a phrenologist, was the first whose case was examined into. Two police officers, Constables Thompson and Chapman, were the witnesses examined. Thompson testified that Mrs. Mendon had offered to tell the future, either from his head or hand. He presented his palm for examination, whereupon she is said to have told him be married three times and would reach the age of ninety-three. She told other things of similar character. but did not claim to possess supernatural powers or to practice sorcery or witchcraft. Her charge for telling by the authorities. fortunes was 50 cents. The other policeman corroborated Thompson's the Manitoba School law of 1890 was

terval. It thus appears that the law tain them in their persecuting policy. should be of great weight in dealing to adhere. If, however, that agree- actuated by sympathy with the protects against their own folly those foolish persons who spend their money to have their fortunes told. Against the other accused parties the evidence was not so clear, and judgment was reserved.

We had the pleasure of a visit this week from Very Rev. Father Constantineau, rector of O:tawa University. We were exceedingly pleased to notice that he is enjoying the best of health, and glad to be told that the great educational institution with which he is connected is enjoying a large measure of prosperity. Five hundred students are in attendance the present term.

CATHOLIC PRACTICES.

The London Daily Chronicle, making known the extent to which Catholic practices have been adopted in Ritualistic churches in England, states that in the books supplied to worshippers there is found "the Litany of Reparation," by which is probably meant the Act of Reparation well known to Catholics. and such well known Catholic hymns as "Sweet Sacrament We Thee Adore and "Hail Queen of Heaven." While we rejoice to see that the reaction to ward Catholic doctrine is so great and so decisive, we must express regret that these well-meaning religionists are contented with the shadow. The substance is to be found only in the Catholic Church.

THE REV. S. BLAGDEN ON THE REAL PRESENCE.

We have received from Rev. Sillinan Blagden, of Boston, a communication in which he requests us to inform our readers that he is a firm believer in the Real Presence of Jesus Christ in the Sacrament of the Eucharist, and that this is the belief of thousands of members of the Protestant Episcopal Church, and of many Methodists likewise.

We were aware that a large section of the Protestant Episcopal Church holds this doctrine, but we were not aware that it is held by any considerable section among Methodists. We presume, however, that the Rav. S. Blagden is quite familiar with the various shades of belief prevailing in the Methodist body.

THE IRISH ELECTIONS.

At the recent Irish elections under the new Local Government, there were many surprises, but none are more significant than the Nationalist successes in Ulster. In Armagh City eleven Nationalists and five Unionists were elected to the new City Council, giving the Nationalists a clear major ity of six. In Dangannon the Unionists have thirteen members and the Nationalists eight, and in Letterkenny the entire Nationalist ticket of nine was elected, all the Unionists being defeated. In Monaghan the result was similar. Twenty Nationalists lors, and in Newry the Nationalists also won after a hard fight. Throughout Ulster the victories of the Nation alists were so numerous as to indicate a great advance of Nationalist sentiment. Faction has also received a severe blow, the Parnellites having lost control of Dublin, which has hitherto been regarded as their stronghold.

THE SCHOOL QUESTION IN MANITOBA.

A statement appears in the Winnt peg Tribune of the 24th Jan., and the Winnipeg Telegram of the 25th Jan. from Mr. J. R. McKeam, J. P., of Lor ette, Manitoba, in reference to alleged infractions of the School laws by the Catholic schools of that Province.

Mr. McKeam is said to be one of the most prominent and respected ratepayers of the district, and it is, there fore, assumed that his statements are correct. We must say, however, that from the character of his statements he was a leader of men, that he would they appear to have been made in a spirit of anti-Catholic partizanship, which leaves them open to the suspic ion that they are grossly exaggerated. At all events they should not be accepted without careful investigation

Our readers will remember that after testimony. Mrs. Mendon, in her testi- passed, depriving Catholic schools of the school house, out of school hours, mony, denied the details of Thompson's all participation in the apportionment evidence, and stated that she was a granted by Government for the supphrenologist, but did not practice palm port of schools, a crusade of misrepreistry. Notwithstanding that her counsentation was inaugurated during agitation was ever raised to abolish sel maintained that fortune telling is which it was represented that the Cathan exact science, the Judge laid it olic schools of the Province were in having been done. What may be down that the case was proved, and such a deplorable condition that the done in Ontario by Protestant Trustees, that telling fortunes and taking money only way to deal with them satisfactor- cannot be an unforgiveable crime, if for so doing is against the law, and the ily was to sweep them out of existence; done by a Catholic School Board in accused was remanded for sentence. and it was on this plea that the Govern- Manitoba. Bail in \$100 was accepted for the in- ment appealed to the electorate to sus-

representations were unjust, the reports of the School Inspectors proving ity, and most of the instruction must that the Catholic schools of the Province | be given in French, though it is proobserved the law as well as the Protestant schools, that the teachers had the required qualifications, and that the progress of the pupils was all that ing to the condition of each locality, the population being in many cases poor and scattered. It was shown, in fact, that the Catholic schools were

very respect. For eight years since the legal abolition of the Catholic schools these schools were maintained by the Catholic people of the Province at a great sacrifice, as they were obliged to pay a heavy tax for the Protestant schools, while they were maintaining their own without any Government assistance. It is not very surprising if in some of the poorer settlements the schools suffered under these circumstances; but there should be reasonable consideration for the people who have made so many sacrifices to keep up their schools to a state of efficiency. while they were deprived of their just rights under the Constitution, to receive the same assistance as was given to the Protestant schools.

Mr. McKeam complains that at Lorette, the village in which he lives, the Catholic schools have been restored to their position as Public schools of the Province under a new law recently passed by the Manitoba Legislature. He says that notwithstanding this, 'exactly the same kind of teachers, and in many cases the same teachers are employed as before, and the same books are used, and the same subjects taught as five or ten years ago.

We have not received definite information regarding the truth of Mr. McKeam's allegations in detail, but we strongly suspect that the case has been greatly exaggerated. At all events, these schools cannot have been restored to their rights more than a few months. and perhaps a few weeks, as the new legislation was only passed last summer.

A reasonable time should be allowed for the schools to reach their former standing, or the standing required under the new laws; and we have no doubt that as soon as it can be reasonably done, the standard of the schools will be raised to the level required by law, even if Mr. McKeam's complaints have some truth in them at the present moment.

It is admitted by Mr. McKeam that Inspector Rochon received the Lorette schools back to the Public school sys

The Inspector is responsible to the Government for the proper administra tion of the law, and it is difficult to believe that he has left himself open to rebuke for a glaring infringement of the law. We must, therefore, believe that Mr. McKeam's statements are ex aggerations, at least until it is shown by an impartial investigation what is the true state of the case.

Another complaint made by Mr. Mc-Keam is to the effect that one day since last Christmas, the priest of the parish heard the confessions of the children in the school room of one of the schools, and gave the children a half-holiday in the afternoon.

Assuming this accusation to be true, it is possible that the priest may have overstepped his authority in a school which is conducted under the Provincial school law, but the offence, even if it was an indiscretion, is not of so enormous a character as to justify a sweep ing condemnation of the whole system of Catholic education.

Besides, it is quite within the bounds of possibility, and even of probability, that the half-holiday was granted for ome cause by the trustees, who had the legal right to do this, and if this be the case, there was no offence at all.

The hearing of the confessions of the children was not necessarily a serious breach of school discipline, in a locality where all or nearly all are Catholics and if the Trustees authorized this to be done, as was probably the case. there may have been no breach of the school law at all.

The Trustees of a section have the power in Ontario to allow the use of for religious services; or, at least, we have frequently known them to assume the authority of so doing, and no the school system on account of this

There is another consideration which

It was then clearly shown that these with the case of the schools at Lorette. It is almost exclusively a French localvided by law that English must also be taught in the schools.

In the Lorette schools and in other localities where French is the prevailcould be reasonably expected accord- ing language, it is sometimes difficult to find teachers who are quite competent to teach in two languages, and very properly the stringent laws on this point are sometimes relaxed by quite equal to the Protestantschools in the Education Department. If it were required in many sections of Ontario to find teachers competent to teach in the Catholic majority, and we are con-French, as well as in English, there would be a similar difficulty, and we have no doubt there would be frequently a demand for the relaxation of the law. There should be equal consideration shown to the French population

> in Manitoba. Dr. Blakely, the chief clerk of the Department of Education, has already announced that the Department will complaints. This is fair, and it is but right that the public should reserve judgment on the matter till the investigation be made.

Dr. Blakely further states that the Government grant was given to the Lorette schools in accordance with the law, and on the solemn declaration of the teacher, which is regarded under the law as equivalent to an oath, to the effect that the law was complied with, which prohibits religious instruction to be given within school hours.

We can scarcely doubt that the teachers' declarations are correct, and anonymous correspondents are writing letters to the press demanding that the school authorities at Lorette be brought at once to a strict account for their doings, we are very much inclined to believe that Mr. McKeam's charges will prove to be a fiasco when they are investigated.

We are pleased to learn that Mr. Greenway's Government has caused laws to be passed which will restore. in part at least, the school rights which | declaration that they were in sympathy Catholics enjoyed before the legislation of 1890.

We regret that we are obliged to add that the concessions which have been made fall far short of restoring Catholic education to its proper status. The concessions made have reference only to the French schools, while in those localities where English is the prevailing language, the Catholic schools are still subject to the same disabilities as ever. The Manitoba School question cannot be considered as settled till these disabilites are entirely removed. and all the Catholic schools are again put upon the same basis on which they stood before the adverse legislation of

THE SCHOOL QUESTION IN QUEBEC PROVINCE.

1890.

deputation from the Cathol School board of Montreal waited upon the Quebec Government last week to make representations against an injusice which they held to be contained in the new school law which is now before the Provincial Legislature, the following circumstances being the reason for the contention of the deputation.

In 1845 a law was passed providing that no school assessment should be levied in the cities of Montreal and Quebec, but that the city treasurer should pay to the Catholic and Protestant School Boards a sum equal to that which should come to these cities out of the common school fund.

In 1869 it was found necessary to mpose a school tax, and the contention of the Catholics was at first, that this tax should be divided between the Catholic and Protestant Boards, according to the respective populations. The Protestants contended that as the assessment of Protestants was greater in proportion than that of the Catholics, the Protestant Board should receive their apportionment accordingly.

The matter was settled at a conference between the two Boards, and a satisfactory conclusion was arrived at, a proportion being agreed upon where by the Protestant Board was to receive a sum falling not far short of one-half the entire amount, though the Catho lies form about three fourths of the population.

stock companies, which the Government proposed to divide on another basis, according to the amount of stock held by Catholic and Protestant stockholders. As it has been said that this arrangement was proposed in compliance with the request of the Protestant Board, the deputation held that it would be a breach of the agreement of large proportion of those on the plat-

ment is to be broken up, a new arrangement should be made of the whole tax question.

After some discussion the Government agreed to take the matter into careful consideration.

It is to be remarked that the question of Public schools is based upon the duty of all citizens to contribute to the general education of the children of the Province, so that the treatment of the Protestant minority in Quebec on this question of the division of the school fund has been characterized by the greatest liberality on the part of fident that the same liberality will be shown on the present occasion, without losing sight of what is just and equit-

THE ANTI RITUALISTIC WAR.

The anti-Ritualistic campaign in England has at last resulted in a decidedly aggressive movement which has had the approval of anti-Ritualists investigate the subject of Mr. McKeam's of all parts of the country, and it is more than ever likely that the step taken will be the signal for a bitter warfare between the two factions of High and Low Churchism in the Church of England.

The Protestant Alliance and similar associations throughout the country organized the movement, which took the form of a meeting held in Albert

Seven thousand persons are said to have been present. The number is not very great for such a city as London, with a population far exceeding that of the whole Dominion of though we find that quite a number of Canada. But the number may have peen so small for the reason that the hall would hold only a limited number of persons, and admission was, therefore, by ticket. It is said that tickets were refused to five thousand applicants owing to want of space, but it could not by any means be called a public meeting of citizens, as great care was taken to exclude opponents, and even applicants for tickets were obliged to make a formal with the objects of the meeting. As a one-sided affair, however, it was a movement of importance, as there were present delegates from seventy-five Provincial anti-Ritualistic or anti Catholic associations, and telegrams of sympathy were read from three hun- literature which is totally unfit readdred and twenty - two organizations throughout the Church.

> Bishops Right Rev. Dr. J. C. Ryle, of Liverpool, and Norman D. J. Straton of Sodor and Man, sent mes sages expressing sympathy with the objects of the meeting. These are the are disposed to favor extreme Low occasion for surprise. One hundred and ten peers and members of the House of Commons sent similar mes

> There can be no doubt that as all the Bishops who were supposed to have any sympathy with the cause were invited to participate, it may be seen how distasteful the object of the meet ing was to the Episcopal body; and as there are one thousand one hundred and thirty-seven peers and members of the House of Commons, the small percentage of members of Parliament who have joined hands with the Evan. gelicals in their crusade leaves it far from being certain that any legislation proposed by the Low Church party to suppress Ritualism would have a majority of either House of Parliament in its favor.

Three peers and eighteen members of the House of Commons were present, and Lord Kinnaird presided. Sir William Vernon Harcourt's letters to the Times against Ritualism were vociferously cheered when reference was made to them by the chairman, and resolution was passed which, considering the one sided character of the meeting, was much tamer than might have been expected. It was to the effect that "the Established Church should be restored to the position it was intended by the Reformation to occupy."

Many protested against the mildness of this resolution, but the fact that it was allowed to pass appears to show that even among the extreme Evangelicals there is a fear that they are standing upon dangerous ground in The question now is the tax of joint | their attacks upon the Ritualists, and that they have a lurking dread which they are ashamed to express openly, that if they urge their views the result may be the disruption, and perhaps the disestablishment of the Church.

The despatch which gives an account of the meeting says that "a

political movement looking to the disestablishment and disendowment of the Church. This is perhaps an exaggeration, as if such had been the case the resolution passed would probably have been of a more extreme character. As it stands, this resolution is capable of being interpreted in almost any sense, and even the Ritualists could point out that the prayer book and the laws which regulate the ritual of the Church are the best criterion from which to judge what was the intention of the Reformation. As they have already maintained that Ritualism is authorized by these standards, it will be equally easy to interpret the wish wash resolution of the meeting in their favor also.

A telegram was sent by the meeting to the Queen praying her to direct Lord Salisbury to take legislative action "to suppress the Romish practices in vogue in thousands of churches, and to compel the Bishops to enforce obedience." Her Majesty will, of course, pay no attention to such an appeal, which, emanating from a mere faction, assumes to express the desires of "We the people of England."

An amusing incident occurred at the meeting in regard to the connection of John Kensit, the noisy and aggressive London bookseller who has been hitherto the leader of the violent anti-Ritual. istic faction, with the present movement. Kensit was at the meeting, but occupied a back seat on the platform. A section of the audience called vocifer_ ously for a speech from him, whereupon he arose and stated that "by a disgraceful arrangement he was not nermitted to speak." He added that "he would hand the secretary the draft of

a speech he had prepared." Kensit's exclusion from participation in the proceedings is an admission by the promoters of the meeting that he is unfit to take a prominent part in an important movement, though they cannot deny that the present movement is the direct result of Kensit's attempts to create disturbance in the Ritualistic Churches of London. He is, however, a man of little ability. and it is admitted that his noisy ultra-Protestant fanaticism is put on to advertise his trade. In fact he himself boasts that the notoriety he has gained has enabled him to make immense profit from the sale of obscene ing for the boys and girls among whom it has been for the most part circulated.

In spite of the fact that the more eputable leaders of the present movenent will undoubtedly desire to put Kensit to the background he will only two Bishops of the Church who push himself forward as long as he finds that there is money in the specula-Churchism, so their adhesion is no tion, and he will be to the Low Church party what the notorious Jane Geddis was to Presbyterianism, in Scotland, when Charles II. made his efforts to force Prelacy on an unwilling people

KENSIT REASSERTING HIS LEADERSHIP.

In another column an account is given of an enthusiastic meeting held n a London Hall for the purpose of combatting Ritualism.

It would appear from the proceedings of that meeting that the reputable opponents of Rituslism are not disposed to accept Mr. John Kensit as the representative of the anti-Ritualistic cause, but it has since come out that this repudiation of the Simon Tappertit of Evangelicalism was not the voluntary act of the Protestant Alliance who were the chief promoters of the movement.

The Secretary of the Alliance was informed by the manager of the Hall that it would be given for the purpose required, only on condition that a quarantee should be given that Mr. Kensit should not be allowed to speak.

The promoters of the meeting gave the necessary guarantee, and this was the disgraceful arrangement referred to by Mr. Kensit when some in the audience called upon him for a speech. Of course, if the Protestant Association's committee had been bent upon making due acknowledgment to Mr. Kensit for the share he had in stirring up the commotion of which they were reaping the advantage, they would have refused such a condition, and would have found another hall. But they appear to have been but too willing to throw Mr. Kensit aside, for the sake of the good repute of their move-

But Mr. Kensit is not willing to be left in the background, so long as this new crusade promises him a rich harvest of bobs and tanners, by which names the street hawkers designate 1869, to which the Catholics are willing form and in the audience were mainly ceive for their wares. On the very day when the meeting was held, and with the consciousness that the scurvy To trick was to be played upon him in Albert Hall, he made a move to demonstrate the important part he plays in the anti-Ritualistic comedy. In the forencon of the day he went with a mob of shouting followers to the

church where the confirmation of the Bishop of Bangor was to take place, and interrupted the ceremony. There was nothing specially Ritualistic in this ceremony, though the clergy wore their usual cassocks and surplices, with stoles. But the Church is con sidered to be highly ritualistic, and the act gave Kensit an opportunity to present a counter - tableau to that which was to be exhibited in the evening. His prominence as Low Church mob leader was fully vindicated, for there was no such blocking of traffic on the streets since 1847, when there was a mob demonstration against the Bishop of Hampden. The mob cheered vociferously in encouragement of Kan sit's interruptions, but the clergy continued the ceremony calmly and with dignity without noticing their aggress.

Since the meeting, a Protestant peer whose name is not given has manifested his sympathy with the Kensit wing of the Low Church men, by sending him a contribution of £100 to aid him in pushing the fight in his own fashion.

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THE RESTLESS SECTS.

In the United States the missionary societies are highly delighted at the prospect of the chance afforded them to sap the faith of the new Catholic subects whom the recent war has brought within the territory of that Republic. In Canada, however, the recent arrival of the batch of 2000 Doukhobors seems to have sharpened the appetite of the mission societies for converts, and already they are agitating to send missioneries to enlighten these immigrants. These Doukhobors are already Protestants of peculiar belief, but the sects are anxious to bring them to their own folds and creeds. It is said that the Baptists are likely to be first in the field, as steps have already been taken to bring the matter before a Baptist missionary meeting which will take place in Toronto on the 18th inst. One would suppose that it would satisfy the sects that the Doukhobors hold any belief they please provided they are not Catholics, but they evidently wish to have their own numbers increased, for the sake of the greater influence they will thus acquire in the Dominion.

JOHN RUSKIN AND DEVOTION TO THE SAINTS.

Few non Catholics can equal John Ruskin in devotion to the saints. We had occasion only last week to refer to the great art critic's admiration of St. Zita, the patron of cooks. He once wrote, addressing a society exclusively Protestant: "As for the vulgar and insolent evangelical notion that one should not care for the saints nor pray them-mercy on us! Do the poor wretches fancy that God wouldn't be thankful if they would pray to any body for what it is right they should have, or that He is piqued, forsooth, if one thinks His servants can help us sometimes in our paltry needs?" verage controversialist who assails the Catholic doctrine of the communion of saints often reminds us of Ruskin, be cause he is so "onlike" him-to paraphrase Artemus Ward. - Ave Maria.

ARCHDIOCESE OF TORONTO.

The St. Mary's Catholic Literary and Athletic Association held a special meeting on the 4th in their club rooms. Routine business only was transacted, the adjourned debate being postponed, owing to a death in the family of Mr. J. J. Powers, one of the leaders in t. At the conclusion of the meeting an impromptu members entertainment took place, Musical numbers were rendered by Messrs. P. Ford, D. Murphy, W. Henry, and recitative humbers by Will Kelly. The amount of musical ability displayed in this first attempt quite displayed in the first attempt quite surprised the members. In all a most pleasant evening was spent.

The Concert Committee, under the chairman-ship of Willie Henry, are energetically work-ing to make the association's grand concert on the 1th instant, in St. Andrew's hall, a com-plete success.

The sale of tickets has been large and the list

The sale of tickets has been large and the list of talent embraces such splendid talent as the Sherlock Male Quartette, Mrs. McCarthy, Miss Collins. Miss Chapin and the inimitable Bert Harvey, is a promising augury.

The second meeting of the parishioners of St. Mary's Church was held on Sunday afternoon in the assembly rooms of the St. Mary's Catholic Literary and Athletic Association. Very Kev. Pather J. J. McCann took the chair and Mr. David A. Carey read the minutes of the initial meeting, including a list of the subscribers of the St. 700. A large number were present. Mr. David A. Carey read the minutes of the initial meeting, including a list of the subscribers of the St. 700. A large number were present. Mr. B. O'Byrne of the Provincial Department of Public Works, on invitation, outlined the proposed scope and style of the hall. His ideas were most comprehensively illustrated, and brought the whole matter clearly and compactly before the parishioners in tangible shape The Subscription list was re-opened and about 500 more added, the principal amounts being T. McDonough 550, and Mr. Halligan 8100 and Dr. McKenna 825. The whole parish is now horoughly aroused to the necessity of a fine arish hall and home for the St. Mary's Literiyand Athletic, and the other societies conected with the parish, and without doubt will et a shining example in this direction to the ther city parishes. The meeting adjourned to be chairman's call.

Toronto, Ont., Feb. 6, 1899.

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Toronto, Ont., Feb. 6, 1899.

Dassident Care A committee consisting of President Carey, Treasurer Madden, and Recording Secretary McCarthy, was struck to draft resolutions of condolence to Messre, S. J. and James Breen on the death of their sister; also to tender to Mr. John J. Powers, the sympathies of the members on the death of a near relative. r.

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The work non Catholics can equal John Ruskin in devotion to the saints. We had occasion only last week to refer to the great art critic's admiration of St. We present conferences were held this week, on Tuesday at Dundas, on Wednesday at Paris, and on Thursday at Guelph. Rev. Dr. Kloepfer, C. R., acted as examiner in theology, and Very Rev. G. Kenny, S. J., as the great art critic's admiration of St. Zita, the patron of cooks. He once wrote, addressing a society exclusively Protestant: "As for the vulgar and insolent evangelical notion that one should not care for the saints nor pray to them—mercy on us! Do the poor wretches fancy that God wculdu't be thankful if they would pray to anybody for what it is right they should have, or that He is piqued, forsooth, if one thinks His servants can help us have, or that He is piqued, forsooth, if one thinks His servants can help us sometimes in our paltry needs?" average controversialist who assails the Catholic doctrine of the communion of saints often reminds us of Ruskin, because he is so "onlike" him-to paraphrase Artemus Ward .- Ave Maria.

ARCHDIOCESE OF TORONTO.

The St. Mary's Catholic Literary and Athletic Association held a special meeting on the 4th in their culp rooms. Routine business only was transacted, the adjourned debate being postponed, owing to a death in the family of Mr. J. J. Powers, one of the leaders in it.

At the conclusion of the meeting an impromptu members entertainment took place, Musical numbers were rendered by Messrs. P. Ford, D. Murphy, W. Henry, and recitative humbers by Will Kelly. The amount of musical ability displayed in this first attempt quite surprised the members. In all a most pleasant evening was spent.

The Concert Committee, under the chairman-ship of Willie Henry, are energetically work-ing to make the association's grand concert on the 11th instant, in St. Andrew's hall, a com-plete success.

the lith instant, in St. Andrews hall, a complete success

The sale of tickets has been large and the list of talent embraces such splendid talent as the Sherlock Male Quartette, Mrs. McCarthy, Miss Collins, Miss Chapin and the inimitable Bert Harvey, is a promising augury.

The second meeting of the parishioners of St. Mary's Church was held on Sunday afternoon in the assembly rooms of the St. Mary's Catholic Literary and Athletic Association, Very Rev. Father J. J. McCann took the chair and Mr. David A. Carey read the minutes of the initial meeting, including a list of the subscribers of the St. Mon. A large number were present. Mr. B. O'Byrne of the Provincial Department of Public Works, on invitation, outlined the proposed scope and style of the hall. His ideas were most comprehensively illustrated, and brought the whole matter clearly and compactify before the parishioners in tangible shape. The subscription list was re-opened and about \$100 more added, the principal amounts being Dr. McDonough \$50, and Mr. Halligan \$100 and Dr. McKenna \$25. The whole parish is now thoroughly aroused to the necessity of a fine parish hall and home for the St. Mary's Literary and Athletic, and the other societies connected with the parish, and without doubt will set a shining example in this direction to the other city parishes. The meeting adjourned to the chairman's call.

Toronto, Ont., Feb. 6, 1899.

A committee consisting of President Carey, Tossurer Madden, and Recording Secretary Trossurer Madden, and Recording Secretary

A committee consisting of President Carey, Treasurer Madden, and Recording Secretary McCarthy, was struck to draft resolutions of condolence to Messrs. S. J. and James Breen, on the death of their sister; also to tender to Mr. John J. Powers, the sympathies of the Dembers on the death of a near relative.

DIOCESE OF HAMILTON.

To the Reverend Clergy of the Diocese of

Very Reverend and Beverend Fathers: As the same epidemic which prevailed throughout a large portion of the civilized world and elicited the compassion of the Father of the Faithful some years ago, is now rather of the Faranti some years ago, is now in our midst and spreading to an alarming extent, I deem it my duty, for the benefit of the Faithful committed to my charge, to make use of the privileges conferred on all the Bishops of the Catholic world in which the disease may be prevalent, by the following ladult of our Holy Father Pope Leo XIII., dated Rome, 14th of January, 1892, which you will please read for your flock on the first Sunday after the receipt of this circular.

To all Archbishops, Bishops and Local Or-dinaries of the Catholic world:

The nature and circumstances of the disdinaries of the Catholic world:

The nature and circumstances of the disease which has spread far and wide through out Europe and other parts of the world have claimed an exercise of the authority and loving kindness of the Apostolic See. Moved by the prevalence of this malady, his Holiness Leo XIII., always desirous of consulting for the well being of the bodies as of the souls of the Faithful, has deemed it due to his fatherly care to do what in him lies to protect the health and lives of the Faithful against the attacks of the prevalent disorder Wherefore, through the Sacred Council of the Supreme Roman Universal Lequisition, he grants by Apostolic authority to all Arch bishops and Bishops and local Ordinaries of the Catholic world, in all countries in which he disease referred to is prevalent, power to dispense the Faithful subject to their authority from whatever obligation of abstinence and fasting they are bound by, so long as the state and condition of the public health needs this Apostolic relaxation. His Holiness, at the same time, desires that while the Faithful take advantage of this bounty of the Apostolic See, they should strive to give themselves more and more unstitutedly to good works, which may merit the Divine mercy. Wherefore he exhorts them to devote themselves to relieving the destitute by their charity, to take part in the prayers and sacred offices in the churches, to frequenting the Sacraments, that so God may grant our prayers and be appeased; for it is manifest that the many evils from which we are suffering are to be attributed to the Divine justice, which is inflicting condign punishment upon men, on account of the corruption of morals and the inflicting condign punishment upon men, on account of the corruption of morals and the widespread prevalence of vice, R. Cardinal Monaco.

Rome, 14th January, 1892.

In accordance with the powers conferred on us by the Holy See in the above Indult, we hereby dispense all the Faithful in the Diccese of Hamilton during the coming season of Lent, from the obligation of fast and abstinence, except on Wednesdays and Fridays, Ember Saturday and the Saturday of Holy Week.

of Holy Week.
On other days of the week the use of meat is allowed at all meals without restriction.
Those exempted from fasting on the days above mentioned are: All persons under twenty one and over sixty years of age, the sick and infirm, women carrying or nursing infants, and, in general, all employed at hard labor.

All who cannot fast should give more All who cannot tast should give more abundant alms, be more assiduous in prayer and attend more frequently to their religious duties, so as to make up for the want of corporal mortification. The Faithful are exhorted to abstain from all public amusements the behaviour of Lant, and to assist horted to abstain from all public amusements during the holy season of Lent, and to assist at the evening public devotions to be held in the churches at least three times a week, viz. on Sundays, Wednesdays and Fridays. At these devotions The Stations of the Cross may be made or the rosary may be recited and suitable instructions given by the pastor, blowed by Benediction of the Blessed Sacrament.

For private devotion in the homes of the Faithful the recitation of five decades of the holy rosary every evening is recommended. Further dispensations when occasion requires may be obtained from the respective pastors, who are hereby empowered to grant them.

Hem.
I recommend myself to the pious prayers of priests and people.
May God bless you all.
Your faithful servant in Christ,
+ Thomas Joseph Dowling.
Bishop of Hamilton.
Given at Hamilton, on the Feast of the Purification of the Blessed Virgin, 1899,
J. P. Holden,

Hamilton.
The following is an extract from Inspector
White's report of the Separate Schools of

Hamilton:
As a whole the school buildings are good, As a whole the school buildings are good, being of neat appearance, suitable design and in proper repair, and they provide ample accommodation for the children in the various sections of the city. The poorest building, both as to location and general accommodations, is St. Patrick's. When the funds will allow the expenditure, it will be advisable to replace this by a suitable building of modern design in a better location.

As a rule the rooms are clean, neat, bright and made attractive by pictures and flowers—in fact, Hamilton ranks in this respect first among the cities in my district. There has been a marked advance in this matter within the last few years, and the influence for good on the pupils is quite noticeable. I hope that the Board will continue to encourage and assist the schools to be as neat and attractive as possible.

the Board will continue to encourage and assist the schools to be as neat and attractive as possible.

The fund given to provide supplementary reading has proved a wise expenditure. The results show that not only have the pupils made greater progress in reading, particularly in the lower forms, but that as well they have advanced more rapidly in language, composition and in general intelligence. I trust that the Board may be able gradually to extend the present provision, and in addition provide libraries of well chosen books, suitable for children, as recommended in a previous report.

I am glad to know that the general average of regular attendance continues satisfactory, for without this, little progress could be made. In general, admirable order appears to prevail in the different departments, maintained without undue severity—in fact the relations between teacher and pupils seem to be most pleasant. The excellent deportment of the pupils is worthy of special mention.

As a body the teachers are working most earnestly and with much success. The result of the year's work, as seen in my inspection, is highly satisfactory, showing that substantial progress has been made in all the essentials of education.

I am happy, therefore, to be able to report that the general standing of the schools is very creditable and that their prospects are bright.

(Signed), J. F. White, Inspector, Separate Schools.

Toronto, 16th January, 1899.

DEATH OF MRS. MARY MUGAN, TIL. SONBURG.

On Thursday, February 2, Mrs. Mary Mugan, wife of Mr. Patrick Mugan, died at Tilsonburg, Oot., in the 7sth year of her sge. She had a severe attack of la grippe, which after a short illness thus ended tatally.

The funeral was held on Saturday morning, February 4, proceeding to the Catholic church of Tilsonburg, where Requiem High Mass was celebrated by the Rev. P. Corcoran, P. P. of La Salette and Tilsonburg, assisted by Rev. James Mugan, P. P. of Corcuna, and son of the deceased. A large concourse of people attended the funeral and filled the church to overflowing.

After Mass, the Rev. P. Corcoran preached a short sermon, taking for his text the words of David: "One thing I have asked of the Lord: this will I seek after, that I may dwell in the house of the Lord all the days of my life: that I may see the delight of the Lord. Ps xxvi. 4. He spoke substantially as follows.

Ha touched first on the certainty of death.

Nex xxi. 4. He spoke substantially as follows.

He touched first on the certainty of death, for "it is appointed for men once to die, and after this the judgment." All must die. We should therefore so live that when the night of death comes we may be prepared to render such an account of our actions that we may be able to secure for ourselves that reward which God has promised to those who have served Him faithfully.

To the Christian there is the hope which those who have no faith cannot have. This hope is founded upon the promise of an eternal reward to those who have fulfilled faithfully on earth their duties to God to their families and to all mankind. Of this hope St. Paul says: "Be not sorrowful, even as others who have no hope. For it we believe that Jesus died and rose again, even so, them who have slept through Jesus, God will bring with him... for the Lord Himself shall come down from heaven ... and the dead who are in Christ shall rise first, then we who are live who are left... And we shall be always with these words. 21

with him... for the Lord Himself shall come down from heaven... and the dead who are in Christ shall rise first, then we who are alive who are left... And we shall be always with the Lord. Where fore comfort one another with these words, 21 (Thess. iv, 12.)

He pointed out that Mrs. Mugan, the deceased, was not merely a Christian woman, but a superior Ciri-tian woman who had faithfully discharged har duties as a wife and mother, coming under the blessed description of such a woman as portrayed by the in spired Solomon: "She hath opened her mouth in wisdom, and the law of elemency is on her tongue, and she was attentive to the care of her family." (Prov. xxi. 26.)

The evidence of this is to be found in the Christian virtues of her children whom she had reared, and to the formation of their character, fitting them to be good citizons and prominent in the various walks of life to which they had been called.

One of her sons is a Judge in the State of Michigan, and was sufficiently esteemed by his fellow-citizens to be nominated by his political party to be their candidate for the Senatorship. Another is Inspector of Public Schools for the city of St. Louis. Another of her sons is the Rev. Father James Mugan, a prominent parish priest of this dioceae, who is beloved and respected both by his fellow-priest and by his priest of his dioceae, who is beloved and respected both by his fellow-priest and by his priest of this dioceae, who is beloved and respected both by his fellow-priest and by his parishioners.

Her daughters also give a good example of virtue, and one of them has consecrated herself to God in the excellent religious community, the Sisters of Charity of St. Joseph in this dioceae, an order entirely devoted to working out their own salvation, and to the exercise of the works of mercy, spiritual and corporal. Two other daughters, now deceased, were members of the same religious community the first of this work devolves upon the mother, and the deceased had done her part well.

mother, and the deceased had done her part well.

The rev. preacher then spoke of the Catholic usage of praying for the dead as a practice full of consolation, as it keeps up the intercommunion between the living and the dead, even after they had been separated by death. We are able through this practice to assist those who have departed, and the holy Scripture tells us it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins. We should, therefore, not neglect this duty of praying for the dead who have been near and dear to us in life.

life.

The last absolution was given by the Rev. Father Mugan, after which the funeral proceeded to the Catholic cemetery of Tilsonburg, and all that is mortal of the late Mrs. Mary Mugan was laid at rest beneath its

sacred sod.

Mrs. Mugan leaves a husband, four sons and two daughters to mourn her loss. May her soul rest in peace!

LOREITO ACADEMY, TORONTO.

The senior members of St. Cecelia's musical club. Loretto Academy, 2 Wellesley Place, gave a Musicale in the parlors of that institution, on Tuesday, 31st.

The programme, it is needless to say, was a manual content of the programme of the programme of the programme of the programme.

The programme, it is needless to say, was a most interesting one. "Annie Laurie," rendered as a harp solo by Miss Mulock, was a very enjoyable number. Miss May Murphy acquitted herself creditably by her rendition of that nathetic song of Bebrend's "Anutle." Miss Helen Blackburn and Mrs. S. Ross Graham evinced great taste in the selection of the room sing which were admirably adapted to their promising voices. Miss Patricia Brazill's piano solo "Etude de Style." was given in an admirable manner, the phrashing and shading being all that the most critical could wish. Essays on musical topics were read by Miss Jean Squarey, Miss k. Wickett and Miss Marjorte Brent.

The following is the programme:

The following is the programme:

Miss Fatricia Brazili.

Resolution Miss Esme Baker.

Essay "Handel"

Miss Jean Squarey. "Auntie".....Behrend

ST. PETER'S SCHOOL, LONDON.

Below we give the names of the pupils who obtained the highest marks at the several written tests given in the different subjects during December and January:

Seniers.—Edw. Therney, 1st in good conduct, physiology and writing; Leo Costello, 1st in Christian doctrine and drawing; Gordon Witson, arithmetic, composition and grammar; Herbert Coughlin, geography Georgew Walsh, reading; Frank White, spelling; George Walsh, reading; Heraure; Richard Brown, history, Juniors.—James Neville, Christian doctrine; Louis Hanavan, good conduct and grammar; Fred Dewan, spelling, physiology and composition; Geraid Labelle, arithmetic and reading; Ezra Hurley, geography; Parnell Flanagan, writing; Vincent Benenati, drawing; arthur Miller, history and literature.

FOR PERFECT LESSONS.

Senior Third Boys.—J. McKeough, J. Doyle and F. Smith; senior third girls—N. Jenior Third Boys.—E. Flannery, E. Collins and G. Powers; junior third girls—A. O'Rourke, M. Campbell and M. McGuire.

SECOND CLASS.

Senior — Tillman Goloran, Alice Donnelly and Grace Paladino.

Junior—Helen Leech, Mary Killgalien and Mamie Ranaban.

The one who in trial will be found capable of great acts of love, is ever the one who is always doing considerate small ones.—F. W. Robertson.

BUTLER'S CATECHISM.

Referring to Catechism as it is often taught Father Canning, in his excellent article in the Monitor says: "Of course it has produce Catholics, but we want more; we want in tell gent Catholics." This is a terse statement of what is in the mind and heart of every carnes weight.

riest.

In the memory of the youngest of us, the mprovements in the machinery for tilling the round, sowing the seed and reaping the harvst, are simply astonishing. Yet even the most uprogressive farmers will tell you that to go sack to the primitive methods of their fatherwoodld be ruinous. The soil has lost its original.

and now for Catholic children or Bishep who was examining a class whom he was about to confirm, in ed the pastor saying: "Here ask ren something. I can get nothing. There are the indignant pastor. Taking the ingit at random, and pointing at a n. 'You! Is prayer anything else!" visiting the highest class in a city whool where a written examination sm was in progress, read on the the following question: "Is there are for the following question: I is there are the following duestion on the comes. I mention this to show the with of such a text-book on teacher as

pupil should have a clear idea of what is forbidden by the first commandment, also of what else is forbidden, and of anything else that may be forbidden, as well as of those things that are forbidden over and above, and should be competent to criticise "theatrical representations" in so far as the first commandment has any bearing on them. And there are some who are not satisfied with these elephantine attempts to provide milk for babes, but demand a simpler catechism!

The Bultimore catechism, while making vast improvements in the form, has followed here as everywhere else the matter of Butler, and, I venture to think, all too closely. Be that as it hay, it has also supplied some notable omig-

Q. What are we commanded by the fifth

commandment?

A. We are commanded by the fifth commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare and to take proper care of our own life and health.

THE SHORTER CATECHISM (PRESBYTERIAN.)

Q. What is required in the sixth commandment (our fifth)?

hers. r treats the fifth commandment as libition, commanding nothing.

is to cultivate the opposite virtues, and a love for them. With the child it is the reverse, Innocent children see the beauty of virtue and the ugliness of sin only a little less clearly than do their guardian angels. Their first step is to love and practice virtue, the second to avoid sin and its occasions. God's little ones should learn that we are commanded by the ninth commandment to keep ourselves pure in thought and desires. That the tenth commandment commands to reloice in our neighbor's welfare, rather than that we are forbidden to entertain impure thoughts and desires. That the desire to enter the commandment commands us to rejoice in our neighbor's welfare, rather than that the desire to enter our order of the positive influence of virtue. A child will naturally rejoice the good fortune of a friend, he will ensily hearn that it is his duty to regard everyone in this light. When the evil influence, selfishness, jealousy and the like begin to darken over this little soul. I would have him recognize the evil by the shadow it casts on the opposite virtue. I don't ask that the catechines that the txt-book had, not hinder the teacher. All teachers of catechism are not trained teachers; but the txt-book had, not hinder the teachers, load one of the consider acquate if teaching anything else, This is significant in the feath of the consider acquate if teaching anything else, This is significant in the recommendation of making a complete criticism of Butler's catechism; my purpose is merely to indicate its unfliness as a text-book and as

"The argument most apt and ample For common use is the example,"

I have chosen this method of accomplishing my object.

Destructive criticism is easy—though I submit my criticism even thus far, has not been merely destructive. Next week Ishall have something to say along these more fully constructive and suggestive.

J. T. Foley, P. P. Farrellton, Que., Jan 29, 1890.

Woodslee, Jan. 30, 1899.

Farrellton, Que., Jan. 22, 1899.

Woodslee, Jan. 39, 1899.

Mr. Editer—I have read with very much interest the article in your last issue, entitled "Butler's Catchism," and I quite agree with the reverend writer that as it now stands it is both incomplete and unsuited as a text-book of Christian doctrine for our children. A catchism is a compendiam of Christian teaching, and should contain all that it is necessary for us to learn, in a clear, concise, and complete manner. Now, does Butler's do this? I am affaid it does not, as I shall prove from a few examples. Thus on page 62 it says "Not to sommize marriage at the forbidden times, nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church nor clandestinely." Ask a child what the above answer means, and he is mute. Why! Because it is neither clear, nor complete. To be both, it should mention "the forbidden times, nor itimes," also the "forbidden degrees of kindred," likewise the "other prohibitions of kindred," allow the child is silent! Again on page 60 it says what "Backbiting," calumny," and "detraction" are forbidden by the eighth commandment, but it nowhere defines nor explains what is meant by each—and yet each has a different, and distinct meaning. How is the child to learn, then, the exact signification of each? Through the true Church, it says that it is the Holy Catholic Church, that there is no other, and that none can be saved out of it. What does the child, of the child to file they learn that it means only those who are

wiifully outside. But why does it not say so in the catechism? Again on pages 77 and 78, in speaking of Indulgences, it gives the child a vague idea of what Indulgences are, but it nowhere tells it the different kinds. Afterwards he hears of plenary and partial Indulgences are but it nowhere tells it the different kinds. Afterwards he hears of plenary and partial Indulgences are discovered and wonder what they mean, from not having learned about them where it should, viz., in its catechism. Again, on page 62 it says that we are "to confess our sins at least once a year." The idea the child gets from this is that once in a year, and any time in the year, will do; and both of these are farthest from the mind of the Church, which teaches that we are to confess many times in the year, and above all, at the proper time, which is Easter. Again on the same page it says that we are to receive worth; ily at "Easter, or within the time appointed," but it does not state when the appointed time is. Hence so many Catholics grow up in ignorance of the meaning of the Easter Duty. Again on the following page, in speaking of fast days, it says that they are "cerian days on which we are allowed but one meal, etc." Now, the child understands from this that it may only cut one meal on a fast day, which is wrong. What the catechism means is one full meal, because we are allowed partial meals besides, nor does it mean to embrace children in this

Fort William, Jan. 29, 1899.

Bear Editor—Your vigor in pursuing your campaign against Butler's Catechism has found an echo in your humble servant. Hundreds of times for the last thirty years I bitled the ineagre, unpalatable nourishment given to our little children. I am convinced that were the matter brought to a test, the generality of clergymen would be found to have the same views with you. Often had I to deal with children unable to read French and obliged to memorize the French Quebec Catechism—which they did to the amazement of their English school mates. Imperfect as it is, that Catechism has the great advantage of being vouched in simple and intelligible language. The same could not be said of Butler Catechism. Let any one try to get into the children's head the answer to the question: "What particular duties are required of me by that rule!" and the three subsequent ones. Were the answers given in Chinese it would searcely be less at to be intelligible.
Since, then, you have begun your work so manfully, please prosecute it to completion We know what we want, let those in authority large and facility.

Ne Rubb. Judge and decide. I remain, most truly yours, A. Baudin, S. J.

C. M. B A. Resolution of Esteem.

Resolution of Esteem.

Moved by Bro. P. McAlpin, seconded by Bro. J. Doyle, it is with heartfelt sorrow we, the members of Branch No. 302, are in receipt of intelligence that our Spiritual Adviser and Chancellor, Rev. John S. Quinn is about to depart from amongst us. Be it, therefore, Resolved we, the members of Branch No. 302, express our sincere sorrow for the removal of so worthy a brother. Be it also Resolved that this resolution be inserted in the minutes of this meeting, and a copy be sent to our official organ for publication.

Signed on behalf of the members of Branch No. 302, Marysville,

P. McAlpine, Pres.; D, J. Murphy, Rec. Sec.

On Wednesday evening of last week an open meeting of the Cathonic Mutual Benefit. Association, Branch'ilot Trenton, was heid in their hall in the Separate school building, the occasion being the first official visit to Trenton of Mr. W. P. Killackey, Grand Organizer of the Association. The hall was filled with an appreciative audience, composed of the members of the branch and a large number of ladies and gentlemen of the parish and vicinity. A choice programme of vocal and instrumental music was rendered by our best local talent in their usual very creditable manner, during which Mr. Killackey, who is a very fluent speaker, delivered an interesting address of an hour's length, ably explaining the aims, objects, and benefits of the Association, and urged all present who were eligible for membership to join the society witnout delay. The chair was occupied during the evening by Chauceilor U. E. LiBelle, who introduced Mr. Killackey in a nappy speech, and on the platform were seated Very Rev. C. B. Murray, the Spiritual Adviser of the society, and several of the other officers.

At the conclusion of the entertainment a reception was held by Branch 71, at which Mr. Killackey is native the succession of the entertainment a reception was held by Branch 71, at which Mr. Killackey is not only the succession of the entertainment a reception was held by Branch 71, at which Mr. Killackey is not only the succession of the entertainment a reception was held by Branch 71, at which Mr. Killackey he association at an early week of the succession of officers and an early week and succession of officers and early the content of officing the association at an early week and a succession of officers. ato the society.

We congratulate Branch 71, on the success of the evening's entertainment, and predict 'a large increase in membership a sa result.

Resolution of Condolence.

At a regular meeting of Branch No. 111, C. M. B. A., Toronto, Ont., the following resolutions of condolence were moved and unanimously carried:

That we, the members of Branch No. 111, desire to record with deep regret our heartfelt sorrow for the loss we have sustained by the death of our esteemed and late Recording Secretary, Brother Inomas O'Neil.

Resolved that we, the members of this Branch, hender to the wildow and family of our late brother, our sincere sympathy, and condois with them in their great loss, and pray that God in His great mercy will protect and comfort them.

Resolved that our charter be draped for one month, and that a copy of these resolutions be sent to Mrs. O'Neil, and also published in the Carmonic Records, the Register and The Canadiday is soul rest in peace!

Resolution of Condolence.

May his soul rest in peace! P. J. Dollan Pres. R. Murphy, Sec.

Perth, Jan. 25, 1899. Moved by Brother Doyle, seconded by Brother

Moved by Brother Doyle, seconded by Brother McCarthy.
Whereas it has pleased Almighty God to call to Himself the mother of our estremed Brothers, M Lappin, Geo, Farrel and Michael Hart, Resolved that, while bowing in submission to the divine will of God, we wish to tender our sincer sympathy to Brothers Lappin, Farrel and Hart and their families in their sad affletion; and, further,
Resolved that a copy of these resolutions be forwarded to Brothers Lappin, Farrel and Hart, spread on the minutes of this meeting and published in the Canadian and CATHOLIC RECORD.

J. O'Loughlin, Rec, Sec. Branch S9.

J. T. M.—Catholic Reading Circles are organized in certain parishes both in the United States and Canada. Each circle bas, we think to come rules and regulations. It is unusual to become a nember of a circle at a distance from one's residence, as the benefits to be derived from membership come from personal attendance at the meetings. ----

I suppose people never feel so much like angels as when they are doing what little good they may.—Hawthorne.

Better make penitents by gentleness than procrites by severity.—St. Francis de Sales. Silence is a great peacemaker.—Longfellow's Table-Talk.

BROWN'S Bronchial Troches the popular cure for IRRITATED THROATS. e-Simile nature of Sabu of Raom Alm box.

CLARKE & SMITH. Uudertakers and Embalmers 113 Dundas Street, Open Night and Day. Telephone 586,

OBITUARY.

JOHN MCCAFFREY, TROUT RIVER, N. Y.

the acle direction of Miss Hattle McDonald, of Maione. R. I. P.

Mr. John McMullen, St. Thomas.

It has pleased the Almighty to take to Himself, after years of suffering. borne with Christian resignation and edifying patience, a worthy servant, in the person of Mr. John McMullen of St. Thomas. His blameless life and many virtues give assurance that he is now in the enjoyment of the reward, exceeding great, which is promised to those who serve Himhere below. But consoling as is this assurance, it is not in human nature to suppress grief at the demise of one whose many good qualities have made him dear to those who remain, and the deceased is deeply mourned by a large circle of friends.

affections.

About a year after his arrival in Canada he married Miss Margaret McPhee, also of Argyleshire, who survives him. The following sons and daughters also survive him: John McMullen, engineer G. T. R.; Alexander, conductor Wabash R. R.; Hector, Anaconda, Mont.; Mrs. C. Allensworth, Bute, Mont.; Mrs. G. C. Lockwell, and Mrs. Madera, Montreal; Mrs. Jas. Dek, St. Thomas; Mrs. Grace, Mount Clemens, Mich.

The funeral took place on the morning of The pail-bearers were Messrs. Moore, Coffey, Murphy, Egner, Marphy and Moore.

Amenose Mogrow. South Mountain.

AMBROSE MORROW, SOUTH MOUNTAIN.

Ambrose Morrow, South Mountain.
It is with feelings of deep regret we announce through the columns of the Carlinole Ricord), the death of Ambrose Morrow, son of the late Patrick Morrow of this village, hoping that his many friends throughout the country who read this may kindly offer a prayer for the repose of his soul.

Our dear young friend had been ailing for some time, having gone to Denver some months ago, where he hoped to regain health and strength. But God in His infinite mercy willed otherwise, and on Wednesday Morning. Jan. 18th, in the hospital of the Sisters of Charity, Denver, where he had received the last Sacraments of the Church — surrounded by those good Sisters and his brother Mark, who attended him at the last—he peacefully passed was a proposed to the bis hight.

way.

His remains were brought back to his birthlace and interred in the Catholic cemetery
cree, on Sanoay morning.

Deceased was thirty years of age and unremained and leaves five sisters and six
rothers, besides many other relatives and
ciends, to mourn his loss.

May his soul rest in peace!

MRS. J. W. HOWARD, LONDON. The Advertiser of the 2nd inst. contained the following:

"It was with deep regret that many Londoneral-varned of the death in Brooklyn, N. Y., on Sunday, of Mrs. J. W. Howard, of this city mee Miss Florence Gertrude Burton, of Waterford, Ont. Mrs. Howard had been ill for some time with diabetes, and about a month ago went to Brooklyn on a visit to her brothers, Messrs, Fred and William Burton, of 1,092 Bedford avenue. She had purchased her ticket to return to London last Friday, but on going to the depot was half an hour late for the train. In the evening she became very ill, and on Saturday was unconscious. Her death ensued at noon. Sunday. Mr. Howard left for Brooklyn on receip of the sad news and brought the remains to London for interment. Mrs. Howard was twenty nine years of age on Dec. 13 last, and by her death her husband has lost a loving wife, and her neighbors have lost a good neighbor and a faithful friend. The funeral was held this morning from her late residence, 3lf. Cheapside street, to St. Peter's Cathedral. Sorrowing friends sent many fine loraled ferings. The pall-bearers were Messrs. John Sherlock, John Byrne and Frank O Brien.

Mrs. Howard was a devont and earnest Catholic, being a convert about four years ago and spaces and the light of true faith.

We extend to Mr. Howard our sympathy in his bereavenent of a devoted wife.

May her soul rest in peace! The Advertiser of the 2nd inst. contained the

s bereavement of a devote May her soul rest in peace MRS. HANNAH HUSSEY, HIGHGATE.

We sincerely regret to announce the sudden death, from heart failure, of Mrs. Hannah Hus-sey, mother of our esteemed townsam, Jas. E. Hussey, of the firm of Crosby & Hussey, which took place at her son's residence, on Jan. 28.

Jan. 28.

The deceased lady was born in Dunloe county Donegal, Ireland, sixty-eight years ago and, with her husband and two children, came

county Donegal, Ireland, sixty-eight years ago, and, with her husband and two children, came to St. Thomas, Ont., in 1883. In the following year her only daughter died, and three years later her husband, whose great loss she ever decely mourned.

In 1891 she came to Highgate to reside with her son, with whom she remained till the time of her death.

Of a retiring, gentle disposition she won the esteem of all who knew her as was shown by the number of friends who attended her funeral.

On Wednesday, Jan. 31, in St. Michaels Church, Ridge town, High Mass was celebrated and an eloquent sermon preached by Rev. D. P. McMenanim, who also spake very feelingly of deceased who had lived such a long life of patience and charity.

The remains were then conveyed to the M. C. R. depot, thence by express to St. Thomas, where they were met by a large number of old friends who sorrowfully followed them to their last resting-place beside those of her husband and dampther.

The pall-bearers were, Messrs. J. Baudeen, F. Deshaw, J. Culnan, C. McNamara, L. McDonald, J. Brosnahan.

May she rest in peace!

AN ITEM OF INTEREST.

Ladies and gentlemen may obtain a first-class course in the Business and Shorthand Depart-ment of Regiopolis College, Kingston. A. Bianchard, C. A., has charge of the depart ment. Write for the Calendar.

If you want the most for your money write to Brockville Business College, Address F. H. Eaton, Sec. 1054 9.

THE CATHOLIC ALMANAC OF ONTARIO.

This excellent Annual may now be obtained to the Catholic Record office. Price, 25 tents, each. Per dozen, \$2.00. This year's edition is by far the most complete, interesting minimum that has yet been issued. It is not command a large safe, as it is a book hat will be found most useful in every Catholic home in Ontario.

PHYSICIAN.

Any Catholic physician in Ontario desiring a good rural practice will find it to his advantage to address A. B. CATHOLIC RECORD office, London, Ont. TEACHERS WANTED

WANTED A TEACHER, THIRD CLASS or permit for Mark stay. French and English preferred. Salary \$225. Apply before Feb. 20. Albert S. Lefebvre, Mark stay, ont.

WANTED A TEACHER FOR THE CATHO-lic school, Regina, Assa. Male or female. One with a knowledge of mu-ic, and capable of leading a choir, preferred. Salary from \$150 to \$500 a year. None but a competent teacher need anply. State certificate, and qualifica-tions; also enclose testimonials. For further particulars apply to John McCarthy Regina, Assa, N. W. T. 1060-1

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall. Albion Block, Richmond Street, James P. Murray, President; P. F. Boyle, Secretary

Great confusion is brought into the relation of religion to the state by identifying the earlier with the later

form of allegiance, form of allegiance.

Originally, beyond doubt, allegiance was purely personal. The Ring of Babylon, it is said, commanded the absolutely unbounded obedience of his the foundation of European society, the subjects in every direction. He could kill or pardon, despoil or enrich, rob of wife and children or restore them, at his mere will. He was equally absolute in religion. He could institute or rone a god ; open or close a temple; appoint or displace a priesthood, as he Religion was not a matter of belief, but purely of ceremony, and this was wholly under royal control. Individual conscience can hardly be said to have existed, and did not exist at all as against the King.

Of course, there is in fact no such thing as absolutely unbounded des-There is in every country a body of social, civil, and religious usage, beyond which it is hardly possible for any monarch to go, however arbitrarily he may indulge his caprices Yet, though nature may have set a vague limit, the law set

In Egypt, the king was himself a Yet his very godhead restrained He was a god by virtue of being child of the Sun and the Sun was the supreme god of the nation. Had the King ceased to worship the Sun he would have seemed to disown his own Even the heretic king of Tell-el-Amarna still worshiped the sun, although in a new form, and even this innovation did not survive him. The mighty and continuous priesthood was powerful for a king that wished to bring in new ways, and at last the priests themselves seized the throne.

In pagan Rome, as we know, the despotism of Babylon, in its fullest form, was revived under the Empire. Quod principi placuit, legis habet vig-orem-" What hath seemed good to the prince, has the force of law," was the fundamental axiom of the jurists, and was taken in its fullest conceivable sense. Neither the chastity of woman nor the integrity of man could plead any exemption from the imperial pleas-For those who would not submit suicide was the one resource.

In Judah, as we know, the king was confessedly only the deputy of Jehovah. Yet, as we see, there was no possibil of restraining him if he inclined to idolatry, and no possibility of restrain ing his persecutions of those that would not go with him. Yet here the relighis kingdom. To have had every ious conscience begins to make its first effectual stand. Resistance to the will of a king had sometimes been strong in other coustries, but, speaking generally, only by virtue of outraged na tional habit. Here first we see, in distinctness and permanence, resistance to force in the name of conviction, in the name of religious and moral conscience blended in one. Here the apbecomes stronger prehension stronger that there is a divine and eternal order, from which the earthly order, embodied in the monarch, may diverge, but from which no one of God's people may depart at any cost.

After many oscillations and martyr doms, this conviction established itself so thoroughly among the Jews that it became identical with their personal and national life. Even when they passed under Gentile domination their new masters had to acknowledge it. After the tutile attempt of Antiochus Epiphanes to Hellenize them they were suffered to be, in worship, usage changes were hardly so abrupt as therefore must be be condemned. morals, what they would. The Romans dealt leniently with national manners and worships, in general, but they favored the Jews in an altogether exceptional way. These were not required to take part in "the Roman ceremonies," or in any idolatrous rites They were not required to whatever. swear by the genius of the emperor For fear of defilement, they were exempted from military service. They were not, like all the other races of the Empire, in any way under the super vision of the Emperor as Pontifex Max imus. Even Romans, as I understand by embracing their religion in full, became sharers in their privileges.

It is true, this obstinate isolation of the Jews sat so ill on the Roman stomach that at last the Romans forced them into rebellion and then crushed Yet, although they had des troyed them as a nation they could not destroy them as a religion. However ungraciously, they had to put up with this standing protest against the emperor's claim to be a god on earth.

Yet this was a small matter compared with the growth of the Church. The Jews were at least broken up; their central rites made impossible; their proselytizing instinct, within the empire, was permanently lamed. The Christians, on the other hand, free of no disagreeable rites, with no peculiarities of living, holding their worship indifferently in any tongue, joyous in the consciousness of a completed salva tion growing by martyrdom, roused the empire, first to anxiety, then to displeasure, then to savage exaspera tion, and at last took possession of it.

Since then, in Christendom, the temporal order has steadily acknowledged its subordination to the eternal order. The State has acknowledged its subordination to the mind of Christ. There have been all manner of embittered controversies touching the boundaries of the two orders, and touching the rights of their organs respectively. Yet the foundation of all has thus far remained unmoved. The claim of an unbounded obedience to the represenvanced as yet by no government of viewed as the one certain and un-

seriously and continuously made, would put a government out of Christendom, and not even France, excep for a little while in the madness of the Revolution, has yet been found will-ing to put herself outside of Christendom, and to sink to the category of

the foundation of European society, the old extent of personal allegiance to the Sovereign, in the Babylonian or the pagan Roman sense, became thenceforward imposible and was abhorred as sacrilegious. Yet allegiance, in mon-archial states (and most states were monarchical) was still personal. The law was the King's personal and cermanent will, the prerogative had as undefined extent beyond the law; the public peace was the King's peace the judges were the King's deputies The oath of allegiance was taken to him personally, and lapsed at his death. It was needful to crown his successor at once, and to renew the oath, for until this was done, no one could lawfully try a case or punish an offender. There was no public order apart from the King's person.

This deep personal relation between the subject and the sovereign could not fail to become a profoundly re ligious bond. The oath was one of the ost awful of religious solemnities. most awful of rengious but the King was inaugurated with the utmost magnificence of the Church. The holy unction gave to his person an eminent sacredness. The Bishops who consecrated him, although his superiors in the spiritual order, yet on this occasion appeared as his subordinates and subjects. That "exterior episcopate" which Constantine had claimed and exercised, descended to all Christian monarchs. So long as there was no thought of permanent separation from the Apostolic See as possible the Church showed no timid jealousy of allowing to sovereigns a wide extent of jurisdiction in such of her matters were not centrally spiritual. She

was pleased, rather than displeased when synods were held that were at once parliaments and Church councils. She smiled approvingly when a Christian Jehoshaphat or Josiah zealously admonished a negligent episcopate, or a priesthood inclining to disorder, or high worth for high places in the hier archy. Even when regal zeal some times went beyond the theory of its limits, the Church was not extreme to mark this so long as it was directed to a Christian and Catholic end.

In cases of a disputed papal success

diocese of a country go off on its own head would have been confusion in

The long habit which the subjects had during the Great Schism of looking to their temporal chiefs to know whom they should acknowledge as their spiritual chief must infallibly have prepared the way for the claims advanced, at the final breach, by the English, German and Scandinavian These claims were the more princes. easily admitted because set forth in so many shadings and gradings, and expounded in so many senses. The princes, besides, were careful not to give scandal by discharging sacerdotal or episcopal functions in person. Indeed, they did not, I believe, claim the right. Even the Mass was, in various countries, passed over into the simple Communion by gradual transitions, name, and sometimes by emphasizing the Real Presence. Even the abrupt appears to us. look over a wide chasm, which at first was only a rift, enlarging, but slowly. Besides, even the greatest changes were for a good while regarded simply as provisional. Only 1563 made it plain, at last, that the separation was When the Council of Trent, esteemed on one side ecumenical and conclusive, was rejected on the other as Italian and sectarian, then first it appeared beyond dispute that Protest antism was not a school, but a religion. The three Catholic creeds still re mained as the common foundation, and the Protestants viewed themselves as evangelical in a special sense, yet they had to acknowledge that their system was no longer continuous, in doctrinal

That state of things, therefore which, to a certain extent, existed during the Great Schism, now, for the Protestant states became permanent, and that in a much deeper sense, only that whereas then the sovereign stood within a large obedience, now Obedi ance and Kingdom were one, and Pope hearts was malice, and on their tonand King were one. Scotland was really the only exception to this, and there royalty finally prevailed. course the royal Pope had a limit to his all national limitations, burdened with religious power, like the actual Pope. Besides that he did not, in person claim the sacerdotal character, he was neld bound to adhere to the Apostles' Nicene and Athanasian Creed. He was also held bound, in each country, to maintain and administer the new settlement. The refusal of Sigismund to do this cost him thelcrown of Sweden. All the lesser details of creed, polity and rite were left essentially to the royal pleasure. It might almost be said that the King's ecclesiastical prerogative was limited only by two sentences "Thou shalt maintain the Trinity, and "Thou shalt abhor the Pope."

definition, tradition, rite or organiza-

immemorial.

tion with the Catholic Church of time

Within these limits the Protestant sovereigns, of every grade, undoubtedly claimed the personal religious allegiance of their subjects, no than the civil. Tripitarian Christatives of the temporal order is ad- tianity, in the Protestant form, was

changeable thing. Beyond this all matters of opinion were regarded as variable and uncertain, so that it belonged to the royal or ducal pleasure whether they should be permitted or shut out. Discussion was allowed so shut out. Discussion was allowed so far as it was held consistent with public order, and at that limit it was forbid. The four or five Calvinists that were beheaded in Sweden were beheaded not really as heretics, but as

In England, more than anywhere else, we see, under Henry, Edward and Elizabeth (counting out the Marian intercalation) on the one hand, the maintenance of Nicene Christianity, in those articles especially which concern the Trinity and the Incarnation, together with the elder fabric of Eng lish Church polity, and on the other the assertion of regal power to determine all matters of ceremony, discipline or variable opinion. It was not held the duty of the subject to like personally everything, in religious which the monarch ordained, or to be lieve everything which the monarch Elizabeth, especially, de clared that-of course within the general Protestant limits-she did not inquire what her people believed. only insisted that they should not teach opinions or follow usages at variance with her Establishment.

This old notion of personal religious allegiance to the sovereign, in the sense of an obligation to follow his or her individual regulations, or opinions. still powerfully influences English judgment, although, since 1688, personal allegiance has ceased to be binding on a British subject, either religiously or civilly. If the elder al-legiance still prevailed, the protests of the Ulster league might have a meaning. Under the new allegiance they are false and senselesss. We will next consider this new allegiance.

Charles C. Starbuck. Andover, Mass.

MISREPRESENTATION.

The saddest moment in a man's life is that in which he finds out that, al though he has been working hard and faithfully in a good cause and for the good he may do, he is accused of seeking his own selfish ends, and using the cloak of hypocrisy to cover hi when he propounded candidates of motives. The knowledge takes from him all interest in his work; hands fall idly by his sides, and his mind turns back upon itself to think of the vanity and foolishness of all human effort. Why should he sow that another may reap? Why should he toil wearily with brain and hand for the sion the King naturally decided for bitter fruit of ingratitude? should he stem the current and move laboriously against it when there is nore to be gained by drifting calmly We are sad indeed with the tide? when we sit down to eat the bread of

sorrow. And the world is so full of miscon ceptions and false judgments. man has ever yet set himself honestly to do good but has been misunderstood We are such a little breed that we are almost incapable of a noble thought. We are small, envious, long-necked geese of the world ever hissing dispraise; sinners ourselves, but severe praise; sinners outcomes, It is very judges of sin in others. It is very judges of the transfer of the transfe strange and very sad. measure souls by our little rules. have our stereotyped idea of what every man should be, and when he dares to disagree with us then the covered sometimes by retaining the sider his failings. Vices lay hidden under every look ; his laughter hides deceit and guile : he does not please us.

Yet, when we come to consider the matter, how foolish it is and how sinful! What do we, can we, know of any man's motives? And when we judge a man is it not generally by our own standard? When we attribute motives are they not those exactly by which we ourselves would be actuated under like circumstances? And why do we judge, anyhow? Who put us in the judgment-seat? He that judgeth is the Lord : and He alone knows the counsels of the heart, and will in His own good time make them manifest. The manly, upright, honest man does not wear his heart on his sleeve for daws to peck at. He moves along calmly doing his appointed work. He will not be turned from it, no matter now actively envy may wag its poison ous tonge.

Charity is the great Christian virtue. If we form our lives according to it we can do no wrong. No matter what else we fail in this will bring us to The Pharisees did not possess it, and they were condemned. They were pious according to the common ac ceptation of the term; but in their

Let us then bear bravely up under calumny and misrepresentation. God is our judge, not men. Let us be careful not to attribute bad motives to ful not to attribute bad motives to others, and not to judge by appearances—they are often deceitful. We do not always know ourselves; how then can we claim to know others?

We can never make a mistake by thinking kind and charitable thoughts.

Shall we stone the prophets? God forbid. "Let us not judge before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall we have praise from God."

Sacred Heart Review.

Not That Kind.

Scott's Emulsion does not debilitate the stomach as other cough medicines do; but on the contrary, it improves digestion and strengthens the stomach. Its effects are immediate and pronounced.

Success comes to those who persevere. If you take Hood's Sarsaparilla faithfully and persistently, you will surely be benefited.

COWARDLY CATHOLICS.

In a sermon preached last year at the annual retreat of the students of St. Mary's College, Kansas, the speaker pointed out the duty devolving upon our young men to take an active part in all that concerns the interests of religion and the welfare of society and their country. It was insisted upon that the performance of this duty should begin in the little world of the college; and that those students who, through human respect, allow evil influences to prevail, who never combat a wrong opinion or oppose a reprehensible act. are in danger of becoming moral cowards in after-life. The world is full of afraid of their-shadow men, and there are any number of Catholics among them. These are often the best of men otherwiseharitable, faithful to the obligations of their religion; though at all time disposed to "walk around the block in order to avoid self assertion of any kind." In a country like ours it is use ess to try to avoid religious opposition. One ought to expect it and be prepared for it—first by a good life and a firm hold on correct principles; and then meet it with all the energy and influence one can exert. It isn't enough for a Catholic young man to be good : he ought also to do good, and there is any amount of it to be done. The excessive timidity or supine

ness on the part of Catholics accounts, to a great extent, for the frequency of attacks on the Church, the widespread ignorance of her teaching, the low standard of politics, and numerous other evils. Any sign of a decrease in culpable inactivity among Catholic citizens is especially gratifying, and we like to think that the discourse to which we have referred has already borne fruit. We were remind-ed of it the other day when, turning the pages of an influential newspaper has been discussing the ques tion of immortality, we saw a state nent of the Catholic argument upon it, signed "A Xavier Man." He hails from Brooklyn. This is the very stamp of man most needed : and if all our colleges were what they ought to be, there would be Xavier men hailing from every city in the Union.-Ave

CATHOLIC STATISTICS FOR GREAT BRITAIN.

The English "Catholic Directory for 1899 has just been issued. It gives some interesting statistics regarding the strength of the Catholic Church in Great Britain. In England and Wales, besides Cardinal Vaughan there are 16 Bishops, 2,769 Catholic priests and 1,509 places of Catholic Scotland has 6 Archbishops and Bishops, 443 priests and chapels, churches or stations, so that there are in Great Britain altogether 23 Archbishops and Bishops, 3 212 priests and 1,854 places of Catholic Besides the figures given there are in England 1 Archbishop and 4 Bishops of titular Sees, these dignitaries being either retired or assistant The Catholic priesthood Bishops. comprises 2 247 secular or parochial clergy and 965 regulars or members of the monastic orders and congregations.

LONDON MUTUAL FIRE INSUR. ANCE CO. Annual Meeting.

Annual Meeting.

The fourtieth annual general meeting of the London Mutual Fire Insurance Company of Canada for the year ending Dec. 31, 1898, was held at the head offices 176 Richmond street, on Wednesday, Feb. 1, Iresident T. E. Robson presiding, and the following members being present: Manager D. C. Macdonald, and Cameron Macdonald, city; R. McEwen, Byron; J. W. Cameron, Strathroy; Sheriff Brown, St. Thoms ; David Weismiller, Toronto. and L. Leitch, eity, Inspectors; C. C. Hodgins, Biddulph; James H. Marshal, London township; Angus McKay, Stayner; W. E. Stanley, Lucan, James Whalen, Biddulph; Aifred Burwell, John M. McEvoy, John Overell, Daniel McKenzie, Arthur Burwell, Thomas Woolley, A. T. Platt, Finlay Marshal, city; James Campbell, J. P., Appin; James Cameron, Strathroy, and Gilbert Leitch.

The reports submitted show the company to be one of the best in the country, its financial standing better than ever before, and its business increasing by leaps and bounns. The report of the board of directors was submitted by D. C. Macdonald, the manager, as follows:

The directors have now the pleasure of presenting you with the thirty-inth annual report of the business of the company, and have to congratulate you, as they do themselves, on the scompany down the few of the preceding year. Your board place before you a title 31st Obec, and with confidence submitted by words and with confidence submitted by words and with confidence submitted by words and the result.

The total number of policies written during the year ways 17 2585 of these 18 987 cover farm.

the result.

Policies.

The total number of policies written during the year was 17,558; of these 15,287 cover farm and dwelling property, and 2,271 on general business. The total amount written was \$19,279,236.

FINANCIAL STATEMENT.

Appended hereto is the financial statement of the company, showing a considerable sum of money in bank, on hand, and in course of transmission, and a corresponding reduction in the tem of balances due by agents. Your auditor, an experienced accountant, Mr. John Overell, audits the company's books each week, and reports the result at every monthly board meeting. The capital account shows an increase over last year of \$14,200, but the actual profit of over \$25,000.

FXYENSES OF MANAGEMENT.

As will be seen, not withstanding the immense business done, the total expenses only show a percentage of about 28 per cent., a rate far below the estimate.

The amount haid followers constrained during FINANCIAL STATEMENT.

SURPRISE SOAP OF WASH DAY

A pure hard Soap Last long-lathers freely. 5 cents a cake.



These Brands are exclusively used in the House of Commons.

direction as may be desired, with almost absolute safety from accidents by fire. The only objections made are from the "threshers" themselves, who, simply to save themselves trouble, make a plea that it is inconvenient to carry the jack; if the farming community, who are the parties really interested, would insist on the use of these "lacks," or transmitters, then they would speedily come into use, for it must be borne in mind that at the time of threshing the out-buildings are filled with the season's crop, and in the event of joss, the insured himself has only a small protection.

LEGISLATION.

season's crop, and in the event of loss, the insured himself has only a small protection.

Your directors have from year to year, in conjunction with other companies, endeavored, in the interest of all honest insurers, to have the very unsatisfactory insurance laws changed, but without success so far. The law of contracts, so far as insurance companies are concerned, have been entirely ignored by those in parliamentary authority, and the result is that hopest insurers are obliged to pay dishonest claims. A quasi promise of relief was made by the government before the general election, and the sincerity of such promise will be tested at the coming session of the legislature, to have an act passed opposition of the legislature, to have an act passed of the country is required as a statistic, and this can be obtained by a law requiring the registration of fires, in the same manner and at no more expense that the law now requiring the registration of births marriages and casths. A marshal or fire in the same manner and at no more expense that the law now requiring the registration of births marriages and casths. A marshal or fire inspector, to be attached to the insurance department at Toronto, to make the office useful, and a change in the statutory e insurance department at Toronto, to make e office useful, and a change in the statutory aditions. Were these suggestions adopted, e cost of insurance in the opinion of your ard would be materially reduced, and a great

ash balance from 1897.....

ments in advance

١	Money returned for loss,	287	00
١	Extra premium		32
1	Rents.		00
1	Bills receivable	150	00
١	Canceled policies	35	93
١	Reinsurance	18	00
1	Steam thresher license	1	00
١	Total 8:	219 636	85
١	DISBURSEMENTS.	210,000	00
١	Molsons Bank overdraft\$	2.368	69
١	Adjusted losses of 1897	5.924	66
ì	Losses paid of 1898	113,867	5
١	Commission to agents	30.371	7
ı	Salaries, officials, clerks and auditor	10,725	8
١	Loss inspection and inspectors'		
ı	salaries	5,122	8
١	Bills payable	20,000	0
١	Printing, advertising and stationery	2,067	8
ı	Law expenses	2,384	7
١	Reinsurance	2,350	35
1	Postage	2,084	
	Directors' fees	1,772	
	Paid agents in settlement of accounts	1,511	
	Incidental expenses	542	
	Returned premium	1571	8
	Rents and taxes	573	1
	Office furniture Goad's plans	514	
	Interest	471	
	Agency inspection		
	Water, fuel and light	121	
	Provincial license fee	150	
	Dominion Government inspection	88	3

ratuities ash in Molsons Bank . . . ash in treasurer's hands 14,785 955 Total.....CAPITAL ACCOUNT. .\$219,636 88 Assets— mount available of pre-City of St. Thomas debenture Company, par value \$13,260.00, market 13,260.00

Huron and Eric Loan and Savings Company, par value, \$13,260, mar-ket value. 13.260 00 Accrued interest on debentures
Real estate, including
office building...
Cash in Molsons Bank...
Cash in treasure's hands. .\$386,760 27

402 67

(Signed) JOHN OVERELLA.
London, 28th January, 1899.
Auditor.
Messrs. Lauchlin, Leitch and D. Weismiller, in submitting their report, directed the attention of the company to the fact that during the past year they had inspected and renorted on 50 tlaims against the company. Twenty-three of the claims, amounting to ±129.35, were rejected by the board, leaving 571 adjusted (after addictions made in them), at \$212.55 i.5, up to the 31st of December, 1898. The actual amount which occurred in the year was \$117,578.95. Of the amount passed 81 were from unknown causes, \$23,070.55; 131 from defective chimneys, pipes, furnaces and stoves, \$27,793.49; 131 from lightning to buildings and contents, \$21,858,19; 97 from lightning to animals in the fields, \$2,

042.40; 22 from incendiary causes, \$9,968.42;

setting are investigated as setting are the setting are settin roperty being struck by lighting or assety fire in some way, the cause being gener unknown," save to those, he ventured to lost deeply interested. The position of empany was better than it had ever been thributed much of the success of the insion to the untiring efforts of the energianger, Mr. D. C. Macdonald, who had connected with the company ever since it entire.

connected with the company ever since its beception.

Mr. Angus Campbell, in seconding the report, spoke of the success of the company, and stated that farmers and insurers were beginning to find out that the London Mutual was the best and cheap- st company.

A hearty vote of thanks was tendered the manager and the staff and this elicited good words from Mr. D. McKenzie, Angus Campbell and others. All agreed that Manager Macton, ald's salary should be in keeping with the advances the company made through his efforts. In reply, Mr. D. C. Macdonald thanked them for their kind words, but he said the credit did not belong to him any more than to the faithful and energetic staff of official agents, by which he was surrounded. He had been one of the original subscribers, and claimed to be hong to hone.

A couple of claims were referred to the board for disposal, after which Messrs. D. McKenzle and Joseph C. Judd were elected scrutineers, and on their report, Sheriff Brown, T. E. Robson and John Geary, the retiring members of the board, were re-elected. The other directors are: Richard Gibson, Robert McEwen, Charles C. Hodgins, James W. Cameron, Joseph H. Marshall, Angus Campbell, J. P. At a subsequent meeting of the directors. Thomas E. Robson was re-elected president, and Angus Campbell vice president.

A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDI

Nothing looks more ugly than to see a person whose hands are covered over with wirts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure?

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Ask your doctor how many preparations of codliver oil there are.

He will answer, "Hundreds of them." Ask him which is the best. He will reply, "Scott's Emulsion,"

Then see that this is the one you obtain. It contains the purest cod-liver oil, free from unpleasant odor and taste. You also get the hypophosphites and glycerine. All three are blended into one grand healing and nourishing remedy.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

FEBRUARY 11, 189)

FIVE - MINUTES' SERMON.

Sixth Sunday after the Epiphany,

ON VENIAL SIN.

The mustard seed is indeed the least of all twhen it is grown up, it is the greatest of Matt. 13, 32.) As harmless as a mustard seed ma

appear, it conceals an extraordinary sharpness and bitterness, and though seems insignificant in size and weight, nevertheless it contains a surprising power of growth, and not rare ly develops into a tree.

In the life of the soul I scarcely find any thing so similar to the bitter, tallwing mustard seed as venial sin To the majority of persons, venial sin also seems to be a harmless trifle, scarcely worthy of notice, and yet there lies in it so much bitterness and malice, that we, as God loving Chris tians, ought to fear it, after mortal sin, more than any other evil in the world.

t is true, that virtue in this world is not without stain, and the most Godfearing person cannot walk so circumspectly as not to stumble occasionally There are, however, two kinds of ven ial sins : the first is committed through frailty, almost against one's will, and these are rather imperfections than But the other kind is those sins. which are committed intentionally and with deliberation, because they are considered as trifles and signifying And yet, what great reasons naught. have we not to tremble and to be on our guard against these lesser sins o

To convince you of this, I need not speak of the terrible insult and injury lone to God by those voluntary faults, neither is it necessary to remind you of the fearful punishments wherewith God has often chastised deliberate, venial sins, even in this world, and the certain punishments which will be inflicted on them in purgatory. No, it

result of refusing fidelity to God in little things. What becomes of the mustard seed if placed in the earth? Does it not grow to a mighty tree? What becomes of a ravaging conflagration. What is the consequence of a sickness when neglected? Inevitable death. So it spark of fire if not extinguished? A lected? Inevitable death. So it is their but their but the soul if we consider venial single are started. as of no importance. In time we shall surely become the devil's prey, the certain victim of mortal sin. Do not, I beseech you, imagine that Satan is so foolish as to begin your downfall by care; presenting gross vices. Oh! no, the tempter is well aware that this would be a fruitless endeavor. He first applies the lever of venial sins. And when he has, so to speak, caught one finger, he then grasps the second, the third, the fourth, and finally the whole hand, and thus slowly, but surely, he seizes man in his clutches and drags him wheresoever he will on the road to hell. King David, for example, failed to curb his curiosity, and thus became an adulterer and a murderer. King mon allowed himself to be captivated by the dissipating pleasures of court life, before he was induced to become an idolator by the pagan rabble. The apostle Judas had, in the beginning, an inordinate love of money, then began to steal from the purse, and finbetrayed his Divine Master.

Peter was at first rather presumptuous and placed himself carelessly in the danger before he so ignominiously them denied his Redeemer. From all these his ne examples you see the truth of Sacred heart, Scripture: "He that contemneth small things, shall fall by little and little." prive (Eccli. 19, 1.) And does not the experience of life daily teach us the same by the most impressive examples? Christian soul, you who have had the misfortune of offending God by mortal sin, I ask, how was it accomplished? you not with sorrow acknowledge that the first step which plunged you into the abyss was a dangerous occasion which you did not avoid, a fatal friend ship which you inadvertently formed, the desire to please, to which you un fortunately yielded, a suspicious book that instilled into your heart the dead ly poison. Ah! the source was hardly

sin, which was formed thereby, inun dated your soul. See, therefore beloved Christians, how the experience of life no less than the warning expressions and examples of Holy Writ places before our eyes venial sins as the beginning of mortal sins, as the root and source of the soul's destruction. Yes, truly, venial sins are the leaven, of which our Lord speaks, as leavening the whole mass, they are the little mustard seed, which grows and becomes a tree, producing all sorts of deadly fruit. They are a weakness which generally ends in the death of the soul. And can we regard these minor sins as mere trifles? mit them without scruple? Oh! no, dear Christian, by the salvation of your soul I conjure you : Be faithful to God in little things : for only then will you be faithful to Him in great ones. Preserve your soul from sickness, for only then will you save it from death. In the holy fear of God, tremble when

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My blood was thin and I was as pale as death.

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until I was as well as ever." ARTHUR
MILLS, Dresden, Ontario.

Hood's Pills cure nausea, headache. HOOD'S PILLS cure nausea, headache.
THE MOST POPULAR PILL.—The pill is
the most popular of all forms of medicine,
and of pills the most popular are Parmelee's
Vegetable Pills, because they do what it is
asserted they can do, and are not put forward
on any fictitious claims to excellence. They
are compact and portable, they are easily
taken, they do not nauseate nor gripe, and
they give relief in the most stubborn cases.

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Hood's Pills cure nausea, headache.

OUR BOYS AND GIRLS.

The Boy Who Ran Away.

'I'm going to run away,"
Said little Sammie Green one day,
'Then I can do just what I choose.
I'll never have to black my shoes,
Or wash my face or comb my hair,
I'll find a place, I know, somewhere
And never have again to fill
That old ship begate, so I will That old chip-basket-so I will.

Good bye, mamma," he said—" good bye!"
He thought his mother then would cry.
She only said: "You going, dear?"
And didn't shed a single tear.
There, now," said Sammie Green, "I know
She does not care if I do go.
But Bridget does. She'll have to fill
The old chip basket—so she will."

But Bridget only said: "Well boy, You off for sure? I wish you joy." And Sammy's little sister Kate, Who swung upon the garden gate, Said anxiously, as he bassed thro': To night whatever will you do When you can't get no lasses spread At supper-time on top of bread?"

One block from home and Sammie's dear Weak little heart was full of fear. Weak little heart was foll of fear. He thought about "Red Riding Hood;" The wolf that met her in the wood; The bean-stalk boy who kept so mum When he heard the giant's 'Fee fo fum! Of the dark night aud the policeman. Then poor Sammie homeward ran,

-Mrs. Susan T. Perry, in Golden Days.

Keep in the Middle. Children, did you ever play that the treet was poison and the sidewalk safe, and then try how long you could walk on the curbstone without stepping into the gutter? And did you ever se a boy or girl who did not step off it once in going home from school? Just when you feel sure of your footing and begin to run you lose your balance, and off goes one foot on the ground be-

If the street really were poison you would think it very silly to walk on the edge of the sidewalk instead of safely n the middle ; but we have seen children, and grown people too, ust as near to a line as they could without touching it. How long do you think they can do so before they lose their balance and step over the boundary, staining the pure souls that God gave them? Way, just about as long as the children could keep from slipping off the curbstone.

It is only a question of time. Take care ; do not walk too near the edge.

Ashamed of Their Parents. The girl or boy who is ashamed of his or her parents because of their lack of education, can never expect any of the blessings of God. We pity the parents of such children. There is no sadder sight than that of a father who has set his heart upon his children born in this country, who has sung at his work remembering that they wanted for nothing his labor could purchase; who has said in his heart they will be better than himself, every way nobler than he could be in the land of his birth, and who discovers in his old age that he has spent his life in rearing up a fop, a libertine, a know-nothing. Then, indeed, we see some thing more herrible than King Lear riven mad by the ingratitude of his daughters. For Lear only gave his children the crown, but this father gave them everything-his sweat and blood, his nights and days, his purse and heart, and all but life itself, of which at last, their parricidal ingratitude dethis is a tragedy to make angels weep over the false system of social life which makes men monsters. The man who is rives the miserable man. ashamed of his parents is really bereft

of all true manhood. A Mother's Influence.

Lord Macaulay, the great essayist and historian, wrote these words: "Children, look into those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all gifts-a loving mother Read the unfathomable love of those eyes; the kind anxiety of that tone and look however slight your pain In after life you may have friends— fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggle with the hard uncaring world for the sweet, deep security I felt when of an evening, nestled in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep never her kiss of peace at night. Years have passed away since we laid her beside my father in the old church yard, yet still her voice whispers from the grave, and her eyes watch over me as I visit spots long since hallowed to the memory of my mother.

Education.

Every boy should have his head, his heart and his hand educated. Let this truth never be forgotten. By the proper education of the head he will be taught what is good and what is evil, what is wise and what is foolish, what is right and what is wrong. By the proper education of the heart he will be taught to love what is good, wise and right, and hate what is evil, foolish and wrong. And by proper educa-tion of the hand he will be enabled to THE MOST POPULAR PILL.—The pill is the most popular of all forms of medicine, and of pills the most popular are Parmelee's Vegetable Pills, because they do what it is asserted they can do, and are not put forward on any fictitions claims to excellence. They are compact and portable, they are easily taken, they do not nauseate nor gripe, and they give relief in the most stubborn cases. supply his wants, to add to his comforts, and to assist those around him.

worthless. hinders comparatively worthless. When wisdom reigns in the head, and love in the heart the man is ever ready to do good; order and peace reign around and sin and sorrow are almos

Which do You Think.

I saw four men carrying bricks one One worked busily while his master's eyes were watching, but smoked by a sunny wall in his absence; another tossed the bricks into his hod with feverish energy and ran up the plank with hurried steps in the morning, but by night was unable to work from fatigue; again another wandered with idle steps, stretched his arms, yawned, and slowly half filled his hod while the fourth industriously plied backward and forward from the brick pile to where the masons were at work, diligently, methodically working with Which of the four do you out waste. think had at night best earned his day's wages?

Partners. A sturdy little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted

us to further acquaintance. "Your are a busy little girl to day? "Yes'm.

The round face under the broad hat was turned toward us. reckled, flushed and perspiring, but cherry withal. Yes'm, it takes a heap of water to

do a washing. "And do you bring it all from the brook down there?'

O, we have it in the cistern mosty, only it's been such a dry time late-"And there is nobody else to carry

"Nobody but mother, an' she is washin' "Well, you are a good girl to help

the water?

It was not a well considered compliment, and the little water carrier did not consider it one at all, but there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: Why, of course I help her. I always

help her all the time; she hasn't any body else. Mother'n me's partners. Little girl, are you and your mother partners? Do you help her all you

A Poor Scholar.

The captain of a certain large sail ing vessel insists upon being addressed as "sir" by every one on board. One day a new hand joined the ship, and a short time after leaving harbor, being a well-seasoned old salt, he was in-trusted with the wheel. The captain trusted with the wheel. came up and put the usual question,

"How's her head?"
"Nor'-by east," answered the old tar, very grufily, taking the customary hitch in his trousers.
"My man," suavely answered the

captain, "on this craft, when one of the crew speaks to me, he gives me a title of respect. Don't you think you might do so, too? Now, how's her head?"

"Nor' by-east, I tell yer," shouted the tar, displaying not a little irritation.
"I'm afraid you don't quite under-

stand me," responded the captain, good humoredly. "Let me relieve you at the wheel, and then you take my place and ask the question. I will then show you how it should be answered.

They accordingly changed places.
"'Ow's her 'ead?" roared the tar.
"Nor'-by-east, sir," replied the captain, with gentle emphasis on the
"sir." sir. "Then keep her so, my man, whilst

I goes forrard and has a smoke," was the startling rejoinder from the old reprobate, who calmly commenced to suit the action to the word, and disappeared up by the forecastle, lighting a match

Rex's Burned Hand.

It was a dreadful thing to have a ourned hand. Rex did not believe that any one knew how dreadful it was; and could any one help being cross under such trying circumstances. And was it any wonder when he could not go out to play, that he wanted to be amused all the time? Mamma had been very kind; she

had read to him, played every game that he could play with his left hand, and finally had gotten out one of her most beautiful books—a book of birds to show him the pictures.

All day long Rex had never left her

side, nor allowed her to leave his, and now at twilight he still stood beside

her. "Rex! Come here, my boy; want to dress your hand.' It was his father's voice, calling

from the other side of the hall. Rex's father was a doctor, and Rex went gladly

"Well, how has the day passed?" his father asked, as he took off the sling and unwound the bandages from the injured hand.
"It's been so long! It was horrid not

to be able to go out; it's dreadful to have a burned hand."

Then Rex looked up into his father's laughing eyes as he said: "You're laughing, papa; I s'pose you think burning my hand will make me remember about minding the next time you tell me not to play with the fire, and I guess it will.

"But do you think that you deserved

insisted upon her reading, playing and amusing you from morning till night, till she is worn out, I suppose you must have thought so."

Rex peeped through the doors into

the sitting-room. Mamma did look very tired, as she sat leaning back on the couch where he had left her. Hardly waiting till his father had arranged the sling, he ran across the hall, and getting down on his knees beside the couch, put his one arm around her neck

"Mamma," he whispered, "I'm sorry I was cross, and I thank you very much for being so good to me all day. It made all the difference in the Rex was surprised to see how quickly the tired look went away, and I do not think that he ever again that we must not punish other people for our faults or burns.

CHATS WITH YOUNG MEN.

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it and evere will come much nearer to it than those whose laziness and despond ency make them give it up as unattainable.

No matter how small an engagement is, always be on time, because you waste two persons' time if late. If working for some one else you can never do your work right if you are always late and you don't suit your em ployer, no matter how well you do your work after you do arrive.

Exert your talents and distinguish yourself, and don't think of retiring from the world until the world will be sorry that you retire. I hate a fellow whom pride or cowardice or lazines drives into a corner, and who does nothing while he is there but sit and Let him come out as I do and growl. bark .- Dr. Johnson.

Few men work too hard. Many fret hard, dissipate hard, eat hard, drink hard, smoke hard, scorch hard, treat their bodies in a hard way, and keep themselves under an unreasonable strain. He is a wise man who can regulate his manner of life so that he can get the greatest amount of service out of his body and his mind but keep his heart fresh.

Man's Most Perilous Hour.

The most perilous hour of a person life is when he is tempted to despond. The man who loses his courage loses There is no more hope for him than of a dead man; but it matters not now poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world, if only he keeps his courage, holds up is head, works on with his hands, and with unconquerable will determines to be and to do what becomes a man, all will be well. It is nothing outside of him that kills, but what is within that makes or unmakes.

The Man Who Succeeds

Look at the man who succeeds in life. What does it? This: He choses a calling, a trade, profession, or what ot, and sticks to it. He digs, works, abors in it, making all circumstances, large, with a heart-just as though the thing in hand came into the world for his especial execution. There is not a business followed by man, if it be rea sonable in its nature, and carried on in a decent place, but will be successful if the right means be applied to it. It is the man behind that determines the result.

Keep it to yourself. You have trouble in the family-

your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly, and things in general move unpleasantly. Well what of it? Keep it to yourself. A smouldering fire can be found and extinguished; but when the coals are scattered who can pick them up? Bury your sorrow. The place for sad and disturbing things is under the ground. A cut finger is never benefitted by pulling off the plaster and ex posing it under somebody's eye. Tie it up and let it alone. It will get well sooner that you can cure it. Charity covered a multitude of sins. Things overed a multitude of sins. thus covered are often covered without a scar; but once published and confided to meddling friends, there is no end to the trouble that they may cause. Keep it to yourself. Troubles may be transient, and when a sorrow is healed and passed, what a comfort it is to say 'No one on earth knew it until it was all over.'

Resorts for Young Men.

In how many places of less than twenty thousand population can be found any provisions made for our young men to spend their evenings, either pleasantly or profitably? must be remembered that, as a rule, we Catholics are comparatively poor financially, and of necessity our young men are compelled to labor hard for a living. Our young men are hearty, strong and active, their work naturally makes them so; they are full of it?" asked the doctor.

"I s'pose so," answered Rex.

"And do you think that mamma deserved to be punished for it, too?"

"O, papa!" exclaimed Rex, "the idea! Why should she?"

"Why, I'm sure I don't know; but life and vigor, physically and mentally. They are of a sociable disposition. They toil all day; at night they must have recreation. They must leave their homes or boarding houses, as the case may be and come into the busy parts of town and come relieving the little sufferers.

Address Dr. A. W. Chase Co., Toronto.

If your children moan and are restless during sleep, coupled when awake with a loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the most and are restless during sleep, coupled when awake with a loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the sufferers.

as you have kept her in, all day, and to meet their associates and fellowworkmen. Then where are they to go? Stand on the street corners? That may do for a little while, but it gives no chance for the rest they need, nor for social conversation. There is then nothing left for them to do but to drift to the saloon or theatre or other resort, and all know these are not the best places for passing the evening How different it would be if we, like our Protestant friends, had a pleasant room in every city or town where they could go, and pass the evening in reading, conversation or innocent games. Would not these rooms offer the same attractions for our young men that the Y. M. C. A. does for their

Every-day Heroism.

Protestant fellow-workmen?

The need of the world is not for great generals but for home heroesnen who will be faithful all their live long in little things, who will do their duty conscientiously in obscurity, wh will transmute the humblest occ ion with the philosopher's stone of high motive into an employment worthy of angels. Mr. F. B. Meyer says:
"Do not try to do a great thing;

you may waste all your life looking for the opportunity which may never come. But since little things are al ways claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to It is harder to plod on in ob scurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recomense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your endowment ; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try to molest you, to put the kindest construction or unkind acts and words: to love with the love of God even the unthankful and evil; to be content to be a foun tain, in the midst of a wild valley o stones, nourishing a few lichens and flowers; or now and again a thirsty sheep; and do this always not for the praise of man, but for the sake of God
-this makes a great life."

And its close is apt to be glorified with peace and hope.

A TWO-FOLD MASTERPIECE. The following particulars concern ng an incident which has already been mentioned in the Catholic Standard and

Times will be of interest: The literary genius of Leo XIII. has stirred the musical genius of the great maestro, D Lorenzo Perosi, to devote tself to a work which will be the high est expression both of the gratitude that the Catholics feel towards the divine goodness for the benefits re-ceived in the course of this dying century and of the faith and hope with

which the next century will be begun. The Holy Father, after having re cently bestowed upon the young et so celebrated maestro special tokens of his benevolence-among which the conferring of the title and functions of director adjunct of the Cappella Sistina-received him some days ago to entrust him with the aforesaid work labors in it, making all circumstatees, and, as far as may be, all men tributary to it. The successful man is always the man of enthusiasm. He invariably does everything, small or order to celebrate the benefits of redemption at the end of the nineteenth century and at the beginning of the twentieth. To make the impression of it more efficacious, general and popular, Leo XIII. desired Don Perosi to set it to music by one of those so genial and expressive compositions which aroused so much admiration for the young maestro. So we shall have a two-fold masterpiece, being the proluct of two superior talents. -- Catholic Standard and Times.

UNKINDEST CUT OF ALL.

There was a time when to mention the Saint of the Reformation in the same breath with the Sultan of Turkey would provoke a storm of indignant remonstrance; but nowadays people know more about history and Luther than they did then. Everybody has his fling at poor Martin now, and is even thought the better for it. In the January Harper's Mr. Sidney Whitman paints a sympathetic portrait of the present Sultan, and denies that he is of a melancholy nature. "On the contrary," he says, "I know that his Majesty enjoys a joke and a laugh as heartily as ever did Martin Luther; even though it must be admitted that the nature of some of the doughty reformer's jokes would scarcely suit the refined taste of the Caliph of the Mohammedans." How the good old bigots who read Harper's less than fifty years ago would have stared and gasped at such a statement in its pages -Ave Maria.

When Beauty Fades.

When Beauty Fades.

In response to repeated inquiries from ladies with whom Dr. Chase's Ointment has become so popular for skin diseases, asking if face powders are injurious and can be used while using the ointment, we state that while the majority of face powders are injurious we can recommend the recipes given in Dr. Chase's supplementary recipe book on page 45, which will be sent to any address on recept of 5c. in stamps. Dr. Chase's Ointment is the ladies' friend for all skin diseases. Address Dr. A. W. Chase Co., Toronto.

If your children mean and are restless dur-

MR. CHARLES DEAN ON DODD'S KIDNEY PILLS.

He was Asked if Dodd's Kidney Pills Cured Him of Kidney Disease, and Declared They Did After his Doctor and Other Medicines had Failed.

London, Feb. 6 -The publication a few days ago, in the press of this, and other cities, of the statement that Mr. Charles Dean, of the City Hotel, had been cured by Dodd's Kidney Pills, of a disease that every other remedy he had used, failed to even relieve, created widespread comment and discus-

The majority of the citizens agreed that the case was not a remarkable one for Dodd's Kidney Pills, which, they said, cure every case of Kidney Disease for which they are used.

Some few persons, however, doubted he accuracy of the report.

To settle the question, once for all, ve interviewed Mr. Dean, and asked him if the press reports were true.

"Certainly they are true," 'The only fault they have is that they are not strong enough. "I used to suffer so much that I had

to lie down to get rellef. My doctor said my Kidneys were affected. He gave me medicine, but it didn't help

"One day I met Mr. M. L. Daffy, architect, who was cured of Kidney Disease by Dodd's Kidney Pills. He advised me to try them, and I did so. When I had taken four doses I was re-One box made me a new man. I have taken three boxes. am completely cured. Dodd's Kidney Pills cured me. They are worth their weight in gold."

This certainly settles the question. Nothing further can be said. Dodd's Kidney Pills cure Kidney disease-that

Those who require Dodd's Kidney Pills can get them at all drug stores for fifty cents a box, six boxes for \$2.50. by sending the price to The Dodd's Medicine Co , Limited, Toronto.



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We should be pleased to supply any of the We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh, (cloth), 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents, Address: Thos. Coffey, CATHOLIC REGORD office, London, Ontario.

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Dis. WOODRUFF, No. 185 Queen's Avenue, Defective vision, impaired hearing, nassi catarrh and troublesome throats. Eyes test-ed. Glasses adjusted. Hours: 12 to 4

LOVE & DIGNAN, BARRISTERS, ETC., 418, Talbot St., London. Private funds to

Presentation to Rev. Father Fleming on the Occasion of His Departure From Tweed after Fifteen Years of Faithful Pastoral Work.

From Tweed after Fifteen Years of Fathful Pastoral Work.

It was with general regret that the Roman Catholic people of this parish and their Protestant friends learned some weeks ago that Rev. Father Fieming had received instructions from the Archbishop to make preparations for leaving Tweed about the first of February to take charge of the parish of Morrisburg and Iroquois. The former town being the seat of the parochial residence.

To the general public the announcement came as a complete surprise, although those more indimarely acquainted with the priest and the arduous duties connected whe first to receive promotion at the hands of the newly-appointed Archbishop, his fifteen years of laborious and faithful pastral work here entitling him to a more locative parish. His brother priests have long looked for his promotion, and they well knew that his name would appear among the first st of changes to be announced by the Archbishop.

White has aboved priest for the advancement of his church ad the welfare of his people, he has at the same time exercised a broad and liberal charity of the same time exercised a broad and liberal charity of the protestants of this community—a feeling that is essential to the peace and prosperity of every community—thereby and prosperity of every community—thereby and prosperity of every community—thereby and caring himself to the people of his community—a feeling that is essential to the peace and prosperity of every community—thereby and caring himself to the people of his community—a feeling that is essential to the peace and prosperity of every community—thereby undertaking that had for its object the welfare of the town and community.

While his departure the poor and needy lose a kind, sympathetic and beneficent friend; and it can truly be said of him that his alms were bestowed on Protestants as cheerfully as on members of his own faith.

While his departure the poor and needy lose a kind, sympathetic and beneficent friend; and it can truly be said of him that his alms were b have been made from time to time in the church at Stoco. The work in connection with these undertakings in such a short time necessarily required the constant thought and care of a pastor of no ordinary energy and ability, and in the hands of Rev. John P. Fleming the undertakings were successfully carried out.

In leaving Tweed to accept the promotion that he has justly carned, Rev. Father Fleming has the proud satisfaction of knowing that he carries with him the kindliest feelings and best wishes of the people of all denominations for his future success and happiness.

PRESENTATIONS FROM ST. CARTHAGH'S CON-

PRESENTATIONS FROM ST. CARTHAGH'S CON GREGATION AND THE ALTAR SOCIETY. Rev. Father Fieming was given a very pleant surprise by his congregation here Sundatorning. This being his last Sunday here, a

ADDRESS FROM THE CONGREGATION To the Rev, John P. Fleming, P. P., Tweed:
Rev, and Dear Father:—It is with feelings of deep regret that we, the undersigned, in balf of the congregation of St. Carthagh's Church, Tweed, approach you on this sad ocasion to express to you our unfeigned sorrow at your early departure from amongst us, and to assure you of our warm attachment, venera

casion to express to you our unfergned sorrow at your early departure from amongst us, and to assure you of our warm attachment, veneration and love which your career of usefulnes in our midst has impressed upon us.

When the announcement was made the 6th of January last, Feast of the Epiphany, that it had pleased our fillustrious and well-beloved Archoishop to remove you from this parish to that of Morrisburg, the spontaneous outburs of emotion, visible on the counterance of each and every nember of your faithful people spok plainly of the inward feelings caused by the mews of the removal of their pastor. You long r sidence amongst us, and your unswery ing devotion to duty has so endeared you to u that it is with evident pain we part with you say amongst us prolonged. When we reflect that fourieen years ago at the time of your first visit to this place to inaugurate, under the rule of the late amented Dr. Cleary, a new parish and give us the untold benefits attached to the index of carrier with hard our household.

parish—the erection of a handsome and enduring church and its fitting for divine worship the beautifying and terracing of the church grounds which are the admiration of all be

the beautifying and terracing of the church grounds which are the admiration of all beholders; the jinternal renovation and decoration of the mission church; the crection of a vault for the dead; the organization of an efficient school for the education of our children-all speak of your energy and ability and solicitions care for the fock entrusted to your charge. Now that you are about to depart from a wenaturally recall to our minds the very shown and the constant and persevering preaching of the Gospel both by word and example, your uniting watchfulness over the young, your tender carring for the sick and infirm, your readiness to serve the poor and the orphan, and the exemplification in your daily life of the character of a true and a devoted pastor.

word any fire of the character of a yee and a devoted pastor.

We fully know that any praises we may be stow upon you are inadequate to convey an impression of the good you have done in our midst. Your witness is in heaven and we forbear to do more than to allude to your many claims on the affection and confidence of those over whom you have presided for so many years.

over whom you have presided for so many years.

We beg your acceptance of this purse as a slight token of our appreciation for you, and we pray God to bless you in the future.

Presented on behalf of the congregation by the undersigned:

Jas. Quinn, Mitchell Rashotte, Nelson Lashwa, John Qhinn, John Cournoyea, Louis Gournoyea, John Bohan, Daniel Golan, James Murphy, William Casey, Levi Bradshaw, Chas. D. Collins.

But before the reverend gentleman had time to begin a reply, a committee of ladies representing the Altar Society confronted him, when Mrs. Jas. Quinn proceeded to read the sub-joined address. At the proper time Mrs. Donnelly made the presentation, handing the viest a wallet containing the sum of \$25 in gold.

ADDRESS FROM THE ALTAR SOCIETY.

ADDRESS FROM THE ALTAR SOCIETY.

ADDRESS FROM THE AITAR SOCIETY.

Dear Father Fleming—We, the members of the Altar Society, caanot allow this solemn occasion to pass without expressing our heartfelt sorrow when we learned that His Grace had seen fit to remove you, our beloved pastor. from our midst. We earnestly pray that Almighty Go may long spare you to perform your priestly functions in the new field that God has been pleased to place you.

functions in the new field that God has been pleased to place you.

Accept our small offering, which we make you as a mark of our good will and appreciation of your kind services in our little work, and we hope that you will kindly remember us in the future and especially in the Holy Sacriflee of the Mass.

in the future and especially in the Holy Sacrifice of the Mass.

Although you are to be taken from us, our prayers and good wishes will always be for your welfare, spiritual and temporal, and that Almighty God may bless your future, is the wish and prayer of our little Society.

Signed on behalf of the Altar Society:

Mrs. Bashotte, Mrs. John Quinn, Sec.; Mrs. John Chim, Sec.; Mrs. John Chim, Sec.; Mrs. John Chim, Sec.; Mrs. John Chim, Sec.; Mrs. Hashotte, Mrs. Donnelty, Miss Collins, Miss Lashotte, Mrs. Donnelty, Miss Collins, Miss Lashotte, Mrs. Publish Ruff.

The reverend gentleman, who was deeply moved, thanked his congregation sincerely for their sentiments of affection and good will to wards him; and also for their very respectable purse, which they had so generously made him the recipient of. On this the last occasion on which he would address them from this altar as their parish priest, it pleaseth him beyond me usure to be able to say that his intercourse with them, extending over the long period of fifteen years, was ever of the most cordial nature. They had given ample proof, time and again, by their very earnest co-operation with him in all his un lerstandings, of their loyalty

ent in my thoughts for many acceptance of prayer,"

Continuing he said: "I must not forget also before closing to thank our brethren of other denominations for the many kindnesses they have shown me during my stay in Tweed. I am pleased that amicable relations have ever subsisted between them and my own people."

Continuing he said: "As you have granted me favors without number in the long years which have now drawn to a close, my dear people, I have still one more request to make, one more favor to ask, and that is that you pray for me and ask for me the protection of God and the intercession of His Blessed Mother; for remember that even priests are frail like unto yourselves, and if they did not practice soif denial, watchfulness and prayer, they might justly fear, like the great apostle, St. Paul, to be numbered among the castaways. Yes, dear people, hoping that we will all meet the best and the realms of etenal biss. I

PRESENTATION FROM THE SEPARATE SCHOOL.
Some days ago the priest received an invitation from the children of the Separate school
to be present on Friday afternoon. He com
piled with their request, and was presented by
the children with the following nicely-worded
address and a beautiful sliver service, as a
slight token of the love and steem in which he
is held by the children. The address, which
was richly illuminated, read as follows:
Rev. John Fleming, P. P.:

Tweed, Jan. 27, 1899.

Dear Reverend Father — With sorrowful hearts we, "little ones" of your flock, gather around you to-day, knowing too truly that this is the occasion of your last pasioral visit to our school, and that the hour has come when we must say farewell to a beloved pastor. What wonder that our eyes grow dim and our voices falter, for we are losing a life-long friend, the "kind-beneficent spirit" who is associated with all the brightness of the happy past, the "Good Shepherd" under whose watchful care we have grown up secure and strong in "the faith that sayes."

will never be forgotten.
The good seed you have planted will continue growing, and on the great Harvest Day, when food's cleet shall rise. "Glorious and Immortal," we hope by our pure lives to end additional orightness to the fadeless crown which your good works will have won for you in the Heavalty Courts.

In this blessed hope, dear Father Fleming, we bid you a fond farewell, and ask of you to accept our heartfelt wishes for a long and pappy career to promote God's interests in the foregoing is merely a brief synopsis of the foregoing is merely

place would be only for a time; that in future years whenever circumstances would allow him he hoped to again visit his old parish and behold once more the familiar faces of those whom he now addressed.

For one and all he would always entertain feelings of love and gratitude. To the aitar boys he felt particularly grateful for the willingness always shown by them in assisting him in the many little services on the altar. He was pleased to note the strong sympathetic bond that existed between teacher and pupils, and earnestly hoped that it may long continue so.

so.

He exhorted the children to take advantage of the excellent educational privileges offered to them, and always aim at growing up devoted children of Holy Mother Church.

In conclusion he said that he would always remember with affection the children of the Catholic school of Tweed.

REESENTATION AT STOCO.

Stoco, Jan. 30th, 1899.—A large congregation was present in the R. C. Church here, yester-terday, it being the occasion of Rev. Father Fleming's taking leave of his parishioners, previous to his departure for Morrisburg, to which parish he has been appointed by His Grace Archbishop Guthier. Father Fleming's long pastorate of fifteen years, during which time a warm attachment had sprung up between pastor and people, made the event of his departure from the parlsh, and thus severing the ties which bound them together, an occasion of painful and affectionate leave taking.

After the celebration of Mass a deputation of his parishioners, consisting of the following members: S. C. Mulroney, W. Brown, John Durkin, Andrew Keilty, Thomas Keegan, Thomas Mulroney, waited on the Rev. Father to present him with a farewell address and purse containing the hardsome sum of \$225. Father if Fleming descended to the foot of the altar, when Mr. W. J. O Brien read the subjoined address, while Messrs, S. C. Mulroney w. Bown made the presentation: To the Rev. J. P. Fleming! PRESENTATION AT STOCO.

o the Rev. J. P. Fleming!

suggener and W. B. own made the presentation?

To the Rev, J. P. Fleming!

Rev, and Dear Father,—The painful duty which devolves upon your parishioners of Stoco to-day, namely, that of presenting you with a farewell address, is one which we would gladly have wished there had not been occasion for; however, after your announcement, a few Sundays ago, in obedience to the call of your suerier, you were about to take your departure from amongst us, we could not let the opportunity pass without at least showing some manifestation of respect towards than pastor who has labored so zealously and untringly in our parish for the past fifteen years.

Yes, Rev, Father, you came to us in the prime and vigor of manhood from that Green Isle beyond the seas, which has sent out to every quarter of the habitable globe devoted priests like unte yourself, full of zeal for the Church of God. You came unto us a stranger, but so constandly have your exemplary virues and kindly acts appealed to our affections, that to day in the ties that are about to be severed between the priest and his people, each and all feel as though a member of their own family were going out from among them. As how could we as his spiritual children be unmindful of the past of the country of the past of th

to his person, and zeal in the cause of God.
He was not over estimating when heattributed no small share of the success that had been achieved to their very generous support and notice self-sacrifice. He knew that for a small congregation and a people possessed of bright burthen's had been exceeding would be great and that the whole their eventual would be great and that the off-shelf chart had been acceled would be great and that the off-shelf chart had been to the shelf of their church and religion would be meted out to them in turn when they appeared before the Judgment Seat. Hemember life has said." That a cup of cold water given in My name shall not lose its reward."
"My dear people," he said. 'I will never forget, your unselfish devotion and kindly treatment of myself as long as life remains, no mall measure of consolidation from the fact that his Grace has been considerate enough to come: especially in the silent moments of prayer."

Continuing, he said: "I must not forget also before closing to thank our brethere of other denominations for the many kindnesses they

the sick have ample evidence of your interest in their welfare, as shown by your frequent visits to them, bringing to their home the solace and consolation of the sacraments. It has ever been your desire that we should be well instructed in the truths and teachings of our holy religion, and with this end in view you have never ceased to instruct us in all that pertains to our welfare here and hereafter. And what is better still, since it makes a deeper impression, your daily life has ever been a shining example in the practice of those Christian virtues which you inculcated by your earnest and assiduous preaching. Indeed, you have neglected nothing, and we feel that you can look back on the past with the conscious ness that each and every one of your duties as a priest has been well and faithfully performed. We hope that we sufficiently appreciate the lofty motives which prompted such a faithful performance of duty on your part, and that we fully recognize your many claims on our gratitude for the untoid benefits conferred upon us. In conclusion we beg you to accept this pures as a slight token of our appreciation for you, and with earnest feetings we pray that God's biessing may attend you in the future, and that He may ever have you in His holy keeping. Prosented on behalf of the congregation of St. Mary's Church, by Patrick McAipine, Reeve of Township, Edmund McNeil, James McCuillouch, Charles Seanlan, George Anderson, John Doyle, Michael Kennedy, Timothy Murphy, 3rd con., Morgan Shaughnessy, Timothy Murphy, 3rd con., Morgan Shaughnessy, Timothy Murphy, 3rd con., Morgan Shaughnessy, Timothy Murphy, 5rd con.

Father Quinn, wo was much affected at this expression of the congregation's respect and gratitude, said that words were loadequate to convey by hem the expression of his thanks for the beautiful address accompanied by the solation and the weather of the congregation of the congregation of the congregation of the heart. The present was such an occasion. They had been very kind to nim ereconduction of the severe strain.

And lastly you may rest assured, Rev. Father, that our humble petitions will ascend to the throne of the Most High, for you temporal and spiritual guidance; and in return would ask this one favor, that in the stillness of that sanctuary on the banks of the St. Lawrence, your people of Hungerford and Sour people of which is remotely improbable, we trust that wince, your people of Hangerford and S of will be often remembered. And if not before twhich is remotely improbabel, we trust the wise once the interest property in the sended, to once in the sended of t

S. C. Mulroney, Committee.

W. Brown.

The Rev. Father, who was deeply moved and well nigh overcome with emotion, made nevertheless a very ap propriate repty, full of pathos and tender recollections of his intercourse with his parishioners during the fifteen years he had labored among them. They had ever been obedient to his call and hearkened to his voice in that true Catholic spirit, which was a precious heritage of the parishioners of Hungerford and Stoco, He had not been long among them when he discovered the fact that they were a people imbued with the faith of their fathers, full of zeal and humility of spirit. Proceeding he said: I must not forget to pay a tribute of respect to your venerated dead, those pioneers of your township, the sons and daughters of whom I see before me to-day filling the places which many of them occupied when I took charge of the parish fifteen years ago. Yet though these good people have now pussed to their reward, the precious gift of faith which they have bequeathed to their children is bearing abundant truit in the lives of the generation, who are now taking their places.

Then again the young people of the parish these boys and gir so of which a large portion of the congregation is composed. I may justly claim as my spiritual children, hasmuch as most of them have received the sacrament of baptism from my hands.

Emphasizing the language of the address he trusted though parting to-day there would be S. C. Mulroney, Committee, W. Brown.

oapusm from my hands.
Emphasizing the language of the address h
trusted though parting to-day there would b
a happy reunion within the blessed portal
where sorrow never enters

rms: THE CHILDREN'S ADDRESS.

ou will remember us sometimes and shouly you be picased at any time to revisit us, we promise to extend to you a warm welcome We pray God to give you His choicest gifts it his life and the reward of the unfading crow

of heaven in the reward of the unfading crown of heaven in the next.

Signed by J. E. McNeill, M. J. Doyly, F. Murphy, Leo Drummey F. Sullivan, P. Shaughnessy L. Anderson, A. McAlpine, A. Doyle, E. Ryan, A. McKenty, B. McGuiness, Sarah McCullough, Bessie Kennedy, V. Doyle and Kate O'Connor.

and Kate O'Connor.

Taese acts convey some idea of the kind relations which have existed between Father Quim and his people. It is unnecessary to state that he was more than grateful to all his friends in the district. He leaves the parish completely free of any debt, not one dellar of obligation being due, a state of affairs which speaks well for his zeal and onergy and also for the liberality of the people. He is followed with the best wishes of all to his new parish. He will remain over at Marysville next Sunday. Sickness in Father O Connor's bome prevented him from removing as soon as contemplated.

ARCHDIOCESE OF OTTAWA.

At the bi-monthly meeting of the Catholic Reading Circle, under the title "Venerable Margaret Bourgeois, of la Congregation de Notre Dame, Gloucester street convent, comprising the more advanced pupils, took place on Friday evening, of last week. Four interesting and carefully prepared papers were read, as well as recitation of an original poem in French. Music and song also formed part of the programme.

in French. Music and song and formed part of the programme.

The Missions preached by the Redemptorist Fathers in Fallowfield, Richmond and Gould bourne, in this diocese, have been attended by most gratifying results. In all those parishes was tumbers have taken the Total Abstinence

vast numbers have taken the Total Abstinence pledge.

The parish priest of Hull has denounced a certain "penny-in-the-slot" vitoscope which is on exhibition there, and which it is alleged shows pictures dangerous to morality.

Rev. Father Champagne the esteemed parish priest of Gatineau Point, who has been for some time an immate of the Gray Nuns' hospital, Water street, is reported somewhat improved. The Triennial Chapter of the Company of Maryville be held in France in the month of May. Rev. Father Burbilliere has already left Cyrville for that country, and other members of the Order will follow.

A mission of two weeks' duration will open

ers of the Order will follow.

A mission of two weeks' duration will open

St. Patrick's on the 19th inst. It is under-tood that the Paulist Fathers of New York
vill be the preachers.

ill be the preachers.

An extra storey is to be added to the Rideau

street convert.

The Rev. Father Calisse, accompanied by a Trappist monk, was a guest at the University last week, en route for Manitoba.

On Tuesday evening last the St. Agnes Liter ary Society in connection with the Glouces.

rect convent, of la Congregation Notre Dame, id their usual bi-monthly meeting. Monsignor Tanguay, the compiler of Learze Canadien and other works, is lying ill at

reeling terms:

THE CHILDREN'S ADDRESS.

To Rev J. S. Quinn, Marysville:

Dear Rev. Father—Permit us, the children of the catechism class, to approach you on this sad occasion to tell you how sincerely we regret your departure from us, and to say to you how fondly we love you for all the anxieties and cae sy you have shown in our behalf.

We trust, dear Father, that the many lessons you have taught us will be shown to advantage in our future lives; that the instructions which fell from your lips will produce abundar thruit within us; and we trust that the many virtues you have pointed out to us will be snown in every action of our daily life.

Please accept this small gift as a slight token of our steem and regard for you. We hope you will remember us sometimes and should you be pleased at any time to revisit us, we

SHORT BIOGRAPHICAL SKETCH SHORT BIOGRAPHICAL SKETCH.

Rev. John P. Fleming was been at Water ford, Ireland, in the year 1859, and is therefore now in the fortieth year of his age. On the 19th day of December, 1889, he was ordained priest by the late Archbishop Cleary, and was shortly afterwards appointed to take charge of the parish of Lindsay during the year the Rev. Father Stafford spent in Europe. On the return of the resident priest Rev. Father Fleming was sent to Picton, thence to St. Mary's Cathedrai, Kingston, and from there to Madoc. and on the 4th day of August, 1884, he became the first resident priest of Tweed and Hungerford.

ortly after his appointment here that ter rible scourge of small pox broke out in the east of Hungerford, and for a time threatened to spread throughout the township. Heedless of his own safety he attended at the bedside of the afflicted and did much to relieve the distress, until he fell himself a victim to the foul disease and for many weeks hislife hung in the balance. The services rendered by the reverend gentleman during this trying time will long be remembered by the people of Tweed and Hungerford.

Rev. Father Fleming will leave Tweed on the 650 B. Q. R. train for his new home at

FATHER QUINN'S APPOINTMENT TO

Deseronto Tribune. Deseronto Tribune.

As was stated in the Tribune a few weeks since Rev. Father Quinn of Marysville was appointed to the charge of Chesterville, for which place he leaves next week. His people did not wisn to see him depart without some expression of their appreciation of his worth and services as a pastor. Accordingly, immediately after Mass on Sunday, Jan. 29th, the following address was read by Harry Ryan, on behalf of the congregation. At the close of the address the reverend gentleman was presented with a purse of two hundred dollars;

ADDRESS FROM THE SONGEGATION.

with a purse of two hundred dollars:

ADDRESS FROM THE SONGREGATION.

To the Rev. John S. Quinn, P. P., Marysville
Rev. and Dear Father—It is with feelings of
deep regret that we, the undersigned members
of the congregation of St. Mary's Church,
Marysville, approach you to-day to address to
you a few words of farewell on the occasion of
your departure from our midst, and to assure
you of the high regard, respect and esteem we
entertain for you on account of your untiring
energy and zeal, exercised by you on our behalf, during your stay amongst us. We feel
that upon this occasion, the last upon which
you will officiate as our pastor, that words fail
to convey any idea of the keen sense of loss felt
by the members of this congregation at your
departure, and expressed by them in no uncertain manner on the day, some weeks ago, when
it was announced to them that it had pleased
His Grace the Archbishop to remove you from
our midst after a very successful trisponts of

provements in the church and surroundings which have been effected under your supervision, and which stand to-day as monuments to your undefatigable energy and administrative ability. To the most casual observer is evident the great chanze which has taken place. Since your coming, the new presbytery, equal to any of its kind in the district, has been built. A beautiful bell has been secured and placed in position in the new belfry. A vault has been erected for the dead, a commodious vestry has been added to the church, and the interior of the sacred edifice has been renovated and improved in many ways especially by the introduction of new pews, while its comfort has been greatly increased by the adoption of a new and more efficient method of heating. St Mary's hall mas been also transferred and rebuilt. The neat and orderly arrangements of the grounds and surroundings lead an additional charm and also show you keen sense of what is beautiful and appropriate. It was also entirely, due to your efforts that a branch of the C.M. B.A. was recently organized in the parish, the benefits of which are well appreciated by the members of the congregation, as is shown by the number who have already sought admission.

Yet it is notion account of these changes and improvements, great and necessary as they have been to the welfare of the parish, that your memory will be cherished by the people of this congregation. It is your many excellent qualities as a priest that have specially appealed to us and repeatedly called forth our admiration. We have noted your constant zeal for the Christian education of the young, thus showing what a high and eminearity proper value you piace on the religious instruction of those who in the days to come are to take our places and responsibilities. The infirm and

Guard of Honor: Rev. Father Valiquette O. M. I., preached and the ladies of St. Anne' ociety sang appropriate hymns.

The St. Dominick Association of St. Jean appliste parish held a business meeting or

ST. COLUMBAN'S GYMNASIUM.

The Formal Opening a Great Success

A vote of change of the programme was then on motion of Mr. D. J. Gillies.

The second part of the programme was then proceeded with. The Citizens' Band opened with a very attractive and meritorious committed that were altractive and meritorious committed. proceeded with. The Citizens' Band opened with a very attractive and meritorious composition entitled "Charlebois' March." The composer of the pice is Mr. Corave L. Charlebois, of the 13th Infantry Band, of Buffalo, N. Y., a brother of Mr. Louis Charlebois, proprietor of the Windsor Hotel. This gentleman is on a visit to his brother, and he played the slide trombone in the band on Monday evening. The selection elicited hearty applause, an encore being demanded. Mr. Hugh Brown gave an excellent song. The next number was one of the gems of the evening. Mrs. Louis Charlebois sang"A Blind Girl to her Harp, "with artistic effect. It is a beautiful song, and was very eleverly rendered. It is to be regretted that we do not have an opportunity of hearing Mrs. Charlebois more frequently. Another song by Mr. C. Deruchie and a cornet solo by Mr. A D. Murchison, excellently rendered, brought the musical part of the programme to a close. The comical extravaganza, "The Dutch Ple-Nic," followed. Messrs, MacPhee, Brown, Kervin and Hall taking part, The audience enjoyed a hearty laugh, and after "God Save the Queen" the entertainment was brought to a close.

LA GRIPPE'S VICTIMS

Monsigner Tanguay, the compiler of Le Clerze Canadien and other works, is lying ill at his residence.

On Sunday of last week the reverend pastor of St. Thomas Aquinas read to the people the annual statement of the affairs of the church, showing a belance over all expenses of \$180.

His Lordship Bishon Christie of Vancouver, was a guest of His Grace the Archbishop in the course of last week. The Bishop reports Catholicity as making great progress in the Pacific Province, involving the erection of a number of new churches. The missions are principally under the charge of the Oblates of Mary Immaculate.

Rev. Father Arctauter, a Norweigan, Secretary to His Lordship Bishop Christie, availed himself of his presence in the city to visit his fellow - country woman, Rev. Sister Cecilia, the Superior of St. Joseph's Orphanage.

The Catholic Truth Society of this city are opening a campaign for the abolition of the abnoxious oath which the Sovereign is obliged to take at his or her Coronation. A thousand cepies of the pamplet have been published on the subject by the Catholic Truth Society of England Copies of same will be placed in the hands of all members of Parliament, of all the Archbishops and Bishops, priests and prominent Catholic laymen, and a petition to Parliament will be presented in which that body will be asked to address the Queen and Home Government praying for the removal of the insulting oath.

The plans for the new church at Rockland, Ont, to replace the one recently destroyed by fire, are prepared and work will be commenced in the spring. It is said it will be one of the finest in the diocese of Ottawa.

A special service was held in the church of Notre Dame de Grace, Hull, on Friday of last week, it being the monthly celebration of the

The St. Dominick Association of St. Jan Baptiste parish held a business meeting on Sunday.

Mr. Ormond Higman, chief electrical engineer of the Inland Revenue Department, lectured under the auspices of St. Patrick's Association on Friday evening, on the X rays and Electrical Phenonema. There was a large and enthusastic audience, and a cordial voice of thanks to him was moved by Rev. Dr. Allain, director of science, and seconded by Prof. Lajeunesse, both of the University. The members of the Science Sciety of the university attended in a body.

The Columbian Club of St. Patrick's parish gave a "smoker" concert on Friday night. A programme of music, vocal and instrumental, dancing, clubswinging, etc., was gone through with. His Worship Mayor Payment was present, and gave a short address congratulating the club on its progress. A series of lectures is promised in the near future.

The good ladies of Saint Bridget's Altar Society are making extensive preparations for an "At Home" at the Raquet Court at an early date. Due notice will be given. These annual entertainments, under the auspices of this society, have a charm peculiarly their own, and are always well patronized not only on account of the very pleasant pastitime they afford, but also assisting in the good work for which the society is organized.

The Formal Opening a Great Success.

Cornwall Standard, Jan. 27.

There was a large attendance at the forma opening of the St. Columban's Total Abstinence Society's Gymnasaum on Monday evening, and the entertainment was a great success. The spiendid had had been nicely decorated for the opening of the St. Columban's Total Abstinence Society's Gymnasaum on Monday evening, and the entertainment was a great success. The spiendid had had had been nicely decorated for the spiendid had had had been nicely decorated for the spiendid had had had been nicely decorated for the account was removed and seats arranged for the account was removed and seats arranged for the account was removed and seats arranged for the account was caused by the Citizens' Standberg in the best hind dime, but they made up for it by the excilence of their opening selection. A quartette by Messrs, J. E. Mac Phee, Hugh Brown, C. Deruchie and J. Samuels, was the next number, and it was admirably rendered. Mr. Mutchey was on the programme for the next number, but, being unable to be present. Mr. Hugh Brown took his place and gave a capital song. A waltz-clog by Mr. J. P. Kervin followed, and was loudly applauded, Mr. J. E. MacPnee sang, "Jack's the Boy for Me," from "The Geisha," and received well-merited applause, Mrs. A. Stuart McDonell played some very preity selections on the piano, a striking feature of the performance being the fact that the selections were played with one hand. It is needless to say an encore was demanded. Mr. C. Deruchie followed with a vocal solo, "The Chimes of Old Trinity," and he scored a ceided success. Mr. Peruchie possesses a voice that gives promise of great possibilities. Mr. Deruchie possesses a voice that gives promise of great possibilities. He has evidently had the advantage of good nusical training, and should follow it up. This concluded the first part of the programme and Mr. J. Tailon, President of the Society, introduced Mr. R. A. Pringle, who had been invited to deliver a short address on the opening of t Cornwall Standard, Jan. 27.

the week. It was this physical development that had produced the hardy, well-trained men who had assisted Great Bri ain in extending her empire to all parts of the world. A vigorous body was essential to a sound mind. This was recognized in this country, and physical culture was now considered an important subject in the schools of Outario. It was now admitted that it was a good thing for Christianity and muscularity to go together. Dyspensia was no longer a necessary adjunct of scholarship. The cleverest men to-day were those who were well-developed physically. They must develop their nuseres it they would be perfect men. Sawing wood would do this, but it might grow mon tonous. It was such institutions as they were that night opening that afforded a pleasant and attractive means of muscular development. There were golden opportunities in this country for the young men who live temperate and frugal lives. The youths of to-day would fill the positions of importance for the next lifty years at the head of the professions and of the government of the country. It was such institutions as this that would assist them largely in fitting themselves for those responsibilities. The St. Columban's Total Abstinence Society was doing a grand thing in opening this spiendid gymnasium. It would provide the young men with a place of healthly recreation and keep them from wasting their time in the hotels and pool rooms. After an eloquent description of the vast extent of the Dominion of Canada, and the important piace it occupies in the British Empire, the speaker referred to the provess of the sons of the adjoining county of Gengarry, whose present representative in Parliament, Col. R. McLennan, had in his early days been one of those who had won honor and renown on the athletic field. He closed a capital address with expeater referred to the provess of the sons of the speaker referred to the proves of the sensor of the speaker of the profession of the professor of the second part of the programme was then proceeded with. The C

The After Effects More Dangerous

WELL KNOWN QUEBEC FARMER SUFFERED UNTOLD MISERY FOR THREE YEARS BE-FORE HE FOUND RELIEF.

UNTOLD MISERY FOR THREE YEARS BEFORE HE FOUND RELIEF.

The epidemic of la grippe which has swent over Canada like a scourge this winter, has left thousands of weak and despairing sufferers in all parts of the land. Grippe is a treacherous disease. You think you are cured, yet the slightest cold brings on a relapse. Its victims are left in a weakened condition and fall an easy prey to its manifold comblications. The blood is left impure and impoverished; the nerves shattered, and heart trouble and nervous prostration are too often the result. The following statement made by Mt. Daniel Clossey, a well-known farmer living near West Brome, Que, indicates the ravages made by the after effects of this scourge. Mr. Clossey says: Some five years ago I had an attack of la grippe. The earlier symptoms passed away, yet I continued to fail in health, and suffered intense pain in my head. I was subject to attacks of diztiness, and unless I would grasp something would fall. I gradually grew so weak as to be unable to do any work. My legs and feet were as cold as ice even in the summer months. If I attempted the least exertion my heart would beat violently. For three years I was in this helpless condition, and although during that time I was attended by three different doctors, their treatment produced not the slightest benefit. At this time I read the statement of one who had suffered from similar trouble, who was cured by the use of Dr. Williams' Pink Pills saved my life, and I am glad to make this statement for the benefit it may bring to others.

After an attack of la grippe Dr. Williams' Pink Pills saved my life, and I am glad to make this statement for the benefit it may bring to others.

After an attack of la grippe Dr. William's Pink Pills is the only medicine that can promptly restore you to health. They drive every trace of the poisonous germs from the system, build up and enrich the blood and strengthen the nerves. Sold by all dealers or set post and a strengthen the nerves. Sold by all dealers or set post paid at

WEDDING BELLS

McCann.-Ryan.—At St. Michael's Cathedral, oronto, on Monday, January 9, 1899, by Rey, Ryan, rector, Thomas McCann to Margare tyan, both of the Queen City.

Hyan, both of the Queen City.

The above announcement appeared in the Toronto papers of last week. On the happy occasion referred to Miss Annie Callagher assisted the bride and Mr. D. J. Ryan acted agroomsman, while the children's choir with Mrs. J. Bonner as organist rendered appropriate music. Mrs. W. Kahnert, niece of the groom, sang a solo with her usual expression and sweetness. After the ceremony Mr. and Mrs. McCann repaired to their nome on George street, Toronto, where they received the grating the control only in word but in the many friends, manifested only in word but in the many handsome presents of which the bride was the recipient.

Mrs. McCann was at one time a resident of this city, where her cousin, Miss Kate Ryan, still resides, We join with the many friends of the happy couple in wishing them God's choicest blessings in their journey through life, and a blessed eternity hereafter.

COSTELLO-LETANG.

Costello-Letang.

A very pretty wedding took place on a morning of Jan. 17, at St. Mary's church Brudenell, when Miss May Letang, daught of Joseph Letang, was united in marriage Mr. Jas. A. Costello, son of Jas, Costello County Councellor, both of Brudenell. Teremony was performed by Rev. Father F. French. P.P., assisted by Rev. Father F. Minerney. The bride was attended by her size of the Cocasion. The groom was ably assist by Mr. John Neelan, Kilkidoe Station. Attended to the cocasion. The groom was ably assist by Mr. John Neelan, Kilkidoe Station. Attended to the conclusion of the ceremonies a sumptue breakfast was given by the bride's parents a number of relatives and intimate friend Mr. and Mrs. Costello left on the 250 p. train for Ottawa and other points. The hap couple have many friends in that community that every happiness may attend them is a sincere wishes of their numerous friends, which good wishes the Catholic Reconheartily joins.

A LADY TELLS HOW SHE SUPPORTS "I often read of ladies who work hard trying to eare enough to keep body and soul together, and for their benefit I will relate how easily one can get along in the world it they only know how. There is a big firm in Pitsburg that manufactures flavoring powders. I had tried them myself and knew they were splendid, so sent for samples and tried selling them, I found it so pleasant and easy that I may kept right at it and never make less than \$3 a day and often clear more than \$5. The powders go twice as far as the liquid extracts sold in stores and are much stronger. I sell from ders go twice as far as the liquid extracts sold in stores and are much stronger. I sell from one to eight different flavors in each house. They are used for ice cream, custards, cakes, candies, etc., and are so delicate and give such a rich flavor that everywhere I go I gain a permanent customer. Those of your readers who would like to make money can get full particulars by writing to W. H. Baird & Co., 103 Telephone Bidg EE, Pittsburg, Pa., and they will give you a good start. I support myesif and family nicely and we have many comforts we never had before."

MARKET REPORTS.

LONDON.

LONDON.

London, Feb. 9.—Grain, per cental — Red winter, \$1.15 to \$1.17; white winter. \$1.15 to \$1.17; spring. \$1.15 to \$1.17; oats. 88 to 91c; peas, 85 to 95c; barley, 95 to \$1.03; corn, 75 to 98c.; buckwheat, 99c to \$1.09; beans, 75 to 99c.

Dairy Produce—Eggs, fresh laid, dozen, 17 to 29c; do., basket lois, 15 to 17c; do., packed, 18 to 16c; butter, best roli 17 to 20; butter, best crocks, 14 to 16c; butter, creamery, retail, 19 to 21c; cheese, pound, wholesale, 74 to 8c.

Farm Produce—Hay, per ton, \$6.00 to \$6.50; straw, per lond, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, 9 to 12c.

Vegetables — Potatoes, per pag, 70 to 85c; cabbages, per doz., 40 to 50c; onlons, per bush, \$1.25 to \$1.50.

Seeds—Clover seed, red. \$3.50 to \$3.75; alsked clover, seed, \$3.00 to \$4.00; timothy seed, per bushel \$1.25 to \$1.75.

Meat—Pork per cwt., \$5.00 to \$5.25; beef, forequarters, \$4.00 to \$5.00; beef, hindquarters, \$5.00 to \$5.00; beef, hindquarters, \$5.00 to \$5.00; beef, hindquarters, \$5.00 to \$5.00; to \$5.00; beef, lindquarters, \$6.00 to \$5.00; veal, by carcass, \$6.00 to \$6.00; lamb, by pound, \$6.

Poultry (dressed) — Fowls, pair, 50 to 76c.

Live Stock—Live hors, \$4.00; stags, per 1b., 2 to 8c. per pair, 60 to 18c.; turkcys, per 1b., 3 to 100, 50.00; rathe beeves, \$3.50 to \$4.00.

Toronto, Feb. 9.—The offerings of wheat are

TORONTO.

Toronto, Feb. 9.—The offerings of wheat not large, and the demand is rather slow. I market is rather easier, at 69c. for red 's white west. Odd cars for millers might brove. Manitoba wheat is steady, at 89c. for I hard Midland. Flour is dull; cars of strain roller in barrels are quoted at \$3,25 Toro freights. Milliged as firm, at \$3,10 S/6 shorts, and \$12,50 to \$14 for bran west. Bar is easier, at 47c. for No. 1 west. Buckwhea TORONTO. snorts, and 812.90 to 814 for bran west. Bar is easier, at 47c. for No. 1 west. Buckwheat steady, at 59c. east, and 49c. west. Rys steady, at 54c. west. Corn is firm for Cana at 39½ to 37c. for Canada yeilow west, a easier for American, at 475c. for oid No. 2, a 12½c. for new, Toronto. Oats are steady, 29c. for white west. Peas are steady, at 6 to 66c. west

20. for white west. Pens are steady, at 63/et to 66c. west.

Montreal.

Montreal, Feb. 9.—The grain market continues dull, Manitoba No. 1 hard, at Fort William, is quoted 70/ec. spot delivery, while for July delivery 73 to 73/e. is asked; No. 1 Northern is 3c. less in both cases. Ontario red winter, west of Toronto was valued at 69 to 70c. Course grains were firm, but business was dull. Oats were 32/c. in store here, and 29/c. west of Toronto. Pens were 66/c. west, and 71c. here; Buckwheat was 48c. west, and 71c. here; Buckwheat was 48c. west, and 51/c. here. Dealers in Ontario grades of flour reporta very dull market, but business is active in Manitoba grades. Quotations, in store, are winter wheat patents. \$3.70 to \$4; straight rollers. \$3.50 to \$3.5, st. 20; strong bakers \$3.50 to \$3.5, st. 20; strong bakers \$3.50 to \$3.5, st. 20; strong bakers \$3.90 to \$3.5, as to quality, for oatmend in wood, and \$1.75 to \$1.80 in bags. Cornmeal 10 you of the 10 years. Of the 10 years of

Latest Live Stock Markets.

He; culls, 10 to 11e.

Latest Live Stock Markets.

TORONTO,

TORONTO, Feb. 9.—Straight loads of shipping cattle are worth from 41 to 41e, per 1b., and for prime selections 5c, was several times paid today. Considering that prices in the British market are not at all high just now, we have a cool demand for shipping cattle; in fact, more this morning.

Shipping bulls are in fair demand at from \$3.50 to \$4 per ch.;

Stockers are wanted at from 34 to 33e, per 1b., the latter figure being paid for fancy stuff.

Stockers are wanted at from 34 to 4e, per 1b., scaling from ten to eleven hundred.

There is no change in butchers' stuff. For the best here 4e was paid, and 1bc, more was reported paid, but we could not verify the price. Medium sells at from 34 to 39e, ordinary to poor, from 34e, down to 24e, per 1b.

EAST BUFFALO.

East Buffalo, N. V., Feb. 9.— Cattle—There were 14 loads on sale, all Canadian stockers, four load were soid at private terms to sthip through; there was no life to the eaff trade; choice to extra, \$4.25 to \$4.75 to \$7.75. Sheep and lambs—26 loads on sale; generally steady, on the basis \$510 \$55 (sambs good to choice, \$1,90 to \$5; common to good. \$4.75 to \$7.75. Hogs—The market opened steady, with 35 loads on sale; medium and heavy, \$4 to \$4.05; cosing sales were fully 5c, lower than the opening; good, weight Yorkers readily obtainable at \$3.95; medium and heavy, \$4, and pigs, \$3.65.



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VOLUME XXI

The Catholic Record.

London, Saturday, February 18, 1899 idual a "THE MEN OF DESTINY."

George Bernard Shaw's work, "The Men of Desting," is wholesome reading Archbi during these days of Anglo-Saxon ultra R humbug : "No Englishman is too low coln, as to have scruples: no Englishman is Marsha high enough to be free from their suprem tyranny. But every Englishman is bishop born with a certain miraculous power please that makes him the master of the not to world. As the great champion of free duct of dem and national independence he con were fi quers and annexes half the world and their p calls it colonization. When he wants that ex a new market for his adulterated Man service chester goods he sends a missionary to olic do teach the natives the gospel of peace. must s The natives kill the missionary; he form flies to arms in defence of Christianity; all was fights for it; conquers for it and takes who h the market as a reward from Heaven. an abo He boasts that a slave is free the mo- cisely ment that his foot touches British soil ; preac and he sells the children of his poor at anybo six years of age to work under the tickle lash of his factories for sixteen hours a delive day. He fights you on patriotic prin Lord ciples; he robs you on business principles; he bullies on manly principles; he supports his King on loyal prin ciples, and cuts off his King's head on republican principles. His watchword is always duty, and he never forgets old tr that the nation which lets its duty get splen on the opposite side to its interest is lost."

"THE PROMISED LAND."

ation Our thanks to the Rev. Father Blair for his pamphlet on the North-West. tion We advise the intending emigrant whet who is seeking information about what All the author styles the "promised land " Chri to procure a copy of this little book as lowe soon as possible. It was written with simp the hope of turning the stream of life God that flows yearly from the country into one our cities and those of the United States, Chu to the fertile North West, that should chur be a Mecca for settlers. We hope the to the pamphlet may have a wide circulation, and be the means of inducing young tests Canadians to go West. They should still at least look it over before making a still decided move. It would be a pity to inde have the land fall into the hands of the nize monopolist. But this will come to pass ince if our young men will persist in flocking to the neighboring republic, to be to h in very many instances but white opin slaves toiling year in and year out for and money which can be had and far more easily in their own country. great cities are over-crowded. They seem as prosperous and as able to afford facilities for the making of of money, as twenty years ago, but they ter who look beneath the surface tell us You that the struggle for existence is be- zin coming fiercer every year and that the they are unable to give even bread to too the wrangling and clamorous human wo beings within their walls. At all iso

be broken on the wheel of labor. And so we say to any man of energy to who can appreciate the facilities now th offered for the procuring of land and an who prefers to be a master in his own country than a slave to the alien, to go tr

events it is a gloomy prospect for any the young man without capital. He may wh succeed, but in all probability he will sw

West. DE COSTA AND ANGLICANISM. A

The Rev. Dr. De Costa is surely the enfant terrible of Anglicanism. He has accused it of unchurching the masses and driving them into infidel ity, and his outspoken denunciation has not been challenged by his superior. Were a lawyer to run counter to a principle of jurisprudence he would be promptly silenced; and here is a sect, eminently respectable, with a taste for synodal deliberations, that allows itself to be ridiculed by one of its recognized

ministers. But we venture to say that De Costa will not be brought to the bar for heresy. The Bishop is wise in his generation and will give a clear path to the angry divine, who is simply stating facts apparent to any observer. We remember some words about a man taking care of his own household which are applicable to the Ordinary of New York. Yet we must remember that the Bishop could not, if he would, take an inventory of his spiritual furniture. He could count up a few fragments of the 39 Articles, some beautiful vest-