

The Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, FEBRUARY 11, 1899.

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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 Butler'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 cannot 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 manner. If it is the science of sciences it should receive at least as much attention as those of an inferior order. 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 children.

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 politician will tell

us how much he admires us—and his utterances will be considered a great compliment by some idiotic editors.

One would imagine from the howl of exultation with which they greet a 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 Christians "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 learning to guide them in the composition of 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 by-laws 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 wayward souls not to long for the time when there will be one fold.

The Catechism, too, may have a chastening effect on the pulpit comedian. "The dim light of Churches, the softly playing organ, the chanting voices," says an author, "have often melted my spirit into an attitude of worship—all to be dashed with ice-water when a 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 tiresome harangues. The unity which was to be forever a distinctive mark of 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 little children astray in a tangled thicket and too engrossed with their childish play to strive to go home.

We came upon an old fable some time 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 did 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 from time to time a word of encourage-

ment, and help them to better themselves. You will never do this if you are down on your knees before the idol of "Caste," and imagine that because you give a little money to charitable objects you are doing your duty as a Christian.

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 wisecracker informs 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 hurriedly on, seeing trouble where there is none, espousing this or that question with all the fury and language of a "ward healer," and, imagining, too, they are ripe products of journalistic development.

WOMEN AND HIGHER EDUCATION.

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 women either do not understand what education is or do not believe in its divine efficacy. Education is simply the process whereby the powers which constitute a human being are strengthened, developed and brought into action. 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 other: what benefits the one must benefit the other. Women not less 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 value of proof. They, more than men even, may be helped if they are permitted to live in the high serene world which the study of philosophy, poetry, 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 more in the past and the future, will tranquilize, deepen and purify their 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 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 belongs—of features and above all beauty of expression, the luminous mind soft 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 retain the freshness and charm of youth. The more adaptable also do we become, the more capable of high and ennobling companionship.

The educational ideal is human perfection—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 fulfilled. 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 the spiritual growth of one or the other. It is good to have a strong and enlightened mind—therefore, it is good for woman to have such a mind. It is always good to know a thing, therefore 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 completeness.

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 for me.

ONLY ONE CHURCH, SAYS DR. DE COSTA.

Christ Founded It, and All Modern Ones Are Spurious, He Declares.

New York, January 30.—Yesterday witnessed another remarkable addition to the recent pulpits 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 down.

"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, institutional religion, soulless religion, churchless and creedless religion. Christianity, however, is an unchangeable, ancient religion, the same to day as in the beginning. The multitude of sects in the land largely represents that wild desire for change and novelty that has characterized the last two centuries. These 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 foundations, and see if they stand upon the foundation of the prophets and apostles. A religion must show antiquity. Whatever is new in religion is false. Whatever is novel is un-Catholic. It is idle for the sectarian to 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 reform religion 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 all 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 From.

Rev. Herbert S. Bigelow, pastor of the Congregational church in Cincinnati, 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 decry. 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 countries which Spain discovered and colonized 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 converting 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.

From that day he never ceased to labor for these miserable people. He crossed the ocean fourteen times in their behalf. I doubt if the hardships of the Apostle Paul were to be compared to 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 to remember that Protestant ministers in New England were proving from Holy Writ that slavery was a divine institution a century after the Pope had declared against it. And when I see Americans going into ecstasies of rage over Spanish oppression I like to recall the fact that Spain had abolished slavery from her dominions a hundred years before the blood of Brown and Lovejoy had aroused the American conscience to act with like humanity."

In the course of his lecture Mr. Bigelow described the economic ideas of the Spaniards as follows: "The discovery of a new continent created a vast demand 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 civilization which the workers in our own mines enjoy.

CHRISTIAN SCIENCE.

The question of Christian Science, in its present stage, is one to be fought out between the "peculiar people" and the physicians. Mrs. Eddy proclaims a new evangel, and appeals to the miracles she has worked in support of her doctrine. The medicine men have risen to the occasion, and offer to supply her with a hospital full of patients afflicted with consumption, carious 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 expense of the experiment. They say—and very reasonably—that so long as 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 useful 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 the members of the Methodist Church at that place is an old railroad conductor, who has been retired from the business for ten years or more. During the morning service at his church not many Sundays ago the old railroad was called upon by the minister to assist in taking up the collection—one of the stewards who usually helped in that work being absent.

The retired railroader started down the aisle with the contribution basket and passed it around like an old hand at the business. Everything passed 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 he 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 burst out:

"Ticket, please!"

LATIN vs. ANGLO SAXON.

Ave Maria.

While the wisecracker were casting about for explanations of the superiority of the Anglo Saxon over the effete Latin, the Catholic Citizen published the names of three new celebrities who are now causing the white light of ability 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. Reynolds'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 embellished 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 find 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 exception of St. Paul's Cathedral, which comes within a hundred thousand miles of the great

Roman Catholic structures, such as Westminster Abbey, the cathedrals of Peterborough, Norwich, Salisbury, Lincoln and so on. Indeed, not only is this the case, but further—modern church buildings are the most glibly, unsightly, repulsive lumps of stone and mortar that the dullness of mankind has ever conceived. These are facts.

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 towns. These missions were attended principally by Protestants. At the conclusion of the sermon one evening, a stalwart mountaineer who had been a soldier came up and spoke to the missionary as follows:

"One day I went into the chapel of a military post and saw there a beautiful image, almost life size, of Christ on the Cross. I had read about the Crucifixion, but I never felt 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 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 my people about me and did everything 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 prepared for it."

The next morning he and his wife, together with another Protestant, returned to the bosom of their only true Mother, in the midst of a little company of friends who had assembled to witness the administration of the rite of baptism.—Baltimore Mirror.

ON HIS DEATH-BED.

It was There That the Late General Buell Formally Became a Catholic.

Writing in the Catholic Columbian, R. C. Gleaner makes some interesting revelations concerning the late General 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. The presence 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 administering the blessings of the Church to the old warrior, writes that in 1851 General Buell married Mrs. Margaret Mason, widow of General Mason, who was Governor of California during the gold excitement. There were no children by this union. Mrs. Buell had three children by her first marriage. One of them died when quite young and the remaining two soon after their mother's marriage to General Buell became Catholics. Mrs. Buell was baptized in the Church almost twenty four 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 years. Father Melody says: 'I attribute the general's conversion to the prayers and good example of the members 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 MAINTAINED.

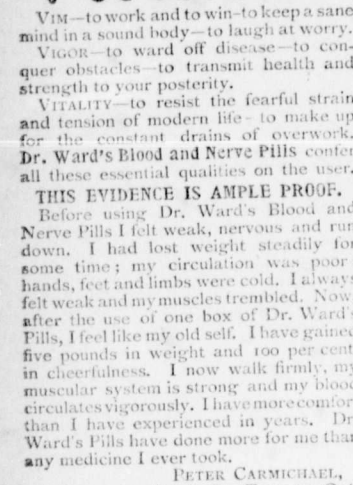
The Catholic Church must be maintained in full efficiency in Cuba, Porto Rico and the Philippines, says the New York Times. It is the Church of the people, the Church in which they have been brought up, the only Church that can reach, influence and restrain them. Many of them, of course, are of no Church—simply pagans—but the very considerable number who are of the Roman faith exercise a wholesome and regenerating influence on the whole mass. The Cubans and Filipinos without a 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 Church 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 live by it, itself is the fulfilling of the law.

TETTERONHANDS

For Years, Sore All Over. Could Not Use Them. Physicians No Benefit. Tried CUTICURA REMEDIES. Immediate Relief. Permanent Cure.

I had been troubled with tetter for several years. At times my hands would become all over, so that I could not use them at all, and were so tender that even water, even, smarted like fire.



VIM—to work and to win—to keep a sane mind in a sound body—to laugh at worry. VIGOR—to ward off disease—to conquer obstacles—to transmit health and strength—to resist the fearful strain and tension of modern life—to make up for the constant drains of overwork.

THIS EVIDENCE IS AMPLIFIED. Reference is made to 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 unwell in mind and haunted by any apprehensions.

INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE, MAN. IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada in the support and development of our Indian Mission.

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SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brother Azarias," "Woman of Culture," "His Honor the Mayor," "Saragat," etc.

CHAPTER XVIII.—CONTINUED.

During the next few days the greater portion of the town paid its respects to Ruth. Among her visitors were the worthy elders of the various congregations, anxious to know by what process of reasoning this young lady had gone over to the enemy, and many were the amusing questions put to her.

What do you think of it? said Billy when he next met her. "What can you think of a dying woman? You will not have long. Why not send for Florian? She is always speaking of him."

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Women's Worst Enemy. Some hesitate before giving an answer, but those who know best will immediately say HEADACHE. Thousands of women live in misery day after day, and in the midst of their agony from these dreadful headaches.

THE METAL BOX WAS EASILY OPENED.

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.

CHAPTER XIX. BARBARA WINS. The chief mourner at the funeral was Mrs. Buck, to whom had been made known the curious fact that she was the only child of her parents.

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HOUSE FOREVER, AND ONE PENNY OF YOUR ALLOWANCE YOU WILL NEVER AGAIN RECEIVE.

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 crook, I'll have my allowance to the last."

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CONSCIENCE.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, February, 11, 1899

DIOCESE OF LONDON.

Lenten Regulations for 1899.

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2d. By a special indulgent from the Holy See, A D 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3d. The use of flesh and fish at the same times 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 observe the law.

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

Fasters are required to hold in their respective churches, at least twice in the 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 these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

THE ANARCHISTS.

The Anarchist Lucenti, 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.

WITCHCRAFT IN TORONTO.

In Toronto last week several persons, all somewhat advanced in years, were tried before Judge McDougall on charges of practicing witchcraft. 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 said to have told him he was a leader of men, that he would 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 fortunes was 50 cents. The other policeman corroborated Thompson's testimony. Mrs. Mendon, in her testimony, denied the details of Thompson's evidence, and stated that she was a phrenologist, but did not practice palmistry. Notwithstanding that her counsel maintained that fortune telling is an exact science, the Judge laid it down that the case was proved, and that telling fortunes and taking money for so doing is against the law, and the accused was remanded for sentence. Bail in \$100 was accepted for the in-

terval. It thus appears that the law 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 Ottawa 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 toward 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. Silliman 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 Rev. 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 Uster. In Armagh City eleven Nationalists and five Unionists were elected to the new City Council, giving the Nationalists a clear majority of six. In Dungannon 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 were elected out of twenty one Councillors, and in Newry the Nationalists also won after a hard fight. Throughout Ulster the victories of the Nationalists 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 Winnipeg Tribune of the 24th Jan., and the Winnipeg Telegram of the 25th Jan., from Mr. J. R. McKeam, J. P., of Lorette, 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, therefore, assumed that his statements are correct. We must say, however, that from the character of his statements they appear to have been made in a spirit of anti-Catholic partisanship, which leaves them open to the suspicion that they are grossly exaggerated. At all events they should not be accepted without careful investigation by the authorities.

Our readers will remember that after the Manitoba School law of 1890 was passed, depriving Catholic schools of all participation in the apportionment granted by Government for the support of schools, a crusade of misrepresentation was inaugurated during which it was represented that the Catholic schools of the Province were in such a deplorable condition that the only way to deal with them satisfactorily was to sweep them out of existence; and it was on this plea that the Government appealed to the electorate to sus-

tain them in their persecuting policy.

It was then clearly shown that these representations were unjust, the reports of the School Inspectors proving that the Catholic schools of the Province observed 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 could be reasonably expected according 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 quite equal to the Protestant schools in every 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 system.

The Inspector is responsible to the Government for the proper administration 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 exaggerations, at least until it is shown by an impartial investigation what is the true state of the case.

Another complaint made by Mr. McKeam 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 sweeping 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 some 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 the school house, out of school hours, for religious services; or, at least, we have frequently known them to assume the authority of so doing, and no agitation was ever raised to abolish the school system on account of this having been done. What may be done in Ontario by Protestant Trustees, cannot be an unforgivable crime, if done by a Catholic School Board in Manitoba.

There is another consideration which

should be of great weight in dealing with the case of the schools at Lorette. It is almost exclusively a French locality, and most of the instruction must be given in French, though it is provided by law that English must also be taught in the schools.

In the Lorette schools and in other localities where French is the prevailing 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 the Education Department. If it were required in many sections of Ontario to find teachers competent to teach in 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 investigate the subject of Mr. McKeam's 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 though we find that quite a number of 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 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 disabilities are entirely removed, and all the Catholic schools are again put upon the same basis on which they stood before the adverse legislation of 1890.

THE SCHOOL QUESTION IN QUEBEC PROVINCE.

A deputation from the Catholic School Board of Montreal waited upon the Quebec Government last week to make representations against an injustice 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 impose 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 whereby the Protestant Board was to receive a sum falling not far short of one-half the entire amount, though the Catholics hold about three fourths of the population.

The question now is the tax of joint 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 1869, to which the Catholics are willing

to adhere. If, however, that agreement 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 the Catholic majority, and we are confident that the same liberality will be shown on the present occasion, without losing sight of what is just and equitable.

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 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 Hall.

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 Canada. But the number may have been 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 declaration that they were in sympathy 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 hundred and twenty-two organizations throughout the Church.

Bishops Right Rev. Dr. J. C. Ryle, of Liverpool, and Norman D. J. Sraton of Sodor and Man, sent messages expressing sympathy with the objects of the meeting. These are the only two Bishops of the Church who are disposed to favor extreme Low Churchism, so their adhesion is no occasion for surprise. One hundred and ten peers and members of the House of Commons sent similar messages.

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 meeting 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 Evangelicals 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 a 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 in, 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 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 large proportion of those on the platform and in the audience were mainly

actuated by sympathy with the 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-Ritualistic faction, with the present movement. Kensit was at the meeting, but occupied a back seat on the platform. A section of the audience called vociferously for a speech from him, whereupon he arose and stated that "by a disgraceful arrangement he was not permitted 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 literature which is totally unfit reading for the boys and girls among whom it has been for the most part circulated."

In spite of the fact that the more reputable leaders of the present movement will undoubtedly desire to put Kensit to the background he will push himself forward as long as he finds that there is money in the speculation, 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 in a London Hall for the purpose of combating Ritualism. It would appear from the proceedings of that meeting that the reputable opponents of Ritualism 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 guarantee 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 movement.

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 the sixpences and shillings they receive for their wares. On the very

day when the meeting was held, and with the consciousness that the scurvy 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 forenoon 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 considered 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 Kensit's interruptions, but the clergy continued the ceremony calmly and with dignity without noticing their aggressors.

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.

Evidently, the movement cannot rid itself of the Kensit "Old Man of the Sea."

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 subjects 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 missionaries 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 13th 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 to them—mercy on us! Do the poor wretches fancy that God wouldn't be thankful if they would pray to anybody for what it is right they should have, or that He is piqued, inso much as to make His servants call to help in something in our paltry needs?" The 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 club room. 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 musical entertainment took place. Musical numbers were rendered by Messrs. P. Ford, D. Murphy, W. Henry, and recitative numbers by W. Hill 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 chairmanship of Willie Henry, are energetically working to make the association a grand concert on the 15th instant, in St. Andrew's 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 Chapman and the formidable Bert Harvey, is a promising augury.

The second meeting of the parishoners 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 \$2.00. A large number were present. Mr. B. O'Brien 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 completely before the parishoners in tangible shape. The subscription list was re-opened and about \$50 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 the direction of the other city parishes. The meeting adjourned to the chairman's call.

Toronto, Ont., Feb. 6, 1899.

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 Brennan, 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.

PROTESTANT CONTROVERSY.

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

Originally, beyond doubt, allegiance was purely personal. The King of Babylon, it is said, commanded the absolute obedience of his subjects in every direction.

In Egypt, the king was himself a god. Yet his very godhead restrained him. He was a god by virtue of being the child of the Sun and the Sun was the supreme god of the nation.

In pagan Rome, as we know, the despotism of Babylon, in its fullest form, was revived under the Empire. Quod principi placuit, legis habet vigorem.

In Judah, as we know, the king was confessedly only the deputy of Jehovah. Yet, as we see, there was no possibility of restraining him if he inclined to idolatry, and no possibility of restraining his persecutions of those that would not go with him.

After many oscillations and martyrdoms, this conviction established itself so thoroughly among the Jews that it became identical with their personal and national life.

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 them. Yet, although they had destroyed them as a nation they could not destroy them as a religion.

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 tamed.

Christendom. Of course, such a claim, seriously and continuously made, would put a government out of Christendom, and not even France, except for a little while in the madness of the Revolution, has yet been found willing to put herself outside of Christendom, and to sink to the category of Japan.

When Christianity, in the form of the Catholic Church, had thus become the foundation of European society, the old extent of personal allegiance to the Sovereign, in the Babylonian or the pagan Roman sense, became therefore impossible and was abandoned as sacrilegious.

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 not. Discussion was allowed so far as it was held consistent with public order, and at that limit it was forbidden.

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 English Church polity, and on the other the assertion of royal power to determine all matters of ceremony, discipline or variable opinion.

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.

The saddest moment in a man's life is that in which he finds out that, although he has been working hard and faithfully in a good cause and for the good he may do, he is accused of seeking in his own selfish ends, and using the cloak of hypocrisy to cover his motives.

We are small, envious, long-necked geese of the world over hissing, disagreeing, sinners ourselves, but severe judges of sin in others. It is very strange and very sad. We try to measure souls by our little rules. We have our stereotyped idea of what every man should be, and when he dares to disagree with us then the whole world must know what we consider his failings.

Yet, when we come to consider the matter, how foolish it is and how stupid! What do we care, how do we judge a man? It is 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.

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 Obedience and Kingdom were one, and Pope and King were one.

Within these limits the Protestant sovereigns, of every grade, undoubtedly claimed the personal religious allegiance of their subjects, no less than the civil. Trinitarian Christianity, in the Protestant form, was viewed as the one certain and un-

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 not. Discussion was allowed so far as it was held consistent with public order, and at that limit it was forbidden.

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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.

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.

The excessive timidity or supineness 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.

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.

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LONDON MUTUAL FIRE INSURANCE CO.

Table with financial data including Cash balance from 1917, Assets, and Liabilities.

The fourth annual general meeting of the London Mutual Fire Insurance Company of Canada, Limited, was held at the head office, 175 Richmond Street, on Wednesday, Feb. 11, 1920.

As will be seen, notwithstanding the immense business done, the total expenses only show a percentage of about 25 per cent, a rate far below the estimate.

CLIPRAISE SOAP. MAKES CHILD'S PLAY OF WASH DAY. A pure hard Soap. Last long—lathers freely. 5 cents a cake.

PARLOR'S GOLD MEDAL PORTER & AGER. 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 objection made is that the "thieves" themselves, who, simply to save themselves the trouble of carrying out their goods, make a plea that it is inconvenient to carry the stock of the farming community, who are the parties really interested, would insist on the coming session of the legislature, to have the legislation before the general election.

Three directors have retired by rotation. They are Mr. Sheriff Brown, Messrs. Geary and Ridd, who are all eligible for re-election. The financial statement was submitted as follows:

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FIVE-MINUTE'S SERMON. ON VENIAL SIN. The mustard seed is indeed the least of all...

What becomes of the mustard seed if placed in the earth? Does it not grow to a mighty tree? What becomes of a spark of fire if not extinguished? A ravaging conflagration. What is the consequence of a sickness when neglected? Inevitable death.

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FIVE-MINUTES' SERMON.

Sixth Sunday after the Epiphany.

ON VENIAL SIN.

The mustard seed is indeed the least of all but when it is grown up, it is the greatest of all. (Matt. 13, 31)

As harmless as a mustard seed may appear, it conceals an extraordinary sharpness and bitterness, and though it seems insignificant in size and weight, nevertheless it contains a surprising power of growth, and not rarely develops into a tree.

In the life of the soul I scarcely find anything so similar to the bitter, tall-growing 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 Christians, ought to fear it, after mortal sin, more than any other evil in the world.

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

To convince you of this, I need not speak of the terrible insult and injury done 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, as in this world, and the certain punishments which will be inflicted on them in purgatory. No, it will suffice to reflect seriously on the 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 spark of fire if not extinguished? A ravaging conflagration. What is the consequence of a sickness when neglected? Inevitable death. So it is with the soul if we consider venial sin 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 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 Solomon allowed himself to be captivated by the dissipating pleasures of court life, before he was induced to become an idolater by the pagan rabble. The apostle Judas had, in the beginning, an inordinate love of money, then began to steal from the purse, and finally betrayed his Divine Master. Peter was at first rather presumptuous and placed himself carelessly in the danger before he so ignominiously denied his Redeemer. From all these examples you see the truth of Sacred Scripture: "He that contempteth small things, shall fall by little and little." (Eccl. 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? Must you not with sorrow acknowledge that the abyss was a dangerous occasion which you did not avoid, a fatal friend which you inadvertently formed, the desire to please, to which you unfortunately yielded, a suspicious book that instilled into your heart the deadly poison. Ah! the source was hardly perceptible, but the rapid stream of sin, which was formed thereby, inundated your soul.

See, therefore beloved Christians, how the experience of life no less than the warning expressions and examples of Holy Writ place 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 leaves, 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? Commit 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 contemplating purgatory: for only then will you escape the fire of hell. Amen.

A Substantial Gain.

I was very weak and hardly able to walk. My blood was thin and I was as pale as death. Being told about Hood's Sarsaparilla I began taking it and in a few months I had gained twenty pounds in weight. I kept on with it until I was as well as ever." ARTHUR MILLS, Dresden, Ontario.

HOOD'S PILLS cure nausea, headache.

THE MOST POPULAR PILL.—The pills are 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 or gripe, and they give relief in the most stubborn cases.

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 any sin to fill. That odd chip basket—so I will."

"Good bye, mamma," he said—"good bye!" He thought his mother then would cry. She only said: "You young, 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 odd chip basket—so she will."

But Bridget only said: "Well boy, You off for sure? I wish you joy." And Sammie's little sister Kate, Who swung upon the garden gate, Said anxiously, as he passed thro': "By 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. 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 to tum!" Of the dark night and the policeman. Then poor Sammie homeward ran.

Quick thro' the alley-way he sped, And crawled in thro' the old wood shed. The big chip basket he did fill; He blacked his shoes up with a will; He washed his face and combed his hair; He went up to his mother's chair; And kissed her twice, and then he said: "I'd like some lasses top of bread!" —Mrs. Susan T. Perry, in Golden Days.

Keep in the Middle.

Children, did you ever play that the street 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 see 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 below.

If the street really were poison you would think it very silly to walk on the edge of the sidewalk instead of safely in the middle; but we have seen children, and grown people too, walking just 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 top, a libertine, a knave, nothing. Then, indeed, we see something more horrible than King Lear driven mad by the ingratitude of his daughters. For Lear only gave his children the crown, but his 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 parried ingratitude deprives the miserably man. We say this is a tragedy to make angels weep over the false system of social life which makes man monsters. The man who is 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 unapproachable 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 uncurving 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 nurturing voice. Never can I forget her sweet glances cast upon 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 education of the hands, to add to his comforts, and to assist those around him. The highest object of a good education is to reverence and obey God, and to love and serve mankind. Everything that helps us in attaining these objects is of great value, and everything that

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 almost unknown.

Which do You Think.

I saw four men carrying bricks one day. 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 without waste. Which of the four do you think had at night best earned his day's wages?

Partners.

A sturdy little figure it was trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance. "You are a busy little girl to day?" "Yes, ma'am." "The round face under the broad hat was turned toward us. It was freckled, flushed and perspiring, but cherry wistful. "Yes, 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 mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?" "Nobody but mother, an' she is wassin'." "Well, you are a good girl to help her." "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 anybody else. Mother's me's partners." "Little girl, are you and your mother partners? Do you help her all you can?"

A Poor Scholar.

The captain of a certain large sailing 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 sail, he was entrusted with the wheel. The captain came up and put the usual question, "How's her head?" "Nor'-by east," answered the old tar, very gruffly, 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 understand 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."

"Then keep her so, my man, whilst I goes forrard and has a smoke," was the startling rejoinder from the old probate, who calmly commenced to suit the action to the word, and disappeared up by the forecastle, lighting a match as he went.

Rex's Burned Hand.

It was a dreadful thing to have a burned 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; I 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 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

as you have kept her in, all day, and 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 world. Rex was surprised to see how quickly the tired look went away, and I do not think that he ever forgot 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 persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

Be On Time. 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 employer, no matter how well you do your work after you do arrive.

Don't Give Up. 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 laziness drives into a corner, and who does nothing while he is there but sit and growl. Let him come out as I do and bark.—Dr. Johnson.

Work Does Not Kill. 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's life is when he is tempted to despond. The man who loses his courage loses all. There is no more hope for him than for a dead man; but how much pushed by circumstances, how much deserted by friends, how much lost to the world, if only he keeps his courage, holds up his 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 chooses a calling, a trade, profession, or what not, and sticks to it. He digs, works, labors in it, making all circumstances, 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 large, with a heart—just as though the thing in hand came into the world for his special execution. There is not a business followed by man, if it be reasonable 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 benefited by pulling off the plaster and exposing 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 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? It 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 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

to meet their associates and fellow-workmen. 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 Protestant fellow workers?

Every-day Heroism. The need of the world is not for great generals but for home heroes—men who will be faithful all their lives long in little things, who will do their duty conscientiously in obscurity, who will transmute the humblest occupation with the philosopher's stone of a 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 always 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 men. It is harder to plod on in obscurity, 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 recompense of Christ. To fulfill faithfully the duties of your station; to use to the utmost the gifts of your endowment; to bear chafing annoyances and trivial irritations as martyrs bore the piliory and the stake; to find the one noble trait in people who try to molest you, to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain, in the midst of a wild valley of stones, nourishing a few lichen 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 concerning 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 himself to a work which will be the highest expression both of the gratitude that the Catholics feel towards the divine goodness for the benefits received 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 received and 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. It is a fine poem that His Holiness has already composed almost entirely and intends to dedicate to our Saviour in 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 product of two superior talents.—Catholic Standard and Times.

UNKINDEST CUT OF ALL.

There was a time when to mention the Salt of the Sultan 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 finger 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 doctory reformer's jokes would scarcely suit the refined taste of the Caliph of the Mohammedans." How the good old boys who read Harper's less than fifty years ago would have stared and gasped at such a statement in its pages!—Avo Maria.

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 receipt of 25c. 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 during sleep, coupled when awake with a loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the primary cause of the trouble is worms. Mother Graves' Worm Exterminator effectually removes these pests, at once relieving the little sufferers.

THIS SETTLES IT.

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 discussion.

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

"Certainly they are true," said he. "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 relief. My doctor said my Kidneys were affected. He gave me medicine, but it didn't help me. "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 relieved. One box made a new man. I have taken three boxes, and 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 is proved. Those who require Dodd's Kidney Pills can get them at all drug stores for fifty cents a box, six boxes for \$2.50, or by sending the price to The Dodd's Medicine Co., Limited, Toronto.

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Address: Rev. Fr. Begue, St. Mura's R. C. Church, Glencoe, Scotland.

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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 RECORD Office, London, Ontario.

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