Catholic Record.

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

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THE ELIXIR OF LIFE.

Professor Melchinkoff of Paris reports that he has discovered the elixir of life, or something akin to it. A good many people have been looking for it ever since Ponce de Leon circulated that story about the life-giving fountain, but, somehow or other, it is still a

this or that. And even if a fact, there may not be much demand for it. The ordinary individual, after toiling and strug gling for four score years, is glad enough when he is called home.

story, based on the reports of Professor

"PROGRESS."

One distinguishing characteristic of the good Catholic is his loyalty to those whom God has placed over him as his spiritual guides. He will not criticize or censure them. He may differ from them on free questions, but speculatively only; practically he will be always in line with them.

It is to be regretted, however, that in certain sections this spirit of reverence is fast disappearing, because the ideas of the world are pushing out the gentle Catholic ideal. There is too much flippant conversation at the their over ambitious mothers. Why, praised by his foolish parents for his clever imitations of the peculiarities of a dignitary.

We are of course pushing on-dropping the dreams of the past, and picking up the realities of the great progressive age. Progress! Progress! What does it mean? Do we know in reality more than the men who lived hundreds of years ago? Theories, scientific guesses, reports we have, but we have to go far afield for any real addition to our store of knowledge. Does the crown of purity shine more brightly in the brow of womanhood than in past times; or is the "New Woman," the female with golfing instincts and the desire to regenerate humanity in her own sweet way, superior to her sisters of long ago, who reigned as queens in cabin and castle, and sat betimes as professors of acknowledged prowess in great universities?

This progress is the reason assigned by some for their departure from the reverential line of conduct of their forefathers. They must be up to date stillness of the jungle. -free with the audacity of the halfeducated to criticize anything and everything; but that method will never be employed by the Catholics who regard their pastors as the dispensers of the mysteries of God.

NEWMAN'S INFLUENCE.

Mr. C. Kegan Paul says, in Memories, just published, that the man who helped him most in his search after truth was Cardinal Newman:

"In the training of my intellect and literary faculty, such as it is, one man had always held predominant These young men who entered on their Oxford careers towards the end of the decade, 1840-1850, found that one prophet at least had gained honor in his own country, even if he had experienced also scorn and rejection. John Henry Nawman was a moving intellectual force along with Tennyson, Browning, Ruskin and Carlyle. I came to know the true poets as I know my Bible — if it be not irreverent to say so—in such a way that after a time I needed no longer to read them, because the exact words surged up in memory when thought was directed to them, and there was no need of the printed page. Ruskin and Carlyle delivered their message and passed on, but Newman abode, and his intellectual influence developed into one that was moral and spiritual, preparing my soul for the great grace and revelation which God had yet in store."

Referring to the Grammar of Assent, he tells us that it proved "to be the crowning gift of the many I received from that great teacher, who had been my guide through the schame." the years of my pilgrimage, little though I knew it."

The luminous intellect of Newman has been indeed a beacon that has guided many a belated way-weary traveller to the haven of truth. How much he has influenced his generation we are not prepared to say, but that he has destroyed, amidst the educated at humorous echo from the Barrack and least, the bogies of prejudice and un-

reasoning hatred, and refashioned the whole methods of Protestant thinking and procedure in regard to Catholicity, is undeniable.

KIPLING.

Mr. Robert Buchanan, in the December Contemporary Review, bewails in an article on Literature and Civilization, what he terms the back wave of absolute barbarism sweeping over the centuries. He then takes Radyard Kipling as an illustration of all that is retrograde in what he calls "the restless and uninstructed Hooliganism of the time, and after searching and dis secting the author's poems and writings to discover the secret of their pupularity," he puts in a plea for purer, finer literature than is wont to come from the press of the century.

Mr. Buchanan thinks that Mr. Kipling should not be allowed to raise his voice in literary haunts, and James Hardy of Jude the obscure fame is the only living author upon which a part of Shakespeare's mantle has fallen.

Now the gentleman, to our mind, is, to use a word not found in fine literature, just a trifle "gay." Kipling, we know, is not perfect: he tears along with little care for the rules laid down by rhetoric, but we prefer his pages to those that depict the insides of dirty hearts and diseased minds. If Kipfireside by "smart youngsters" and ling's tone is too brusque at times, it is healthy, and we can hear the rustling we heard a precocious little urchin palm branches, and the whisper of the tall Deodars as we sit around the camp fire: and, softened by distance, the broad jokes of the Barrack room are, we know, but the harmless bubbling over of exuberant and careless Tommy Atkins. Are we disappointed because Privates Mulvaney, Ortheres and Learnyd do not talk to us in the rounded periods of an Addison or Woods

worth? Kipling, living from boyhood up wards in India, where those of his kind were for the most part soldiers, naturally caught the terse, chopping san tences of Tommy Atkins. Accustomed to spend half his life in the saddle, as he talks to us we can hear the rise and fall in the stirrups, the giving of the saddle girths and the ring of the horse's hoofs along the palm-bordered road. As he trots smartly on, convers ing in the gay, careless, give-and take manner of the British soldier-only hushed now and then into involuntary silence by the solitary grandeur of some ruined temple, or when brought face to face, suddenly, with the awful

Of Kipling we can truly say, what years ago Thackeray said of Dickens, "With his art we may find a thousand able space studded by the luminous faults, but with his genius not one.' And whatever his faults, no one will dispute his heirship to a front fuse the Filipino mind is well rank in the lines of our humorous grounded. Conflicting teachers, each writers, and we can say of him, as of them, he possesses a keen sensibility which renders him very much alive to the various temperaments of those about him. Man loving by nature, he can sympathize in their tears as well as their laughter. And so it is with a keen humor. Says a fine writer: "I think it is a genial writer's habit of being, it is the kind spirit's way of looking out on the world. You recognize it though there may not be a single point of wit, or a single pathetic touch

in the page." Everyone we suppose must speak his thoughts in his own way, and Kipling was wont, when a journalist, to dash off his to the printers while the ink was still wet on the sheets. No time for pruning or tearing down-impressions received first hand are given to the public at its own valuation. This method would make old Horace turn over in his grave, but what can a struggling newspaperman do? As he writes, his lips are still curved with the laugh at Mulvanay's latest sallie, good enough to be passed on :-

"Did ye iver hear how Pcivit Mulvanay tuk the town of Lungtungpen? I thought not: 'Twas the liftenent got the credit : but 'twas we planned

" Now Bobs is a sensible little man Wid Bobs and a few three year olds I'd snape any army on the earth and throw it away afterwards. Faith, I'm Tis the bhoys-the raw not joking ! boys that niver saw a bullet an' wouldn't care if they did, that do the

work. And thus there comes to us the

bubbling o'er with fun, and the song-So they sent a corpril's file
And they put me in the gyard room
For conduct unbecoming of a soldier

Sings Private Mulvaney as he goes about his night rounds and when he is "lost in the haze of the monlight" we can still hear the refrain:

Bang upon the big drum, bash upon the cymbals
As we go marchin' along, boys oh!
For although in this campaign
There's no whiskey or champagne
We'll keep our spirits goin' with a song.

Don't you think that he who told us that Humor has refreshed myriads more from her natural springs than ever Tragedy from her pompous old well knew what he was talking about?

And, no matter what Mr. Buchanan or any other pessimistic critic may say or think to the contrary, The Three Musketeers are old friends whose sentiments very often carry with them a good deal of truth and philosophy even though they do not give expression to of them in such Queen's English as we the Methodist label, and which of the should hear from the lips of either thirteen denominations under the Bap General Buller or Lord Methuen.

there at nightfall as the men came forth for the cool breezes of the evening, we should doubtless happen on just such another trio: while from the filipino friend," says the Baptist, "You must keep the seventh day holy, according to the Bible." uplifted "in that same ancient and much appreciated song of sentiment, the men mosning melodiously behind

'The north wind blew coldly, she drooped from that hour
My own little Kathleen, my sweet little Kathleen Kathleen, my Kathleen O'Moore.

One reason, to our mind, of Kipling's deft handler of words, but that he came to the rescue of the reading public surfeited with psychological words and the glittering balderdash barbaric if you will : but, admitting even that, it is infinitely preferable to the stuff with a motive, to the depicting of individuals struggling with doubts, for want we suppose of a better occupation, and of young ladies-God pity them ! -wrestling with transcendental problems.

PLAN NOT PRACTICAL.

The Northwestera Christian Advocate does not approve of Dr. Schur-man's suggestion that but one brand of Protestantism be sent to the Pnilip-It thinks the plan impracticable, and we are entirely of its opin-ion. It is as impracticable for the Protestant sects to agree on a declaration of Christian truth as it is for them to take wings and fly into the illimit-

orbs of night. Dr. Schurman's fear that a multipliccontracting the other, leave no alter native to a healthy mind but to be confused. The mind that would not be confused when asked to accept contradictory propositions as the word of God, would be in a very unhealthy condition.

A glance at the present confused condition of the Protestant mind in England, Germany and the United States affords ample evidence of the reasonableness of Dr. Schurman's fear. The Advocate's attempt to show that Protestant Churches are united would be taken as an attempt at a joke were it not that we know it is of a erious turn of mind.

The Advocate says: "While the Presbyterian, the Baptist, the Congre gationalist, the Methodist and other Churches are here, these in fact are but one, in a sense which all these

Churches understand and accept. But what is this sense in which these Churches named and unnamed are one? The Advocate will not pretend that they are one in government or that they are one in doctrine. Then in the name of common sense in what sense are they one? Are they one in the Filipino who has come to the age the sense that they are opposed to the Catholic Church? That is probably the sense of the Advocate's unity. Bu in this sense they are also one with paganism, Mohammedanism and Mormonism, for all these are opposed to the Catholic Church. In fact the devil himself is to be included in this kind of unity, for he also is in opposition,

the prime mover of it. But," says the Advocate, "these (Methodist, Presbyterian and other churches) are separate and distinct and different in the sense that the various brotherhoods and sisterhoods of Roman ism are separate and distinct. Roman non admission does not count.

The Catholic brotherhoods and sister-

One order may be devoted to teaching, another to caring for the sick, the or phan and the helpless aged. But all are subject to one and the same head. They are therefore one in government They are also in faith. They all must believe and teach the same doctrine. It is because of this that the Christian Filipinos are all of the same faith.

Will the Advocate pretend that the Methodists, the Presbyterians, the Baptists, the Episcopalians, the Unitartans, and others are all under one Caurch government, and are all of the same faith?

It will not dare to make any such claim. These churches, then, are not one in the sense that Catholic religious communities and orders are one. is no similarity whatever, and the Advocate deceives itsely greatly when it dreams that there is, and misleads its readers when it says there is. When the Advocate speaks of the Presbyterian, Methodist, Baptist Churches as being one, it should state which denomination of the twelve that go under the Presbyterian label, which the seventeen denominations under

tist label, it means. Suppose the Advocate goes arm in And in the camp at Chiveley on the banks of the Modder, should we chance in Protestantism the Seventh Day Bap. The Advocate says to the first unfortunate Filipino it meets: must keep holy the Sabbath Day-the "Oh, no, my irst day of the week."

you are both right?

Advocate. - Yes, I am sure I am right; it is the first day of the week

you must keep.

Baptist.— I am right according to the Bible; it is the seventh day you

must keep.
Filipino.—Well, gentlemen, as you seem to have an American superior intelligence and a benevolent assimilapopularity is not only that he is a tion look about you, I presume that you are aware of the fact that you contradict each other, and that I cannot follow the advice of one of you without rejecting that of the other. Now, as I do not wish to offend either of you, as of "Marie Corelli," with something long as Ods is around here, how would real and virile. Call it crude and it do if you were to talk over the matter among yourselves and let me know, by international mail or long distance telephone, which day you agree upon. Try and assimilate your ideas. Mean

time, good day.

The next day the Advocate fails in with another Protestant brother, Mr. Unitarian from Boston. Arm in arm they go seeking the brands that are to be snatched from the burning. They meet the same unfortunate Filipino.

Advocate.—My benighted friend, you must believe there are three persons in the Trinity.
Filipino — Hello, ain't you the—
what Americans ca'l him—cove, I met

yesterday? Where is the other cove that was with you who didn't know when to keep keep Sunday? Did you edikate, elevate and assimilate him? only a bullet headed Baptist who does

Filipino.-Why then do you bring him with you to teach me?

Advocate-Well, we are one in a Filipino. - Then you are one-what

you call him—bullet head, too?

Mr. Unitarian—My rebellious friend and colonial acquisition I wish to call your Tagalog attention to a very stupid remark made by my theolog ically misguided fellow assimilator and brother Advocate. He said there are three persons in the Trinity. That is contrary to Unitarian theology -and of course wrong. There is only

Advocate. — No, friend Filipino. Unitarian tells you what is false and damnable heresy. Don't you mind

Filipino. - This is like yesterday. Why do you come so far away from home to tell us about your differences? Why can you not agree among your selves as we Filipino Christians Why not settle your quarrels among yourselves and not ask us to take sides in them? Are all Americans bullet heads or only those among them who wear white neckties and long, billious faces?

Dr. Schurman is right; the importation of several hundred brands of Protestant confusion will of course confuse f reason and has not grown beyond it. -N. Y. Freeman's Journal.

CONVERTS AND PERVERTS

The statistics that are oftenest presented to illus rate the progress of Catholicism are to us the least satisfactory. One hears much about the numof converts to the faith, but very little about perverts and those w lapse into indifferentism; and, course, there is no telling how many of the latter class are reclaimed at the hour of death. No doubt the Church ism does not admit this point, but its is spreading widely and deeply in spite of all opposition and all evidence adduced to the contrary. However, hoods are one in government, all being subject to the same authority, the instruction in a country is to our mind

tion and the future of Catholicism than it climbs the ages until it finds could be afforded by any other statis-tics. Conversions to the Church in England, for instance, are numerous; but if they were tenfold greater the thousands of Catholic children attend ing religious schools are a truer test of real progress. The present necessity there, as well as in our own country, is for a body of workers to keep in touch with young people after leaving school. With this class of the faithful losses are greater than is generally supposed .- Ave Maria.

A MIRACLE

The Bishop of Indianapolis Speaks of One Witnessed by Him at Lourdes.

In an interview the other day the Rt. Rev. Bishop Chatard, speaking of his recent visit to Lourdes, made some interesting statements with regard to a miracle that came under his personal

observation some years ago.
"There are," he said, "modern
miracles which can not be gainsaid. I have personal knowledge of one that to me is a satisfactory answer to the peer that 'signs do not follow those who believe.' A man by name Pierre de Rudder, of Jabbeke, near Bruges, in Belgium, had his leg broken by the fall of a tree. For seven years he suffered from this fracture, in which both the bones of the lower leg, the tibia and fibu a, were broken, which was complicated with an tibia external wound, continually discharg

ing. Seven different physicians visited the poor man; everything was tried, but of no avail. The limb shriveled and dangled perfectly use ; and walking without crutches was impossible. Not only was this the case, but on April 7, 1875, was obliged to put on the wound an oak bark plaster to destroy the worms in it. foot could be bent from side to side so that the heel was in front.

"Oa that day Pierre de Rudder, who had been faithfully praying to Our Lady of Lourdes, visited our sanc-tuary at Obstaker. The journey by rail and wagon caused him a grea deal of suffering, but still he continued hopeful and praying. After a while he seems to have lost consciousness, for he found himself at the foot of the altar, not knowing how he came thither. He looked for his crutches. He had left them at his place on the bench. He rose up bewildered ; found that he could stand ; that he was cured completely.

"In the spring of 1878, returning from Italy to America, leaving my route of travel I went into Belgium. At Jabbeke I saw and talked to Pierre de Rudder, with the cure Abbe Slock, with several of Rudder's neighbors and intimates, with the inn keeper at Jabbeke, and with one of the doctors who had attended the case. testified to the miraculous cure. The doctor said 'art could not accomplish such a cure as had taken place in Do Rudder.

"De Rudder showed me his leg and the scar that remained. There was no Advocate. No, my friend, he was inequality from callous or loss of sub He was sound of stance of the skin. not know his Bible. He does not know hich way to look for the Sabbath. You must not be d ceived by him. them. I can not flatter myself every one is going to accept this fact as a miracle, or believe it supernatural, or be induced by it to acknowledge the fficacy of devotion to the Blessed Vir gin, or finally to enter the fold of the Faith is a gift of God, and the Spirit breatheth wheresoever He

A CRITICISM ON MALLOCK.

Father McDermot in the Catholic World Magazine for January reviews Mallock's article on "Church and Science," that was printed lately in the Nineteenth Century. Mallock in that article endeavors to prove that Catholicism is the great intellectual force of the world, and because as a system it holds the key to the solution to the intellectual difficulties of the age it has a brilliant future before it, inasmuch as it may command the intellectual submission of the brightest minds of the Mallock says that Protestantism has discredited itself by robbing the Scriptures of the authority they need in order to commend themselves, and by disrupting through the higher criticism the stability of the platform on which they depend for support. Father McDermot, while commending Mallock's position, and even adding to it many things, yet does not agree with him entirely, and gives the best explanation of the difficulties the English mind has had to contend with in reference to the Catholic Church that we have seen. Among many eloquent passages he says, concerning the

"She has a life; is it not worth considering? It is peculiar; for, unlike other societies, its beginning is not in some strong robber the other day; it passes like a spirit into and through the cloud masses of the far-off past As it saw Greece and Rome, and the empires of the East and Egypt, so it looks upon the heights where the undivided race planned to escape the doom of their mighty fathers; it floats on the shoreless waters above that rible in its strength and its wickedness; mortal life, or yearning for life eternal? drowned kingdom of the world so ter-

rest in the innocence of the days be-fore the Fall. This is her story, this is the continuity of her knowledge; to tell this is her mission. Let it be borne in mind she inherits the primal religion and the revelations which con-verged on the people of God. The was her forerunner, Jewish Church and all lights directed thither were part of the preparation for the work she was to accomplish in the personal, social, and religious redemption of man. Though Mr. Mallock has not caught the full sense of this abiding consciousness, he understands that she too has heard the message Oar Lady and to the shepherds, and bears witness to it; she knows, if not the deeper mysteries, the facts of the Private and the Public Life of the Lord as they enter into her duty of teacher and into her life her duty of teacher and as the continuation of His life on earth. Protestantism, led on by criticism, may deny or obscure the miraculous Birth, the Resurrection, the Ascension ; in heart and mind the Church was with Our Lady and shepherds at the Birth, she was before Him when He emerged from the tomb, she heard His words for the forty days, and she bowed her head for His bless-ing when He ascended out of sight.

ORIGIN OF PROTESTANT.

During the Kulturkampf against the Church in Germany, planned and conducted by Bismarck, the charge of religious intolerance was brought up against the Church in the course of a lebate in the German Reichstag, says the Guidon. The great Catholic leader, Windthorst, made answer as foi-

"Have you then forgotten why it is that you are called Protestants? Have you forgotten what took place at the Diet of Speir in the year 1529? It was there agreed that all disputes should be suffered to rest until the holding of a general council, that the princes who had introduced the so-called reformed religion should be free to maintain it, but that their Catholic subjects should be granted religious toleration and protection. And though the project was favored by Melancthon the mildest of the reformers, the Lutheran princes came together and drew up a protest, in which they expressly declined to accede to the clause regarding tolerance towards Catholics, inasmuch as it was contrary to the teaching of their preachers. They furthermore declared that they could not permit the 'Romish' Mass in their dominions, their preachers having proved that the same was contrary to the Gospel. From this protest has rprung your name, and when we consider its origin and its purpose, it must ever remain a proof that you were intolerant from the beginning.

THE ABBE PEROSIS MUSICAL ENTHUSIASM

From M. A. P., London.

The overstrung excitement of the Abbe Perosi, the young Italian composer, amounts almost to insaulty. while he was conducting, he Oace, was so carried away that, not knowing what he did, he jumped back and struck his head with such force against an angle of the stonework be hind him, that he had to go into hospital for a fortnight until the wound was healed. Another time he bit the iron lentern before him until his mouth bled, and yet he went on, unconscious of its bleeding. Even as a listener, his absorption in his art gets him into queer scrapes. One day a church choir was occupied in trying over some of his music in the organ loft. Scattered about below in the nave were many worshipers, as there are in every foreign church at any hour. Suddenly, all were startled by a sharp voice that rang out from the shadows "Fifth violin, near the entrance: tune up your A string-it is flat The brawier was Perosi, who had dropped in unwittingly for a moment's meditation.

Perosi, like so many foreign priests, an accomplished organist. Sicilians tell a pretty story of his visit No one knew anything among them. No one knew anything about the little, unpretentious cleric who wandered about the cathedral examining everything. The organ, which was an exceptionally fine one, seemed to interest him greatly. He made friends with the custodian, and learned, that no one, not even the organist, fully understood its "action," as organ builders term it. The visitor listened to the plaints for some time. Then he asked diffidently to be allowed to try it. After some demur the or-ganist consented. The stranger sat down and began playing very quietly. One by one he pulled out stops that had never before been fitly combined, and gradually he worked up to the full The rolling volumes of sound filled all the hearers with amazement. Some one rushed out into the piazza and spread the tidings of the The crowds loltering derful music. in the sunlight rushed in, and very soon the plazza was empty and the church was full.

How will my last day find mestruggling in vain for more of this



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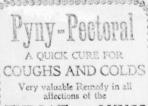
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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN

CHAPTER XXII.-CONTINUED. CHAPTER XXII.—CONTINUED.

The energy which had but now possessed him had departed, and he suffered me to force him upetairs. The spring air blew freshly into the room into which the sun shone brightly; and, remembering his demand for darkness, I went to the window to pull down the blind. He flung himself upon the bed and lay there motionless and silent, answering nothing to my questions. I harried downstairs to tell Dan what had become of the visitor—that he was asleep, and on no account to tell Dan what had become of the visit-or—that he was asleep, and on no account to be disturbed; and to find out also whether by any chance it was Dr. O'Leary's day to be at the dispensary. O'Leary's day to be at the dispensary. It was not, and, worse still, Dan had heard that the doctor would be away from home for some days. However, returning in the course of half an hour to room No. 7, I found Mr. Chalmers had grown calmer and less indisposed to conversation. He asked whether "they" versation. He asked whether "they" had returned, and, hearing they had not, said he would stay at "The Harp" that

said he would stay at the hasp night.

"And to-morrow too, I hope," said I.

"Take time, man; rest and be quiet. You are ill; do nothing rashly. I know both your sister and her husband, and when you know as much, I think you will agree with me that she has not been

unfortunate. He shook his head and made an im

nnfriunate.

He shook his head and made an impatient gesture with his hand, as if my suggestion was too preposterous to be listened to. So I preessed it no further.

Soon after there was the sound of a vehicle of some kind approaching at a quick rate. I went to the window and pulled up the blind, and presently the gig, containing Conn Hoolahan and his wife, dashed into view. Dan ran out to hold the horse's head; Conn shored his whip, and throwing the cloth off his knees jumped down and ran round to the other side to help his wife to alight. He looked well dressed in his suit of navy blue. Already I found myself regarding a con with a new interest, and with an effort to realize the kind of effect he was likely to have on the critical eyes which

effort to realize the kind of effect he was likely to have on the critical eyes which were looking down on the group from beside me.

"Are there many visitors stopping in the house?" asked Mr. Chalmers.

"No one but yourself."

"Who are these?"

Young Lord Blarney and his sister,"

said I, with sudden inspiration; "stop-ping for luncheon, perhaps."

His eager look relaxed to carelessness, and then turning away with a sigh:
"Have you any idea when the—the
others will return?"

others will return?"

"Theee are they," I answered. "I purposely misled you. Lord Blarney would look a poor creature beside this

straight young mountaineer."
Mr. Chalmers came hurriedly to the
window again. The book-keeper's face
was all aglow with healthy color after the was all aglow with heatthy color after the rapid drive, and she smiled on her husband as with strong grasp he lifted and set her lightly on the ground. Then she disappeared into the inn, and Conn after disappeared into the inn, and Conn after her. I looked at my companion's face. There had been no favor in it as he looked down upon the pair, and now he glanced at me suspiciously. Clearly I had meddled too much.

"I will leave you," I said. "I am long overlaps at the Castle. If all and the control of the

meddled too much.
"I will leave you," I said. "I am long overdue at the Castle. If at any time you think I can be of service—"
But he interrupted me with a shake of his head.

"Thanks," he said, coldly. "No one can do anything for me now."

CHAPTER XXIII.

WHAT NEXT?

" And you never guessed?" cried Alicia, with a mixture of astonishment and indignation when I had told her the asked.

asked.
"Of course it is true."
"I confess I began to think so myself when I learned from Conn—though it was very difficult to get him to talk on the subject—that the picture is really a por-trait of his wife's grandfather, and that his

wife came, as he said, 'of great people en-tirely, over in England."

"Oh, Horace! Who would have thought you could have been so stupid!
What possibility of doubt can there be?
And to keep it all to yourself too! It was not fair to have secrets

" My dear girl, I never had the least "But if you had only told me, I should

have known directly."

"It is all very well for you to say that so confidently, but I don't believe you would have been wiser than I was."

"And you believed," she went on, beginning to laugh at the idea, "that your

iend was the brother of my stepmother How amused papa and the others will be

when they hear " Alicia, they must not hear," said I in great alarm; and I proceeded to explain to Alicia very seriously how disastrous any interference whatever, on her part or might prove to the siender on mine, might prove to the slender between the brother and sister. Alicia like the good and generous girl she is hrew aside her slight vexation and the oleasing prospect of creating a sensation at home, and declared that under those circumstances she would be content like to await the course of events; but she

me to await the course of events; but she stipulated at the same time that she was not to be denied in hercuriosity, nor kept in the dark any more. I promised faitifully, and Alicia became quiet joyous.

"It will be so exciting," she said, " and oh! how delightful to be mixed up in a remance!" omance!

"I wish I was sure," I answered "I wish I was sure," I answered, "that it is a romance we are witnessing and not beginning of something very like a tragedy; for it would be nothing less if this man's turning up should lead to the sundering of two hearts. Imagine the creeping-in between Conn Hoolahan and his wife, of regret on one hand and of jadousy on the other! Only think for a moment. This Mr. Chalmers has also and white: Conn Hoolahan, bachelor, of

"How nice for her, poor thing! I hope he will.

he will."

"Supposing he should: do you think the book-keeper would then be content with her present station; or that in the occasional fallings out which are inevit-

able between husband and wife, it will not often occur to her that she had been rash in accepting her rustic lover?"

"Inevitable fallings-out! Oh, dear! I hope we are not going to have any fallings-out!"

"Will you be quiet and let me speak?

"On, dear, how cross you are!"
"There, now!" I cried, exasperated,
"you have put it all out of my head."
"I amso glad! Because, do you know,
Horace, I don't agree at all with you are

" No. Believe me everything will turn

out well."

"You are very young, Alicia. But I hope you are right. In that case Mr. Coalmers will keep his promise; he will conceal his identity, and take himself of

conceal his identity, and take himself off to the place he came from. And yet that seems rather hard, too."

"And then," I resomed, "poor Counbrave, true-hearted, quick enough to learn, but only moderately ambitious—just picture him, chilled and grown suspicious on account of the change in his wife's regard, and cursing, in the bitterness of his heart, the intruding brother wife's regard, and cursing, in the bitterness of his heart, the intruding brother who has turned his happiness to gall!

No, I am not at all sure, all things considered, that it would not be the best thing that could happen if Mr. Chalmers were to go back to Australia, and spend the rest of his days—anywhere, rather the rest of his days—anywhere, rather than mar the happiness of that young couple who are poor now only in one sense."

"Surely he will never, never do that!

It would be so cruel, when he can do so much good. He would never be happy—never forgive himself. And as for her, only imagine her feelings when she learnt—"

"She need never learn,"
"Oh, Jear! Am I to keep this secret for ever? Oh, dear! how unkind you are to wish such things!"
"What things, my love?"

"That he may go away without telling "It may be the lesser of two evils."

"It may be the lesser of two evils."

"Are you very old, Horace?"

"Thirty next birthday."

"Oh, dear! I should not at all like to be so old."

"It is nothing wonderful. You will be

as old yourself if you live long enough.
"I shall not like it at all. Old peopl "I shall not like it at all. Old people are so unpleasant, they are always spoiling sport, they are always warning you, and telling you not to do things. It would be so much nicer for your friend to stay with his sister and be comfortable."
"We will hope that the best may hap-

psn."

"Oh yes! let us hope for that. What you suggest is very sad. Let us talk of something else."

The being privy to this affair was a cause more of impatience than of enjoyment to Alicia, so little was there to be heard of Mr. Chalmers, and that little at such rare intervals. He received me the next morning with an evident disinclina-tion to revert to the subject, and I did not go near him again for some time. But he shunned all intercourse so palpably, that people shrank from giving him even

"Good morning," or from making so much as a casual remark about the weather. As a rule no one knew whether he was in the house or not; or what became of him when he went out. Unbecame of him when he wend of his time doubtedly he spent much of his time abroad; but it seemed as if he must watch for opportunities when he might descend the stairs and pass out unob-served, so little was known of his movements; and on the rare occasions when he was seen, his coming and going was like what the flitting of a shalow might be what the fitting of a statew might be, which haunts a place, hearing, seeing, and saying nothing. His jarvev, whom he did not remember for some days, and then dismissed, remarked before he left Glencoonege that the "gintleman" seemed to have lost all interest in the grants of the neighborhood, about whom

difficult to understand. As the days passed, he was sometimes seen by one or other of the country people here or there among the mountains, always far away from any house or home. He asked no questions, nor did he ever speak to those whom he met. He walked with his eyes on the ground and did strange things—breaking out suddenly into excited talk, or beating his breast, or striking his hand against his forehead. And if he looked up and saw imself observed, he would start and be come all at once silent and composed; or would turn aside and let some hillock

shut him out from notice. It was in fact alone out in the mount ains, wandering aimlessly among the trackless hills, that Mr. Chalmers spent most of his days; out there alone with his weary, joyless, hopeless thoughts. But once at least he compelled himself to face the bitter present. One Sunday, after Mass, as Father John was passing rom the chapel across the green to the schoolmaster's house to breakfast, a man he had never seen before, climbel over the stone wall of the woody churchyard, and hurrying towards him, asked if he might look at the marriage register belonging to the chapel. What thought inspired him? Was it the hope that peroop hole by which the fa:al compact

might be evaded?

Father John, though a little surprised, made no difficulty. The register was at the schoolmasters, he said; he was on his way there now. The stranger accom-

panied him in silence.
"About what date?" asked Father
John, unlocking the cupboard and taking

at the volume.
"Four months ago," was the answer. "Four months ago!" repeated Father ohn, remembering there had been only ne marriage anywhere about that time.

jealousy on the other! Only think for a moment. This Mr. Chalmers has already 'sirack oil.' Some day before very long, if he lives, he may be a rich man, and it would have been in his power to have lifted his sister above the reach of all pecuniary anxieties—"

"How wice for her, poor thing! I hope attention of Like Morents en all the marks of their witnesses, and the and the marks of their witnesses, and the attestation of John Moriarty, P. P., that he had duly married them. "Farmer and gentleman," said the

"And why not, sir, pray?" retorted Father John, sharply.

"There are farmers and farmers, and gentlemen and gentlemen; aye, and gentlemen farmers for that matter. And the farmer is eften a better gentleman than the gentleman! and the gentleman nearthy always a worse farmer than the farmer may easily be the better man of the two. I'm a bit of a farmer myself, you must know, and the son of one, like you must know, and the son of one, like the young man you're turning up your nose at. May I ask in what way you are interested in the son of the son of the son of the interested in the son of the so nose at. May I ask in what way you are interested in these people?" But Father John's rough impulse, suit-

But Father John's rough impulse, suitable enough perhaps to his parishioners, who, under certain friendly conditions rather like than otherwise to be ruled with a high hand, was calculated only to lock more stubbornly the door of Mr. Chalmers' reserve.

"I want an extract of this," he answered sharply. "Will you be good enough to make it out, and tell me what your fee is?"

your fee is?'

Father John's curiosity was aroused, Father John's curiosity was aroused, and as he made the extract the perception grew upon him that he had gone the wrong way to work to satisfy it. Signing the copy he handed it to his visitor, saying more coolly: "Farmer's son or no, Conn Hoolaban is as worthy a young man as there is in my parish. And there man as there is in my parish. And there are not many, let me tell you, who would take a penniless girl for a wife, when as more than one stout farmer's

take a penniless girl for a wife, when there was more than one stout farmer's daughter to choose from, with perhaps a hundred pounds, aye, and more than that, to her fortune."

Long before the next Sunday came round Father John had forgotten the incident; but Mr. Chalmers had not ceased to revert to his words, or to unfold and read anew the record of his sister's marriage. How charged it was with bitter reflections! Only four months before! And he had reached Glencoonoge on that same day, and slept in the house on the very night! A little sooner—but no! the old fatality which had opposed him throughout his life, had thwarted him then, and dogged him still. Did he hope there might have been some flaw in the ceremony? the paper in his hand gave a quietus to that hope. Did he find a comfort in imagining that his sister might be already tired of, and would welcome escape from the toils in which she was now entangled? the comfort died in its already tired of, and would welcome escape from the toils in which she was now entangled? the comfort died in its birth. He could not often see those two, he could not often listen to their voices and overhear occasional scraps of their conversation, without perceiving that the young husband was a lover still, and that the terran had not a till the sir or the book keeper had not at all the air or tone of one who is the victim of regrets. Her husband was everything to her; as for her brother! he had died long ago and

for her brother! he had died long ago and been forgotten—had no place even in her mind, much less in her heart. Let those who will, draw out for themselves the mental pangs which Mr. Chalmers endured during those solitary speechless days, when he wrestled in the vain struggle with accomplished facts; cursing his luck, inwardly railing at his sister, at himself, at every one he had ever known. This for many a day was his round of wearing anguish, and even after his sullen grief and rage had begun to spend themselves, and to lose their exclusive hold upon his thoughts, even when rehold upon his thoughts, even when re-turning health had somewhat strength-ened his mind and caused it at intervals to hunger for food other than that it had to hunger for food other than that it had fed upon too long, even when self-re-proach had partially convinced him that he was indebted chiefly to himself for the irretrievable humiliation which had blasted what remained of his ambients. there were still times when the old rebellion against the spits of fortune boiled as hotly as ever in his blood, and nearly maddened him.

Meanwhile the rapidly approaching crisis in their own affairs m his wife concern themselves very gentry of the neighborhood, about whom he had been very inquisitive up to this: also that he had been "mightv thick entirely" with Mr. Jardine of Lisheen; statements which, while they gave rise to many surmises about "No. 7," only served to make his present isolation more difficult to understand.

Then gaily quitting the stone he scudded with a light heart up the hill to see his friend, Jeb Donovan.

But Jeb was away, out fishing, his wife near, their feelings became acuter every said; and after resting awhite in the stone he scudded with a light heart up the hill to see his friend, Jeb Donovan.

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But Jeb was away, out fishing, his wife near, their feelings became acuter every said; and after resting awhite in the stone he scudded with a light heart up the hill to see his friend, Jeb Donovan.

But Jeb was away, out fishing, book-keeper more fearful. Some instinct all the good woman had to say, and tell-situation of the stone he scudded with a light heart up the hill to see his friend, Jeb Donovan. sionment outside of the charmed circle of these mountains. There was falness of light and warmth and happiness in her life now, because every day Conn was more dear to her. More dear! nay, he was an ideal which in the secret depths of her heart and in the silence of her thoughts she worshipped. What sound was there so musical to her ears as the sad cadence of his voice? That fairy lake and the hills which it reflected were nake and the mins which it renected were quite beautiful in her eyes only when he was somewhere in view. Only to see him cross the road coming towards the inn was enough to make her heart beat more lightly. But amid the rush and din and smoke of town life, what lot awaited them? In London, years ago, she had been wont to do lay-visiting in poor, ill-smelling districts; and there rose up before her mind's eye the squalor and the manifold miseries of which she had gathered some idea; and the recollection made her tremble for them both. Poor Conn might take his color in her mind from low surroundings; he might be contaminated and become no more the She would feel for the first time same. She would feel for the first time what it was to have descended in the social scale. Her happy dream would wither and die. Oh! how could such shipwreck of their happiness be escaped?

The more this problem presented itself to her mind the less was she able to meet it is now way but one; till at last, when

it in any way but one; till at last, when Conn talked of advertising, and of Eng-land, and of America, his wife told him she would rather live on breal and

water in these wilds than go again into the outer world. the outer world.

To stay in Glencoonege, or within hail of it, would be no penance to him, Conn thought. To leave his father and his brothers, his mother's grave and his early homs—it would be a wrench only to be endured for the sake of the fortune he would suggle win somehow. Ear slaver would surely win somehow. For always in the background of his imaginings there was the luring brightness of returning some day before very long, to take up again, under securer and more prosperous conditions, the old pleasant life, with his fresh youthful hopefalness still green, and no vacant places of old friends gone, to no vacant places of old friends gone, to make the heart ache of evenings in the twilight. But if his wife made such a point of it, he was ready to forego his chance of a prize. What would he do with it when he got it, only give it to her? And he might not get it, and what then? So Conn threw himself with ardour into every suggestion that his wife made, and cudgelled his brains to find out how she might have her wish. But it was no

cuagetted his brains to find out how she might have her wish. But it was no easy task. At the inn at Slaney, twenty miles (if, there was an opening, but only for a single man. Terence McGrath was

free to liveunmolested, undisturbed; and therefore happy. Conn would encourage her by saying that McGrath when he found no one would give him what he asked, might come down in his demands. Then there was many a spot along the coast, many an unknown bay, or sheltered creek, or bracing height, where Conn's imagination would perch an inn, with tourists flocking from all parte, when once it should be known. He and his wife had some money saved. He could build a rough shanty himself with a little help, a piace good enough to begin with, if only they could get a bit of land on lease—if only! There was nothing more difficult to obtain in that part of the country than a building lease, and of the country than a building lease, and of ing more difficult to obtain in that part of the country than a building lease, and of all the schemes that filted through Conn's brain, there was not another so unlikely ever to take shape. To have an inn of his own! it was the latest, the boldest, the most favored idea which hat yet occurred to him. His mind howered about it, busy to discover a way be which

yet occurred to him. His mind hovered about it, busy to discover a way by which the initial difficulty might be overcome. After that all would be easy.

One evening, as they sat talking things over by the fire in the room off the office or bar, which from old usage continued to be called the book-keeper's parlor, Conn brought his hand down upon his knee with a bounding slap as if he was suddenly inspired.

ly inspired.
"What is it?" said the book-keeper,

looking up eagerly.

"Nothing," said Conn, with assumed carelessness.

"But it is something; tell me. I want to be cheered up. You have got an idea? I should like to know. Come, come now, Conn! I am not going to be put off."
At last, after much fencing, Conn explained: "I was thinking there's one

"Oh! what is it?"
"The wishing-stone," said Conn.

"The-?" "The wishing stone; at St. Kieran's

"The wishing-stone; at St. Retains well. Do you mean to say you don't remember? Sure didn't we stand on it on our wedding-day? Wasn't it through the wishing-stone I ever got you at all? Wait now. The first fine day that comes, I'll walk out to Kierankil, and I'll go on the stone. It never failed me yet, and it'il go hard if it doesn't stand by me now."

The book-keeper burst out laughing, and Conn smiled too; but only because he was pleased to see laughter chase away the look of care which sometimes, out her knowing it, settled upon his without her knowing it, settled upon he wife's face, not by any means because he thought his notion was a thing to be laughed at. "Very well," was all he said. "Not another word now; wait till

But the book-keeper's face soon com posed itself. In presence of Conn's sim-plicity she felt as people feel before the innocence of a chi'd, that it is a beautiful innocence of a chi'd, that it is a beautiful thing, and one to be jealously guarded, both from baneful knowledge and destructive self-consciousness; and presently with a sigh she gravely encouraged his intention, and when the time came, wished him God-speed on his journey, and told him to be sure to be home before dark. And so it came to pass that, unseen by any human eye, Conn Hoolahan stood once more bareheaded upon the stone, under the drifting clouds, with the boisterous sea on the one hand not the boisterous sea on the one ha far off, and the wild and rugged hills on the other: and he said his prayers, and finally, in all good faith, he turned slowly round three times and took his wish.

Then gaily quitting the stone he scudded with a light heart up the hill to see his But Jeb was away, out using, his wise said; and after resting awhile in the cabin, drinking a basin of milk, hearing all the good woman had to say, and telling his own news, Conn started homewards, not returning direct to the road, but striking across country to cut off an angle, intending to meet the road at a point nearer home, where it bent inland going towards Glencoonoge. One advantage of taking this cut was that he could prolong the down-hill part of the journey, and by trotting it, get home at a quicker.

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Rev. Abbe Leon Les Monnier; translated by a Franciscan Tertiary. With preface by a but striking across country to cut off an angle, intending to meet the road at a point nearer home, where it bent inland going towards Glencoonoge. One advantage of taking this cut was that he could prolong the down-bill part of the inventor tage of taking this cut was that he could prolong the down-hill part of the journey, and by trotting it, get home at a quicker rate. He had gone a mile or so thus obliquely, skipping from hillock to lower ledge, and occasionally splashing with a shout into spongy ground, when, being nearly out of breath, he slackened pace, and began to proceed more leisurely, looking about him the while, for till now his eyes had been fixed upon the ground his eyes had been fixed upon the ground immediately in front of him. And thus it happened that he saw, just as he was passing it, an object lying in a hollow a little to the right, on a level slightly lower than where he was walking. He pulled in short and looked at it an instant, and then he leaped down to the lower ground and hurriedly advanced, approaching more slowly and with lighter tread as he got nearer. It was a man lying quite motionless on his face, with arms out-stretched: he lay as if he had not moved since he had fallen. A coldness ran through Conn as he stood over him. Was the man dead? Conn looked round to see if there was any one he could call to for help, but no one was in sight. Conn thought he knew who it was, and he stooped over the prostrate figure and touched it on the shoulder; but there was no responsive sign. Then he shook him calling out: "Sir! sir! is there anything, the matter? Bless us an save us!" he cried, after a pause, "what's happened to the man?" Lifting him up sideways, Conn rolled him over softly on his back. It was "No. 7." His eyes and mouth were closed; but while Conn was still

beading over him, eagerly watching to see if he breathed, the eyes opened and met Conn's.

"The Lord be praised!" cried Conn. 'You gave me such a fright, sir, as I never had before. I've been trying to rouse you, and not being able to, I thought you must be-are you hurt, sir

thought you must be—are you hart, sir?

The anxiety in Conn's face, the mingled roughness and kindness in his words
and tones perplexed the stranger.

"You!" muttered "No. 7," recognizing
him; and withdrawing his eyes, he
looked sideways at the grass on which he
lay, and upwards at the sky over his
head. Gradually he remembered that he
had presconately thing himself there proshead. Granually he remembered that he had passionately flung himself there prostrate in a paroxysm of despair and rage, calling on Heaven to take his life. Was it only sleep then, and not death, that had been so calm!

trying presently to rise. "Could you not have left me alone?"

"What happened to you at all?" cried Conn, making to help him.

"There—leave me alone," was the ungracious answer. "I'm only stiff:" and as he stood upon his legs and looked around, seeing the glory of the sunset, "Evening!" he exclaimed, "I came here, before mid-day; have I been asleep all day?"

day?"
"Is that all?" said Conn, alding, half "Is that all?" said Conn, alding, half alond, "'Gad, strangers are queer things entirely for getting into crass places." Then guddenly bethinking himself, "'Tis time we were moving, sir. We're a long way from home; the light will be gone in no time, and there's many a ditch and stream, and pools and sloshy swamps that we'll have to pass down there below, into which 'twould be the easiest thing in the world to tumble in the thing in the world to tumble in the

"Are they deep enough to drown in? So much the better."

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Ill fitting boots and shoes cause corns. Holloway's Corn Care is the article to use. Get a bottle at once and cure your corns. A Sound Stomach Means a Clear Head.
The high pressure of a nervous life which business mea of the present day are con-strained to live makes draughts upon their vitality highly detrimental to their health. It is only by the most careful treatment that they are able to keep themselves alert and ealling on Heaven to take his life. Was it only sleep then, and not death, that had been so calm!

"Why did you waken me?" he growled,

"Why did you waken me?" he growled, A POPULAR DISEASE.

Absence of Religion in the Civic Life Americans.

The Rev. John Talbot Smith, New York, the well known Catho writer, delivered a lecture before Azarlas Reading Circle, of Brid port, Conn., last Wednesday even upon "A Popular Disease." ecture was a lucid and masterly raignment of "Nothingarianism. term used by the late Father Hee term used by the late rather life to express the absence of religi-sentiment in our public life. little hall was overcrowded. Fat O'Brien, who entertained the lectu

made a neat introduction.

Father Smith said the work of s culture was an audacious enterp nowadays. He said Brother Aza was a man of much culture an great writer, whom few equaled none excelled, and it was we pattern after him. No disease pattern after him. No disease popular—at least, no physical dise The pain was too great and the comforts too many. But there some diseases of the mind w spread with the rapidity of the pl and become popular. The first these popular diseases was when the proclaimed his doctrine, denoting proclaimed his doctrine, denying divinity of Christ, which disease called Arianism.

The second popular disease was Luther inoculated the germs of Pr Men took it to mean fre and the liberty-loving imagine it breke the fetters of the tyran Rome. The disease became po and spread with rapidity of the buplague. We cannot explain plague. We cannot explain Arianism became so popular. gards Protestantism, the govern the world was ripe for the govern that the Church had retrograde that priests had become corrupt speaker did not believe these i ware truthful. There is dirt i York to day, but people live i city with comfort and do not ca

bubonle affection. Sixty years ago the new p disease of "Nothingarianism not known. The disease sprea it was tacitly agreed that all re to religion be eliminated in or life. And so we have come to all reference to religi religious subjects in our in the department of our ment, in art and letters, in social intercourse. Americ sentially a Christian land, bu in all its breadth will you find of Christ or Peter, or Paul, cut portals of a church ? Yet Chr keystone of our civilization.
"Nothingarianism" has be

ingrained in public system t Christian art in this country ure by discouragement. We forget the attempts to erect a Father Marquette on the steps hall in a Western city in com tion of his discovery of the M River. We remember, too, howl raised by the A. P. A men who were back of that o tion. We recall the hue and went up when the attempt wa erect his statue in a new libra ing in Washington, and the o the outery was that the st the garments of a priest. The painted on the walls of the building the portrait of any who had done eminent serv country, but if he was a clea of Christ he would be denie tinction, because, forsooth, i

fend some who do not believe Let us look further into t ment of our public art. T a single example of Christ Central Park, New York. ner there is a statue to M viled by one set of Italians, a as a hero by another and the now tell us he was a traiter cause he espoused. In a ner is a statue of Heine, t materialist, and statues eve Voltaire, the reviler of refor the Christian himself And all because we have agreement to leave religio that no man might be off saw the signs of any rel than the one he professed.

Father Smith also spoke

He paid his respects to painting by a French "The Story of the The picture represents sionary telling the story There are holes in his ha where he has suffered mar is surrounded by elegant ous clerics and prelates, w notice of his sad story. styled the picture a lie, should not be in any Ca He told the story of the Jogues, who was maitre Indians in this country, turn to France had to be p hero-worship; how Ann and princes of the blood him.

The prevalence of " ism " was also treated of ment of literature. In a of William Dean How American man of letter trace of the religious ser people of the United State est approach we have of of the average American the mere mention of There was no demand for We have been so in "Nothingarianism" t want to read about re subjects. Marion Craw make his salt if he wrote olic book. The same

journalism. The lecturer said th disease had attacked ev ities, and for a long

A POPULAR DISEASE.

Absence of Religion in the Civic Life of Americans.

writer, delivered a letter before the Azarias Reading Circle, of Bridge port, Conn., last Wednesday evening upon "A Popular Disease." The lecture was a lucid and masterly arraignment of "Nothingarianism," a term used by the late Father Hecker term used by the late rather Hecker to express the absence of religious sentiment in our public life. The little hall was overcrowded. Father O'Brien, who entertained the lecturer,

made a neat introduction.

Father Smith said the work of selfculture was an audacious enterprise nowadays. He said Brother Azarias was a man of much culture and a great writer, whom few equaled and none excelled, and it was well to pattern after him. No disease was popular—at least, no physical disease. The pain was too great and the dis The pain was too great and the dis comforts too many. But there are some diseases of the mind which spread with the rapidity of the plague and become popular. The first of these popular diseases was when Arius procedured the doctring desired by proclaimed his doctrine, denying the divinity of Christ, which disease was called Arianism.

The second popular disease was when Luther inoculated the germs of Protest-Men took it to mean freedom, and the liberty-loving imagined that it broke the fetters of the tyranny of The disease became popular, and spread with rapidity of the bubonic We cannot explain why plague. We cannot explain why Arianism became so popular. As re-gards Protestantism, we are told that the world was ripe for the government, that the Church had retrograded, and that priests had become corrupt. The speaker did not believe these reasons There is dirt in New ware truthful. York to day, but people live in that city with comfort and do not catch the bubonle affection.

Sixty years ago the now popular disease of "Nothingarianism" was not known. The disease spread, and it was tacitly agreed that all reference to religion be eliminated in our civic life. And so we have come to eliminall reference to religion and religious subjects in cur life-in the department of our government, in art and letters, and in social intercourse. America is essentially a Christian land, but where in all its breadth will you find a statue of Christ or Peter, or Paul, cutside the portals of a church? Yet Christ is the

keystone of our civilization.
"Nothingarianism" has become so ingrained in public system that any attempt toward the cultivation of Christian art in this country is a failure by discouragement. We do not forget the attempts to erect a statue to Father Marquette on the steps of a city hall in a Western city in commemora tion of his discovery of the Mississippi River. We remember, too, the great howl raised by the A. P. A and the men who were back of that organiza-We recall the hue and cry that went up when the attempt was made to erect his statue in a new library building in Washington, and the only cause the outcry was that the statue wore the garments of a priest. There could be painted on the walls of the library building the portrait of any fornicator who had done eminent service for hi country, but if he was a clean servant of Christ he would be denied that dis tinction, because, forsooth, it would of fend some who do not believe as he did

Let us look further into the department of our public art. There is not single example of Christian art in Central Park, New York. In one cor ner there is a statue to Mazzini, re viled by one set of Italians, and revered as a hero by another and the historians now tell us he was a traiter to the very cause he espoused. In another corner is a statue of Heine, the German materialist, and statues everywhere of Voltaire, the reviler of religion, but for the Christian himself no place. And all because we have made an agreement to leave religion aside, so that no man might be offended if he saw the signs of any religion other than the one he professed.

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Father Smith also spoke of pictures. He paid his respects to that famous painting by a French artist called
"The Story of the Missionary."
The picture represents a poor missionary telling the story of his life. There are holes in his hands showing where he has suffered martyrdom. Ha is surrounded by elegant and luxurious clerics and prelates, who take little notice of his sad story. The lecturer styled the picture a lie, and said it should not be in any Catholic house. He told the story of the Jesuit Father Jogues, who was maltreated by the Indians in this country, and on his return to France had to be protected from hero-worship; how Anne of Austria and princes of the blood knelt before

The prevalence of "Nothingarian ism" was also treated of in the department of literature. In all the writings of William Dean Howells, the first American man of letters, there is no trace of the religious sentiment of the people of the United States. The nearest approach we have of the reflection of the average American in religion is the mere mention of God at times. There was no demand for such a press. We have been so inoculated with "Nothingarianism" that we do not

want to read about religion and its subjects. Marion Crawford would not make his salt if he wrote a purely Cath olic book. The same can be said of

The lecturer said that the popular disease had attacked even public char-ities, and for a long time the poor

Catholic was denied the consolation of altar, boys. After allowing the man his religion. Father Smith was very emphatic in his denunciation of the brood of solemn-faced ministers who prevented the appointment of Catholic New York, the well known Catholic chaplaies in the army. He said that in the late war in Cuba there were hundreds of cases where coldings of Delay of Bridge of Cases where coldings of the cases where calculated and the cases where calculated and the cases of the cases where calculated and the calculated a Catholic faith were denied the comforts of their religion when wounded o on their fever stricken bed. In charity's name he would give a dying Buddhist his image to worship if it gave him what he craved, and afforded him the comforts a dying man should

In concluding, Father Smith said that "Nothingarianism" was one the greatest frauds ever perpetrated on a public, and would only terminate in the end by eradicating religion from our civic life.

A COLORED PRIEST AND A REV-DOCTOR.

While Dr. England, Bishop of Charleston, was on a visit to his native city, Cork, he became acquainted with an exceedingly intelligent negro, at Irishman by birth. After a few inter views with the young man, he con-ceived the idea of educating him for the priesthood, believing that he would be serviceable in that capacity among the negroes in South Carolina, many whom were Catholics. Consequently he sent him to France to prepare for holy orders. After spending several years in the seminaries, having com pleted his studies, the young man came to Charleston, and the Bishop or dained him, gave him faculties, and sent him on the mission among his brethren, for whom he labored earnestly for a time, till he resolved to go to Europe. Accordingly he started to New York to take passage to Arriving early on a Sunday

morning, he concluded to say Mass as usual. St. Peter's being the nearest church he directed his steps thither The pastor, Dr. P—, like our friend, was a native of Cork. Having come to the pastoral residence, our friend ascended the steps, rang the bell and

inquired for the pastor.

The servant informed him that the Doctor was at breakfast, and pointing to the basement said:

" If you wish to see the Doctor, go

Having closed the hall door, the servant ran down to the Doctor, and told him that a very conceited looking black "man" was coming down to see him on important business

"Tell him to come in here," said the Doctor. When our friend entered the room the Doctor, without rising from the table, bowed politely to the man and said, with a rich Cork accent:

Good morning, sir. "Good morning kindly." replied our friend with just as rich a brogue. The Doctor, surprised at the accent

looked carefully at the man, and said to him very inquiringly:
"What countryman are you, sir?"

" I'm an Irishman, sir?" "An Irishman?" said the Doctor,

still more surprised. "Yes sir, an Irishman." "Then what part of Ireland are you

from? "I'm from Cork, sir."

"Were you born there?" said the Doctor, perfectly astonished. "I was sir," replied our friend.

"What is your occupation?" said "I have the honor of being a clergy.

man-a priest."
"A priest!" exclaimed the Doctor.

"Yes, sir," was the answer.
"Who, in the name of God, tell me, ordained you?" "Bishop England, sir," said our

friend. This was too much for the Doctor, so he called the servant to show the man the door, and said: "Clear off; you

are a base impostor."
"Allow me to show you my creden tials," replied our friend, proceeding to unlock his valise. So having produced the documents, together with some letters of recommendation and his exeat from Bishop England, he was permitted to sit down and explain

matters. Even the Doctor was not altogether convinced till he had questioned him in Latin and on certain theological points. Having received correct answers, in classical Latin, to his questions, he excused himself for his in-"but," said he, "I'm credulity; "but," said he, "I'm afraid to allow you to say Mass in the Church; these New Yorkers are very unruly people, and I'm afraid they would do some damage to you, as they are not at all friendly to the black man. However, I have no objection to allow you to say Mass privately in the basement of the church, or in the

house here, whichever you choose."

Our friend, seeing the great pre judice that existed, thought his policy would be to keep "dark," so he thanked the doctor for the privilege and proceeded very quietly to the chapel in the basement, the doctor having told him that he would send over two or three boys to serve his

When our friend had left, the doctor called the servant and told her to send for boys to serve that man's

Mass. "What?" exclaimed the girl, "is

that colored man a priest?"
"Yes, indeed he is," said the doctor; "he showed me his papers, and I questioned him. He's all

"Oh, glory be to God! wonders will never cease. Well, well, what is it you won't see in America. But did right. you spake Latin to him, doctor ?"

Yes, I did, and he speaks Latin very correctly.

sufficient time to vest and get on the altar her curiosity was so excited she resolved to hear the Mass. She heard the poor man saying Mass as devoutly, and in tone as sweet and correct as any priest she heard in the "ould She did not pray much, how ever, for she kept eyes, mouth and ears open ill the very end of Mass, and then hastened back to the house to prepare breakfast for him-and

AT THE CLOSE OF A CENTURY.

it willingly, after hearing him

Examination of Conscience. BY MONSIGNOR LE ROY.

say Mass.

The close of a year is the opportune time for all to take an account of their We are at the close of a cenaffairs. tury : how do the affairs of the world

It is often said that humanity is on the road of progress: this is the theme of most writers, especially when their own condition is improving. How is Truly, humanity is progressing and despite all malcontents, all laggards, all the indifferent, all the unbelieving, all its enemies, the mysterious cloud directs it : Providence spurs it onward, always.

Christianity at its beginning. It numbered only a group of sinners, plous women and brave men. But with this group God deposited religious truth and supernatural life, say ing, "Go and teach it to all nations, and I will be you to the end."

The group dispersed, and in dispersing multiplied. If St. Peter had stayed in Jerusalem and kept all his bishops and priests with him, Christianity—humanum dice—would not have been known in other countries or outlived the century. But St. Peter had a Guide Whom he followed. In the face of opposition, difficulties, per secutions, defections, revolutions and transient obscurity, the Christian idea did not cease to develop and expand; the column of cloud that rejoins earth to heaven and guides progressing hu manity, lighting up darkness, had shed its light, at the commencement of the sixteenth century, over Europe and parts of Asia and America.

But after the lamentable Protestant seperation, followed by the ruin caused by the "philosophy" of the eighteenth century, and culminating in the violent upheavel of the French Revo ution, an alarming calm prevailed The Catholic Church, deprived of her missionaries, withdrew within herself and awaited. . . .

In the meantime, her Founder had not abandoned her, and the spirit whom He had sent to abide with her was not long in raising the world and setting it again in motion. With this century a new order of

things began for the evangelization of the world. The official action of governments whose interests were one with those of the Church has been replaced by the voluntary action of in-dividuals. The fact must be accepted it is not states, or even Catholic Bish ops of any one country, that, separate ly or together, recognize that threequarters of the world are without the pale of truth and life that must be preached to them ; but simple, humble Christians, who, in the midst of busi ness and distractions, see that the work of the Saviour is not being carried on, and so form societies uniting those of like devotion to say to the vicar of Jesus " Permit us to go beyond the Christ: Christian frontiers to carry light and die there. . . Perhaps others will follow us and support the humble

hearth fires which we will have lighted in the night of paganism, developing them and multiplying them, thus real izing, little by little, the words of the Master: 'And the Church will be Catholic.'"

Such has been the event of the nineteenth century. Thanks to the person-al inspiration of generous and truly Christian hearts, the year 1900 will find us with an army of missionaries, priests, brothers and relig o is spread throughout the world, everywhere act ive, everywhere ready to die rather than to retrace one step.

But that is not all. At the same

time that the Apostolic spirit of the

Church was clothed with new energy, Providence brought the world under its influence by giving up to it the first of all nations, the European, which accepted Christianity when others refused it, and made it the foundation of civilization. What if they be called French, German, Anglo Saxon, Slavic, Greek, Italian, Spanish, or Portuguese? They are Christian, and as such are masters of the world. This is the modern event in the history of humanity; for only at the begin ning of this century Europe had no secure coionies but those in America. Nearly the whole of Africa was lost to it as well as Oceanica and a part of India and Asia. At the present day no other country is so entirely inde-pendent; and if other nations seem so to whose influence to attri bute their independence.

M. BRUNETIERE A CONVERT.

Rome Correspondent of the Baltimore Sun. Among the distinguished visitors who are spoken of as coming to Rome early in the year of jubilee one of the most interesting is M. Ferdinand Brunetiere, the eminent director of the Revue des Deux Mondes, perhaps the most influential of European reviews.

It is rumored that this visit will coin-

cide with the official announcement of his conversion to the Roman Catholic Church. It will be a new phase in the modern periodical literature of France to find the director of the Revue des Daux Mondes a Catholic. Its original founder, M. Buloz, had no religion as So off she went on her message to the that word is ordinarily understood.

WHY WE ARE CATHOLICS.

In the new century all Catholics should be able to render an account of "the faith that is in them." They can answer, with St. Augustine, that are Catholics, because "in the Catholic Church priests from the See treelf of the Apo Peter (Rome) even to the present epis-copate, holds them." It we consider the express will and purpose of Christ in establishing His Church on earth we find that she shall continue to the end of time, unchanged in internal and external constitution, and possessing all the very same gifts, marks, etc, with which she was endowed by her Divine Founder. For the mission of the Church isthe mission of Christ-"to save souls. She must last, therefore, as long as there are souls to save. She is built on a rock and "the gates of hell shall never prevail against her." Hence it is impossible for her ever to become corrupt in her faith, in her sacraments, or in her government. For the mo-ment she should fail in any of these. that moment the gates of hell would have prevailed against her. To assert that at any time the Church of Christ failed is to deny the truth of Christ's promise to His Church. "I am with you all days, even to the consummation of the world." "There are some,"

St. Augustine tells us, "who say she that was the Church of all nations is already no more; she has perished. This say they who are not in her. Tree impudent assertion!" If, therefore, the Church cannot fail or become corrupt, there can be no reason for any reformation in her faith, her sacraments, or her government. Every attempt at such reformation is an explicit denial of her indefectibility.-Amer

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London, Saturday, January 20, 1900.

GENERAL SAMPSON AND THE NUNS.

It is gratifying to notice the straight forwardness and honesty with which Protestant gentlemen sometimes testify to the zeal and labors of Catholic relig icus in the carrying out of the good works in which they are engaged. The following extract from a letter written from Quito by General A. J. Sampson, United States Minister to Equador, to Mr. J. A. Kilroy, a prominent Catholic of Phoenix, testifying to the self-sacrificing spirit of the Sisters of Charity will be read with pleasure. The General desired that his Sisters. He says:

"I want to offer a word of encourage ment to them in the noble and selfsacrificing work in which they are engaged. God only knows the good they do-the many kind words they speak to the invalids far away from home, the comfort in the hours of sadness, the cheer in the times of depression, relief by careful nursing in the days of pain, and the hope inspired when the sun of life is setting, and the soul is about to enter the eternal.

A SIGNIFICANT EVENT.

Signor Mohring, the editor of a comic paper in Berlin called the Ulk, has been sentenced by the Court to six months imprisonment for grossly insulting the Catholic Church in a mcck hero'c poem entitled "The Cowardly Act at Rennes." The subject of the poem is, of course, the Dreyfus trial, and the whole Catholic hierarchy from the Pope down are described in this disgraceful composition as being engaged in a plot to find the innocent guilty. There is, of course, no basis in fact for this representation of the Dreyfus case, but the wonder is that the German court has undertaken the vindication of the Catholic Church.

There is certainly a great change within a few years from the time of the Bismarckian kulturkampf when Catholics suffered under severe persecution. This change in Germany is has kept constantly in view the purpose for which it was established, the attainment of justice for Catholics, and it has had remarkable success in gaining its object.

We would be glad to see equal determination exhibited by the Catholics of Canada to gain the just demands of the Catholics of Manitoba in regard to freedom of educa-

YELLOW JOURNALISM.

The press correspondents have been again at work manufacturing important ecclesiastical news; but this time the event they announce is not one Peter's Chair. It has been announced for higher education, and has universby the press correspondents that the ity powers, granting such degrees as Pope has indicated Cardinal Gotti to be B. A., B. Sc. etc. It comprises also a his choice as his successor to the Ponti- school of commerce, a military trainfical office. In fact the Holy Father ing school, and a chemical laboratory, made no such announcement, nor and educates three hundred and fifty would it be in accordance with usage boys in the higher branches, together so to do. The Pope is elected by the with French, English and other lanfree thoice of the Cardinals when a guages. The education of girls is in vacancy occurs in the Papacy, and it the hands of sisterhoods, and great has been often remarked that he who proficiency is attained therein. goes into the conclave as Pope, comes It is, therefore, ridiculous to assert that have been verified by the event.

electing a successor to Pope Leo XIII. a smattering of English after having priests in his diocese a just and digni- especially in Pennsylvania.

ISM.

Governor Rollins of New Hampshire has given great offence to the ministers of his State by maintaining that Protestantism is dying out throughout New England. He has shown that in those states which were at one time held to be a pattern of strong religious faith and fervor, the Protestant popuation has lapsed into unbelief. The Methodist and Baptist ministers have made house-to-house canvasses in order o disprove the Governor's assertions, but he maintains that these canvasses confirm his statements. It is an undeniable fact that the old churches throughout the New England States are falling into disuse, many of them being closed, while those which are still in use are in most instances almost empty on Sundays, and, except in the large cities, very few new churches are built, because they are not required.

The last census also shows that the Catholics have more communicants in these states than all the Protestant Churches together.

EDUCATION IN MANILA AND ON THE ISLAND OF LUZON.

War Secretary Root's annual report on the condition of the newly acquired possessions of the United States, referring to the state of education on the Philippine islands, says "It is believed that in the city of letter should be communicated to the Manila, a greater number of good schools, affording better facilities for primary instruction, exist to-day than at any previous time in the history of the city."

To those who have followed carefully the news from that quarter of the globe the statement of Mr. Root will be a surprise.

It is known that there are comparatively but a small number of children attending the American schools in the city of Manila. The latest computation we have seen placed the number at less than 3,500, whereas the total number of children attending school has been estimated at 65,000.

Taking into account the difficulty of obtaining accurate statistics in the present disturbed state of the country, it is not going out of the way to say that not more than 1 out of every 19 children attends the American schools, which is but a small fraction of the whole number, and it cannot be said under such circumstances that the state of elementary education has been very greatly improved by the establishment of American schools.

This might be the case if the children of the city had been grossly neglected before the American occupation; so that 3.500 should greatly raise the daily attendance; but such was not the condition of things. It has been admitted over and over again by all to be attributed to the energy and de who have investigated the matter that termination of the Catholic or Centre | under the Spanish regime, the schools party in the Reichstag. That party of the friars were well attended, and that education is widely spread among views of Bishop Blenk in regard to the termined on having a truly Catholic the children, not only in Manila, but throughout the island of Luzon, where, as a rule, all the children can read and write. It has been said by Mr. John Barrett, who is thoroughly acquainted with the subject, that Manila was well supplied, not only with elementary schools, but also with universities and colleges when Chicago was a' wilderness. The Archbishop of Manila, in fact, in an article which appeared some months ago in The Freedom, a daily paper published in that city, gives the information that besides four large seminaries wherein [some youths receive a liberal secular education, and others are trained for the Church, which has happened, but which is go there is the Atenoe conducted by the ing to happen efter the death of the il- Jesuit Fathers and supported by the justrious Pontiff who now sits on St. municipality. This establishment is

out a Cardinal, the sense of the saying the few schools which the Americans being that he who is pointed out before | have established have completely revohand as the person who is certain to be lutionized education to the extent to circumstances. the next Pope, is almost sure not to be which the War Secretary's report the one actually elected. We believe would lead us to believe. It must be dates presented by the Cubans for the there is no instance on record where inferred that the report was based upon position are worthy in a high degree, the anticipations of the quidnuncs who superficial ordesignedly false statements but Mgr. Sbarretti is also most worthy

It may be and we do not doubt that been not only stainless but most ex-We hope it may be long before it there is more English spoken in Manila emplary. He has also proved himself will be necessary for the Sacred College that has been the case heretofore, and to be a good administrator, and there Catholic Church in regard to parochial to meet in conclave for the purpose of that some of the children even have is no doubt he will be to the Cuban

DECADENCE OF PROTESTANT. attended English schools for a year or more, but the knowledge of English was not a necessity before the American occupation, and knowledge might have been fairly well diffused by means of some other language than English, say Spanish for example. The fact is that Secreretary Root's statement is evidently an to make it appear that the American occupation has produced far more good than can possibly have been the case. By putting forward such statements, the people of the United States may become more reconciled to the terrible and unexpected results of the Pailip. pine war, and thus an impetus may be given to the cause of the Republican party during the coming election cam-

> paign. Indeed, this part of the Secretary's report looks very like a mere election

squib. To attain this object it would appear that Mr. Root does not hesitate to cast an unmerited slur upon the work which has been done by the religious orders in turning a savage and pirat ical race into a civilized Christian community. United States missionaries would have done well if they had done as much for the American Indians as has been done by Spanish friars for the Filipinos.

NATIONALISM IN RELIGION. The opposition which has been manifested to the Right Rev. Mgr. Sbarrettis' appointment to the Bishopric of Havana has been much moderated by the explanations made on the matter by the Right Rev. Jas. H. Blenk, the newly appointed Bishop of Porto Rico, who visited Havana on his way to take possession of his See. The objection raised against the new Bishop of Havana was based on the fact that he is an Italian and a foreigner instead of being a Cuban, as the priest and people of Havana, or many of them, desired their new Bishop to be.

The candidates selected by the priests of the diocese were passed over by the Holy Father, Pope Leo XIII., and Mgr. Sbarretti, auditor of the Apostolic Delegation at Washington, was selected for the position in their stead. This is the cause of the opposition which has arisen against the appointment, and the press generally has taken the side of the Cuban Nationalst party in the discussion.

Bishop Blenk himself in coming to Havana is charged with the office of sub-Apostolic Delegate, having been so appointed by Mgr. Chapelle, Apostolic Delegate to the new territorial acquisitions of the United States.

On his arrival at Havana, Bishop Blenk was interviewed by a represent ative of La Lucha, a leading paper of the Cuban capital, and in the course of his remarks he stated that the cause of his visit to Cuba was especially that he might invest Archbishop Bernaba with of their preference, but, on the other the pallium. But it was the chief pur pose of the reporter to ascertain the appointment of Mgr. Sbarretti to the See of Havana, concerning which there been much discussion.

The Bishop took the very reasonable ground that Catholics of all nationalities the world over are brothers, and should not, therefore, be regarded as strangers in matters having reference to religion.

Further, the question of the appointment of a Bishop of Havana at the present time is peculiarly difficult on account of political complications, and the many very difficult tasks which now confront the spiritual head of that diocese. The actions and decisions of the Bishop will be very far-reaching in results, both as affecting religion and country, and " a Bishop free from political affiliations, who will take his stand fearlessly on the vantage ground of Christian faith, calm fore sight, unbiassed judgment and Christlike charity is particularly required at this moment.

Bishop Blenk pointed out that a Bishop of marked spirituality of character, such as Mgr. Sbarretti is known to be, is peculiarly fitted to meet the existing circumstances, and that there is much stronger reason for lovalty now to the supreme authority divinely conferred upon the Vicar of Christ, than there would be under less difficult

The Bishop admitted that the candiare constantly busying themselves of American officials who had made no of the high honor. He is a brilliant with prognostications of this kind examination into the facts of the case, scholar, and his life as a priest has

fied as well as a paternal chief pastor. Under the existing conditions, we are ourselves of the opinion that the time is one at which it was most needful that the Holy Father should select a Bishop independently of local considerations and preferences, though under ordinary circumstances it may be desirable to have regard to the wishes of exaggeration, the purpose of which is the clergy and people of the locality specially concerned.

It is asserted by the Havana papers that Bishop Blenk's explanations have done much to allay the ill feeling which arose out of the fact that a stranger and a foreigner had been appointed by the Holy See. Even some of the papers which before denounced the action of the Holy Father, have declared that they now believe the selection to have been wisely made. The incident is highly instructive to the people of other localities beside Cuba, as it shows that there are circumstances under which it is wise for the Holy See to exercise its discretion, under the supreme authority conferred upon it by Almighty God, even against the local influences which may be brought to bear upon it in particular instances.

RELIGIOUS EDUCATION IN THE SCHOOLS.

We can still notice a disposition on the part of some newspapers to misre present the determination of Catholics to secure a religious and Catholic educa. tion for their children, and when from time to time a new Catholic school is established anywhere, as was recently the case in Belle River, the matter is represented as if such action were taken through a motive of hostility to the Protestant population of the locality where such school may be established.

It cannot be denied that some Catholics are influenced by such misrepresentations, and no doubt it is from some such cause that two or three Catholics have taken occasion from the establishment of the Separate school in Belle River, already referred to, and have shown a mistaken and false liberality by preferring to adhere to the Pablic school, rather than to cast in their lot with the Catholics of the school section. In this instance we are assured that

it is from the most honorable motives that the Separate school has been established in the locality mentioned, and there is no desire on the part of the Catholic Separate school supporters to interfere with their Protestant neighbors. The latter would have been free to send their children to to the new Catholic school if they had so desired, and if they had felt themselves to be not in a position to start a school of their own, and their children's religion would not have been interfered with; but as they have chosen to have their own school, there is no reason for Catholics to complain hand, neither is there any reason for complaint that the Catholics have deschool under the school laws applicable to the case, and in loyalty to the expressed desire of his Lordship the Bishop of London, who wishes that Catholic schools should be operated under the Catholic and not under the Public school law, as under this latter they cannot be successfully worked without evasion or violation of the law.

Catholics are not alone in the conviction that religious teaching is necessary in order that the rising generation may be properly educated. Only a couple of weeks ago an Anglican school was opened in Toronto, and the Anglicans have indeed in several cities of Ontario their own parochial schools. The Episcopalians and Southeran Presbyterians of the United States have also held out for the principle of denominational instruction, and this principle is maintained by both Anglicans and Methodists in England. The Calvinists of Holland have also taken a similar stand, and their principal organ pronounced recently in their name the following repudiation of purely secular education:

" As believers, it is our duty to re sist that the public schools should be of this character; for we cannot approve of a system of instruction without re For even admitting that the ystem in vogue is only negative, it s, however, true that its influence on the children must be most injurious.

The Lutherans of Pailadelphia are equally positive in their support of religious teaching, and one of their lead ing clergymen, the Rev. F. Wischan, said over a year ago in a sermon on the subject :

"I admire the work done by the

chool at American and Brown streets has two hundred and forty pupils, and I am working as earnestly as the priests for the Christian education of the chil dren, which is absolutely necessary for

he preservation of religion and moral-The Catholic Church is to be admired for its many parochial schools, especially those for the girls, who will the mothers of the next generation, under whose direction the men and women of succeeding ages will be raised.

On being asked whether the principal motive on account of which the German, Swedish and Norwegian Lutheran schools had been established was not for the perpetuation of the native languages, the same rev. gentleman said :

"No, some parents may send their children to the schools with this end in view, but the pastors keep the schools, and insist on attendance for the sake of religion, and he would himself have his school conducted en tirely in English if he could readily do o, provided religious instruction were This is the essential maintained. feature in education.

In fact even the Presbyterian Review, the Toronto organ of the Presbyterian body, has from time to time expressed itself more or less strongly in favor of religious education in the schools, if it could be had. Thus in its issue of Dec. 29, 1898, speaking of the efforts of Anglicans to establish Volun tary (Anglican) schools, it said:

"We confess to having much sym pathy with them, but we do not see the remedy in voluntary schools." In con tinuation, it proclaims as its chief reason for not wishing to urge religious teaching in the schools to be, lest the evil of Roman Catholic Separate schools should be multiplied, as they are "a misfortune." Surely there is less of hostility manifested by Catho lics who establish Catholic schools to meet a need which they feel than to oppose the establishment of voluntary schools for Protestants, through the fear that Catholics may derive an advantage through their advocacy.

It will be seen from these facts and quotations that it is a mistake on the part of our contemporaries when they endeavor to make it appear that Cath olics desire to establish Separate Schools through hostility to Protestants and to Public School education.

So far as Public school education is concerned, we admit it to be good so far as it goes, but it does not go far enough, as it makes no provision for the teaching of religion. Catholic Schools are meant to supply this deficiency for Catholic children, and not to throw ob stacles in the way of Protestants who desire to educate their children without religion. We are not in accord with them as regards the desirability of purely secular education, but we do not wish to force our views of the matter on them: neither do we wish them to force their views on us, and this is the view of the matter which we take whether in regard to Belle River or in any other school district.

We may conclude by expressing the hope that those Catholics who in some school sections oppose the establishment of Catholic Schools, will cease to set themselves in opposition to the demands of religion, as it is not a matter of dispute whether or not religious teaching is necessary in the schools. It is settled beyond debate by oft repeated decisions of Popes Leo XIII., Plus IX., and their many illustrious predecessors.

THE SEMAINE RELIGEUSE ON ANGLOMANIA.

The Semaine Religeuse of Quebec had an article in its issue of last week entitled "Anglomania in Canada," which has caused a considerable amount of comment, and aroused much It has always been recognized as a fact that the French Canadians of Quepec and the other provinces of Canada are thoroughly loyal as British subjects, and their loyalty has been made evident both by word and deed whenever in the Semaine Religiouse it was not it has been necessary to manifest it. intended to wound British feeling. Hence it came like a thunderbolt from a serene sky when a professed organ of the French Canadians of Quebec gave utterance to the strong anti Britthe approval of his Grace Mgr. Begin,

the Archbishop of Quebec. It could not be credited that such article were approved by the Archbishop, such as the following:

"For a long time England has domvaded by hostile hosts? For three especially in Pennsylvania. My to make laws for all the nations; shall in the Semaine Religiouse.

she not one day see hostile armies fall upon her own coasts and devastate her cities of London, Manchester and Liv.

nations shall have burst through the onds of the great dominatrix, that the French Canadians shall continue to endure oppression? The chances of the fight, long favorable to our oppressors, will then be in favor of the victims.

"Lift up your eyes, French Canadians, for the day of your redemption is at hand! You, beaten and con-quered by England, ever hated and oppressed by the race unfriendly you, whose children are forced to speak the tongue of their oppressors n the schools of Manitoba, you shall at length see the star of liberty rise for you, and your rights respected by those who have so long violated them

The United States comes in equally with England for a share of the abuse, for the writer of the article continues :

"This change will be the more complete if the United States is involved in the same punishment with England, as they have participated in the same pride and the same domination. We have noted the oppression of the French which is a part of Americanism, and is indeed one of its principal characteristics, if not its very essence. If this insolent republic be humiliated with England, and if the English race be stricken both in Europe and America by the justice of God and man, its people will be less overbearing and less insolent toward the rest of the and will leave at last to the French race the right to freely develop itself in Canada.

The writer of this bravado of the meat. axe style has taken upon himself a task which is quite equal to if not greater than the labors of the fabled Hercules. which is nothing less than the demolition of the British Empire, and the United States together at one fell blow.

It is certainly not true that the French-Canadians are oppressed by Great Britain, neither are they ground down by the people of the United States, but in both countries, they and every other nationality are quite free to run in the race of progress on equal terms with other citizens from whatever nation they may come.

It is true that in Manitoba there has been a touch of oppression, but it is in evitable that that there should be some temporary friction, and some injustices inflicted wherever a free people is endeavoring to govern itself; but we have no doubt even the Manitoba trouble will rectify itself in the course of time by the exercise of patience and by constitutional methods.

At all events the Manitoba school trouble does not counterbalance the benefits which have been derived by Canadians, whether French or English, in the civil and religious liberty we enjoy. In fact one of the French-Canadian papers, the Presse, in repudiating the language of the Semaine Religieuse, says :

"If there is a people free in its politics, in its social life, in its language, in its laws, in its worship, it indeed the French people Quebec."

In fact the words of the Semaine Religiouse have been repudiated uni versally by the foremost representatives of French-Canada, and amongst others by Archbishops Begin and Bruchesi, by such papers as the Presse, and by prominent laymen like Sir Wilfrid Laurier, Mr. Louis Frechette of Montreal, and the Mayor of Quebec. In fine, the editor himself has explained that the authorization of the Archbishop printed on the cover of his paper must not be understood as making the Archbishop responsible for the sentiments expressed in articles which have been written by the editor without having been expressly submitted for his Grace's approval. For such articles the editor indignation throughout the Dominion. himself is alone responsible. But the objectionable article was not from the editor. It was published as a portion of a long essay which had appeared in another paper from the pen of a foreign writer, and in publishing it

In fact the article had no reference to the question of loyalty to Great Britain in the trouble with the Transvaal Republic, but was in part a philosophiish sentiments expressed in the article | cal treatise on future contingencies above referred to, and the matter was with special reference to the Manitoba made worse from the fact that the Se- injustice, and the editor admits that it maine Religeuse bears on its face the was published without advertence to announcement that it is published with its special inappropriateness at the present moment, and he deeply regrets that it appeared in his columns. We can only express a hope that sentiments as were expressed in that he will be more cautious in future in regard to the matter he allows into the columns of his paper, apparently under the editorial sanction. inated the nations of the earth; is she had, however, one good effect, as it has not now about to be in her turn in- elicited from numerous French Canadians expressions of loyalty which centuries she has sent out her bands of would not have been made, as they mercenaries into all the isles of the would not have been necessary, if the ocean and every plain of the continents article in question had not appeared

NEEDS OF CONVERTS. We have published during the past

few weeks several letters from converts suggesting that some club or association should be formed through means of which converts might be brought into association with one another, and come to know one another. It is said that for many, if not for most become Catholics the change means the loss of the friends they have known in the years preceding their conversion. They do not feel alto gether at home in the society of Cath olies who have been always Catholies It is suggested that if the convert could be made to know one anothe there would be a bond of union in the experience which they had all gon through, and the condition of lonel ness and friendlessness which convert suffer from, to a greater or lesser de gree, would be very much amelion ated.

The suggestion seems to us to be We publish in this issue letter from a subscriber in Helen Mont, telling how a like want h been supplied in that little city. to form a club, and do the work d scribed by our correspondent, co tainly there ought to be enough co verts in this great city of Chicago form a similar club, and do simil work, so far as the doing of such wo might be deemed advisable. Let t converts get toge her in some w and see what they can do in the woof organization.—New World.

LOVE IS THE CORE,

It is the Very Central Attribute of Divinity

If the thirst of Calvary is over a gone, was not its chief end to assu us of the reality of the eternal th and passion of God which there for but a finite and halting utterance?

"For the same thirst," says Mot Julian of Norwich, "that He had u the rood tree (which desire and long and thirst, as to my sight, was in l from without beginning), the s hath He yet, and shall have unto time that the last soul that shall saved is come up to His bliss. Fo truly as there is a property in Go truth and pity; as verily there i

God a property of thirst and longing What does the revelation of Chi human heart import except so fa it brings home, as it were, to our sense, the truth that Love is the the very central attribute of the D ity round which all the other attrib uster, from which they spring which they depend: that blood water, guilt and remission, death life, evil and good, darkness and li stream from and return to same fountain; both manifest one the same goodness, and owe their s ing difference and coloring to narrowness and imperfection o weak faithless vision?

And even if the Eucharist wer more than the bare remembran Calvary, it should speak to us p pally not of that past human par but of the present Divine pa whereof Calvary was but the syn But in truth, a better conception unreality of time before the I mind, will convince us that the s devotion which regards Christ's p as continually p esent, as augus by our sins, as alleviated by our is less inadequate and more phil ically true than the shallowly rat istic view. For it is only the me fading of our memory that proour whole past being co present To Christ it is (and was from et as though the nails were at this m being driven through His hands

CATHOLICS IN ENGLAN

It is very noticeable that in n country of the world do Catholic a more intense, sustained and sympathy with the Governmen they do in England. Perha reason of this is that in no othe try are Catholies so fairly tre the Government in the matter Not only cial representation. Mees of Postmaster General an Justice held by Catholics, but th est official in the naval admini of England is also a Catholic. gentleman is Vice Admiral Lo ter Kerr, K. C. B. When Lo was only eight years old, his m a remarkable woman-was bo the Church on the tide of the She had the fa saint and the courage of a and it required both to prev the influences which aimed holding her children from fe We quote from a sketc

To enable the youngest, the of ten, to carry out his earne to be a Catholic, Lady Lothian steal out of the house (Newba bey) early one winter morning the household was astir, and to Edinburgh, where he was by Dr. Gillies, the Vicar-Apost they steathily crossed the pa heard the sound of hurried behind them, and were sure were being pursued. But, Lothian's great joy, the pursu out to be her third son, Lo who, having heard of his mo tention and vielding to an i grace, had determined on jo little brother in being rece the Church.

As first Lord of the Admi: the duty of Lord Walter to the important movements of in the British navy; and, official duties prevent him fr prominent part in the gr which English laymen are has always spoken out

NEEDS OF CONVERTS.

We have published during the past few weeks several letters from converts suggesting that some club or association should be formed through means of which converts might be brought into association with one another, and come to know one another. It is said that for many, if not for most, become Catholics the change means the loss of the friends they have known in the years preceding their conversion. They do not feel alto-gether at home in the society of Catholies who have been always Catholies. It is suggested that if the converts could be made to know one another there would be a bond of union in the experience which they had all gone through, and the condition of loneliness and friendlessness which converts suffer from, to a greater or lesser de gree, would be very much amelior-

The suggestion seems to us to be a We publish in this issue a letter from a subscriber in Helena, Mont, telling how a like want has been supplied in that little city. If there are enough converts in Helena to form a club, and do the work described by our correspondent, certainly there ought to be enough converts in this great city of Chicago to form a similar club, and do similar work, so far as the doing of such work might be deemed advisable. Let the converts get toge her in some way and see what they can do in the way of organization.—New World.

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LOVE IS THE CORE,

It is the Very Central Attribute of the Divinity.

If the thirst of Calvary is over and gone, was not its chief end to assure us of the reality of the eternal thirst and passion of God which there found

but a finite and halting utterance? "For the same thirst," says Mother Julian of Norwich, "that He had upon the rood tree (which desire and longing and thirst, as to my sight, was in Him from without beginning), the same hath He yet, and shall have unto the time that the last soul that shall be saved is come up to His bliss. For as truly as there is a property in God of truth and pity; as verily there is in God a property of thirst and longing."

What does the revelation of Christ's human heart import except so far as it brings home, as it were, to our very sense, the truth that Love is the core, the very central attribute of the Divinity round which all the other attributes cluster, from which they spring, on which they depend: that blood and water, guilt and remission, death and life, evil and good, darkness and light, stream from and return to the same fountain; both manifest one and the same goodness, and owe their seeming difference and coloring to the narrowness and imperfection of our

weak faithless vision? And even if the Eucharist were no more than the bare remembrance of Calvary, it should speak to us princi pally not of that past human passion, but of the present Divine passion whereof Calvary was but the symbol. But in truth, a better conception of the unreality of time before the Divine mind, will convince us that the simple devotion which regards Christ's passion as continually p esent, as augmented by our sins, as alleviated by our love, is less inadequate and more philosoph ically true than the shallowly rational-For it is only the mesciful istic view. For it is only the melcitul fading of our memory that prevents our whole past being co present to us. To Christ it is (and wa as though the nails were at this moment being driven through His hands.

CATHOLICS IN ENGLAND.

It is very noticeable that in no other country of the world do Catholics show a more intense, sustained and studied sympathy with the Government than they do in England. Perhaps the reason of this is that in no other country are Catholies so fairly treated by the Government in the matter of offi-cial representation. Not only are the offices of Postmaster General and Chief-Justice held by Catholics, but the high est official in the naval administration of Eugland is also a Catholic. This gentleman is Vice Admiral Lord Walter Kerr, K. C. B. When Lord Kerr was only eight years old, his mothera remarkable woman-was borne into the Church on the tide of the Oxford She had the faith of a saint and the courage of a heroine, and it required both to prevail over the influences which aimed at withholding her children from following We quote from a sketch in the

To enable the youngest, then a child of ten, to carry out his earnest desire to be a Catholic, Lady Lothian had to steal out of the house (Newbattle Abbey) early one winter morning, before the household was astir, and take him to Edinburgh, where he was received by Dr. Gillies, the Vicar-Apostolic. As they steathily crossed the park, they heard the sound of hurried footsteps behind them, and were sure that they were being pursued. But, to Lady Lothian's great joy, the pursuer turned out to be her third son, Lord Ralph, who, having heard of his mother's in tention and yielding to an impulse of grace, had determined on joining his the Church.'

As first Lord of the Admiralty, it is the duty of Lord Walter to direct all the important movements of every ship in the British navy; and, though his official duties prevent him from taking prominent part in the great work has always spoken out vigorously

when the rights of the Church or of Catholics were to be vindicated. It is worthy of remark that he has never found this manly frankness a bar to official advancement. In 1873 he married Lady Amabel Cowper, a convert and the wielder of a vigorous and industrious pen.

FASHIONABLE CATHOLICITY.

It is common with a certain class of Catholics to show what they doubtless consider their good sense and itberal spirit by speaking lightly of devotions and pious practices that are not of stern obligation. We do not here allude to merely nominal Catholics, but to those who practice their religion after a fashion; and pass in the world as real Catholics-"only not bigoted, you know.

They go to Mass on Sundays, as a rule, approach the sacraments once or twice in the year, and have even been known to attend services not of precept there were inducements in the form of unwoated pulpit eloquence or musical attractions. But as to saying the rosary, wearing the scapular, or making the Way of the Cross now and then-why, the very suggestion provokes a smile or a shrug; and the non Catholic friend is hastily informed tha these practices are in no way binding, and that for their part, they attach no

of course, these fortunate people may possess spiritual constitutions strong enough to thrive-or, rather survive — on the smallest possible supply of grace; but they should re member that not all are thus spiritually strong, and that we may not scandal ze the weak.

There are "the young, young children," whose lives are in our hands for shaping, the youths and maidens with their own impressionable, untried natures to contend with, as well as the fascinating dangers of the world. Their tender minds have been impressed by pious instructors with the importance of frequent sacraments, of devotion to Mary, mother of peace and purity, manifest in pious practices in her honor, wearing her medal or scapular or reciting the rosary. They have been taught that these devotions are not merely for the poor and ignorant that Popes and prelates have loved their beads as the unlettered Irish peasant woman loves hers; that great minds have found in them the inspiration of works that are to day the world's delight; that emperors and princes have worn the scapular under their royal raiment, and been robed for the grave in the poor Franciscan habit or the livery of Mount Carmel. But the domestic attitude on these

often tells sadly against the school training. The very delicacy of the youthful heart makes it peculiarly susceptible to a sort of false shame, and eager to conform to the prevailing ex

The covert sneers or outspoken raillery of the household elders and familiars take the sustaining force out of the examples of remote saints and sages. Intervals between the sacrament lengthen, the scapular is laid aside, and the rosary—if it be a handsome one — is relegated to a place among the bric a brac.

easier to destroy than to build The young, having successfully emulated the example set them, are no seldom prone to go beyond it; and the "liberal" Catholic is apt to be succeeded by a generation Catholic in nought but the name.—Catholic Union

THE PRACTICAL CATHOLIC.

The term "practical Catholic" is applied in so many cases where it is paipably a misnomer that we are led to consider what a practical Catholic really is. Of course, the answer at once suggests itself: A Catholic who practices of his religion is a practical Catholic. But what does the practice of the Catholic religion imply? There is so much misinformation and hazy thinking afloat regarding this point, that a few words on the subject will do

no harm and may do much good. We should think that nobody at this stage of Catholic development would claim that the bare compliance with the requirement of yearly confession and Communion entitles him to be called a practical Catholic who, during the rest of the twelve months, neglects every duty except those that bind under pain of mortal sin-attendance at Sunday and holyday Mass, for instance-and who, even in such matters There are, nowadays, so many churches and priests, so many attractive spiritual devotions and societies, so many extraordinary appeals at mis-sions and retreats, so many invitations Sunday after Sunday from pulpit and altar to every Catholic to approach the sacraments often, and interest himself in his soul's salvation and the work of the Church, so many reminders of our duties in the Catholic press, that it would be absurd to say that there is lack of opportunity for one who desires to live more closely in touch with the Church ; and it would be still more absurd to say that the person who neglects all these means to a life of grace which the Church offers is practicing his religion as he should. Church fixes as the outer limit of her indulgence the reception of the sacraments of confession and Communion at Eastertide. Like a grace, had determined on joining his little brother in being received into the Church." tions wherein they may be placed which would render this duty impos-sible of fulfilment oftener, she is satisfied with the yearly observance of it but she never ceases to invite her prominent part in the great work which English laymen are doing, he alone can offer—the Body and Blood of live mood the missionary delivers a and more intellectual classes were bed is inevitable, and there is no return,

Christ. She never ceases to extol the merits of the sacraments of Penance and the Eucharist, deprived of which even the the strongest and most stead fast souls waver and weaken. She never ceases to warn her children

against the almost impossibility of living in accord with God, unless through the frequent reception of the sacraments which Christ instituted to bring the souls of men more closely to To live, therefore, in the spirit of

the Church it is necessary that a Catholic do much more than barely the things which, evaded or neglected, make him liable to the guilt of mortal sin. He must approach the sacraments oftener than once a year, must be care ful of his daily duties in regard to morning and evening prayer, must see to it that he gives no scandal to his fel low Catholics or to Protestants who judge the Church by the lives of its adberents, must take an interest in the religious, charitable, and temperance societies of his parish, must be loyal to his pastor, must give willingly according to his means that the work of the Church may not languish or falter, must, so far a in his power, support all the works— the Catholic press included—that make for the advancement of the Catholic The man who does religion. things, is, in truth, a practical Cath To one who does less the word "practical" is, to our thinking, misapplied. No matter how prominent a man may be in politics, in the business world, in social circles, in Catholic or ganizations - and it is principally among the latter that there is so much talk about practical Catholicism, and it is principally among them, also, that many more real practical Catholics are needed—unless, as far as he is able, he leads a life in accord with the spirit of

A MISSION IN EVERY CHURCH.

Review.

the Church as it is above indicated, he

does not come up to the true Catholic

standard, and is undeserving of the

name practical Catholic. - Sacred Heart

Secular Journal's Description of the Great Catholic Revival Just Closed in Brooklyn.

Brooklyn Citizen "Now is the acceptable time!" thunders the Jesuit, Dominican, Redemptorist, Carmelite, Augustin-ian, Capuchin or Lazarist missionary from the pulpits of fifty Roman Cath-olic Churches in Brooklyn. The greatest revival in the history of the old Church in this country is in progress. What does it mean? That during these weeks of prayer, exhortation penance and amendment 200,000 Catholics in this city will renew their al legiance to the Church. It means that thousands who had become indifferent or negligent will be restored to the fold; that many conversions will be made; that reformations innumerable will occur and happiness will be brought to many homes; that there will be better husbands and better fathers, and consequently better citi

zens. Among the scores of missionaries are many elequent preachers. They talk not to please their audiences. Their rhetorical flights are sounded out with sledge-hammer blows at the pre vailing vices of the day. The sins in the decalogue are handled without gloves. Impurity, intemperance, pro-fanity are exploited in all their hein-cusness. The sinner's shortcomings are held up before him as faithfully as in a mirror. The justice and mercy of God are explained, and all are exhorted to repentance.

Go to one of the large churches at 5 o'clock in the morning and witness the inspiring and edifying spectacle of 1,200 or 1,500 men at prayer before the altar. You will also see at one Mass 300 or 400 these men approach Communion. They have confessed and formed resolutions of amendment. All manner of men are there—bustling business and professional men, mechanics, laborers, the poor unfortunate-some in fine linen and some in rags-all humbly kneeling together to partake of the sacrament.

Go in the evening and you will hear the mission sermon. The pews are all occupied: the gates of the sanctuary are thrown open, and scores crowd the very steps of the altar. In that crowd is one whose skin is black as those of the darkest of his progeniors stolen generations ago on the coast of Guinea. Meekly the black man sits with a thousand white men at the feet of the missionary.

The good Father deplores the prevalent vice of profanity—warns his hearers against taking the name of God in vain-and says that reminds him of a story :

" Four years ago we were holding a mission in a neighboring city. A young man who desired to reform came to me and said :

"Father I would give anything it I might conquer the vile habit of swearing that I have contracted. "'My young friend,' said I, 'I'll tell

you how you may overcome that vice. This is my advice: Get a little sav-ings bank. Every time you utter an ings bank. oath or an obscene word drop a dime The into the bank. See how that will

"About six weeks afterward I met the young man on the street and he stopped me. 'Father,' he said, 'I want to thank you for your practical advice. You remember I told you I could not stop swearing, but, thank God : I have conquered and use no more profanity, But, Father, I assure you my first three weeks wages went into that little bank."

makes a deep impression on all its

listeners. Each night the prominent vices are taken up in their order and exposed, followed by a reminder of death that is inevitable, and after death judgment. At the clo e of the mission all attend and receive the Papal Benediction, after being exhorted to keep their good resolutions.

This is the first time that missions have been held simultaneously in all the churches of the diocese of Brooklyn, and nothing like it has ever before taken place in any Catholic diocese in America, probably not in Europe. The holding of the missions here was by order of the ordinary of the diocese, Bishop McDonnell, who acted upon Leo's recommendation Pope Leo's recommendation that Catholics throughout the world close the year of 1899 with special devotions. form which these devotions should take was left to the ordinary of each diocese to determine for his flock, and Bishop McDonnell chose missions.

MISSIONARY WORK AMONG NON-CATHOLICS.

A recent number of the Missionary, organ of the Catholic Missionary Union for the conversion of non-Catholics, shows that the work is constantly increasing, the missionaries are gaining experience, and the blessing of God seems to accompany the work to a remarkable degree. Some forty priests are engaged in this blessed work, and the reports from the various missionary fields are full of encouragement, and, we confess, we know not how it is possible for a Catholic who has a spark of love for, and loyalty to Holy Church, to read those reports without having his heart stirred with him with thank fulness to God and a sincere desire to aid in furthering the good work by every means in his power.

As specimens take the following. The report of Rev. L J. Vaughan, the diocese of La Crosse, is full of stir ring interest. Alluding to a former ort of his labors he says

"I had thought myself well ac quainted with the non-Catholic character, but I was amazed at the recep ion I received in non-Catholic towns The really greedy eagerness with which they grasped at truth touched me to the heart, and I resolved to devote my life to their instruc-tion. Not once have I spoken to non Catholics that I have not been compelled to hold an informal recep tion in the hall, often for upwards of an hour, answering the earnest ques tions of souls awakened by Catholic truth and Catholic grace

Together, Father Vaughan and Rev. Arthur B. C. Dunne of Eau Claire, who have long been interested in the work, started out on their mission, and in spite of difficulties and obstacles re olved to ask for no assistance from any person, but to place themselves in the hands of God and push on their

work. And he says:
"Our success has been the wonder
of this locality. We have given dur ing the spring about twelve straight weeks of missions, besides the single talks; distributed five hundred copie of the Faith of Our Fathers free; have not asked a dollar of anybody, and to day we stand with all accounts settled and but little out of pocket."

He gives several instances illustrating the effects of their instruction which we should be glad to give, but our space will not allow.

But the most astounding report comes from Father Elias H. Younan, C. S. P., of the result of his labors, under the auspices of Bishop Scanlan, in Salt Lake City, the citadel of Mor-monism. As the Catholic Church was entirely too small to hold the crowds of people who desired to attend the mis sion, the Mormon leaders, with great generosity and courtesy, offered them the free use of their grand Assembly hall, even the Tabernacle. were glad to give it to us," they said, "for so noble a purpose," and added, "they would not have given it to any other denomination." Some of their Bishops announced the lectures and urged their people to attend. There was an average attendance of 1 800, of whom 1 500 were non Catholics, including Mormon Apostles, Bishops and elders. The re port says :

"The mission was closed in their mighty Tabernacle on Sunday, June 4. and 5,000 were present. For the first time in the history of the State a Catholic priest preached both in the Assembly Hall and in the Tabernacle.

The closing sermon was on the parable of the "Sower and the Seed," with a fervent appeal to His other sheep to enter the one Fold of Christ and be under the one Shepherd of our souls They were urged to join the enquiry class. Tae grand organ was played and a voluntary choir, composed of Catholics and non Catholics, added grandeur and solemnity to the mission.

Many and important questions were Many and important questions were asked, and the answers given were devoured by listening thousands. An enqiry class was held for two weeks in the Catholic church, which 300 to 350 non-Catholics attended night after night, manifesting the greatest integer in the manifesting the greatest interest in the instructions given. They had forty four converts, amongst whom were Mormon elder, a zealous promoter and twalve other Mormons. Ten more, twelve other Mormons. sure of being received, were under instruction when Father Younan left. Forty-two are still in the enquiry class, and some 200 odd "on the fence. The report adds:

"Could this great and all important work have been carried out two or three weeks longer, forty four would

homily on the degrading vice that ginning to come in, tortured by doubts and difficulties, and as some three hundred attended for those weeks all the lectures and explanations of the Cath olic Church and felt drawn to her teach ings. A rich harvest of souls is only gained by the steady labor of weeks. The longer the stay the richer the

harvest. There is plenty more of interesting, edifying and stimulating reading in the number of the Missionary which we quote, and we earnestly recommend all who have not done get a copy and read it .- Sacred Heart

DECLINE OF PRESBYTERIAN ISM.

The New York Observer (Presbyter ian), speaks despondingly of the future of Presbyterianism. It says:

"A study of recent Presbyterian statistics furnishes food for serious re flaction. The number of persons added to the entire Church on examination has decreased by regular steps from 75 000 in 1894 to 48,000 last year. The number added by certificate has decreased with like regularity in the same time from 42 000 to 35 000. net gain in membership has shown an even more marked decreass; in 1895 the net gain reported to the Assembly was 27,000; in 1896, 21 000; in 1897, 17,000; in 1898, 15,000; in 1899, only 8,000 This last was a gain of fivesixths of one per cent. of the previous membership; four years ago the net gain was three per cent.
"Last year the strong Synod of

New Jersey suffered a net loss in membership of 423 and in two years' time it has made the pathetic increase of 28 persons. The great Synod of New made a net gain last year 48 souls, just four per month, but the year before it lost more than it gained last year; and it is therefore smaller by 88 than it was two years ago. The Synod of Indiana suffered a loss last year of 132, and in three years has gone back 1,124 in membership. The Synods of Wisconsin and Nebraska, situated in the growing West though they are, both fell off in membership last year. The Synod of Pennsylvania, the larg est in the Church, presents a somewhat better record, for it reports a net gain of 2 203, and yet that is only a trifle over one per cent., and the Presbytery of Philadelphia is one of five Presby teries within its bounds to report a decrease.

A study of our Sabbath school statistics is equally suggestive. A year ago last May, the General Assembly ommenced the Twentieth Century Movement, and strongly urged Presby byteries and churches to adopt it. movement contemplated the addition of 500,000 scholars to our rolls before April, 1901, that is, in three years At the end of the first year our Sabbath school membership had de creased, in spite of the indefatigable labors of the Rev Dr. Worden, secre tary of the Sabbath School Board, by 935 How long, at that rate, will it take to accomplish the coveted 500 000 increase? Our surprise and our sor row are increased when we note that the Synod of Pennsylvania contributes one fourth of this loss, and that the city of Philadelphia shows a balance on the wrong side of the account. There s something startling in the fact that Philadelphia, the very citadel of Presbyterianism, should show a net loss in the same year both in church and in Sabbath school membership, and that the very centre from which has sound ed forth the trumpet call of progress to our Sabbath schools throughout the land should itself fail to respond to that

The writer of the above is puzzled to account for the noted decadence He says the general conspiracy of so many facts extending over such a period of time cannot be laid to chance

This falling away from Presbyterianism is but a part of the general falling away from Protestantism.

The Protestant masses, taught to rely on their private judgment, have gradually worked out the logical conlusion that confessions of faith made in synod or conference by confessedly fallible men do not deserve the respect and reverence they heretofore, for some unaccountable reason, gave them. The wonder is, not that Protestantism is decaying, but that, with the cancer of private judgment eating at its vitals, it has lingered so long. There is no life-sustaining principle in protest and negation, and Protest antism could not have endured so long as it has were it not that in revolting against the Catholic Church it retained many Catholic truths. On these it has lived. But like the law of erosion, which wears away the mountain rock, time and free thought or private judgment are obliterating from the Protestant mind those Catholic truths it started with, and the result is the present accelerating drift from Christianity to skepticism, agnosticism and infidelity.

If the founders of this republic had

left the Constitution, the organic law, to be interpreted by the private judgment of each citizen, and had not pro vided a Supreme Court as the judge of its meaning, how long could the Government have resisted disintegration? It would be to-day a mere memory,

and as such a monument of political imbecility and folly. The Reformation, so far as it could, and for its adherents, deprived Christianity of its Supreme Court and left the fundamental law to the interpretation of the individual. Hence the confusion of conflicting sects and the consequent disintegra tion of Protestantism and the decay of the Christian faith among its adhergood humor, and while in this recept- have twice doubled itself, for the better ents. The result of the original error

except to Rome, and individually. - N. Y. Freeman's Journal.

CONDEMNS PRAYERS.

Among the prayers and forms of devotion condemned by a recent decree of the Congregation of Indulgences we notice one prayer, a salutaion to Our Lady of Sorrows, which has had place in approved prayerbooks for upwards of thirty years. The moral of the decree would seem to be to fall back on the old fashioned forms of devotion, consecrated by the use of saints; though they have no special indulgences attached to them, they are at least excellent in themselves. The condemned prayer to which we refer is said to have been highly indulgenced by Pius JX, but the indulgence is now declared to be spurious. The decree not only pro hibits what is named but all similar inventions and superstitions. All such practices and devotions as "a prayer to the Holy Cross, to which is attached the promise of the deliverance of five souls from purgatory if recited five times on Fridays," are sure to be authoritatively condemned at some future time, though industriously propagated now. Superstitious de-votions are injurious to the faithful and scandalous to unbelievers ; there are more of them than have yet been specifically prohibited. - Ave Maria.

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INFORMATION WANTED

of John or Michael Fitzpatrick, who left Hull, England, in the forties, with their father, wen Fitzpatrick. Supposed to have gone to America. Any information of them, or of their amilies, would be thankfully received by their cousin, John Fitzpatrick, Fourtowns, Lough-prickland, County Down, Ireland.

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Sacred Heart Review PROTESTANT CONTROVERSY.

> BY A PROTESTANT MINISTER. LXVIII.

As Luther was so absolutely regardess of truth in his relations to the atholics, he was of course equally regardless of justice. In any private suit he would doubtless have been thor oughly just. He was, for his family and himself, neither ambitious of dignities nor greedy of gain. It was very different in his public relations. He did not content himself with main taining that, as former generations had endowed monasteries and bishop rics for the maintenance of the Christian religion in the form which they held true, so later generations had the right to apply these endowments for the maintenance of the Christian religion in the form which they themselves held true. Whatever any one may think of this plea, at all events it admits of argument. It seems strange reason-ing, however, to say that actual incum bents, who had been instituted into their benefices on the express condition that they should maintain the Christian and Catholic religion according to the standard set forth by the See of Rome, had forfeited the provision made for their living by remaining faithful to their covenant. Surely faithfulness ought not to incur forfeiture.

This scruple was felt by the Scottish Presbyterians, by Elizabeth, even, in some scant measure, by Henry the Eighth. Long afterwards, the Puritans who turned out the Anglican ministers allotted to them so much of their former revenues as might at least keep them from starving. When the turn of the Episcopalians came, and these, on the fatal Saint Bartholomew's Day of 1662, turned out of their livings two thousand non conforming ministers, it esteemed a singular aggra vation of inhumanity that they left them without any provision, to live or

die as they could. Luther seems to have been troubled with no such scruples, either of justice or humanity. He propounded but one question, concerning Bishops, abbots, canons, monks, friars, nuns and parish Do they accept "my Gospel?" This has been revealed to me directly by God, and no one can be saved who refuses it. It consists in three chief I. Every man is justified by the merits of Jesus Christ as soon as he ms himself justified, before love and without love, and without any regard whatever to any sins which he may commit, so long as these are not so heinous as to break up his confidence of justification. especially, unless excessive or monstrous, is no impediment to justifica Luther takes particular pains to say this, and to apply it to priests. If they will only hold with him, he gives them express leave to have one, two or three concubines, as they may please II. Man, since the tall, is wholis free will. In good and evil alike he is absolutely passive. III. In the Eucharist, after consecration, there is no change of substance, but, at least in the reception, Christ is present in His material body, as well as in soul

and divinity. If any of these classes accepted these three propositions, Luther did not conhimself very much about other matters. They might worship in the ancient vestments and very much cording to the ancient rites, as he himself did for many years, boasting that a foreign Catholic the difference. He instructed his preachers that the changes which they made in the Canon of the Mass, al though vital, should be as far as pos sible kept from the notice of the people by the use of the Latin. The Rev. J. P. M Schleuter, S. J, has been kind enough to send me a very ortho dox Roman Catholic catechism compiled out of the various works of Luther's Protestant time. He does not seem to have minded it if his disciples kept up a connection with the Pope, which they did, so long as Trent had not fin ally pronounced, in a measure which now, since the breach has been defi nitely confirmed, appears to us hardly

intelligible. In all these matters Luther was very tolerant. On the three articles of "my Gospel," however, he in-sisted inexorably. S) soon as any ecclesiastic or monastic or monastic person scrupled to receive them, he declared him, or her, to have forfeited all right to the income which had been assured to him. "Turn them out into the street, and let them beg or starve, seems to have been the substance of his advice concerning the refractory. Where the incumbents, from Bishop down to country-pas'ers accepted 'my they were to be left undis-Gospel," turbed. Otherwise their revenues with possibly a few pocket pieces allowed them for a start- were to be made over bodily to the princes or burgomasters, who should apply some scanty part of them towards the stip ends of the new ministers, and use the rest as they would. He seems, for while, to have scrupled whether it was lawful, or at least evangelically expedient, to use the old buildings even for the new Gospel. The monasteries pretty much one and all either pulled down or made over, as in Engto the temporal lords, and he hesitated for some time whether the holy cause would not be better served by tearing down all the churches than by keeping them up. However, on this point, he finally gave in to the more conservative policy.

Bucer, of course, would have had no

difficulty about a general confiscation of church property, for he called for a general massacre of the Catholics. clergymen and laymen alike. taught that all Protestant lords were sedan-chair, -- Spanish proverb.

bound in conscience to burn alive all their Catholic subjects, with their wives, children, and cattle, or to put them to the sword. Of course then everything short of this was pure favor. Luther, however, only called for the massacre of the Pope and Cardinals. All other church persons he was content simply to rob of all they had, at least of all they had from the Church. His temper towards all those

who would not accept "my Gospel was equally inhuman and unjust. How was it with general humanity, and care for the unfortunate? certainly is an essential part of a Christian conscience. As is remarked by the two German writers, Bensen and Scherr, both of whom, it is observed by Janssen, are decidedly hos ile, and even bitter towards the Catholic Church, before the Reformation the leaders of the Church - however defective they might often be in their personal conduct—" never, at least in theory, approved the oppressions of the various spiritual or secular lords, but, even as against the Emperor, powerfully and for the most part suc cessfully vindicated the rights of man and of the people, while the evangel ical reformers have incurred the re proach of having first preached and carried through among the Germanic races the temper of servility and the supremacy of mere force. Luther "blend these two authors, who both peak to the same effect-" is the real inventor of the doctrine of unconditional submission to the ruling power. Sime men have been very

absolutists in theory who nevertheless were intensely sympathetic with the poor and oppressed, and were always ready to plead their cause before high and low. So it was with bishops and abbots innumerable of the Middle Ages, whether they were autocratic or democratic in opinion. So it was with the disciples of St. Francis throughout the So it was with the Popes, who as the Grand Sanhedrin of Paris declared in 1801, had been protectors even of the hated Hebrews when illinstructed Catholics were plundering and murdering them, and who fulminated excommunication against the "Jow batters" of those days. So it was with the the friars of the New World, above all with the Dominicans, when they pleaded against the planters and the viceroys the rights of the Indians. So was it even with the Spanish Inquisition, when it confiscated books apologizing for cruelties towards

How was it with Luther? The exact opposite. He himself was a peasant, "a thick-skinned peasant," as he calls himself. We should have thought that he knew the heart of a peasant. He himself has born testimony to their wrongs, especially since, as Janssen points out, the hard absolutistic civil law of Pagan Rome had more and more driven out the benignant old German law, which, though somewhat uncouth and clumsy, was instinct with the spirit of Germanic freedom and of

Christian benevolence.

How Luther really stood affected to wards the sufferings of the common people, we shall see in our next. Of all the strange vagaries of unreflecting oulogy, that which makes Luther the father of popular freedom seems to be one of the strangest. Compared with him William the Second might be called an extravagant democrat. Charles C. Starbuck.

2 Meacham street. North Cambridge, Mass.

PRAYERS DEMNED.

THAT ARE

There are a number of prayers that some Catholics persist in using which are condemned by the Church. One of them is described as having been 'found in the tomb of Our Saviour. That and other nnauthorized prayers the Sacred Congregation of Indulgences have condemned. The following is a translation of the list:

1. The Litany of the Blessed Virgin of Sorrows, alleged to have been com

posed by Pius VII. A salutation to Mary Mother of Sorrows, made after the model of the Ave Maria.

The beads of the Crown Thorns, so called, each grain of which resembles the head of an animal, representing the birth of Oar Lord, be ween an ox and an ass

4 A revelation alleged to have been made to St. Bernard regarding the wound in the shoulder of Oar

The rosary of the merits of the Passion and death of our Lord Jesus Christ. The words supposed to have

been uttered by the Blessed Virgin when she received in her arms her beloved Son. A prayer to the Saviour of the

world. A prayer of Pope St. Gregory, written to St. John, at Rome, in letters of gold.

A prayer to the Holy Cross, to which is attached the promise of the deliverance of five souls from Purgatory if recited five times on Fridays.

10 A letter of Jesus Christ, on the drops of blood which He shed on the way to Calvary, said to have been found in the sepulchre of our Lord.

11. A spurious brief of St. Authony of Padua. 12 A book, entitled: Crown of the Saviour, etc.

13 The prayer to the Blessed Virgin, beginning; Hail, O Sovereign

Virgin, etc. 14 Lastly, a prayer in memory of the glorious death of St. Benedict, with the promise of graces ineffable.

There is no going to heaven in

FIVE . MINUTES' SERMON.

Second Sunday After Epiphany. CONSIDERATION BEFORE MARRIAGE.

"And Jesus was also invited, and His disciples, to the marriage." (John 2, 2.) Happy were the bride and bride groom mentioned in the gospel of to day-happy indeed, and highly privileged souls, to entertain Jesus and Mary, His mother, as guests at their marriage feast. On this occasion our Lord, through the intercession of His blessed mother, wrought His first miracle, and from the fact of His Onnipo tence, thus contributing to the greater festivity of the marriage feast, we may justly conclude that the bride and bridegroom were the recipients of many spiritual favors. All those who enter the holy state of matrimony may become partakers of similar privileges, if they would also invite Jesus and Mary to their nuptial banquet. They come most willingly to attend the marriage of a pious and God fearing couple-not in a visible was done nineteen cen manner as turies ago-but in an invisible man ner by bestowing the same treasures of graces and blessings. But, unfor tunately, at too many marriage cele brations our Lord and His blessed mother are not desired : the doors are closed against them, because a union is about to be contracted for which God an have no blessing. They are also frequently closed on account of sins committed during the time of betrothal, thus calling forth the just con-

lemnation of God. Whosever intends to enter the matrimonial state must first prove himself, to ascertain if he is called to this state of life, if he is able to fulfil its duties and obligations, and if he can bear its burdens. When one is about to engage in a profession or undertake an important affair, do not these considerations form the subject of serious reflection? This being the case, how much more should those reflect who are about to contract a union, which involves the happines of time and probably that of eternity A blind man will not devote himself to painting and a deaf man to music, for their common sense tells them that they are unfit for these arts. With matrimony alone, this important state of life, upon which depends the weal or woe of a life-time, yea, which often decides the state for all eternity, these serious reflections are cast aside, and all prudence and foresight are cast to the winds. How many there are who blindly and recklessly enter this holy state, although they are warned to the contrary, although they are told by persons of experience and wisdom hat they have not the necessary qualifications to perform the onerous duties of the marriage state, although their own conscience tells them that they are not called to this state of life. Or is it not blindness for persons t betroth themselves when their condition of health renders them unfit for a happy family life? Again, is it not the height of absurdity and reckless ness of others, to think of marriage when their advanced age should rather remind them of the grave? Is it not madness for boys who have not passed the years of indiscretion, who cannot even support themselves, much less a family, to think of marrying; or when girls, well acquainted with the latest styles, but absolutely ignorant of the first principles of household duties, who perhaps, know how to sweep into a ball room, but not to sweep a room, who can adjust thei hats according to the latest fashion, but who can set no tatle, prepare no meals—is it not worse than foolish for them to enter the marriage state?

requires no prophet to foretell the future of such a union. The bonds of matri pony become chains of misery My dear Christians, if you do not wish to run blindly into misfortune, then reflect seriously if you are sufficiently qualified for marriage, that is, if you have arrived at the proper age, enjoy the necessary health, have sufficient experience, are able to support a family or conduct a household, and if you have acquired the principles of morality and stability of character. If you find you do not possess these requisites, do not think of matrimony, for Jesus and Mary cannot accept an invitation to your marriage feast.

If, after serious reflection before God and your own conscience, you have reasons to believe that you are called to this state of life then use the utmost care in selecting your consort Before engaging a servant, you ask for recommendations, inquire about his or her habits, lest a thief, sluggard or villain into your family circle in place of a trustworthy servant. Should you have been de ceived, the evil would not be great, for you could, at any time, discharge the servant. It is different, however, with matrimony, when once you have been united in these holy bonds, there is no power on earth that can sever them, for "what God hath joined to gether "says Holy Writ " let no man put asunder." You may weep and lament, the tie remains, death alone can dissolve the union. Oh, what care should not every Christian bestow upon this selection! What fervent prayer should be offered to God by those who intend to decide upon th choice of a consort for life! Besides receiving good counsel from pious parents and experienced persons, they must use their own judgment and study well each others habits and dispositions. If your choice should fall upon one not of your faith or if you discover him to be a drunkard, a spendthrift, an idler, a gambler or scoffer at religion, make it your principle to sever the connection, for he who does not love God will not love

you; one who will not practice his or her religion will not make you happy. But, alas! how often are not the counsels of Christian prudence thrown carelessly to the winds! One con-tracts a mixed marriage, another thinks only of beauty or money, a third has only passion for a motive and attempts to build a temple of wedded bliss on the foundation of carnal desires. He paves the way to the bridal altar with vices and then expects God's blessing. If the result of such marriages is unhappiness, where lies the fault? If those frivo cus persons come afterwards in their misery for consolation what shall we answer them? They deserve naught but the reply : You fool, why do you lament, it is your own fault. Who chose for you such a man, such a woman? It was not God, for you did not consult Him in your prayer. Not your parents, for you listened not when they counseled you and entreated you with tears to break off the en gagement You must now bear the burden of your own folly; you mus bear the consequences of your own foolishness and endure the misery of our own selection. Be warned, O Christian youth ; re

member that your temporal, and perhaps eternal happiness depends on the choice you make. Do not make this solemn engagement carelessly, but only after prayerful consideration.
Lo not be guided by pride or vanity or personal attraction only, but by moral worth. Do not permit yourself to be blinded by passion, overlooking vices in the hope of reforming them la er. Have nothing to do with scoffers at religion and enemies of your holy faith. Pray to God, invoke the Blessed Virgin, St. Joseph, your patron saint and your guardian angel; ask their guidance in your choice, that you may never regret it. During the time of your betrothal, live in innocence and in the fear of God, avoid all dangerous occasions of sin pray earnestly and frequent the sacra nents. Jesus and Mary will come to your marriage feast only when you nave acted according to these admoni tions, and when your choice is such that it will call down the benediction of Heaven. Amen.

NOW IS THE OPPORTUNE TIME. "What else," asks the Rev. A. P. Doyle, "is the dying out of the blat ant infidelity of ten or fifteen years ago but the scurrying away of dark clouds of the night? What else is the decay of agnosticism, and the return of scientific men to religious standards symbolized in the religious death-bed of Romanes, but the dissipat ing of the mists of darkness? else is the worderful spread of the devotion to the Sacred Heart, with its hundreds of thousands of adherents, with its eager First Friday throngs in every church in the land, but the au rora of this dawning day? In other countries, too, similar signs are visible. In France the national vow church is calling out a remarkable profession of the national faith, the apostles of naturalness no longer commands an attentive audience, but they who have written of the Christ-the Fouards, the Le Camuses, the Didons, the Ha-

mone, they are the popular favorites. Now is the opportune time for the Catholic Church. When the warm sunshine of spring has softened the icy soil, and the earth is relaxed from the grip of Jack Frost, then the hus bandman must begin his work, toiling from early dawn until dusk, in order that his harvest may be great at the end of the season. If the farmer neglects the opportunity, the same rays which softened the earth will later cake it into hardened masses.

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At least one little act of kindness a day and an easy pillow at night. Neatness of dress first, and style may come as an afterthought.

'teens will wrinkle a girl's forehead like a crone's by the time she is twenty.

Try making yourself as agreeable to your brother as if he were some old her other girl's brother. It will pay to near win his boyish confidence.

How many thoughts a day for mother's comfort do you give?-New York Harald.

Making the Angels Happy. The following touching little incident was related of the late Bishop Phillips Brooks just after his death. Perhaps we have given it before, but it is worth repeating.

The Bishop had for a long time paid

some little attention to the five-yearold daughter of one of his parishioners, and the little one always expressed her delight when, in company with

her mother, she met him on the street. The day of the Bishop's death the mother came into the room where the little one was playing, and, holding the bright little face between her hands, said tearfully: "Bishop Brooks has gone to heaven!"

mamma," was her answer, " how happy the angels will be?"

There was a great chattering among the children at the dinner table the other evening over a pin set with tiny pearls that Bob had won at a bicycle race. I know the funniest story about

pearls," said little Elizabeth, who was always reading fairy tales. "They say that pearls are made out of dew so m drops, and that once every year the pearl oysters come up to the surface of the water, find a dewdrop, and then go down to m ke it into a pearl."

Then such a shout of laughter as went up from the children!

"On, Elizabeth, what a goose you are," chorused all of them.
"Yes, that's absurd," chimed in Bob, "to think that oysters would take the pains to come to the surface to get dewdrops when water is all a bout them. Why, Elizabeth, if you don't stop read

ing tairy stories you will turn into a fairy yet."
"Wish I could," muttered Eliza beth, as she climed into Uncle Jum's lap. "I'd be a good fairy to Uncle Jim, and I don't say what I'd be to

you, Bob Dempsy ; you're always making fun of me. Well, well, never mind, Eliza-

beth," said Uncle Jim, patting her cheek, "just ask Bob if he really knows how pearls are made.

Bob looked a trifle serious and shook

"Give it up, I never thought any thing about it," he answered. "Very simple indeed," said Uncle "Pearls are made by the oyster putting a smooth covering on some

grains of sand that get inside of his shell and make him uncomfortable by rubbing against his mantle." Mamma hadn't said a word until now. She questioned: "Desn't it seem as though the oyster might teach

us a lesson? He deliberately goes to work and proves that uncomfortable trials may be smoothed over and at last turned into pearls."

The children looked grave. Think-

ing caps were put on.

The fchool-Girls' Faint.

Catherine! Catherine of Alexandria, that famous old city in Africa, whose library was one of the Seven Wonders of the world, - yes, and would be to-day, had not a stupid old caliph of Mecca burned it down. Oh, what a glorious Saint she is! Delightful stories are so entwined about her name that one is quite bewildered where to Thoughtful scholars and begin. grave professors kneel at her shrine before they go to their daily task ; painters and poets dream of her. In the great schools of Europe you may see her mild, intelligent face smiling down from the wall where she is framed with a book in one hand, a pen in the other. In the famous picture

galleries she is represented as borne through the air by angels, or receiving on her finger a ring from the Infant Jesus, or seated in the midst of learned doctors. Sprung from a royal race," Catherine lived in the time of the persecu tions, and died a martyr to her faith They tied her to a great machine made of four wheels, with knives along the edges, which tore her delicate body to pieces. After this she was beheaded. But some say she was not injured at all by the wheels, -that the angels came down and shattered the

machine to pieces. Often in her

pictures she is represented with a wheel by her side, as a symbol of her triumph; and perhaps you will be surprised to hear that the pin wheels fire off on the Fourth of July are sometimes called Catherine wheels. Now, Catherine was not always Christian-at least, so the story goes, -but she was an exception, to the common run of pagan girls, who lived for pleasure alone; for she shut herself up in the palace and devoted herself to study. And as she was of royal lineage, the people shook their

heads at her strange behavior, and besought her, since she was so much given to study and learning, to take a husband to carry on the business o "You are endowed with the family. four notable gifts: royal blood, vas wealth, learning which makes you in business for themselves was put as one of the primary causes of so many

failures in those attempts. Young men are represented as failing because they lack the ambition to

make themselves thoroughly acquaint-

ed with the business in which they are

engaged. They are content to remain

stationary in one position, never ex-

erting themselves to learn ins and outs of other places, and the conse-

good address, readiness, courage or the quality known as "nerve," a measure of self-confidence, a knowl-

edge of men, and the executive fac-

ulty, which consists in knowing how

to accomplish the maximum of result

with the least waste of energy. If the

young man who is after success will

tunity. Given two young men of equal industry and ability; let both

apply for the same mission or promo

tion, and the one who has the best ad-

dress -or, in current slang. "who puts up the best front "-will get the more

Indifference is put forward by an other successful businesss man as a

frequent cause of young men's mer-cantile failures. That, however, is

practically the same cause as lack of thoroughness. The feverish haste to

get rich quickly, out of which springs inattention to those little things which,

insignificant as they seem, are such large factors in business success, in

another frequent cause of failure. Still another—and unfortunately it is

one of the commonest causes of failure

on the part of young men-is their lack

of virtue, which leads them into paths

that invariably lead to ruin. There are many such paths—it is hardly

necessary to name them-and the

Catholic Young Men and Societies.

* * * * The young men are the hope of the future,

and any society that helps to develop their character on Catholic

lic society and a society of Catholics.

for true and vigorous Catholic life.

Many of our young men incline rather to a society of Catholics than to a Catholic society. They emphasize the

favorable hearing every time.

OUR BOYS AND GIRLS.

Truths for Girls. Never mind the dimples if there's

Try making yourself as agreeable to your brother as if he were some other girl's brother. It will pay to

win his boyish confidence. How many thoughts a day for mother's comfort do you give?-New York Harald.

Making the Angels Happy The following touching little inci-dent was related of the late Bishop Phillips Brooks just after his death.

Perhaps we have given it before, but it is worth repeating. The Bishop had for a long time paid some little attention to the five-yearold daughter of one of his parishioners, and the little one always expressed her delight when, in company with her mother, she met him on the street.

The day of the Bishop's death the mother came into the room where the little one was playing, and, holding the bright little face between her hands, said tearfully: Brooks has gone to heaven!" " Bishop

"Oh, mamma," was her answer,
how happy the angels will be?"

There was a great chattering among the children at the dinner table the other evening over a pin set with tiny pearls that Bob had won at a bleycle

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Hour of possesses s, since it is the ablest few mouths

the Counties we have t is sweet,

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Quebec-Dead, But

C.SS R. :

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A story of

of the early Fabiola." I the Cath-and. Illus-n interesting dress. I. Year, 1895-

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Each,

EY,

London, Ont,

JAL 1900

little Annual appeared for than the preview is "Bethle-Mother in the loirs of angels, the Saints of story from the last one writfore her death (s Eldest Boy") His Parents attean "(illustrated); Humfolk, as well as mes tricks and little book the read.

HOUSES 3

DESCRIPTION

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INGS.

I know the funnlest story about pearls," said little Elizabeth, who was always reading fairy tales. "They say that pearls are made out of dew drops, and that once every year the pearl oysters come up to the surface of the water, find a dewdrop, and then go

down to m ke it into a pearl."

Then such a shout of laughter as went up from the children!

"O1, Elizabeth, what a goose you are," chorused all of them.
"Yes, that's absurd," chimed in Bob, "to think that oysters would take the pains to come to the surface to get dewdrops when water is all a bout them. Why, Elizabeth, if you don't stop read ing tairy stories you will turn into s

fairy yet." "Wish I could," muttered Eliza beth, as she climed into Uncle Jun's lap. "I'd be a good fairy to Uncle Jim, and I don't say what I'd be to you, Bob Dampsy ; you're always mak-

ing fun of me. "Well, well, never mind, Edza-beth," said Uncle Jim, patting her cheek, "just ask Bob if he really

knows how pearls are made."

Bob looked a trifle serious and shook

his head.

"Give it up, I never thought anything about it," he answered.

"Very simple indeed," said Uncle
Jim. "Pearls are made by the oyster
putting a smooth covering on some
grains of sand that get inside of his
shall and make him uncomfortable by shell and make him uncomfortable by rubbing against his mantle."

Mamma hadn't said a word until now. She questioned: "Desn't it seem as though the oyster might teach

ing caps were put on.

The Fchool-Girls' Faint. Catherine! Catherine of Alexandria, that famous old city in Africa, whose library was one of the Seven Wonders of the world,—yes, and would be to-day, had not a stupid old caliph of Mecca burned it down. Oh, what a glorious Saint she is! Delightful stories are so entwined about her name that one is quite bewildered where to begin. Thoughtful scholars and grave professors kneel at her shrine before they go to their daily task; painters and poets dream of her. In the great schools of Europe you may see her mild, intelligent face smiling down from the wall where she is framed with a book in one hand, a pen in the other. In the famous picture galleries she is represented as borne through the air by angels, or receiving on her finger a ring from the Infant Jesus, or seated in the midst of

"Sprung from a royal race," Catherine lived in the time of the persecutions, and died a martyr to her faith. They tied her to a great machine made of four wheels, with knives along the edges, which tore her delicate body to pieces. After this she was beheaded. But some say she was not injured at all by the wheels,—that the angels game down and shattered the angels came down and shattered the angels came down and shattered the machine to pieces. Often in her pictures she is represented with a wheel by her side, as a symbol of her triumph; and perhaps you will be surprised to hear that the pin wheels you fire off on the Fourth of July are general man salled Catharine wheels. sometimes called Catherine wheels.

Now, Catherine was not always a Christian—at least, so the story goes,—but she was an exception to the common run of pagan girls, who lived for pleasure alone; for she shut herself up in the palace and devoted herself to study. And as she was of royal lineage, the people shook their heads at her strange behavior, and besought her, since she was so much given to study and learning to take the common run of pagan girls, who given to study and learning, to take the family. "You are endowed with four notable gifts: royal blood, vast wealth, learning which makes you

peerless among women, and matchless beauty, 'i— "Then," answered the Lady Catherine, "I must have a hus-band worthy of me. He that shall be the lord of my heart must also possess the lord of my heart must also possess At least one little act of kindness a day and an easy pillow at night.

Neatness of dress first, and style may come as an afterthought.

One frown a day when she is in her teens will wrinkle a girl's forehead like a crone's by the time she is twenty.

The people wondered at such extravations.

she wandered on a mountain with an old hermit who lived in the desert near Alexandria, and that angels robed her in purple, crowned her with illies, and led her into a strange sanctuary. Here a great King reigned in majesty, and a most sweet Lady took her hand and presented her to him But He turned away His Head. With this Catharine awaka, in Head. With this Catherine awoke, in a flood of tears. Next morning she sought the old hermit's cell, told her dream, and received Baptism. That night the Blessed Virgin appeared again with the Divine Infant, who placed a ring on Catherine's finger. She had at last found 'the Lord of her heart.' Henceforth her life was given to Almighty God

But you have not yet heard why she is your patron. When she was brought before the Emperor Maximin to be judged, she boldly told him how blind he was to worship senseless idols, while the rivers, the hills, the sea, the stars, all tell of the One True God. The Emperor was quite at a loss what to answer, so he called together all the wise men of his kingdom to argue with this clever young Christian woman. Modestly but firmly she stood up in that assembly of grey-bearded men, and spoke in such forwere all struck dumb. And every one of that band became a Christian and died a martyr's death. This is why St Catherine's picture hangs in so many school rooms, that young girls may see how excellent a thing is a Christian education, what dignity it adds to a woman, and what a weapon

it is when faith is in peril.

But perhaps the choicest of St. Catherine's legends is that which the Church recites in the lessons of her feast on the 25th of November, -that her body was borne by angels to Mt. Sinai, where the most of her sacred relics are still kept. This is the

prayer that embodies the story:
"O God, who didst give the law to
Moses on Mt. Sinai, and didst thither Moses on Mr. Sinal, and diest thiner convey by Thy holy angels the body of blessed Catherine, Thy virgin and martyr; grant that, by virtue of her merits and intercession, we may have strength to arrive at that Mount, which is Christ."—Dora M. Baxter in Ave Maria.

CHATS WITH YOUNG MEN.

The Determined Man. There is nothing in history or ro mance more fascinating to youth than the story of success under difficulties.

lines is worthy of commendation and encouragement. We all know that there is a difference between a Catho-Almost every great achievement in the world's history, like liberty, has had to win its triumph th ough opposition, through almost insurmountable obstacles, and often through blood it self. It is downright hard work, in domitable energy and dogged perseverance which found the world mud seem as though the oyster might teach us a lesson? He deliberately goes to work and proves that uncomfortable trials may be smoothed over and seem as though the oyster might teach to the throne. The genius that has transformed the world was born "in advantaged by the order of the throne of the order of the throne of the order of sity and destitution, often amid the harassing cares of a straitened house. last turned into pearls."

The children looked grave. Thinkwith the noise of squalid ch the turbulence of squalid entidren, in the turbulence of domestic contentions, and in the deep gloom of uncheered despair. This is its birth place, and in scenes like these, unpropiticus, repulsive, wretched, have men labored, studied and trained themselves, until they have at length emerged from the gloom of that obscurity, the shining lights of their times, have become the companions of kings, the guides and teachers of their kind, and exercised an influence upon the thought of the world amounting to a guides of intelligence. world amounting to a species of intel-lectual domination."

A constant struggle, a ceaseless battle to bring success from inhospitable surroundings, is the price of all great achievements. The man who has not fought his way up to his own loaf, does not know the highest meaning of succes. There is scarcely a great man in ces. There is scarcely a great man in history who has not had to fight the way to his eminence inch by inch, against opposition, and often through ridicule and abuse of friends as well

as enemies.

Why They Fall.
Why do they fail? That question is daily asked in view of the numbers of daily asked in view of the numbers of young men who never amount to anything, no matter what they go at or what opportunities they have. Why do they fail? Others, with no better start in life, with less help, with fewer chances to advance, go onward and upward to success. Why do the many fail? Some experienced business men give their answer to the question: give their answer to the question:

A Philadelphia weekly recently invited answers from successful business men to the inquiry why so many young men who start out in life with the best of intentions and prospects fail to succeed O source on one reply can be made in all instances of this sort. The reasons for the many failures referred to are almost as many and varied as are the young men who experience these unpleasant disasters. Sometimes the man is himself the cause of his failure, and again his lack of success may be due to causes over which he

failures which are apparently due to the same sort of causes, and it was doubtless opinions regarding such failures that the Philadelphia paper invited. Among the answers which the color of the color invited. Among the answers which it received, lack of thoroughness on the the character. part of the men who essayed to succeed

'I see the right, and I approve it, too, Condemnthe wrong, and yet the wrong pur-sue."

We know very well that our young We know very wen that men. Well, men want to be considered men. Well, let us so consider them and let them I imitate St. Paul who says: was a child I did as a child, but when I became a man I put away the things of a child." Our Catholic young men ought to be manly, honest and brave, improving the time and their opportunities, and make each other better by quence is that if they remain in another's employ, they always fill subordinate posts, and if they branch out their association. They should have moral courage enough to condemn unprincipled and un-Catholic conduct in for themselves their business fails because they do not know how to manage it rightly.

Granting that the ambitious young the upworthy members of their society. Not all members are worthy of a place on the roll of honor. Those who have no honor ought to be sent out to seek man is no sluggard, the things which will help him materially are tact, a

Juvenal says: "Let nothing bad to either eye or ear reach those doors within which dwells a boy." This would be a good sentiment to place on the entrance of our young men's clubs. Lived up to, character would be developed, and all members could look back with pleasure and profit to the days spent in the associations. Some writer accept the symposium writer's advice regarding work, and then set himself says: "When a man dies, people ask, what property has he left behind? to the cultivation of these traits, his The angel who bends over the dying man asks, what good deeds has he sent to the cultivation of these traits, his chances of nearing his goal at forty will be far greater than if he depends upon plodding industry alone.

Such traits are properly incidental, but they are so many keys to opportunity. Given two young man of A Catholic association should tend

o bring out and develop the best there is in its members. Sponging on the society or on the Charch should be frowned down. In some soils there are veins of gold which the owner knows not of, so in some characters there are sterling qualities developed by association. Spiritual and mental strength should be developed in our young men's societies. The library and the debating room and the lecture hall should claim the most attention Amusements should be merely for short recreation. The society should be wis-ely directed and officered, and care taken in the admission of members. Character is not unchangeable or exempt from contagion. It may become diseased as our bodies do. Catholic societies should emphasize the teach ings and practices of faith. the religious society in the form of a sodality, with its stated meetings and monthly Communions, is really the best organization for our Catholic young organization for our Cathone young men. We realize that many think them "too slow," and in so thinking proclaim their lack of appetite for healthy food. We doubt the wisdom and the benefit of the continuous session club with "amusement," for its most and its object.— Universe Cleve young man who hopes to succeed in life will beware of entering any of them, for once he does, return is often difficult, and each step he advances in them only brings near the hour of his motto and its object. -- Universe Cleve

THE CREED WRITTEN IN BLOOD.

St. Peter, surnamed the martyr, who had shown so much zeal in learning and confessing the Apostle's Creed, never belied himself. He entered the Order of St. Dominic, and was all his life employed in preaching the truth to those, who, knowing it not, persecuted it. He was the scourge and terror of the heretics, and especially of the Man-Catholic society. They emphasize the social feature and slight the religious feature. Monthly Communion is eliminated for quarterly or semi-annual Communion. This, of course, complies with the letter though not with the spirit of the law. Some of our "higher toned" societies have no general fell upon him and struck him twice on the spirit of the law. Communion days to "let their light shine before others." As far as any demonstration is concerned, they "hide their light under a bushel." We all know very well that the grace which comes from the sacraments is necessary | the blood that flowed from his wounds, he had strength enough to trace on the Amusement is the chief object of ground the word Credo — I believe, most of the members in young men's His assassins, in a rage, stabbed him societies. Innocent amusement is commendable and necessary. But if all the time of the young men be devoted to bowling and boxing, to billiards, April 29th, in Catholic Anecdotes. soul to God on the 6.h day of April, 1252. - Godescard's Lives of the Saints, cards and gymnastics, such an associa-tion is of little religious or moral ben-

The first duty of every human being efit to its members. Often such a so- is self-perfection.-W. R. Alger.

Healthy, Happy Girls.

Healthy, happy girls often become languid and despondent, from no apparent cause, in the early days of their womanhood. They drag along, always tired, never hungry, breathless and with palpitating hearts after slight exercise, so that to merely walk up stairs is exhausting. Sometimes a short, dry cough leads to the fear that they are going into consumption. Doctors tell them they are anomic - which means they have too little blood. Are you like that?

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ARCHDIOCESE OF OTTAWA.

A mission was preached in the parish church of Kemptville—of which Rev. Father O'Connor is pastor—last week. by Itev. Oblate Fathers from Ottawa University.

His Grace the Archiben will blees and dedicate the new church at Rockland next week.

A recent census of the Catholics in Huit,

Que., shows that they number 12,300, a slight,
increase over last year. There were 637 births increase over last year, a decrease of 15; 191 deaths, or a satisfactory decrease of 116; 103 marriages.

deaths, or a satisfactory decrease of lie; 103
marriages.
On the Sth inst., the solemn ceremony of profession of religious took piece in the chapel of
the Mother House of the Grey Nuns' convent,
Waterstreet. Eleven young ladies pronounced
their vows as choir-Sister and seven as laySisters. His Lordshin the Bishop of Pembroke
presided and also preached in English. The sermon in French was preached by the Very Rev.
Father Guardian of the Capuchin Order.
Father Leonard. There was a large concourse
of friends and relatives present.
The reverend pastor of Hull is stranging for
the blacing of statues of Our Saviour, of Our
Lady, of St. John and St. Magdalen, in the parish cemetery.

lady, of St. John and St. Magdaien, in the basis cemetery.

All the addresses and other proceedings in connection with the recent golden jubilee of His Grace the Archbishop is to be puolished in booklet form under the supervision of Mgr. Routher, V. G.

Rev. Father Myrand of Billings Bridge entertained his choir at his annual banquet last week, and the organist, Mr. M. Burke, was presented with a valuable testimonial by the choir.

tertained his choir at his annual backet, and the organist, Mr. M. Burke, was presented with a valuable testimonial by the choir.

His Excellency the Apostolic Delegate celebrated Mass in the chael of the Congregation convent. Gloucester street, on Friday morning. Ith inst., attended by Rev. Father Murphy, O. M. I., chaplain, and Rev. Father Fisher, O. S. F., Secretary to Delegation. The St. Cecclia. Choir rendered several appropriate hynnis. After having partaken of breakfast, His Excellency and saite were conducted to the Academic Hail, where he was received with music by the pupils. His Excellency and result words of advice as regarded their studies, and said he was pleased to notice that they were under the care of the spiritual daughters of the venerable Margaret Bourgeois, the two hundreth anniversary of whose demise was that day.

ARCHDIOCESE OF TORONTO.

Reception at St. Joseph's. Reception at St. Joseph's.

On Saturday, 6th instant, the guests who filled the beautiful chapel of St. Joseph's Convent, Toronto, were witnesses of one of the most sublinely soul-stirring ceremonies of the Catholic Church—a religious reception. Miss Ready of Osecola, Sister M. Flavis; Miss Bonegan of Osecola, Sister M. Raymond: Miss Convention of Warkworth, Sister M. Tacha, received the habit of the Congregation. Sister M. Anthony and Sister M. Zuphyrims pronounced their religious vows.

Among the clerky present in the sanctuary were Very Rev. J. J. McCann. V. G., who of ficiated; Very Rev. J. Lowe Kamp C. SS. R., celebrani; Rev. Father Franchon C. S. B., Rev. Father McEntee, and Rev. Father Mungovan V. B., while religious volumes of the control of the control

After the fair procession of white-robed virgins and dainty little maids had swept up the aisle and had taken their places before the altar-rail, the Very Rev. Vicar General delivered an elequent discourse, in which he drew a complete and striking parallel between the star-led sages who came dineteen hundred the star-led sages who came dineteen hundred. aisle and had taken their places before the altar rail, the Very Rev. Vie ar General delivered an elequent discourse, in which he drew a complete and striking parallel between the star-led sages who came mineteen hundred years and the virgins then kneeling at the altar to offer to God the precious gift of their lives. Like the kings they had risen at the lives, Like the kings they had risen at the lives. Like the kings they had risen at the Divine call, prompily; had followed their sar with sincerity, diligence and unfailing perseverance. They too had their gifts—the myth of mortification, the gold of charity and the increase of prayer. The reverend speaker dwell beautifully upon the grandeur and dignity of the vocation, concluding with a prayer that, like these same Wise Men, they might persevere until death should call them to a blessed union with their Spouse.

At the close of the sermon, the ceremonies of reception and profession took place, the solemnity of which was most affecting.

Such scenes as those, so elequent of holy and self collation, cannot fail to reach the depths of our best nature. Like music from ano her world, they search the recesses of our hearts and awaken avenues of thought long shut against the light; and the memory of them long afterward steals upon us like a breath olong afterw

nce. Thus, though a privilege such as this ma; ever again be afforded me, though like man; Thus, though a privilege such as Thus, though like many never again be afforded me, though like many another I have caught but a pessing glimpse of a higher life, and have again drifted out into a world, of lesser aims; yet this vision in the convent chapel on that January morning will convent chapel on the January morning will always remain for me—a beautiful memory, always remain for me—beautiful memory.

DIOCESE OF HAMILTON.

Last Sunday His Lordship was present at High Mass in St Joseph's Church. The Mas was sung by the pastor. Father Hinchey After speaking words of encouragement to the members of the congregation, the Bishop spok on the duly of thanksgiving for favors and

on the duy
blessings received during the year just gone by.
The Rev. Dr. Walter was present.
On the 11th inst. His Lordship celebrated the
Ith anniversary of his translation to Hamilton. Ikh anniversary of his transactory the Among the guests entertained by His Lordship were: Rt. Rev. F. P. McElvay, D. D., Bishop of London; Very Rev. Father Kenny, S. J., of Guelph and Rev. Father Alyward, rector of the Cathedral, London.
Sunday evening last, Rev. Father Mahony, the rector of the Cathedral, began a series of sermons on the sacrament of Matrimony.

rector of the Cathedral, began a stries of sermons on the sacrament of Mattimony.

ST. PATRICK'S FANCY FAIR A PINANCIAL SUCCESS.

ALSU-Patrick's Sunsay morning, Father Coty read a financial statement of the affairs of the parish. Among the statements was that of the graitfying financial success of the fancy fair recently hold in the statements was that of the graitfying financial success of the fancy fair recently hold in the cuty—bout \$1,000 being realized. The proceeds of this fair will be used to pay for the new boiler recently purchased for heating the Church.

The installation of officers of Branch 231, C. M. B. A., for 1990, took place in St. Lawrence hall at the regular meeting, Jan. 9. The ceremony was perfumed by Chancellor B. Memony was perfumed by Chancellor B. Memony was perfumed by Chancellor B. McMahon and P. F. McBride. The officers are: R. J. Purdy, Pecident: Thomass Rie, 1st. Vice-President: C. Connelly, 2nd Vice President: Themas Rie, 1st. Cummings. Assistant Secretary; John Fiahaven, Treasurer: H. Allen, Marshai; John Kelly Guard; W. J. Phoenix, James Blake, C. Connelly, P. F. McBride and B. McMahon, Trustees.

The retiring President, James Blake, who

Kelly Guard: W. 3. Fusies and B. McMahon. Connolly, P. F. McBride and B. McMahon. Trustees.

The retiring President, James Blake, who now passes into the Chancellor's chair, thanked the members of the branch for the loyal support given him for the past two years.

Hamilton Spectator, Jan. 10.

THE Orphans Festival, in aid of the orphans, under the care of the Sisters of St. Joseph. will be held in the Opera House, Hamilton, Tuesday, Feb. 27th. This is an annual event that has always met with great succession advant of

ST MARY'S PARISH, BRANTFORD

ST MARY'S PARISH, BRANTFORD

A Fancy Fair in aid of St. Mary's Church, Brantford, was opened on Dec. 20th, 1899. His Worship Mayor Cockshuft, presided, and formally opened the fair, Mr. Robert Henry, of Brantford and other prominent gentlemen were present.

During the two weeks the fair lasted, it was well patronized by the clitzens generally, and by the following leading men: Mr. Charles Heyd, M. P. Mr. Preston, M. P. P. Mt. Bruce Walker of the Expositor, Mr. Lewis Heyd, Q. C., Mr. Raymond, ex-Mayor, Dr. Frank, Ald. Muir, Wood and Glover, Thomas Quinlan, Esq. (who presented a city lot as a prize) Mr. Brown, Mr. Monaban, Mr. Kew, Mr. Comboy and Rev. Father Cummings of St. Basil's Brantford.

Brantford.
The R-antford Courier of January 5th thus
Bpcaks of the fair:
Crowned with success was the fancy fair
in St. Mary's parish. Many speakers present
—A large number of valuable prizes drawn.

and those in connection with St. Mary's on the success of the bazaar. It was a big task he knew but they had stuck to it like true people. He wished Father O'Reill; every success in his new field of labor. Father O'Reill; thanked the above gentlemen for the many kindnesses they had shown the committees in charge of the bazaar. It pleased him very much to see that the first effort towards building the parish had been successful. The success was wholly due he said to the ladden building the parish had been successful. The success was wholly due he said to the ladden patronage. Mayor Cookshutt sent his regrets at being unable to attend. Miss Nolan sang a solo which was beautifully rendered and much appreciated. Mr. Briggs also sang in very pleasing manner. Mr. Quinn played the accompaniments. Chances were last night, sold in large numbers, and as there were no blanks everyone received a prize.

Among the pleasing features of St. Mary's Fancy Fair, which has been so far a great success, was the visit of the friends of Rev. Father O'Reilly from Hamilton, on the night of 28th, accompanied by the Hamilton of the night of 28th, accompanied by the Hamilton of the night of 28th accompanied by the Hamilton with the cadets. "Soldiers of Hamilton assisted Mrs. J. Golden at the plano, with the cadets," Soldiers of Hamilton, as sisted Mrs. J. Golden at the plano. He received the substance of the cadets. "Soldiers of the many distinguished persons who visited from the might of the cadets," Lawlor pendered he hamilton of the cades of Loretto. Among the many distinguished persons who visited from Chicago: Daniel Sullivan, P. Arland, J. Bain, J. Galvin, Marshall Charles Mooney. Miss Maud Lovering rendered a beautiful solo during the evening.

ing.

Father O'Reilly welcomed his Hamilton Friends in a few pleasing remarks, Mr. Arthur O'Heir of Hamilton, discharged the duties of chairman and Mr. C. B. Heyd, M. P., and Mr. J. B. Walker addressed words of welcome to the visitors. Last night the programme was another success.

C. M B. A.

Address and Presentation.

Address and Presentation.

On Tuesday evening, Jan. 9th, at St. Augustine, the Rev. Father McMenamin, parish priest and Recording Secretary of Branch No. 92, of the C. M. B. A., treated the members to an oyster supper. Needless to say that the evening was a most enjoyable one, and was spent in songs and instrumental music. The members enjoyed it very much, and heartily thanked the Rev. Father for his kindness and generous hospitality. During the evening the following address was read by Eather Madac. generous hospitality. During the evening the following address was read by Father McMenamin on behalf of the Branch to Brother Michael Carrigan, who, although greatly taker by surprise, responded in a few very happy and appropriate words: ADDRESS AND PRESENTATION TO MICHAEL CORRIGAN, ESQ.

RIGAN, ESQ.

It is with great pleasure that we, the moders of Branch 32, C. M. B. A., profit by present happy occasion to offer you a words, expressive of our sincer apprecia for your many arduous but successful of for the welfare and interests of our Bra Fifteen years have now rolled by since

We also respectfully ask you to accept the We also respectfully ask you to accept our accompanying gift of a gold and ebony cane as a souvenir of the deep respect and warm friendship that your brother members harbo towards you, and we wish you and Mrs. Corry an and family a happy and prosperous Nev Year, with God's choicest blessings.

(Signed on behalf of Branch 32)
Rev. D. P. McMenamin, Rec Sec. Thos. Cummins, Pres.
P. Kearney, and others.

Election of Officers Branch No. 88, Orangeville

Branch No. 88, Orangeville.
Orangeville, Ont., Jan. 9, 1990,
At the annual meeting of Branch 88, of this
town on Jan. 8, the following officers were elected and were installed by Grand Deputy P
Woods; President, Rev. J. F. Minehan; First
Vice President, Win. Hannivan; Second Virst
Vice President, Win. Hannivan; Second Virst
Vice President, Win. Hannivan; Second Virst
Virst President, Rev. J. F. Minehan; Marshal, F. McEnaney; Guard, W. J. Hearn,
This branch is in a flourishing condition,
three new members having been enrolled during the last six months.

Branch No. 144, Toronto. nancellor, J. R. Lee; President, Wm. O'Con; First Vice President, Wm. Curry; Second & President, J. J. Walsh; Recording Secre , Richard d. Baigent, 497 Sherbourne St.

St. Joseph Court, 370,

The first m-eting of the year 1990 was held on Thursday evening. January 11, and the members of the Court had been looking forward to it for the previous two weeks, as the installation of officers was to take place, and the meeting was to be open for the benefit of the ladies. This was the first time in the history of the Court that the ladies had been invited to take part in the installation proceedings. It was natural, therefore, to expect a large representation of the wives and sisters of the members. After the usual work had be done, the door were thrown open and the ladies thronged in. When all had been sealed, D. H. C. R. J. J. Neander called order and proceeded at once to install the officers with all the imposing cremony laid down in the Ritual of the C. O. F.

Bro. Neander, having the appearance, and culture necessary for the dignified position which he occupies as beputy High Chieftanger, was able, without much effort on his part, in concentrate the interest of the members and their lady friends on the proceedings.

The officers installed for the present year are:

Chas J. McCabe, B. A., Chief Ranger; Jos. St. Joseph Court, 370.

The officers installed for the present year are:

Chas. J. McCabe, B. A., Chief Ranger; Jos.
Gibbon, Vice Chief Ranger; M. F. Mogan, Recording Secretary, 25 Sackville street; W. J. Mitchell, Financial Secretary; W. F. Brooks, Treasurer; P. J. Brown, M. D., Medical Examiner; J. W. Mogan, J. J. Ryan, Hy, Sirickiand, Trustees; M. J. Dodd, Senior Conductor; John Culliton, Junior Conductor; P. Haffey, Inside Sentinel; E. J. Forhan, Outside Sentinel; M. J. Cannon, Past Chief Ranger.

After a vote of thanks had been passed to the D. H. C. R., and replied to by him, the Chief Ranger, Bro. M. Cabe, spoke at some length on the work being done by the Catholic Order of Foresiers throughout Canada and the United States, and expressed the opin on that ere long the C. O. F. would stand out pre-eminently as the leading fraternal out pre-eminently as the leading fraternal organization on this continent. Vice Chief Ranger Gibbans also favored the meeting with a short address; by his delivery showing that the members made an excellent choice in electing him to the second position in the Court.

As the Good of the Order Committee had a

Beantfard and other prominent gentlemen were present.

During the two weeks the fair lasted, it was but not provided by the citizens generally, and by the following leading men; Mr. Charles they the following leading men; Mr. Charles Heyd, M. P., Mr. Preston, M. P. P. Mr. Bruce Walker of the Expositor, Mr. Lewis Reyd, C., Mr. haymond, ex. Mayor, Dr. Frank, Ald. Muir. Wood and Glover, Thomas Quinlan, Esq., (who presented a city lot as a prize) Mr. Brown, Mr. Monahan, Mr. Kew, Mr. Conby and Rev. Father Cummings of St. Basil Strantford.

The Beantford Courier of January 5th thus Breaks of the fair:

The Beantford Courier of January 5th thus Breaks of the fair:

Trowned with success was the fancy fair in St. Mary's parish. Many speakers present.—A large number of valuable prizes drawn. Success! Success! Success! are words which are in everyones mouth who was in any way connected with the St. Mary's Fancy Fair, and well they might say so, for it has been one the greatest successes in the line of fancy fairs that hasy to been held in this good city. Of course all this is very easily accounted for the whole affair was in the most comp tent hands, and everything arranged in a business like manner. The fair has been in continuous progress since Dec 20, and lasace crowds have been in attendance every might. The different members and the first part of the endors the fair the second position in the count and the city of the second position in the clouds, that the second position in the clouds had the city of the control of the control of the certain and say that the second position in the clouds, had the city of the fair and the city of the control of the control of the certain and the control of the first part of the entertain ment, of the first part of the entertain ment and the first part of the control of the con

the court would again favor them with a like evening before the close of the year.

St. Joseph Court, during the present year should make a record for itself. After a great deal of persuasion on the part of the members, Bro. McCabe allowed himself to be nominated for the office of Chief Ranger, and the court feels proud that he consented to do so. With his well-known executive ability and diptomacy, the present year must be exceptionally successful. Being one of the representative Catholic men of this city, his influence as such will be of great benefit to the order at large, and to this court in particular. In his capacity as a leading barrister, he will be enabled if the occasion should demand it, to solve any intricacies that may arise, and his political and social influence will mark a new era in the court that honors him with the highest bosition in its gift.

We wish Bro. McCabe and his associates highest position in its gift.

We wish Bro. McCabe and his associated every success for the coming year. MARRIAGE.

McGowan—Hishon.

A very pretty wedding took place at Kinkora on the 9th inst., the contracting parties being Miss Bridget T. Hishon, daughter of Mrs. Dan iel Hishon, and Mr. John McGowan, of Chicago. The groom was ably supported by Mr. James Burke. of the bride, fulfilled the duties of bridesmaid. Rev. Father O'Neill performed the ceremony and celebrated the Nuptial Mass. The work work a very becoming dress of blue child, trimmed with white corded velvet and child, trimmed with white corded velvet and child, and a hat to match together with a coat of brocaded velvet trimmed with sable for The bridesmaid appeared in a beautiful dress of gray cloth trimmed with point lace. After the ceremony the wedding party and guests repaired to the residence of

OBITUARY.

Miss Catherine Clancy, daughter of John Miss Catherine Clancy, daughter of John Blancy, died at Ottawa, her home, on last Thursday, the 4th of this month. As she closed her gentle eyes on the home scene, it was to pen them on the eternal abiding place, so all who knew her would say if asked to express their feelings. This beautiful soul was made ready for heaven by a long illness, or rather by protracted ill health: the actual illness was very short indeed—a case of acute influenza, induced seemingly, by a cold caught on Christmas eve. Miss Clancy made an effort to go to the midnight Mass, in her parish church: it was an indiscretion, but it was also a release from what promised to be a life long suffering. What must console her immediate mourners is the fact that she was soexemplary MISS CATHERINE CLANCY, OTTAWA. a release from what promised to be a fit flong suffering. What must console her immediate mourners is the fact that she was so exemplary and indeed heroic in her Christian submission. O whatever heaven decreed. Her beautiful character seemed to develop under the sharp hand of trial. No repinings, no questionings, were ever heard to contradict the smiling expression of her face, and the smile continued even in death, saying very surely that she was at rest.

MR PETER MCCANN, LONDON, ONT,
There died at his residence, John street, in
this city, on Friday evening, January 12th, Mr.
Peter McCann, an old and respected resident
of this city, in the seventy-ninth year of his
age, after a lingering illness. The deceased,
a son of Hugh McCann, a native of Ireland,
was born in Edinburgh, Scotland, in 1822.
When two years of age he was brought by his
parents to Canada, the family settling in St.
Thomas. In 1839 they removed to London,
where the deceased has ever since resided.
Mr. McCann was always a public spirited man,
and his name is, therefore, intimately associated with the early history of our Forest City,
whose growth he witnessed from a struggling
hamlet to a thriving and prosperous city of
about forty thousand inhabitants. He was
married in 1841 to Miss Annie Dignan, daughter of the late Bernard Dignan of London
Towaship, who predeceased him about thirteen year ago. Of a family of seven, six survive, name y, Mesdames Givens, Meredith
Coyne, Miss McCann, and Messrs. Bernard
and Henry McCann. The funeral took place
on Monday, the 15th, to the Cathedral, where
High Mass of Requiem was celebrated by Rev.
Father Aylward for the repose of his soul, after
which the large funeral cortege proceeded to
rites were performed.

May his soul rest in poace!

JOHN FORHAN, NEWMAR

At 9:30, on Sunday morning.

7, John,
lmly and

At 9:30, on Sunday morning, 17, John, the second son of Patrick Forth and peacefully breathed his last, 16 deceased young man, together with nearly all the Catholic congregation, received Holy Communion at midnight Mass, New Year's Eve, and on the following day he was suddenly taken ill with the state of the second second

we extend ones.

The funeral, largely attended, took place.
The funeral, largely attended, took place.
The funeral, largely attended, took place seedebrated by the Rev. Father Moria, after which the remains were laid sway in their last resting place in St. John's cemetery. May his soul rest in peace! MRS. JAMES CARTER, HUNTLEY.

MRS, JAMES CARTER, RUNNIESS.

On Wedneeday, the 3rd day of January, 1900, there passed peacefully out of this life Mrs Janues Carter, one of Huntley's nost esteemed citizens. Deceased had been in delicate health for three years, but not until about six weeks age did her family perceive that the Angel of age did her family perceive that the Angel of beath was fast approaching.

Of her kind and Christian character it is enough to say that as an exemplary daughter wife and mother she was unexcelled. Her en lightened and liberal mind, he warm and gen erous heart, her gracious charity and sincer piety will not soon be forgotten by all with piety will not soon be torgotten by an win whom she came in contact. In 1817 Elizabeth Kelly, then a maiden of eignteen, with ner parents, the late Mr. and Mrs. Thomas Kelly, three brothers and two sisters came from County Carlow, Ireland, made Huntley their home, and there since have remained.

and mining their home, and the shad ave remained.

In the course of time she married James arfer, who predeceased her five yours. Ten hildren were born, all of whom survive.

The funeral took place on Friday, the 5th ins', rom her late residence to St. Michael's church, where the pastor, Rev, Father Corkery celevated Solema Requiem Mass The pallipaters were her four sons, John, Thomas, lames and Patrick, and two brothers, Thomas lames and Fatrick, and two brothers, Thomas and Jeremiah Kelly. Her remains were insident the centetery beside those of her husband. May she rest in peace!

A POPULAR APPOINTMENT.

The news that Doctor Devine had been ap-lointed to the medical command of the Cana-ian Northwest Mounted Police squadron for he Transwal was received with much pleas are by that gentleman's many friends in Winni-per.

per.
Surgeon-Captain Devine was bern in Toronto in 1839, and is a son of the late Thomas Devine, surveyor general of Ontario. He was educated at St. Charles College, London, and Trinity college, Dublin, where he took the degrees of M. A, and M. D. He has also studied in London, Paris and Berlin. He came to Winniperg in March 1839, and has since been assistant surgeon to the 90th Rifles.

A PATRIOTIC CONCERT.

THE TRANSVAAL WAR.

There is as yet a dearth of news from the seat of war, the most important being a despatch received from General Buller to the effect that he has taken possession of a position the south bank of the Tugela river at Potteters Britt or Ford, a point which is not definitely known by outsiders, but which is obteved to be seventeen miles west of Colensa, and fifteen from Ladysmith. The intention appears to be to turn the Boer position opposite Colensa.

posite Collings.
A despatch from Lord Reberts has also been received, stating that "there is no change in the situation to-day," which was dated at Capetown, January lith., 839 in M. Nevertheless on Monday there was London a very persistent rumor to the effect that battles were raging at three points with the Beer forces entrenched around Lydysmith, the extreme distance between the points of attack being twenty miles, General Buller on the left flank of the Boers, and General Warren to be moving eastward from Frere with eleven thousand men for a similar purpose.

with General Buller on the left hank of the Borra, and General Warren to be moving eastward from Frere with eleven thousand men for a similar purpose.

Though there is little that is new known of the movements of General Gatacre or of any material change in the position of affairs at Kimberly and Mafeking, it may be presumed that the position at these points is nearly the same as described in our last weekly summary. Two columns from Rhodesia are said to be advancing slowly to the relief of Mafeking, but as yet General Methuch has not made any forther move toward relieving Kimberly, as he has on his front a force of Boers very strongly fortified who must be overcome before anything can be done toward the relief to the beleagured town. As yet he appears not to be in a position to make the attack upon their position.

General Roberts and Lord Kitchener are at Capetown, having arrived there last week, and they have already given directions for the prosecution of the campaign, but it is nearly known for a certainty what plans will be adopted; it is understood, however, that the war will be carried into the Orange Free State with as little delay as possible, and that a strong force will march against Sprindontein and Bloemfontsin to draw the Boers from Ladysmith and Kimberly. It may be, also that attacks upon the besingers at both points will be made at the same time, that they may be obliged to relax the stringency of the lavestment of the two towns.

is obliged to relax the stringency of the control of two towns. Four hundred Canadians and Queenslanders awe advanced under Col, Pilcher to make a reconnaisance in conjunction with General Methuen's movements, and they entered welve miles into the Orange Free State. Other troops advanced so far as twenty miles within the Orange Free State boundary, find-

KNIGHTS OF COLUMBUS. Our old and valued friend, Mr. Thomas D.

Barclay Street, has issued the following circuar to the Knights of Columbus, in regard to a European excursion. New York, December 1, 1899.

of the New York Catholic Agency, 47

New York, December 1, 1899.

Worthy Grand Knight:
Will you do me the courtesy to announce to the members of your Council at the next meeting that a number of our brothers desirous of visiting Paris during the Eposition, and Rome during the Holy Year, have already completed plans for Rome," leaving on June 30th, 1900, The timerary of the major excursion will be as follows: New York, Moville (Londonderry, Glasgow (Loch Lomond, Loch Katrine Tros sachs, Surling, Casile), Edinburgh, Melrose Abdoy, Abbot ford, Durham, York, Peterboro, Louison, Dover, Ostend, Brussels, Paris, Versullea, Calais, Dover, Canterbury, London, Windson, Oxford, Stratford on-Avon; Coaching Trip through the loveliest part of England Castles; Chester, Giasgow, etc., with optional travel tickets through Ireland without extra cost.

The casi of the trip, consuming thirty eight.

travel tickets through Ireland without extra cost.

The cost of the trip, consuming thirty eight days, will be \$290.00, which includes railroad fares, hotels, carriage drives, guides, etc., and two admissions to the Exposition, as per printed for gramme. Side trips to various points of interest can be taken at the following cost; Switzelland, \$70.00; Rome, \$170.00, also to Lourdes, Ober-Ammergan, etc.

The main excursion will be under the personal supervision of Mr. Herbert E. Clark, whose reputation and ability in this line stands unsurpassed and is a guarantee that every promise will be fulfilled and no detail ney-ceied.

Present indications point to a large and representative attendance of Sir Knights, their

promise will be fulfilled and no detail negcested.

Present indications point to a large and representative attendance of Sir Knights, their
ladies and friends. Wherever the plan is announced it meets with immediate approval.
It is needless to call to your attention the extreme pleasure which awaits those who are to
take the trip. Members of the Order from
various states will be gathered together in
fraternal intercourse under most, favoring
auspices for over five weeks and friendships
will be formed and cemented which will resident the occasion a memorable one.

Suitable accommodations will be arranged
for the large number of clergy who promise to
attend, and religious observances will be conducted in most befuting manner.

Thomas D. Egan.

(City of Orange Council, No. 235.)

P. S.—Berths can be secured upon a desposit of \$5.00 being made. This will hold the berth until January 3rd. 1990, when a second payment of \$20.00 required April 15th, and the balance will be due four weeks before sailing. Berths will be due four weeks before sailing. Berths will be allotted strictly according to priority of registration. Tickets to return will be good for one year. Send check for amount of deposit (\$5.00) at an early date,
We now visit Ireland in returning via Dubdoing this on the outward trip, as originally arranged, as many Sir Knights desire to spend more time there—Hence the less price, \$260 instead of \$275. (City of Orange Coun

BIBLIOGRAPHY.

We have already had occasion to refer in our journal to the House of the Anxel Guardian, which is, as you know, a refuze for Catholic orphans. Again we return to the same subject in order to make known the good work which the Brothers of Charity, who have charge of this institution, are accomplishing, and to inform you that we have just received the beautiful Manual of St. Anthony of Padua which they have published with the help of their pupils. This work would be an honor to any establishment. The illustrations have been made by a distinguished artist, and the press work is excellent. It contains the Life of St. Anthony of Padua, a description of the principal sanctuaries in honor of this great saint, the hymns, the rosary, the novera, and a large number of prayers and exercises referring to this devotion.

We could not do otherwise than advise our readers to send twenty cents in Canadian or American stamps to Rev. Beother Jufe, Superior, who will send them this beautiful publication, of which he may be justly proud, and thouse of the Angel Guardian is doing for the orphans. Address 50 Vernon St., Boston, Mass.

NEW BOOKS

"The Story of the Divine Child" told for children in pictures and in words by Very Ray. Dean A. A. Lings, author of "Our Favorite Devotions," etc. etc. is a book that should have a large saie. It is prettily illustrated throughout and the style of the author is especially adapted to youthful readers for whom the book is principally intended. Publishers, Benziger Bros. Price, 75°. (256 p. p.)

"The Last Day of Our Ladye," aplay in three acts (female characters). From the German of the Rev. W. Pailler, O. S. A. Price, 25 can oft. Box 1870, New York City.

"Fabiola," a Christian drama in five acts and twelve tableaux by Canon Oakley, M. A. Price 35c. Published by the Roxbury Publishing Co. Box 1870, New York City.

A PATRIOTIC CONCERT.

Londoners will be interested in the recent announcement that the Soldiers' Wives League, with the assistance of the London Maple Leaf League, intend giving a grand military concert in the Opera House on Tuesday evening, the 23rd inst.

The programme will be of a sufficient'y varied nature to suit everybody, consisting as it will of songs, dances, military exercises, drills, etc. The best local talent has been secured, and the success of the affair is already assured. Kipling's famous poem, "The Absent Mindeed Beggar," has recently been set to music by Sir Arthur Sullivan, and the rendition of this song by Mr. Wm Skinner in khaki uniform (which will be one of the features of the evening) is sure to create unbounded enthusiasm.

The cause of the soldiers' wives is being life rally patronized in other Canadian town and cities; so it is hoped that the people of London will not fail to respond readily and cheerfully when asked to comfort and provide for those that "Tommy's left behind him."

and twelve tableaux by Canon Oxaley, M. A. Price 35c. Published by the Roxbury Publishing Co. Box 1870. New York City.

REMINISCENCES OF A TEXAS MISSIONARY.

A thriling and realistic word picture of pioneer missionary life in Texas, bearing the very valuable and interesting addition to Cathe title that the people of London of the different incidents of his vast missionary experience on the great American continuent. Those who purchast the book will be well repaid by its berusal, and will besides when asked to comfort and provide for those that "Tommy's left behind him."

MARKET REPORTS.

LONDON.

adon, Jan. 18. — Grain. per cental — Wheat to \$1.08; oats. 84 to \$5e; peas, 79e to 98e;; y, 80 to 82e; corn, 75 to 83e; rye, 85e to buckwheat, 90e to \$1.00; beans, per 0, 81 to \$1.30. bushel, \$1 to \$1 30.

Secas—Clover seed, alsike, \$5 to \$5.70; clover, dc., red, \$5 to \$5.70; timothy do., \$1 75 to \$1.75.

Farm Produce — Hay, \$5.50 to \$9.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$5.00 to \$3.50; straw, per load, \$5.00 to \$3.50; straw, per load, \$5.00 to \$3.00.

per load, \$3.00 to \$3.00; straw, per ton, \$5.00 to \$6.00.

Live Slock—Live hogs, \$4 to \$4.15; stage, per lb. 2 to 25c; sows, per lb., 2c; pigs, pair \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00

Poultry—Ducks, dressed, per pair, 60 to 75c; fowls, per pair (dressed), 45 to 60c; geese, each, 60 to 75c; quese, per lb. 6 to 60c; turkeys, per lb. 8 to 10c.

Meat—Pork per own, \$5.00 to \$5.00; beef, cow, \$4.25 to \$4.75; beef, heifers and steers, \$5.23 to \$5.75; veal, by carcass, \$4.00 to \$5.00; mutton, by carcass, \$5.00 to \$6.00; lamb, by the carcass, \$5 to \$5.75; lamb, by the quarter, 9 to 10c. Dairy Produce-Eggs, fresh laid, per dozen,

Darry Produce—Eggs, fresh isid, per dozed, 22 to 24c; eggs, basket lots, 20 to 22c; butter, best roils, 21 to 24c; butter, best crock, 20 to 22c; butter, creamery, 23 to 25c; cheese, pound, wholesale, 83 to 99c; cheese, pound, retail, 12 to 13c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 7 to 7 jc; lard, per pound, retail, 9 to 10c.1

pound, wholesale, to 19 tail, 9 to 10c.1 Vegetables — Potatoes, per bag, 60 to 75c; onions, per bag, 90 to 95c.

onions, per bag, 99 to 95c.

Toronto, Jan, 13.—Wheat quiet, with fair inquiry for Manitoba, bu', not much demand for Ontario; prices generally unchanged, at 61½c, to 65c. for red and white west; spring steady; at 65c. east; goose steady, at 69 to 70c. the latter on a low freight to New York; Manitoba et al., 15c. east, 15c. east

\$2 20 to 123/20. west. Oatmen! is steady, at \$3 25 for cars of bags, and \$3.35 for bbls. here. Peas are steadier, at 58c. and 57/2c, west.

MONTREAL.

Montreal. Jan. 18.—No. 1 hard Manitoba wheat was quoted to day about 63/2c, afloat. Fort William; No. 2 hard, 2/2c below No. 1; No. 1 Ontario spring, east, 65/2c; No. 2 oats were sold at 29/2c yesteica, and No. 3 are held at 29/2c. in store, Montreat; peas, inquiry, nominally 50c. Flour is more active, and values are firm; Manitoba patents, at \$3.30 to \$1 ; strong bakers', \$3.60 to \$3.70; Ontario patents, \$3.55 to \$3.80; straight rollers, \$3.30; and \$4.57 to \$1.60 in bags; bran, at \$11.50 to \$15 for Manitoba na bags, and Ontario grades, in bulk; shorts, \$16.50 to \$17 in bags; and monille, \$19 to \$20. Provisions—Dressed hogs—Good light weights are offered at \$5.40 to \$5.0; and heavy or rough goods range down to \$5.0; compound lard, at 50c; and pure refined lard, 61 to 61c; kettle rendered, \$to \$10; in therees. Barrel pork is in fair demand at \$11 to \$15; hams are steady at 10 to 11c, according to size; boneless breakfast bacon. 11/2c; Wittshire bacon. at 11c; green bacon. 7c; barrel beef, \$13. Cheese continues steady, at 112c, for westerns, and 11/2c, for easterns. Butter firm at 21 to 22c. Fresh laid eggs are firm; cold storage. 13 to 15/2c, according to quality; culls, 10 to 12c.; No. 2. 12 to 13c; No. 1 imed, at 15 to 16; select autumn gathered, 18 to 20c; strictly fresh, 25 to 27c.; western limed, 11 to 15c; autumn gathered, candled, at 16 to 17c. Honey is dull but strong; dark comb. at 10 to 12c; white extracted is 9 to 10c. Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO. Toronto, Jan. 18.—Following is the range cuotations at western cattle market this more

quotations at western cattle market this filloring:
Cattle—Shippers, per cwt., \$4,25 to \$5.00; butcher choice, do., \$375 to \$4.25; butcher, medium to good, \$3 to \$3.50; butcher, inferior, \$2,75 to \$3.00; stockers, per cwt., \$2.25 to \$3.00; stockers, per cwt., \$2.25 to \$3.00; stockers, per cwt., \$2.25 to \$3.00; sheep and lambs—Sheep, per cwt., \$3.00 to \$3.50; lambs, per cwt., \$3.75 to \$4.50; bucch, \$2.75 to \$3.00.

Milkers and Calves,—Cows, each, \$25 to \$50; calves, each, \$2 to \$10.

Hogs — Choice hogs per cwt., \$4.25 to \$4.50; light hogs, per cwt., \$4.00 to \$4.12\frac{1}{2}; heavy hogs, cwt., \$3.75 to \$3.57\frac{1}{2}.

EAST BUFFALO.

ewt., \$3.75 to \$3.874.

EAST BUFFALO.

East Buffalo, N. Y., Jan. 18.—Cattle — The offerings were 8 loads, 5 of which were Canadian stockers. The demand was light, most of the offerings being held own of the offerings were in light supply, moderate demand and lower; choice to extra. \$7.75 to \$8, 200 to choice, \$7.25 to \$7.75. Sheep and lab.—Thirty loads on sale; the demand was fairly active, and about 10e higher on lambs and first on sheep; lambs, choice to extra. \$0.25 to \$6.75; good to choice, \$7.25 to \$5.75; common to \$1.75. to \$5.75; sheep, choice to extra. \$0.25 to \$6.75; good to choice, \$1.50 to \$1.57. to \$5.75; sheep, choice to \$1.57. Hogs.—The market reached the highest point of many weeks \$1.89 being quotable for some choice heavy hogs; there were enough sales at \$4.75 to establish that quotation for heavy hogs; mixed, \$4.70 to \$1.75; Yorkers, \$1.50 to \$4.05; prg. \$4.50 to \$1.55; roughs, \$1.05 to \$4.05; prg. \$4.50 to \$1.55; roughs, \$1.50 to \$1.50; shaags, \$3.50 to \$1.50; on shape were cleaned up, and the market was firm on that kind and dull on pigs; the offerings were \$7 loads.

GO TO WORK.

When are the magnificent bodies of men that go under the name of Catholic societies going to put themselv s on record for something mere than pleasure hunting and selfishness? One of the saddest sights in this day when organization is so necessary and effectual is to see men representing every element of Catholic life—men of brains, men of character, men of integrity— successful in business, and many of them an honor to the Church, coming and going- getting t gether and returning again to their several spheres and nothing accomplished worthy of the consideration of serious men. It is all consideration of serious men. It is all wrong—a waste of social and intellect ual energy. It is time for all our Catholic organizations to get down to work. There is not an organization in America that could not carry out some praiseworthy work if they put themselves to do it and united their en-

ergy upon it.

The lists of societies composed of men and women is large, and the ranks are well filled, but what work have they done for the public good Some even go so far as to bolster them e'ves up by depending on the public to help them instead of uniting to do some good to others. If Catholics join mutual benefit societies for their own benefit, they should pay their own insurance out of their own resources and not appeal to the public to chariably assist them in it. Whenever appeals are made by such organizations for public help, the money collected should be expended in some work of a public and general character. If all the different societies that appeal peri odically and so often for public help would pool the results of their several they could inaugurate and complete some word that would do honor to them and be a benefit to the Catholic community.

The difficulty often seems to be that

energy dies and resources run dry as soon as the selfish element is taken out Enough of the spiritual vigor of the Church, and her boundless charity should overflow into these organizations to make them representative ffice, London, Ontario, of the work. It should not be so.

Catholic bodies. Until some such spirit takes possession of Catholic societies it is difficult to see how they will ever get outside of their own narrow circle and impress themselves as benefactors on the Church at large. If they would get together in this community in es-tablishing a Catholic library or by some concerted move demand fair and full representation of Catholic literature in public libraries, if they would get together on some project for the estabishment of a home for wayward boys, if they would inaugurate some plan for multiplying and supporting men for the apostolate for non Catholic missions, if they would combine a ibrary and labor bureau in one estab ishment, if they would undertake and accomplish any one of these or a dozen other prejects that might be mentioned though the work took years, it would be a matter of Catholic pride but what is of even greater consequence, it would be a matter of Catholic common good. This year of jubilee would be a good time to get together and start something, "and work for some good be it ever so slowly."--Catholic Universe.

Dr. Sproule on Catarrh

THE GATEWAY of CONSUMPTION.



English Specialist in Catarrh and Chronic

Twenty years ago catarth was comparatively unknown. Now no age, sex or condition is exempt from it, and no climate or locality is a cure for it. Catarth is to be more dreadth an all the yellow fever, cholera, small-pox, diphtheria and all other cridemic disease—say it is more fatal. It is in the large majority of cases the forerunner of consumption, and vital statistics show that deaths from consumption in this country have increased more than 20 per cent. In the last five years, nearly all of these cases having been traced back to catarth as their starting point, and many physicians now contend that catarth is only incipient consumption. We make the treatment of catarth a specialty. We do cure catarth. Catarth han ever been cured by nasal douches, washes of snuffs. Catarth is a disease of the mucous membrane and is curable only through thiood, and by medicines peculiarly adapted to each particular case. Medicine that will cone will not cure another.

It has been determined by microscopists the catarth has as distinct a germ as any of the noted epidemical diseases, and again and again has it, been shown that, a patient had been

gerns have been present.

A remedy for catarrh must be used constitutionally, and it must possess a direct affinity for the mucous membrane, and of being absorbed by the purulent mucous, wherever located. It must be homogeneous, and each individual case requires treatment adapted to its conditions. Our treatment is based upon these plain theories, and has proved to be ralible. It not only relieves, but it cures catarrh at any stage speedily and surely.

Catarrh of the Head and Throat.

The most prevalent form of catarrh results rom neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you hawk up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of our head?
14. Do you feel dropping in back part of

14. Do you feel dropping in back part of

If you have some of the above symptoms our disease is catarrh of the head and throat-

Diseases of Bronchial Tubes.

When catarrh of the head and throat is left nchecked it extends down the windpipe into bronchial tubes, and in time attacks the anguand develops into catarrhal consumption.

Do you take cold easily?
Is your breathing too quick?
Do you raise frothy material?
Is your voice hoarse and husky?
Have you a dry. hacking cough?
Do you feel with another reside?
Do you feel with a thing to go you feel all stuffed up inside?
Are you gradually losing strength?
Have you a disgust for fatty food?
Have you a scatchy feeling in throat?
Do you cough worse nights and morn-

Do you get short of breath when walk-

If you have some of these symptems you have catarrh of the bronchial tubes.

If you have catarrh, answer the above questions, cut them out of the paper and send them to me with any other information you may think would help me in forming a diagnosis, and I will answer your letter carefully, explaining your case thoroughly, and tell you what is necessary to do in order to get well. Dr. Sproule, B. A., (formerly Surgeon British Royal Naval Service), English Catarrh Specialist, 7 to 13 Doane

GOOD BOOKS FOR SALE.

Street, Boston.

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 Second Heart, by Archibishon Walsh

VOLUME XXII.

The Catholic Record. sta

London, Saturday, January 27, 1900 LIFE, AND LIFE'S STAGE.

"Pivots are of great use to man," wrote once an urchin in an essay on the subject-" Turning-points of men's lives." He struck a truth though he did not just grasp the right idea of the subject. There are too many of us actually on pivots-real weather vanes, turning hither and thither, as the winds of adversity or prosperity strike us. For such cases the pivot certainly is "of great use to man:" it eases the continual shift-shift of moods. But all the twisting wears out the weathervane, whilst the old stationaries that have held steadily on against all storms, ever keeping "eyes front," are still with us sphinx like but constant.

All men have somewhere in their lives a turning point that is not a pivot-one which we double but not circle. Few of us go through life from start to finish without straying at some time from the narrow path to spend some time at the school of experience. The warnings of others help us not. We must see for ourselves-be our own pilots - hew our own roads. Then suddenly we come upon treacherous marsh and swamp and must make our turn. We seldom countermarch at these points: we need a good broad angle at our turn, that will keep our wrong road in view, whilst pushing us forward towards the old road we left and with our faces towards the goal.

Those in public positions are pecuparly the butt for the gossips and the curious. The working day will not suffice these gazers-they must follow a chap into the few hours he would like to label "Mine," pluck his every act to pieces, supply imaginary motives, and sit in judgment. Nothing is sacred from the prying eyes of the gossips, and nothing safe from their poisonous tongues. With the mean 'They say "as sponsor to their own small notions, they set adrift reports

that always injure their poor victim. Even at the weekly sewing circle the good ladies could, with advantage, attend more to the stitching and leave their absent friends to act out their little part in life's stage without too

close an inspection of their make up. We are beyond all doubt living in an age of morbid curlo ity. Everyone wishes to have a peep behind the scenes, and to know the why's and wherefores of the everything. We cannot now come on the stage, speak our part, and retire to privacy. No the public must be let into the secret of our " make up " and " stage proper ties." They must come close to touch and see the sham, and drag down into cold reality what the actor are trying to make into a pretty view This continual peeping behind th scenes takes away the charm of th

picture. Whoever found his old childish en joyment of a play (as a play) to remai after having been behind the scenes Once the inner workings are laid bar -illusion gone-what remains, unles indeed, we can stop to appreciate the art of the thing-the effort required

"All the world's a stage," and as the mimic stage, goodness that seen real appeals to the young and unini ated, whom effects satisfy. To the m turer, however-to those who have h a rear view-the art is what is or oug to appeal for appreciation.

Judging life as a picture, we requ a long - distance view - as an a come close and give your guerdon praise to effort.

We have just now too many mu room heroes. We go to sleep at ni and wake up next morning to fin new celebrity. Someone has jum a bridge, or won a game or mad million on wheat or embalmed bee something of equal value to human -and lo !-he is famous, a mode courage, skill or industry as the may be-and forthwith press people must down on the knee to ship. If we must worship someth let us by all means avoid the m room growth, that stands neither nor weather. Rather let us lool oak growth

Slow but steady
With strength for every strain, ever re
For storm of wind or rain,
Waiting calmly as only heroes can
For the hour that proves, not makes the

One hears now and then much