The Catholic Record.

London, Saturday, December 30, 1899 ST. FRANCIS AND NON CATHO-LICS.

It is amusing and withal consoling to observe the trend of thought outside the Catholic Church. But a decade ago everything appertaining to the Catholic Church was banned, and today its doctrines receive respectful consideration, and the history of its saints is written by those who yield it no allegiance. St. Francis of Assissi has awakened much interest in different circles, and not a few lecturers limned with reverent and enthusiastic hand the picture of the gentle saint who loved everything and chanted his love in hymns devoid indeed of technique, but clothed in beauty that no technique could impart, who walked hand in hand with sister Poverty, and was oontent, and, unskilled in the accomplishments of the age, exercised a powerful influence in his genera tion, and did more than any of his contemporaries in recalling the ideas that make life real and strong.

It may be a fad, but an interesting and profitable one.

Why is all the honor given to those who go out to battle? Is it that no courage is needed or shown by these who give sons and brothers, and then sit at home inactive, powerless to do ought but wait in dread. Is it not harder to battle in life than to die in battle? Greater courage is surely middle course. "Thy Almighty Word, needed to calmly wait than to rush O Lord, come down from the throne of into the thick of the fight and greater His Royalty." (Bishop Hedley.) credit due the brave waiters. We hear lots of rant about the evil done under His Father and the figure of His subcover of night; but little thought is taken of the good done under the same friendly shelter.

fight out the silent battles that fit them for another day's rubbing at the grinding factory of life. Appearances must be kept up, feelings hidden, work done while day is with us; but when friendly night shadows us we can loosen our harness and rest. Then once more we brace up ready to bear the chafing and rubbing of the straps that fasten us to our life's work.

PATCHES.

It seems to be the special province of women, says a writer, to put on time of a busy housewife is spent in perfection. But material things, bereft ones, knees and elbows seem to be always coming through, and in a large family the mending basket is seldom empty. Quite a degree of skill is necessary for this delicate work-more so than at first sight seems at all requisite. First, we think the material must be matched as to shade and texture, although such a thing as a brilliant red or blue patch in a sombre brown or grey garment is not impossible. Then the frayed edges must be neatly pared, the new piece carefully fitted in its place, and the stitches made as fine and as even as possible, without drawing the thread in tightly so as to pucker and make the whole thing set awry.

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Finally a well tempered smoothing. iron must be applied to press it all down firmly and hide the fact that it is a patch at all. But we must not think that these material patches are the only ones a woman should be ready to Time could not rob it of its strength, put on. You will agree with us that some women allow these to take their attention from patches which require more delicate and dainty skill than these we have mentioned. There is many a rent made in the heart-in the temper, in the conscience, and perhaps instead of using her tact and invention to apply a patch some busy housewife makes it larger until it cannot be repaired at all.

When John comes home after a little grumbling, either at the noise of the children or some outside griev-Or does she return his grumbling with better than our philosophers and theodead behind him, but it is blessing or interest, until he seizes his hat and logians the splendor of the invisible or cursing him every step he takes. Or does she return his grumbling with better than our philosophers and theo-

tainment and thus widen the rent grandeur was the first man when he which a skilful wife could have so knelt down in the garden of Paradise neatly patched.

a patch can be always applied—more saw in him His own image, reproduced easily at first when the hole is a as it were in the noble soul, unclouded small one, with more and more diffi- by error, fair and beautiful in its culty as it increases. Every one knowledge and freedom and grace. about us must come in for a share of But God knew from all eternity that our labor. A kind word here, a look of man would seek to disfigure and defile sympathy there, a neighborly act, a the image he had placed within him, visit to the Blessed Sacrament to ask and from all eternity did He decree a grace for someone, a Communion that He would send His Son to offer for a friend in trouble-all these are the patches which, applied with the to show forth, His goodness. delicate skill, of which woman is capable form a perfect garment for

THE INCARNATION.

The Son of God came to the world in the midst of profound peace. War had ceased in the world. Roman power peacefully grasped the conquered world. In the phrase of the old historian, the land rested. Roman soldiers garrisoned Jerusalem, Roman judges administered the laws. Roman tax gatherers sat at the receipts of customs. And He was born in quiet, peaceful Bethlehem, among whose villages, cornfields and olive gardens, even the stir caused by HONOR TO WHOM HONOR IS DUE the enrollment was nothing more than a village festival.

The world at peace, the land at peace, the city at peace, the stable in the hillside most peaceful of all. Thus were things disposed when Joseph and Mary sought a lodging, and in the words of Scripture when all things kept silence, when the night was in its

The Son of God, the brightness of stance, came down from heaven, put away His glory, shrouded His brightness, annihilated His majesty, emptied How many are using the night to Himself of His power and became a servant and slave, the last and lowliest and degraded race. This is the mystery of Christmas, a mystery which faith alone firmly receives.

We shall condense for our readers a few thoughts from a great preacher on this subject.

Goodness must of necessity communicate itself to others, and in the dawn of creation we find God communicating His divine perfections to the works of His hands. From out the void and nothingness He drew the universe, that, glorious in its youth and beauty, but veiled His feeble image of the goodness that gave it being. One thing was wanting that should be its crowning beauty-the glory of intelligence. And so God produced a being-a superior nature, fashioned from out the slime of the earth and vivified by a soul, the image of its Creator.

How grand was the first man when he rose up in his strength and beauty, and looking over the young world knew he was its master! The Lord God took him in His arms and placed him in the garden of Paradise, where he had reunited every beauty that could elevate the intelligence, every charm that could touch the heart and every pleasure that could satisfy the senses. All the forms of grace and By the way, perhaps it was the good beauty that come from the hands of men can never equal the splendor of the body fashioned by the Creator. suffering could not afflict it and death would never place its cold hand upon the sparkling eyes and speaking lips. Years would pass and it would be still young, awaiting in peace and joy and with imperishable youth for God to crown its happiness with the glory of everlasting life. What words shall we use to depict the power possessed by his soul? It knew not the labor and will have the making or marring of at experience that mark our progress in hard day's work and indulges in a ing escaped his penetrating gaze—the laws of the universe, the secrets of nature, the essences and properties of ance, does Mary put a patch on his beings were as an open book before wounded feelings by cheerfully re- him. He was not indeed blessed with pairing the evil, if it is in her power, the vision of God, but he could see so or by a few soothing words which a clearly the divine perfections in the broad-minded woman will always find things around him and look up from in the depths of her own kind heart? nature to nature's God, that he knew

makes for the nearest place of enter- world. What a vision of power and and offered up to his Creator the obla-Every little evil has its remedy: tion of a pure heart, and when God Himself indeed a sacrifice for sin and

> An architect does not draw the same plan for a palace as for an ordinary house. What was God's plan as to the Incarnation? It was assuredly to manifest His perfection-but also to give the highest glory and beauty to His work. That He left traces of His beauty in nature and improved His own image upon the soul and united Himself to it by grace and promised the vision of His Adorable Face in heaven, did not satisfy His infinite goodness. He wished to give Himself to us in such a manner that we could say a God is man and man is God. This is the gift He has bestowed on us. He formed within the womb of the Virgin a perfect body and united to it a human soul. He gave His grace to that reasonable Creature and rendered it holy: He took that holy and reasonable Creature and made it blessed, and finally He united to it the Word, the Second Divine Person, and the Word

was made Flesh. No wonder that the jubilee of praise and glory rolled its waves of harmony burdened with the gladdest message that can ever come to man out over the sleeping Bethlehem! It told of deliverance from doubt and despair, from deep anxiety and restless strivings, from futile quest for the salvation of problems that brought the accents of despairing failure to the lips of the world's best and brightest, and it told also that a God stood face to face with His people-to be a Redeemer, and to remain forevermore our elder Brother, to console us and to guide our faltering steps to the land bey nd the grave.

CHRISTMAS THOUGHTS.

Sitting by our window to day we heard a funny talk between two little chaps. Their subject was of course seasonable - Santa Clause and his visit. "My mudder says he can't come to

our house this year, cus she's got no money to get the chimbley sweeped; the occupation. Among the little of intelligence and controlled by im- and he's mad if folk has dirty chimmutable laws, could be only a poor and bleys, and won't come down. I wonder why he don't come in doors like other people."

"Ah" (in a long drawn tone of disgust) go 'way; den he wouldn't be Santy Claws, would he?"-and we mentally endorsed him; for, in these times, one must live up to the standards others set. Originality-stepping out in new lines — ever draws down sus picion and distrust. Folks must fit neatly into the old-fashioned groove cut out by Mistress Convention; for to the great majority "conventionality" and

'right" are synonymous terms. Even poor Santa, with his multi farious Christmas duties, must yet come to us in the troublesome, oldfashioned way, "down the chimney." old gent's mode of arrival that gave the idea of elevators to the brilliant nineteenth century inventors.

Looking over the rapid strides of progress in the past hundred years, we can venture to hope some reformation may come to us during the twentieth century, and Santa Claus may yet arrange his arrival in a more up-to-date way.

Perhaps the little urchins beneath the window may develop into a committee of ways and means. At any rate they least a part of the great white sheet the domain of human knowledge. Noth- unrolled before us, on which we stamp our thoughts and acts, to the making of the great picture of History.

It may be our lot only to trace the outlines; and others, to whom are given more time or talents, must fill in — complete — perfect. But even outlines faithfully done, will ensure us a niche in God's Temple of Fame.

There is not an act of a man's life lies

FUTURE OF CATHOLICISM. Its Work in the United States as Seen

The remarkable article contributed by Mr. H. D Sedgwick, jr., to the Atlantic Monthly for October has attracted much attention among non-Catholics as well as among Catholics. In a recent issue the Literary Digest summarizes and quotes from this article. It says :

"One of the most forcible essayists now contributing to American maga which its long life has brought to it. zines is Mr. H. D. Sedgwick, jr. We "Neither does Mr. Sedgwick think have had occasion from time to time to that the dogmatic teaching of the reproduce his trenchant utterances, generally on subjects pertaining to literary criticism. In a late number October) of the Atlantic Monthly he appears as a student of religious encies, especially as these manifest themselves in the United States in relation to the Roman Catholic Church. He writes, apparently, as one outside that Church, but he sees for it a future of great power. The question of the attoward Catholicism is, he thinks, one and morals. To the outsider the dogof the most momentous we shall have to answer. He then proceeds as fol-

The Reformation was the awakening of the Teutonic races to the great differences that separated them from the Latin races; Northern nations felt the swelling of national instincts, and show that the Roman Church is conthe bonds of the Universal Church were broken. From then nntil to-day the sentiment of nationality has been predominant; that sentiment reached its zenith in the end of this century, change too. She must not fight and is already beginning to wane. Cosmopolitanism is establishing; the truth is of God. She must not coddle the weak, but cheer forward common country will group men to.

"Signs appear that the breaking up of nationality will begin in the United States. There will be in this country tion seeks to extend her influence over three principal parties-those of Eng. lish, German and Irish descent; but classes of citizens which, as classes, we there will be many other stocks. The are sure will not come under her sway such a country, with no purely national feeling to be stirred into opposition, a divide the remainder into thirds. will naturally turn them to the support of their Church. In the midst of cosmopolitan indifference and disagree ment the Church of Rome will be then, as she always has been, the one Church which draws to herself men of all Euro pean races. There is but one Church whose priests visit every people and hear confession in every language.

There is but one cosmopolitan Church "Two decades ago, says Mr. Sedgnow Protestant prejudices are decay-

ing: "Calvin and Knox are losing worship. Jonathan Edwards has become a sign-board of obsolete notions. Our old jealousies of the Roman Church were part of our inheritance from Eug-That inheritance has lost its relative consequence, and in the changing character of the United States those jealousies are disappear-Old feuds between Protestant and Catholic have ceased to be as important as their united battles against draw closer together as they feel that

gross pleasures, the cruelty of greed. ion from their own individual tenets pegin to regard religion as a bulwark and that the common refuge for destrong Protestant sects of the Method d Baptists are growing less an-The Presbyterians show signs of conciliation toward the Episcopalians; they build churches in the likeness or

rigorous to heresy.'

passionate youth,' their joyous elation in the great principles of intellectual and moral liberty. Mr. Sedgwick does not believe that the spirit of Amerand moral liberty. ican independence will find a stumbl ing stone in Roman Catholic authority, when it can abrogate so docilely its commercial and so isl independence to the great trusts and corporations. One camel is no harder to swallow than another. Further, says Mr. Sedgwick, the Church's lack of modern form and spirit is more than counterbalanced by the firmness and enduring strength

Church will prove a real barrier : " 'To an outsider the separate dogmas of the Roman Catholic Church are no more difficult of acceptance than the dogmas which she shares with Protestant sects. The fall, the atonement, the divinity of Christ, the Trinity, the clauses of the Apostles' Creed, are larger and more exacting beliefs than the authority of the fathers, the im- they give thanks to Providence and maculate conception of Mary the infaltitude of the new democracy of America libility of the Pope in matters of faith

gnat and swallow a camel. After referring to the many in-The great opposition to the Roman dications occurring in the pontificate Church in the sixteenth century was of Leo XIII. which prove the Roman an opposition of race, of nationality. Church's vital interest in progressive of Leo XIII. which prove the Roman movements of the day, and the power it still exerts to help or to modify these movements, Mr. Sedgwick continues: " All these matters are signs which

matic Protestant seems to strain at a

scious that the world is changing that she recognized that new modes of life alter men's habits, opinions and beliefs; that the Church against science; she must recognize dict the future of the Catholic Church At present she is the in America? the whole nation. There are but three classes of citizens which, as classes, we motto "E Pluribus Unum" will be men of scientific knowledge, men of in-more true than ever. But the whole so formed will not have that unity of so formed will not have that unity of inheritance, of habits, of pleasures, of tradition, of imagination, which makes with whom the Catholic Church has not tradition. The United States will be been successful, but who, as a class, will the one great cosmopolitan country. In never have a share in guiding our national life. Set these classes aside and proselyting church, prudent and bold, will have great opportunity. Most of the German element will be Protestant, sects: but the remaining two-thirds sects; but the remaining two-thirds the German steady strengthen the Probut it will hardly strengthen the Protestant cause, because it will testant cause, because it will and wandering, ready for a wise and wandering. The danger to the world from priestly intolerance and write which be Catholics almost to a man; and they be Catholics almost to a man; and they are an ardent loyalty of nature which cause an ardent loyalty of nature which cause it will be a given. The danger to the danger to the world from oligonate to the world from oligo archs, free from religious influence, is far greater. The Church may well have the sympathy of the unbiased.

"There is one great source from which the Church will be able to draw strength. The tide of reaction against the materialistic beliefs of the passing generation is rising fast, and there is a vast army of persons now calling themselves by strange names—healers, faith-curers, Christian Scientists-who in accordance with the word wick, agnostics and evangelicals would have a mighty power of enthusiasm. have banded together to oppose the Roman Catholic Church, believing that they were fighting against gross ignorthey were fighting against gross ignor-they were fighting against gross ignor-ance and grosser superstition. But God and are spelling out new words for old supernatural cravings and old supernatural beliefs. In times past the Church would have been their re fuge, and they would have strength. ened the Church. Even now, next Pope, like him who saw in his dream St. Francis propping the falling walls of St. John Lateran, may see that among those enthusiasts is the power to establish the Church."

JUGGLING WITH THE ISSUE.

A profoundly interesting study is moral decay. Churches of all kinds that of the attitude of the non Catholic draw closer together as they feel that weekly press on the subject of Dr. Da their fight is to be against cynicism, Costa's conversion. Some of the degross pleasures, the cruelty of greed.
More and more Churches separate religion from their own individual tenets and associate it with what all hold dear and associate it with what all hold dear, proper and logical thing for him to do the dignity of labor, the sanctity of self-sacrifice, the holiness of marriage, the preservation of noble purposes. They argue that it is with Dr. De to guard the spirit from the wastes of somewhat as with the fox who found shame. There is a feeling every-where that rich and poor, educated where that rich and poor, educated and ignorant, should band together to safeguard the riches of civilization; whereas the failure is on the side of fense and starting point for conquest men like him who cannot see its wonmust be a united Church. Even the derful success. The speciousness of this organ's argument is not deep enough to delude the most infantile tagonistic to the Church of Rome. intellect. Its sophistry is perfectly laughable :

"To us it seems a strange and ridithey build churches in the likeness of culous absurdity to speak of the failure Magdalene Tower; they put stained of Protestantism. meaning by Proglass in their windows; they are less testantism the Evangelical community gorous to heresy.'
"The Episcopal Church—nearer to of the Pope. Representing, as we do, the Roman See than any other—is per-forming a great work in breaking down this prejudice to Catholicism and in preparing the way to a complete 'failure' it is not on our side. understanding, says the writer; and Looked at in the largest way it seems understanding, says the writer; and covery Anglican plan for union paves to us that Protestantism has made the way ultimately to Rome. The abler, mightier, more advanced nate the way ultimately to Rome. The abler, mightier, more advanced nate that it agnostics, too, have greatly changed their that has Catholicism; that it their attitude, and have spent their has done more for learning during God's mercy.—Father Ryan.

th se last three centuries; that its influence has been nobler for liberty and progress, and that it is rapidly outstripping its rival in numbers and in the control of the world. think we see a good reason for, it in the independence and liberty of thought which Protestantism encourages in the search for truth. Nor do we, find that Protestantism has at all failed in preducing saintly men and women, in elevating the conscience of the people, and in the work of convertiing the world."

De Costa never mentions a word of failure in any material sense. Weil enough he knows that Protestantism is the religion for the material world—a mighty good one to live in whatever it be to die in. The prosperity of great modern nations is the direct outcome of the action of people without any conscience, speaking broadly; and when they establish their commercial supremacy by force of shot and shell over weaker places piously say: "We are the sait of the earth." Dr. De Costa had no such thing in his mind. He refers solely to the attempt to establish a spirtual system on the groundwork of Prostantism and the Bible. The distinguishing mark of Christ's Church is the badge of suffering, as it was His own chosen badge. It is not a Cottonopolis nor a Lombard street, nor a place where millionaires are made, but a place wherein crowns are won by the self sacrifice and personal sanctification for the work of saving human ouls .- Philadelphia Standard and

SAINTS OF TO-DAY.

Cardinal Gibbons Says They are in the World Acting Like Ordinary People.

In a recent address in the Baltimore Cathedral Cardinal Gibbons speke on

'Saints of To-day." He said "One of the grandest influences which mould our lives is that which inspires us to accord reverence and respect to our ancestors. All of us are proud to point to the lives of our forefathers, and find in them things which should incite the emulation and profitable imitation of ourselves and our

children. "We of the Catholic Church have a noble spiritual ancestry. The lives of the saints, in all their godliness and goodness, invite our admiration and furnish us a guide. In them we can see the happiness and goodness of following in the footsteps of Christ and walking through life, as well as we may, in the path which He has trod. There is no greater joy than that which is found in following them and making them our guide. The oppor-

tunity is open to all. "There are some mistaken persons who suppose that to become a saint requires devotion to a religious life, properly so called. Nothing could be turther from the truth. Saintliness requires no special stamp, and is not confined to those who have given their lives in the service of the holy Church. In the home and the market-place there is room for godliness, and opportunity to spread joy and happiness by acting alike, and the fact that a man or woman must spend most of his or her time in attending to the material wants of life is no reason why the opportunity to be one of God's faithful servants should be spurned or neglect-

ed.
"Some think that to be saintly we must be sad. This is not the right way of exhibiting true Christianity. The religion of Jesus is one of joy, not of tears, and serving Him should be a cause of happiness, and not mournful-ness. The light heart and the glad smile best become the saint of every day life. "It is our duty to try to follow Christ

and the saints. As Christians we should ask ourselves the questions: 'What am I here for? Why did God create me? What is my mission in life?' When we find the answers to these questions we shall realize that it is our duty to be as Christ was. What is a Christian? A follower of the disciples of Jesus. One that endeavors, by reading the gospels, to know the word of Goi and practice what it teaches-one who endeavors to devote his life to the services of God, the upbuilding of the Church of God and the spread of God's word. These are the

duties of all Christians.
"Fidelity to God does not mean injustice to one's self. The effort to be saintly does not injure a man, as a man. The pursuit of sanctity is no hindrance to material prosperity Rather it is a help. The successi man in business or the professions is one who most fully puts into practice the teachings of the Holy Scriptures and most faithfully follows the example of the patterns of saintliness, in whose goodness, as a Christian, he believes.

Only greatness can make itself little with at losing its dignity.—Father Ryan. God never made an act more grandly free than the decree of the Incarnation.—Father

BAD COMPLEXIONS RED ROUGH HANDS FALLING HAIR

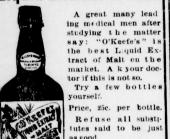
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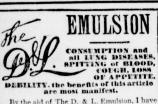


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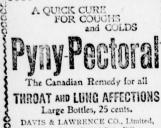
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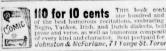
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his words.

"No, no," I cried ont, "it can't be, there is some mistake. I was talking with Mrs. Ennis only the day before yesterday." We had all instinctively sprung up, and were crowding round Mrs. Mackenzie, who only shook her head, however, in a resigned way, and said she wisted she was telling a lie, but it was only too true; that already telegrams had been sent to her nephews and her lawyer. The exact time and circumstances of her death Mrs. Mackenzie could not tell us; but as to the fact itself there could tell us; but as to the fact itself there could be no doubt. 'I'll go over to the inn," said I, still

mystified.

"And I'll come with you," said The O'Doherty; and in a few minutes we were on our way. At the pest-office, any doubts we might have had were set at rest by the woman who kept it. She was standing on the doorstep, looking in the direction of the inn, which was not, however, visible from that point; but she had little more to tell us than what we had already heard. ready heard.

I should think every man, woman, and

I should think every man, woman, and child from the village and near surrounding parts must have been in the roadway in front of the inn. The crowd had broken itself up into groups, from the aggregate of which arose a peculiarly subdued buzz, which ceased suddenly now that our arrival gave a fresh turn to speculation. The blinds of the poor old inn were all drawn down; its hospitable door was closed; and we knocked and rang more than once without effect.

more than once without effect.

"If ye plaze, yer honour," said an cld
man, "'tis the parson's got in, an' he shut
the dure, an' he won't lave any one in-

side."
"The parson!" cried The O'Doherty, irascibly, "what's he doing here?"
"I dunno, then, yer honor, but he's in there now, an' there he is, looking at yez

"I dunno, then, yer honor, but he's me there now, an' there he is, looking at yez out of the windy above."

We raised our eyes and beheld the head of the Rev. Mr. Fleming being drawn in.

"What the ——is he doing here?" repeated The O'Doherty to himself, in a very audible whisper. Presently the door was unlocked from within, and opened a few inches to receive us, and us only.

"I thought it as well," said Mr. Fleming, as he locked the door again and fixed the chair, "that some one should be here under these very distressing circumstances, who could look after things a litt'e in the absence of those to whose province it naturally falls. My wife is upstairs, superintending the last sad offices, and seeing that the women light no taper, or

seeing that the women light no taper, or bring any of their superstitious emblems near the remains of one who lived and died a true Protestant. We did not step in a moment too soon. Already we found parties of woman chattering and gossip-ing in the very room, some of them on their knees on the floor, muttering beads and what not; but we have happily put How did it happen?" interrupted

"How did it happen."
The O'Doherty, impatiently.
"The fact is," said the clergyman, "the people of the house are so very uncommunicative, and indeed I may say so uncommunicative, the which that are response. civil, now that they think they are responsible to no head, that it is difficult, I may almost say impossible, to obtain any re liable information from them. The doc tor, however, tells me it was apoplexy. But I can't help thinking myself, looking

But I can't help thinking myeeir, looking at all the circumstances—"
"Where are the people of the house, that we may have something definite?"
"Toe young woman they call the book-keeper is, I believe, lying down, being completely prostrated by the painful event, following on several sleepless nights. But yonder is Boots coming this way. Perhaps he will be more communicative with you than he is with me," and cative with you than he is with me," and the rector walked away, feeling, perhape, that his assumed authority could not stand if The O'Doherty should address him with his accustomed want of respect in presence of any of the household. Conn threw up his arms as soon as he

saw me advancing.

"Ab, Mr. Shipley! 'tis little I thought you'd ever have seen us in this plight. Who could have guessed it? And now it has happened 'tis plain enough that this was what it was coming to these weeks past. If we had only known! and yet I've been thinking it over and over, and I Or been thinking it over and or said of don't know what else we could have done. Oh, Mrs. Ennis! now you've gone, I've lost the oldest and the best friend I had!"
"How did it happen, Conn?" said The O'Doherty, who had joined us, in a kind

"Well, sir, she seemed no worse last "Well, sir, she seemed no worse last night than usual; only when my wife went in to her the last thing, she found Mrs. Ennis lying awake and saying she felt very nervous and didn't like being left alone. 'I'll stay in the room if it'll be any comfort to you,' says my wife. 'Do,' said the poor woman, 'and tell Conn to bank up the fire, and to bring up the large arm-chair for you from the library.' I did so, and I banked up the tire and all, and as I had my hand on the door to felt very nervous and didn't like being left alone. Till stay in the room if it'll be any comfort to you, says my wife. Do,' said the poor woman, and tell Conn to bank up the fire, and to bring up the large arm-chair for you from the library. I did so, and I banked up the tire and all, and as I had my hand on the door to leave the room, 'Good night, ma'am, says I, and 'Good night, ma'am, says I, and 'Good night, Conn,' says she, 'good night and God bless you'—the last words I ever heard her speak, rest her soul! It seemed to me not long after, but 'listed of uncertainty. Only one thing seemed sure, namely, that some stranger indignation to one of despair. "I shall have now to write and tell the whole thave now to write and tell the whole thing to his brother Justin in Canada. Thus did the death of Mrs. Ennis by degrees asume the character of a public loss. The day and hour came when the mistress of "The Harp" was borne says I, and 'Good night, Conn,' says she, 'good night and God bless you'—the last words I ever heard her speak, rest her soul! It seemed to me not long after, but

GLENCOONGE.

By RICHARD BRINSLEY BHERIDAN

KNOWLES.

CHAPTER XXI.—CONTINUED.

"Thank you kindly, sir. I couldn't bear to think that you and your good lady should be left in ignorance, and I knew you couldn't have been told, because no one has passed between the lodge and the Castle this morning, except myself. My daughter's husband has gone down to the village to hear more. Oh, wirrawirra! who'd'a thought it—a young woman, too! five years younger than me, and I was but sixty last Michaelmas!"

"Bless me! what is the woman talking about?"

"Ah, sir!—there comes the breathing bad again—it chokes me to have to say it—Mrs. Ennis, sir, and no one elec Gone, sir gone!"

"Gone?" repeated The O'Doherty, puzz'ed and impatient.

Mrs. Mackenzie's answer, through her sobs, was inaudible to us at table, but it staggered The O'Doherty. He opened his mouth and his eyee, and looked straight before him at vacancy for an instant; then he turned, and came towards the table subdued. He must have seen from the inquiry in all our faces that we were still unenlightened, for he said presently, in a tone full of awe: "She says that Mrs. Ennis is dead!"

A general cry of consternation greeted his words.

"No, no," I cried out, "it can't be, there is some mistake. I was talking with Mrs. Ennis only the day before yesterday." We had all instinctively sprung up, and were crowding round Mrs. Mackenzie, who nolly shook her head, how-wold say that he took after his sobt, was instake. I was talking with Mrs. Ennis is dead!"

A general cry of consternation greeted his words.

"No, no," I cried out, "it can't be, there is some mistake. I was talking with Mrs. Ennis on the day to the waste of the wold as and then in detail he some mistake. I was talking with Mrs. Ennis is dead!"

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"No, no," I cried out, "it can't be, there is some mistake. I was ta she watched and admired colin database she would say that he took after his mother, the tallest, straightest girl for miles around, and the most passionately fond of dancing, in the days before she married Dan Hoolahan and became the mothers of sayon sons.

mother of seven sons.

Many a voice was busy chanting her epitaph that day. As when the sun has just gone down, an after glow lights up for a brief while the track of the day's for a brief while the track of the day's career, ere night closes in, so to-day did the landmarks in the life of the mistress of "The Harp" stand out in many memories, and many a forgotten act of kindness reappear, and many a harsh word remembered receive its softening touch at the forgiving hand of Death. Her coming there, the night of her wedding, the funeral of her husband—I passed a dozen groups along the road or at cottage dozen groups along the road or at cottage doors, where these or kindred topics doors, were the theme of conversation; and t envied her the retrospect which almost enviel her the retrospect which called out comments of such warmth and kindliness as those I heard.

CHAPTER XXII. HOPES AND FEARS.

But brief was the looking back! Be fore the second day, regret for Mrs. En-nis's death was less keen than speculanis's death was less keen than speculation about the future of the inn, with the fortunes of which the prosperity of so many in the district was more or less bound up. Every one knew that Mrs. Ennis had only a life interest in "The Harp," which now by her husband's will devolved upon his two nephews. What would happen? Would the brothers, or either of them, come back to their native place and manage the inn? It was hardly likely that Justin Ennis would give up the good appointment he was said to by the good appointment he was said to hold in Canada; but George Ennis had not done so well in his career. He had not done so well in his career. He had been wild and unfortunate. It was likely enough that he had learned "since" by this; and faith, he might do worse

by this; and faith, he might do worse than return to the business to which, "in a manner speaking," he had been born.

Justin Ennis would not be at the funeral; that was impossible. But George would, of course, travel to Glencoonoge, where he had not been seen now for several years. People wondered whether George Eanis would have changed much. Every one was prepared to welcome him kindly, and to let him see that they were willing to forget his old reputation and let him start fair. When one, it wo, and three days passed, it was martivelled at that he did not appear, nor even two, and three days passed, it was martivelled at that he did not appear, nor even two, and three days passed, it was martivelled at that he did not appear, nor even two, and three days passed, it was martivelled at that he did not appear, nor even two and there seems thim. At last, Mr. Jardine, who as executor of Mr. Eanis's will was master-in-chief and directors general of everything, told the bookkeeper and Conn that he had had a letter from Mr. George Eanis. The terrible news of his lamented aunt's death, George wrote, had been broken to him just as he was recovering from a severe time came he brought some coveted piece of news, his visits were eagerly looked for. At one time we learned that in his capacity of executor he had received a communication from Messrs Goble & Land, in which they laid calied claim to the share of the property of the late Mr. Eanis devolving upon his just as he was recovering from a severe illness, which he had concealed from his revered relative for fear of causing her distress. The catastrophe had utterly prostrated him in mind and body. His doctor forbade his attempting to travel, and insisted upon perfect rest. More than once he had determined at all risks to disregard the advice of his physician, eminent though he was, and fatal though the consequences might be. But grief and exhausted nature had asserted themselves at every fresh endeavor to rise from his sick bed. One consolation he had in his severe trouble, and that was the knowledge that in Mr. Jardine's hands everything would be done in a be-coming manner. There was more which Mr. Jardine did not read, but he told Mr. Jardine did not read, but he told them so much, he said, that they might make it generally known; so that people might not misunderstand the absence of Mrs Eanis's favorite nephew.

There Mr. Jardine left the matter for the present. But the announcement only gave a new turn to public criticism and an intermediate with a result not favorable to

anxiety, with a result not favorable to newly-budding estimate of George's im-provement. His old extravagances were enlarged upon, and no doubt mag nified. His improvidence, as I knew, and as I found now was generally known, had been from time to time a source of vexation and anxiety to Mrs. Ennis, and many did not hestitate to assert that it had caused her death. He was ill was he? tooill to be able to come to his aunt's he? too ill to be able to come to his aunt st funeral? So this was what his way of living had brought him to! If he was really as bad as he said, the chances were he would die. And then? That query launched the speculatists upon a seamed sure, namely, that some stranger would henceforth rule "The Harp," and

tainment of his ambition, which had lately seemed so remote, was all at once in a marvellous manner, and, as it were, by the hand of Fa'e, brought within touch. Every day he became more auxious in considering the chances of getting "The Harp" into his hands, and more testily sensitive in regard to anything he heard which seemed to endanger them. Mr. Jardine must have talked elsewhere with as much freedom as he did at the Castle, for everything we knew was known at the inn and in the village; which made The O'Doherty, though not a lawyer, very jealous in regard to professional etiquette: for, as he said, Mr. Jardine had no business to make the affairs of his clients public property. But the news that the inn was likely to be in the market, had fravelled even beyond Glencoonoge before many days. Lord Lisheen's agent, Mr. Hopkins, unexpectedly put in an appearance and was taken, at his own request, all over the inn by Conn, who also pointed out the boundaries of the land that belonged to it. When this came to The O'Doherty's ears he fell into extreme moodiness. Lord Lisheen was by far the wealthier man, and could afford to give a heavier price for anything he might choose to set his heart on: and nothing was more like'y, thought The O'Doherty, than that he would choose to become the possessor of his cousin's lost acres, if only to spite his cousin, with whom he had been at loggerheads off and on for years. Ragarded from this point of view the case seemed desperate. But hopes soon again alternated with despair in The O'Doherty's reflections — hopes founded on known avarice of Lord Lisheen, who did Ennis, as so often happens to prosperous people, died childless, her funeral train was still not that of one who passes away unhonored and unwept. Great numbers of people came from far and near to be present at her burying. Many a heart moved with unaffected sorrow, and many a spontaneous salutation of farewell greeted the appearance of the coffin and accompanied its progress, as Conn and three of his brethren, William the son of Murtagh Hoolahan, and Jan Harrington the boatman, bore her on filial shoulders out of the portals that had been hers so long; past and away from the garden she had tended from year to year. The crowd, swelled and lengthened, following slowly along the distance of some five hundred yards between the inn and the Protestant church. The O'Doherty, Mr. Jardine, and I, together with the rector's wife and daughter, watched the procession as it approached, from the church-yard, at the gate of which the rector, surpliced, was waiting to receive the coffin. "Hypocrites!" muttered Mrs. Fleming, after surveying the crowd for some time in scornful silence. "It would be more respectful, I think, for them to stay at home. Look at them on such an occasion in all the colors of the rainbow!"

"Oh, the poor people, God help them!" exclaimed Mr. Jardine.

"Poor! They are poor because they are improvident," retoried the rector's lady. "Even so, one could forgive their tawdry appearance if this profession of sorrow were anything but a mockery. But thern is a motive in it all, rest assured. They have a keen eye to the main chance these people, and their coming here is to curry favor—or for some other reason."

"My dear madam—" began Mr. Jardine, but Mrs. Fleming interrupted him. other reason."
"My dear madam—" began Mr. Jardine, but Mrs. Fleming interrupted him.
"If they really mourned our dear departed sister, how is it they will not one f them enter our church or stand round

the grave while my dear husband reads in his impressive way our thrice beautiful burial service? "I should say, ma'am." said Mr. Jar-dine, "that if their object was to curry favor, they would not hesitate to do either

"Pray don't think I am upbraiding you, Mr. Jardine. Between respectable Roman Catholics and this rabble there is the difference of earth and heaven. As for these people, believe me, it is no motive of sturdy independence that wilkeep them outside our gates, but a low superstitions dread of that very coarselections reject of theirs."

superstitions dread of that very coalestooking priest of theirs."

The people, as Mrs. Fleming predicted, did not enter the gates of the churchyard, and even the bearers, having deposited their burden within the church, retired outside till their services should be again wanted. From the other side of the churchyard wall, and out of hearing of the heretical service, the interment was witnessed by many attentive eyes; and after the reading of the prayers was in-ished, the people would have thronged into the churchyard to look in the grave, and cast into it each one a fragment of clay in token of good will, but that Mrs. Fleming had told Shanly the sexton to lock the gate. In vain the people clam-ored for admittance. Sandy was tacit-urely obdurate: and it was a source of great satisfaction to the worthy rector and his good lady, then and long after, to see and recollect how disappointed and anand recollect how disappointed and annoyed the people were at being locked out, and the resentful looks they cast backwards as they turned away.

The O'Doherty, Mr. Jardine, and I strolled back together in the direction of the inn, all more or less depressed; and as we were auxious to escape its emptiness, The O'Doherty and I accepted Mr. Jardine's offer of a lift on his car to the Castle; while Mr. Jardine, on his part, when we got there, did not require much pressing to dismount and postpone for an

he had received a communication from Messrs Goble & Lend, in which they laid claim to the share of the property of the late Mr. Eanis devolving upon his propher Mr. George Ennis whose reconstructions. nephew, Mr. George Ennis, whose reversionary interest they had purchased. The O'Doherty had been so much away from home of late that he was greatly shocked at this intelligence; but the lawyer had long ago divined that some-thing of the kind had happened. A tew days later Mr. Jardine read us a whining letter from the said George Eanis, who in answer to Mr. Jardine's inquiries as to in answer to Mr. Jardine's Inquiries as to the accuracy of the statement made by the Dublin solicitors, admitted that it was only too true. He declared, with many asseverations, that circumstances had left him no alternative. But the sum he had received had been very much less than the value made over, especially as the reversion had fallen in so much sooner than any one would have expected. The victim entreated Mr. Jardine, his good friend and his uncle's and aunt's kind and trusted adviser, not much less than the value made over to desert him now, but to help him out of his difficulty if there was any method, any outlet by which the ill-advised and be escaped. If that were impossible, could not the firm, he urged, be induced to make some further allowance in consideration of the short time it had had to

stand out of the money.
"Did you ever hear of such an idiot?" cried Mr. Jardine, excitedly, folding up the letter, "and the meanness of the fel-low too! 'Gad, I'll have nothing to do low too! Gad, I'll have hothing to do
with him. He must abide by his bargain. Not got the full value of his inheritance! Of course he has not, and serve
him right. Was there ever a man so
worried as I am!" continued Mr. Jardine, suddenly changing from a tone of
indignation to one of despair. "I shall

alternated with despair in The O'Doherty's reflections — hopes founded on
known avarice of Lord Lisheen, who did
not like spending money, even when it
was to gratify a pique, and on the less
likely but, as it turned out, the wellfounded surmise that possibly Lord Lisheen was only anxious to prevent a
stranger from getting a foothold in the
neighborhood, and would be satisfied if
the property were bought in by the descendant of its former owner. We all encouraged The O'Do-herty in this idea, and
urged him to put into execution the plan
which sprang out of it, of going to Killany Abbey to see his cousin, and of talking the matter over with him in a frank
and amicable spirit. and amicable spirit.

and amicable spirit.

It was necessary to keep The O'Doberty's spirits up in this way, otherwise his depression and irritability would have become unbearable. And the encouragement he got was sincere enough as far as his children were concerned. They were infected by his eagerness, and hoped he would bny the inn, because he was so anxious to nave it: they were too young to consider how the purchase would affect their interests, or to perceive that in the end their school-boy brother, and not they, would gain by the acquisition. But Madame O Doherty saw that she would suffer inconvenience should the purchase involve even a temporary complication in The O'Doherty's sffairs, already somewhat embarrassed. See accordingly held herself in reserve, listened to, and with her accustomed tact advised her husband, but refrained at the same time from showing how much she same time from showing how much she was opposed to his craze, preferring to await the development of events, and to avail herself of such opportunities as might hereafter arise of guiding the result in accordance with her wishes. As often as I looked at Madame O'Do-

As often as I looked at Madame O'Do-herty's face, so calm, so comfortably trust-fal in the good fortune which had never yet failed her, I wonder how it was I had received no answer from Mr. Chalmers, though a considerable time had now elapsed since I had written to him. Had he died of his illness? Had he left elapsed since I had written to him. Had he died of his illness? Had he left Cannes, and so missed my letter? One day about this time the questions rereceived their settlement. I was going down to breakfast when I found Conn Hoolahan standing at the foot of the staircase and it was for me he was waitstaircase, and it was for me ne was waiting. His face, which was serious, became more overcast when he saw me, and putting his hand into his breast-pocket, he drew out a letter. It had come some time before, he said; he remembered its arrival quite well, just in the thick of all the transless he had not it by intending the trouble; he had put it by, intending to give it me or send it—and the matter had gone clean out of his mind ever since, until this morning, when he had come upon it by accident.

but tearing the letter open and turning to the end I found it was signed, "Eustace

"Confound it!" said I, "this was a very important letter," and without saying more I skimmed through it rapidly. The more I skimmed through it rapidly. The writer gaue unmistakeable proofs that the track he had followed when he left Glencoonoge, led nowhere; and he quite disposed of the additional reasons advanced in my letter to him, in support of my certainty that the new mistress of Gencoonoge Castle was his sister. A feeling of something like dismay passed beling of something like dismay pas feeling of something like dismay passed over me as I read. So the speculations I had delighted in were only castles in the air after all! Mr. Chalmers spoke of his illness and of that period in it when he seemed to have neither the power nor the desire to live longer. He spoke of his pretent enervation, of the sense of despairing weariness with which he regarded his fruitless search, and how he was without heart to renew it. So soon as he was fit to travel—if indeed he was destined to recover—he would proceed to destined to recover—he would proceed to London; perhaps he might there find some new ray of guidance; otherwise he must abandon, at least for a time, the pursuit of a forlorn hope. His French doctors recommended a sea voyage as the best restorative; and as a visit to Australia would would be convenient in othe ways, he would probably adopt their advice. In the meantime would I bear him in mind? He gave me Miss Walsingham's address in London and his own in Australia, in case I should ever have occasion to communicate with him.

Poor man! There was no trace in his letter of the energetic wilfulness which had once characterized him. In its place there appeared to have settled a resigned despondency such as a man might feel upon whom rests the shadow of the valley of death. Well! there was no more to be done. The letter was three weeks old. be done. The letter was three weeks old. If I had had it three weeks sooner I could still have done nothing. Looking up I found Conn's eyes fixed on me penetrat-

"I don't know that any great harm is

ing himself to-morrow to take an invent-

It did certainly look like business. We had seen nothing of the lawyer for the last five or six days, and did not know what new turn things might have taken

what new turn things might have taken in the interval.

"They say, sir," said Conn, hoping no doubt to gain some information in addition to that which he already possessed, "that The O'Doherty will buy the inn."

"I hear," I returned, that Lord Lisheen has his eye on it."

"Egad, then we'd sooner have The O'Doherty, for he's on the spot and deals with his tenantry himself; and 'tis easier for a man to do harsh things when he does them through another, like Lord Lisheen with his agent."

TO BE CONTINUED. TO BE CONTINUED.

ON THE EVE OF THE REFORMA-TION.

Had the Church Lost its Hold on the Affection and Intelligence of the People?—Answer to a Frequent Query—A Notable Volume by an Eminent Catholic Writer.

A distinguished English priest, Rev. Francis Aidan Gasquet, D. D., O. S., B., Superior of the Benedictine House ot Study, London, has issued a no-table volume entitled "The Eve of the Reformation in England" (Putnams). The following review of the book is from the pen of the literary critic of the New York Sun. "It is true that, before the rejec-

tion of the Roman jurisdiction by Henry VIII., the Catholic Church had lost its hold on the affection and the intelligence of the English people? This question is answered in the negative by Dr. Gasquet. The book does not protess to be a history of the English Reformation, or even to offer a consecutive narrative of the religious movements in England during the sixteenth century. It merely presents s series of studies, the collective aim of which is to indicate the position of the Church in the eyes of the nation at large just before the Reformation began, to exhibit the attitude of men's minds to the Roman ecclesiastical system as they knew it, and to set orth what with regard to religion they were doing, and saying, and thinking about when the change came upon them. Information on these subjects ts still difficult to get, and the work before us is designed to supply some evidence concerning them. The author does not deny them. The author does not deny that, in many things, there was need of reform. This was rocognized by the staunchest sons of the Church; and the Council of Trent itself affords proof in its decrees hat, by the highest authorities, it was acknowledged that every effort must be made to purify the ecclesiastical system from abuses superstitions and scandals which, in the course of the long ages of its existence, had sprung from its contact with the world and from the human weaknesses of its rulers and ministers.

TRENT WAS NOT THE BEGINNING. Dr. Gasquet denies, however, that

the movement for reform began at

Trent, or was simply the outcome of a-terror inspired by the wholesale defection of nations under the influence of the Lutheran revolt. He points out that the need had been long recognized by the most devoted sons of the Church. There had long been those who had been designated as the "morose Cardinals," who saw whither things were tending, and strove to the utmost of their power to avert the threatened catastrophe. Janssen has shown that, in the middle of the fifteenth century, for instance, Nicolas of Cass initated reforms in Germany, with the approval, if not by the positive injunction, of the Pope. His reforms, however. ciple, not of destruction, but of purifi-cation and renewal. Holding that "it was not for men to change what was holy, but for the holy to change man," he began by reforming himself and preaching by example. He restored discipline and eagerly welcomed the revival of learning and the inven-tion of printing as the most powerful auxiliaries of true religion. His projects of general ecclesiastical reform presented to Pius II. are pronounced admirable. Without wishing to touch the organization of the Church he desired full and drastic "reformation in head and members." This purpose obviously differed from the aim of those who attacked the Church under the leadership of Luther and his followers. The object of the latter was not the removal and purification of abuses, but the overthrow of the existing religious system. Dr. Gasquet insists that in the half century preceding A. D. 1517, or even 1521, no one dreamt of changing the basis of the Christian religion as it was then understood. The most ear-nest sons of the Church, indeed, did not hesitate to denounce this or that abuse, but they never intended that their work should undermine the edifice ; such an outcome of their efforts was foreign to their conception of the essential constitution of the Church. To suggest that men like Colet, More and Erasmus had any leaning to "the Reformation" as we know it is, in view of what they have written, misleading. LUTHER ON THE STATE OF THE TIMES.

The fact is, according to Dr. Gasquet, that around the real history of the Reformation movement in England there has grown up a mass of legends from which it is often difficult to disentangle

are the facts? Was the age immedi are the facts? Was the age inhabitar ately antecedent to the religious up heavel of the sixteenth century so black as it has been painted, and was it the genius of Luther which divined how to call forth the light out of the "voice and entry darkness?" Our authorized and empty darkness?" Our autho summons Luther himself to tell us hi opinion of the century preceding the rise of Protestantism. "Any on reading the Chronicles," wrote Luther "will find that since the birth of Christ there is nothing that can be compared with what has happened cour world during the last hunirg years. Never in any country have people seen so much building, so mu cultivation of the soil. Never has sugood drink, such abundant and delica food been within the reach of so man Dress has become so rich that it canr in this respect be improved. Who h ever heard of commerce such as we s ever heard of commerce such as we it to-day? It circles the globe; it ebraces the whole world. Painting engraving, all the arts, have p gressed, and are still advancing the state of the s More than all, we have men so capa and so learned that their wit pe trates everything in such a way t now-a days a youth of twenty kn more than twenty doctors did in d gone by." Here we have the te mony of the German reformer him that the eve of the Reformation was no sense a period of stagnation.
world was fully awake and the li
of learning and art had already daw upon the earth. How, then, can progress of commerce and the pros perity of peoples be attributed to religious revolt of the sixteenth REFORMATION A DEATHBLOW TO S SCHOLARSHIP. There is evidence to prove Luther's picture of Germany is as

rect for England at the same pe There is abundant testimony learning in the fifteenth century i a congenial soil in the last n country. It is further to be noted in its origin, as well as in its prog the English revival of letters, may be accurately gauged by the newal of Greek studies, found its patrons in the fifteenth and ear teenth centuries among the clerg the most loyal lay sons of the Cn On the other hand, the fears of mus that the rise of Lutheranism prove the deathblow of solid se ship were literally fulfilled. In land no less than in Germany the religious controversies and th sequent social disturbances, lea except in so far as it served to exigencies of polemics or meet the troversial needs of the hour, de for well nigh a century; so fa the Reformation affording the able ground upon which scho and letters flourished, it was, i ity, to use Erasmus' expression the movement, a "catastrop which was overwhelmed the s tial progress of the previol tury. The state of the univ of Oxford and Cambridg fore and after the period of the ious change, bears testimon effect on learning in general. the differences of opinion in r gave rise at once put a stop t ternational character of the universities. English name with disappeared from the lists at the great centres of in France and Italy, and the opened by the Reformed chu Germany by no means as compensation. It should be bered that only through the a received from monastic and co houses had a large proportion lish students been enabled to university training.

DENTS The episcopal registers bes

to this useful function of the

ious corporations. The ser dered in this way may be without any implied appro the monastic system as it exis condition of Oxford after the sion of the monasteries is a the degree lists. In the and, again, in the year l single student graduated, a torian of the university has the lamentable state to which were reduced. In a sermo in Queen Mary's reign, Ro appeals for charity for the po at the two national u
"Very pity," he says, "n
exhort you to mercy on the
dents in the universities in
Cambridge. Cambridge. They were n in number, and yet those us are ready to run abros world and give up theivery need." As early Cambridge scholars petition for an extension of privil ground that they feared struction of learning. To save Oxford, it was ordere clergyman having a benef £100 per annum should, o ing, support at least one so university. Bishop Lati reign of Edward VI., look regret to past times, helped the scholars," for almost no man helpeth Truly," he adde them. pitiful thing to see the so lected. Schools are not scholars have not exhibi

few there are that help ; It would pity a man's what I hear of the state o what it is in Oxford I co think there be at this da 10,000 students less tha within these twenty yestudies, apparently, di the religious turmoils wh England. Upon Mary's mpt was made to rek ated.

ately antecedent to the religious up-heavel of the sixteenth century so black as it has been painted, and was it the as it has been painted, and was it the genius of Luther which divined how to call forth the light out of the "void and empty darkness?" Our author summons Luther himself to tell us his opinion of the century preceding the rise of Protestantism. "Any one reading the Chronicles," wrote Luther, will find that since the birth of Christ there is nothing that can be compared with what has happened in our world during the last hunired Never in any country have people seen so much building, so much cultivation of the soil. Never has such good drink, such abundant and delicate food been within the reach of so many. Dress has become so rich that it cannot in this respect be improved. Who has ever heard of commerce such as we see ever heard of commerce such as we see
it to-day? It circles the globe; it embraces the whole world. Painting,
engraving, all the arts, have progressed, and are still advancing. gres-ed, and are still advancing.

More than all, we have men so capable
and so learned that their wit pene everything in such a way that now-a days a youth of twenty knows more than twenty doctors did in days gone by." Here we have the testiof the German reformer himself that the eve of the Reformation was in no sense a period of stagnation. world was fully awake and the light of learning and art had already dawned upon the earth. How, then, can the progress of commerce and the prosperrity of peoples be attributed to the religious revolt of the sixteenth cen-

REFORMATION A DEATHBLOW TO SOLID SCHOLARSHIP.

There is evidence to prove that Luther's picture of Germany is as correct for England at the same period. There is abundant testimony that learning in the fifteenth century found a congenial soil in the last named country. It is further to be noted that, in its origin, as well as in its progress, the English revival of letters, which accurately gauged by the re newal of Greek studies, found its chief patrons in the fifteenth and early six eenth centuries among the clergy and the most loyal lay sons of the Cnurch. On the other hand, the fears of Eras mus that the rise of Lutheranism would prove the deathblow of solid scholarship were literally fulfilled. In Eagland no less than in Germany, amid the religious controversies and the con sequent social disturbances, learning, except in so far as it served to aid the exigencies of polemics or meet the controversial needs of the hour, declined for well nigh a century ; so far from the Reformation affording the favorable ground upon which scholarship and letters flourished, it was, in reality, to use Erasmus' expression about the movement, a "catastrophe," in which was overwhelmed the substan tial progress of the previous cen-tury. The state of the universities of Oxford and Cambridge, be-fore and after the period of the religious change, bears testimony to its effect on learning in general. the differences of opinion in religious matters to which the Reformation gave rise at once put a stop to the in ternational character of the foreign universities. English names forthwith disappeared from the students' lists at the great centres of learning in France and Italy, and the schools opened by the Reformed churches of Germany by no means afforded a compensation. It should be remembered that only through the assistance received from monastic and conventual nouses had a large proportion of English students been enabled to receive a

university training. HELP WITHDRAWN FROM DENTS

The episcopal registers bear witness to this useful function of the old relig ious corporations. The service ren dered in this way may be admitted without any implied approval of the the monastic system as it existed. The condition of Oxford after the suppression of the monasteries is attested the degree lists. In the year 1547, and, again, in the year 1550, not a single student graduated, and the his torian of the university has described the lamentable state to which the schools were reduced. In a sermon preached in Queen Mary's reign, Roger Egbert appeals for charity for the poor students at the two national universities.

'Very pity," he says, "moves me to exhort you to mercy on the poor stu dents in the universities in Oxford and Cambridge. They were never so few us are ready to run abroad into the world and give up their study for very need." As early as 1545 the Cambridge scholars petitioned the King for an extension of privileges on the ground that they feared the total destruction of learning. To endeavor to save Oxford, it was ordered that every clergyman having a benefice valued at £100 per annum should, out of his living, support at least one scholar at the Bishop Latimer, in the reign of Edward VI., looked back with reign of Edward VI., house they regret to past times, "when they helped the scholars," for, since then, "almost no man helpeth to maintain them. Truly," he added, "it is a pitiful thing to see the schools so neglected. Schools are not maintained, scholars have not exhibitions. Very few there are that help poor scholars. It would pity a man's heart to hear what I hear of the state of Cambridge; what it is in Oxford I cannot tell think there be at this day (A. D. 1550) 10,000 students less than there were within these twenty years." Greek studies, apparently, disappeared in the religious turmoils which distracted England. Upon Mary's accession some attempt was made to rekindle the lamp

are the facts? Was the age immediately antecedent to the religious up refounded Durham College at Oxford under the name of Trinity, he was urged by Cardinal Pole, to whom he submitted the draft of his statutes, "to order Greek to be more taught there than I have provided. This purpose, he says, "I like well, but I fear the times will not bear it now. I rememper when I was a young scholar a Eton, the Greek tongue was growing apace, the study of which is now of late much decayed.

A PERIOD OF GREAT ACTIVITY. Dr. Gasquet shows that what was true of learning was also true of art and artisans. There never was a

period in which such energy was dis

played in England in the building and

adornment of churches as on the very eve of the Reformation, not in one par of the country only, nor in regard only to the cathedrais, but throughout the length and breadth of England, the walls of almost every little parish church still bear testimony to the love for God's bouse which was felt at the period in question by the English people. It can be proved by existing accounts and inventories that, then more than at any other period of Eagland's national existence, work of the kind mentioned appealed to the people at large, and was by them carried out. No louger was the building and beau titying of God's house left to some great noble or rich landowner. Dur ing the fifteenth century and the early part of the sixteenth, the people them part of the sixteenth, the work, found selves initiated the work, found the means needed for it, and superthe means needed for all its details Stained glass windows were not only multiplied in the churches of England during this period, but by those best able to judge the time between 1480 and 1520 has been accounted the golden age of the art; as regards fres coes, also, there is evidence of the existence in England of a high profi ciency, both in design and execution, before the Reformation. It was ar age, too, of organ making and bellfounding, and there is hardly a record of any parish church at the time which does not show the disbursement of considerable sums of money for these purposes. Music, also, from the middle of he fifteenth century to the Reformation epoch, had made great progress in England, and the renown English school had spread ever Europe. It has been recently proved that much of the ecclesiastical music to which the Eaglish Reformation has been sup posed to have given birth is, in real ity, music adapted to the new English services from Latin originals, which had been inspired by the ancient offices of the Church.

We would not take leave of this work, which, whatever may be the reader's religious opinions deserves to be carefully examined, without refer ring to the testimony borne by a Vene-tian traveller at the beginning of the sixteenth century to the influence of religion upon the English people at that time. "They all," he says, "at "They all," he says, tendMass every day, and say many Pater Nosters in public. The women carry that time. long Rosaries in their hands, and many who can read take the Office of Our Lady with them, and with some com-panion recite it in church, verse by verse, in a low voice, after the man ner of churchmen. On Sundays they always hear Mass in their parish church, and give liberal alms, because they may not offer less than a piece of money, of which fourteen are equivalent to a golden ducat. Neither do they omit any form incumbent on good Christians." This testimony is confirmed by another Venetian, who visited England a few years later, and who records that every morning " at with some English nobleman or other." It is certainly difficult to reconcile these facts with the impres sion once widely current that, on the eve of the Reformation, the English people, as a whole, were, with regard to religion, in a state of indifference

and discontent. LEAGUE OF THE SACRED HEART.

Christian Progsess, GENERAL INTENTION FOR JANUARY 1900 Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart. Christian progress is the progress which Christ introduced into the world which the Apostles made known to the nations of the earth and which the Church still maintains and fosters. Its type is the Christ of the Gospel, growfect as your Heavenly Father is perfect." It embraces in its scope every other kind of progress, material and spiritual, since it aims at applying the principles of Christ to the perfection of all things. Its extent and rapidity are best described by the parable of the mustard seed: "which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, Redeemer and in preparation for His coming, and man's everlasting welfare depends on his progress while in this life in the ways of Christ. In so far as this progress is made by men, it is human: in its type, end, aim and scope it is divine as well, and since it must be carried out with divine assistance, it is worthy of the exercise of our above all our prayer.

At no moment could this appeal for

prayers for Christian progress be more opportune. As we close the century opportune. As we close the century where, in praise for the progress of the years just past, in prophecy of still greater progress in the near future. o marvellous are the discoveries and inventions of human ingenuity during the past one hundred years, and so much more marvelous are the results attempted and already confidently predicted, that one is disposed to excuse the age its ignorance or oversight of the progress made by men before our own time; for at no time in the history of the human race could the soirit of progress be so properly considered to be its characteristic as What cannot be excused is that the human mind is so conceited with its triumph over the material order, that slowly admitting the conviction that material or purely intellectual progress is the only or highest form of progress, that it is quite enough with out any other moral, or, what is the same, religious progress. And stilless excusable is the pride which make And still men despise Christian progress, until, namindful of the fact that we owe to Christianity the best elements in our progress of the past, blind to its neces sity as a condition for all true progress in every order, whether material or in tellectual, they actually declare that, instead of helping, it hinders even moral progress, and affect to consider it a most laudable achievement to des troy it from the face of the earth, to suppress its public manifestations, its wership, its teasts and holy days; to keep it out of the schools, to ignore or decry it in the public press; to rob it of its influence over the most sacred institutions in life, over matrimony our courts of justice, our halls of legis-

lation, and gradually to banish it from every sphere of civil and social life. It would not be so bad if our end of the century law-makers and they who secretly control their action, would eek to suppress the many pseudo forms of Christianity which really prevent men from making true and lasting intellectual or moral progress. On the contrary, they foster every form of as tending ultimately to unbelief, and they employ every retro-gade sect to aid them in their hostility to the Church which alone seeks to maintain and further real Christian progress. Again, we might have some hope of their conversion to better views were their opposition directed against the men who represent the Church, or even against the Church as a world wide organization of souls, without seeking to rid the world of all the best for which the Church stands things belief in God, in the immortality of the soul, in a future state of just reward or punishment, the sanctity of the marriage tie, proper exercise of parental rights, public worship, Christian schools, and even the hospital and asylum, the very homes of Christian charity among

In every age of the Christian era there have been multitudes of men and women who, while profiting by the external advantages of its civilization, have either failed to embrace the doctrine of Christ and obey His law, or, after becoming Christians, have fallen away in heresy, indifference or unbelief At times whole nations have apostatized from the true faith, deceived by false teachers or persecuted by tyrannical rulers; but still they adhered to ome pretence of Christianity, though always false, and often corrupt. Never from the days of the early persecutions until our own day have the rulers of the earth and their advisers conspired against Christ and actually sanctioned legislation to remove His name and every vestige of the civiliza daybreak he went to Mass, arm in arm tion which followed the introduction of His religion, and which since His time has been the means of the best human esy, the hatred of unbelief. For this is progress. Looking out on the world always the condition on which Chris to day, and recalling the story of its first conquest by Christianity, one is disposed to ask, could it then have been a fable that a luminous sign appeared in the heavens and that a Roman emperor believed in Christ, that men and women steeped in the filth of pagan Rome came forward to be washed in the regenerating waters of baptism, that husbands learned how to be faith ful to their wives, that masters freed their slaves, and men were not content with dealing honestly, but made charity the measure of their justice? since all this was once true, we ask, since the desert of barbarism and paganism once did bloom and flourish like the rose, how or when did it all disappear from the face of the earth? Why speak of it, save to mourn that the world is being schooled to rejoice

Still, mourning to no purpose will do little to save our Christian progress. It is apt to stifle hope of better things, and this hope was one of the new things brought to men by Christ at a time when human hearts were held captive by despair. If it rested with ourselves, if we must depend solely on human energy to save or restore to the world the principles of Christian proand becometh a tree, so that the birds of the air come, and dwell in the branches thereof." Its duration is eternal, at least in its effects. All the moral progress made by man before gress was first introduced into the Christ was made, in expectation of a Redeemer and in preparation for His forward from the best that had existed depends on his progress while in this life in the ways of Christ. In so far as this progress is made by men, it is human: in its type, end, aim and scope it is divine as well, and since it must be carried out with divine assistance, it is warthy of the average of our stream it is warthy of the average of our stream is a superchase.

of the Roman Empire over all that had rail crowded by communicants, and gone before. Christian progress was a new creation, a new order of things, different from anything that had been known before, except dimly in the forecastof prophecy to the favored Jew, and altogether beyond the powers of man to conceive, let alone fashion for It had nothing in common with what had preceded it except the end which God had never failed to keep before mankind and for which He had always provided sufficient means, viz., the restoration of the human soul to union with its Creator, from whom it had grown more and more estranged by sin; but the means for this end, provided by Christianity, were so ex alted, so efficacious and so copious, as to make it not only distinct from, but also far surpassing even the highest covenant hitherto made between God Christian progress began and men. when Christ assumed human nature as His own, when in the body which was fitted for Him He made men partakers of His divinity, restoring them to the plane from which they had fallen, and enabling them to live for the supernat ural end for which they had been cre

with the regeneration of man's soul and with the rehabilitation, or reformation, of man's body and its powers by Christ. From a world of darkness men were born into a world of light; from the fetters and corruption, the charnelhouse of lust and sensuality, men stepped forth into the free and pure atmosphere of self-restraint and chas-It was humanity rising with Christ from the grave of its corruption and following Him in a new life. began with individuals, it soon puri fied and restored family life, and gradually it took possession of society Wnether in the midst of pagan civiliz ations or of barbarous pe ever the same, always changing the hearts of men and uplifting them from what was base and criminal to wha is lofty and virtuous. It did not seek to destroy or annihilate any good fruit of human ingenuity or industry, as it did not aim at annihilating but at saving man himself, nor did it seek to depreciate any of his intellectual achievenentf ; on the contrary, it prized and made use of all human knowledge and of every intellectual power to present to men its claims to their belief and acceptance. By saving and perfecting men in the moral order, Christianity saves and perfects their progress in the material and intellectual order.

Christian progress therefore began

We might dilate on the benefits of Christian progress in the past, were it not that they are so well known as to be among the commonplaces of Catholic preachers and apologists. To the men who preached Christ to Jew and Gentile, and the Church which has perpetuated their teaching we owe it that dolatry has disappeared from the earth, and that God is worshipped in spirit and in truth : that impurity, which was part of the worship of paganism, is now in dishonor, while purity safeguard the dignity of womanhood and the peace of the Christian home; that slavery is no longer admitted among civilized peoples, individual rights being respected and the human conscience and free-will held in due esteem ; that human life is protected, even, at least among Catholics, in the child unborn, that there is some regard for a contract and for the sanctity of an oath; that the poor are relieved, the sick nursed, the dead buried, and that every form of human misery, and every state of need soon finds succor in some corresponding system of mercy or almsgiving. And all this is the more precious because it was done against so much opposition, in spite of the persecutions of pagan ism, the treachery and cruelty of hertian progress is made, and it is the sure proof of its divine origin and force. It is also our great motive of confidence when we are asked to pray for it now that a perverse generation seems eager to do away with it.

Without dwelling further on the moral progress made by all who follow the true Church of Christ, and without stopping to consider how this progres has assisted the cultivation of the arts and sciences and fostered the development of mechanical industries, we may with advantage review the Christian progress of our own time, since it is for an increase of this we are now to It may help us to appreciate pray. It may help us to appreciate this all the more if we remark how the churches which have abandoned true Christian principles are gradually disintegrating, falling away as sects, for saking the bond of family life and drifting toward infidelity. But fortunately we need no sorrowful contrast to make us recognize and value the manimake us recognize and value the manifestations of true Christian progress in our time. First of all the great creation of Christ, His Church, was never more splendidly organized than it is to day, with its venerable Pontiff Leo, prisoner though he he clearly the prisoner though he be, clearly the father of the faithful, not only by right of years, but by his authority, and by their filial submission. A loyal, learned, and zealous Episcopate, a devoted clergy, and seminaries to recruit their numbers, churches rising every-where, schools and colleges growing in number, hospitals and asylums provided for the suffering and destitute, by the charity of the faithful. "By

this is the story of the Church not only in Catholic countries, but in others where Catholics are surrounded by heretics and unbelievers; it is the story also of our missionary countries in which self sacrificing women are striving to wrest souls from the power of the evil one and make them faithful to Christ. This, it is true, is all unlike the progress we hear so constantly lauded by the world. This, at first thought, is so remote from our material interests that it seems suited for another world entirely, as if it could not in any way influence the progress, intellectual or mechanical, which men most prize. And yet it is this Christian progress which keeps alive the fire of devotion and of truth among men. Without it there can be affection nor unselfishness neithe neither intellectual nor moral honesty If there is in the world to day a standard of justice, it is because there is in the world a Catholic Church; if there is any regard for the sanctity of the marriage bond, it is b cause Catholic fathers and mothers endure all things rather than pollute or seek to sever i and enter into adulterous unions; if there is so much regard for human life, it is because Catholic parents are taught to die rather than destroy the ife even of a child still in the womb if there is still some respect for author ity, it is because of the Catholic principle of obedience, which bids men ook on their rulers as Christ Himseif if there is still some shame of impurity because Catholic mothers and maidens have been taught to venerate

> peerless virtue of the Immaculate one. Now, let no false standard of progress deceive us. Let no comparative tables showing the masses of gold which one or another nation may possess, or the products they may derive from the soil, or the advantages of their harbors, the prosperity of their manufactures, or the facilities of their transportation, or even the endow of their colleges and the statisties of their common schools make us call "the people happy that hath these things." Take away from these the elements of Christian progress just de scribed, truth and honesty and mutual affection, justice, marital fidelity, re spect for human life, authority, obedience and purity of life, and instead will be left only the elements of dissen sion, disintegration and decay.

the virginity of the Mother of God,

while men have drunk in with their

mother's milk a chivalrous love for this

This is why for our own benefit and for the benefit of the world at large, we should pray for true Christian progress. As the new century approaches, and men are declaiming more and more about the material progress of the past, we should pray that they may understand how all this would be per fected and perpetuated if it be brough under the influence of Christianity. As we hear the praises of our nationa prosperity and progress, it will be well to bear in mind that a nation can pros per and make true progress only in so far as it recognizes Christ as the Lord of nations, and pray that even the rulers of Protestant or of infidel nations may at least respect the rights of His vicar and of His Church. We may pray without discouragement, even though the powers of the earth seem to have conspired with the powers of darkness against us, remembering that every slightest advance of Christian progress has invariably cost toil and acrifice, or blood; that its greates advances have been made in the face of the most disheartening opposition and that its slightest advance is so far above all mere human power, that, while it cannot be effected without prayer, it is something well worth praying for. If we may not hope for a speedy return of the ages of faith, we may at least succeed in making the infidel less prejudiced, the rich less parsimonious, the poor more resigned, the master less exacting, and the workman more dutiful, the godless State less intrusive on our religious rights, the law maker less venal, and even sectarian churches less irreverent for Sacred Scripture, and more solicitous for the sanctity of

marriage. The extraordinary spirit of faith and devotion on the part of Catholics in our day, their steadfastness in spite of the alluring and distracting theories and temptations which beset them at every step, their recollection of the principles of Christ in an age when all is activity and restless endeavor, and men make ceaseless efforts to voice and unite the principles of this world in opposition to Christ, is a grace which is due chiefly to the devotion to the Sacred Heart of Jesus, which in our time keeps vivid before our imaginations and our intellects the image and the doctrine of Christ, and His love warm in our hearts. With this s'gn before us, a sign of hope, just as the Cross in the heavens was to Constantine, may we not hope, to repeat the thought lately expressed by the Sovereign Pontiff, that men may learn to acknowl edge the mastery and the power of Christ, and by submitting themselves to its influence make true progress in truth, in love, in all that makes life blessed, and in a right use of the material advantages which men so often employ to offend the God who bestows

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street, London. Ontario.
Price of subscription—22.00 per annum. EDITORS : EDITORS:

EEV. GEORGE R. NORTHGRAVES,

Author of " Mistakes of Modern Infidels." THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh. P. J. Neven
and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archbianops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clerky throughout the Dominion.

Oorraspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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

ean be stopped.

When subscribers change their residence it is important that the old as well as the new ad-London, Saturday. December 30, 1899

THE APOSTOLIC DELEGATE.

His Excellency the Apostolic Delegate has recently received instructions from the Propaganda that his permanent offical residence shall be in Ottawa, as the Capital of the Dominion. Either a suitable place of residence will be built or a suitable one will be leased. Two are already spoken of : Stadacona Hall on Sandy Hill, once the residence of the late Sir John Macdonald : and the newly erected mansion on Elgin street, the property of Mr. J. W. McRae.

A NOTABLE EVENT.

Cardinal Logue, Archbishop of at Edinburgh, Scotland, a class of whom forty were converts to the faith. The sacrament was administered in the Jesuits' Church of the able place of worship. Sacred Heart, where conversions to the faith in that ultra Protestant city have been numerous for many years. The many conversions are commonly attributed to the plain explanations of Catholic doctrine which are given in that Church nearly every Sanday throughout the year. The present occasion was the first in which a Cardinal officiated solemnly in Edinburgh since the secession of Scotland from the Catholic faith, a little more than three centuries ago, but we learn from this event that the faith is progressing even in that Presbyterian country.

THE NAME PROTESTANT.

It is a fact worthy of remark that while on this continent and in Great Britain many Protestants have grown tired of the name Protestant, and show a desire to be called Catholic, the Protestants of Germany intend to erect at Spires on the Rhine, where the name Protestant was first used in 1529, a memorial Church which will be a constant reminder that Protestantism is above all things a protest or negation against existing Christianity. The whole Protestant world has been invited to contribute to the memorial Church, the purpose of which is to perpetuate the name which has become obnoxious to so many Englishspeaking Protestants, as it is now understood that a negative title is not a suitable designation for positive Christianity. But the title which was deliberately chosen in the sixteenth century for the Reformed Churches will not be shaken off so easily as was expected by those who are tired or ashamed of it.

THE LOOTING OF CHURCHES.

Brigadier General Funston denies emphatically that he had anything to do with the looting of churches in the Philippines, or that "it can be proved by evidence that would pass in any at the taking of, or knew of the taking of any article, sacred or otherwise, from any Church in the Philippines, or that his wife received from his hands or those of anyone else anything taken from any Church. He further challenges the editors of Donahue's Magazine and the San Francisco Monitor to authority of John J. Sullivan that he had aided in the looting in any way, the judges to be three Jewish residents of San Francisco, and the forfeit to be one thousand dollars on either side, according to the decision of the judges doubt whatever that the looting took afraid." place, as the sacred objects stolen are openly offered for sale in San Francisco ; but it is possible that General guilt brought home to the parties re- done.

as they deserve.

It is maintained, however, that Gen Funston's challenge is merely a game of bluff, and that it can be proved that he or some one for him took from the church at Caloocan a rich sick robe which was in use as an ornament for a statue of the Blessed Virgin, and that this is now in possession of his wife. The matter needs investigation at all events.

CATHOLIC CHAPEL AT WEST POINT.

Much interest centres in the fact that the Catholic chapel over which there was so much discussion in the United States press and in Congress is now being built, the corner-stone of the new building having been solemnly laid two weeks ago in accordance with the rite prescribed by the Church for such occasions. The new chapel will be entirely of native stone, and its site is the handsomest and most conspicuous on the military reservation.

It will, no doubt, cause much anger in A. P. A. circles that this should be the case, but the members of that dark-lantern organization will have to submit to the decision of Congress, which was arrived at after much discussion, that until the nation requires the land for military uses, any denomination which will go to the expense of building a chapel and conducting divine service for the cadets of its creed, will be allowed to do so. Armagh, Ireland, confirmed recently This the Catholics have done, and thus a serious grievance of which the Cathone hundred and fifty-five persons, of olic cadets complained will be now removed, that they had no opportunity to assist at Mass on Sunday in a suit-

ANOTHER HUMBUG

The Mr. Dowie of Chicago who calls himself the Rev. Dr. Dowie, and is the general overseer of the so called Christian Catholic Church" has been summoned by his subordinates to render an account of the monies which have been pouring into his treasury, having been paid liberally for cures said to have been effected by the Christian Scientist methods. Recently he was before the courts for maltreatment of the sick, whom he would not allow to be treated by physicians, and in consequence of his attacks upon medical science and medical men, and of deaths which occurred under his treatment owing to the lack of medical attendance, he was several times attacked by mobs, both in Chicago and Ohio. The mobs were organized by, and composed in great part of medical students who took this method of showing their resentment at his bitter attacks on the medical profession. "Dr." Dowie has also been very hostile to the Catholic Church, because of the opposition of Catholics to his absurd pretensions to unlimited miraculous powers.

AN A. P. A., MANIFESTO.

A curious collection of circulars has presentatives in Congress at Washing ton expressing discontent with Presi dent McKinley, and Mr. Henderson, the Speaker of the House of Representatives, on purely religious grounds. These documents are said to be anonymous, but they are of such a nature that they appear to have emanated from the A. P. A., although this association has been supposed to be de-

The circulars raise objections against the renomination of President McKinley as the Republican candidate for the Presidency, and demand that the Repolice court that he ever took, connived | publican Congressmen select as the next Speaker of the House of Representatives an "American of intelligence and integrity," instead of Mr. Henderson, of whom they thus speak :

"This Henderson championed in Congress every attempt of the Roman Catholic lobby to get money from the United States Treasury for sectarian prove their statements made on the purposes," and it gives as an instance an objection made by Mr. Grout, Congressman of Vermont, against a grant of money made by Congress to certain charitable institutions in the District of Columbia, which are conducted by ladies of certain Catholic religious selected, and unless the accusations be orders. Mr Henderson replying to proved, he brands as liars and black- Mr. Grout said: "I see the ghost of guards those who have made the ac- A. P. A. ism, and I want the gentle- taken. It is also regarded as a hope- of 80,000, from the Nestorian and cusations against him. There is no man to understand that I am not ful sign that the Government has Gregorian sects. Numerous conver-

The circular further states that on cerned, and on which other Congress. Funston may not be the officer who men from the New England States

against President McKinley, and accuse him of having put himself under the influence "of the slickest Jesuit schemer this nation has ever seen. The happenings which are enumerated

Jesuit order. The absurd statement is made that "The entire Romanist vote of the country is less than 1,000,000 (and this almost wholly Democratic), but the Republican President and his managers truckle to and cringe before the Papal vote, and utterly disregard the protests and wishes of the great Protestant vote. As Republicans, we refuse to vote longer with the party to which we have been loyal in the past—unless it changes from a Papal to an American policy. We demand that a better man be nominated for the Presidency." The absurd statement is made that

The President is a Methodist, and is very strict in attending Ithe Methodist church every Sunday, and Mr. Henderson is a Presbyterian. Neither of these denominations is favorable to Catholics, and it is not to be supposed that either President McKinley or Mr. Henderson would unduly favor Catho lies, though both are liberal-minded men, and are just in their dealings to ward all. It is stated that they have been made aware of the contents of the circulars in question, though copies were not mailed to them. They expressed themselves as holding the circulars in supreme contempt, and it is their party may be subject to such influence in any degree.

To the credit of the House of Representatives, it must be added here that Mr. Henderson was elected Speaker of that body by a good majority after the circular against him had been read by the members. The circular was treat ed with the contempt it deserved.

Mr. Henderson's opinion of the A. P. A. is well known, as it was expres sed so far back as last March when the question was before Congress whether and home for the aged and infirm, under charge of the Sisters of the Poor of the District of Columbia. He then denounced those members who, at the behest of a secret organization, were wil ling to aid in turning the homeless and friendless into the streets. He "rethe white capped Sisters of Mercy were ministering on the battlefield to the stricken and dying soldiers."

Continuing his speech he said:

"Gentlemen may think that I feel deeply on this question. I do. It is well knewn that I am no Catholic. Perhaps I am in big luck if I can be regarded as a thoroughbred Protestant. I do not wear any religious shackles. The religion of God is untettered. I realize the claims of humanity, wherever I find it, in health and in suffering. But I can remember the time in 1861, when, in the Good Samaritan Hospital of St. Louis, these 'Little Sisters,' with their white bonnets and their pure, innocent faces, received into that institution my comrades who had measles and small-pox and nursed them as only wives and sisters nurse. And from that hour in 1861, I swore that I would defend them in their works of mercy. And I have done so on the floor of this house, with the A. P. A. organized in my city, (Applause). And I do it to-night, defying those who would throttle an orphan child and bow the supple hinges of the knee to worse Continuing his speech he said : to intimidate congress from the discharge of a sacred duty to the fatherless and mother-

'I have discussed this question before. I "I have discussed this question before. I feel all that a man can feel in my earnestness about this matter. I feel the impulses of a man who should do his duty even if a Damos cus blade in the hand of some secret organization is held over him."

COMING TO THEIR SENSES.

The Italian Government, which has hitherto constantly legislated against religion, has at length realized that its anti Christian zeal has led it into many unpopular measures, among which that which gave precedence to civil over religious marriages was most repulsive to the Christian sentiment of the great majority of the people. Recognizing this, the Government has announced its intention to propose a new law to be adopted by the Chamber whereby the religious marriages shall be regarded as legal, but the officiating priest will be obliged to inform every question where Rome was con- the Jubilee year shall be protected from villages having returned to Catholic insult and injury by irreligious mobs. connived at the disgraceful transac- voted against Papal interests, Mr. not act honestly upon these promises, the Catholic Coptic Patriarch of Alextions. It is to be desired that the mat- Henderson was on the other side, "and but they indicate, at least, that it sees andria, Mgr. Macarius, where twenty ter be throughly investigated, and the then blatantly boasted of what he had the necessity of some reconciliation years ago there were only a few scatwith the Church, and of concessions to tered Catholic missions. It is also life their chief concern or business, of a demon; that such colossal saints

country.

RUSSIA AND THE EASTERN CHURCHES.

An important agreement has been under this head are for the most part arrived at between the Holy Father entirely imaginary, but the schemer Pope Leo XIII. and the Czar of Russia referred to is plainly stated to be Arch- whereby the Vatican is to be representbishop Ireland, who is not a Jesuit at | ed at St. Petersburg by a permanent all, and has never belonged to the mission, and the representative who will be sent at once is Mgr. Tarnassi, a highly cultivated and devoted prelate of great experience in diplomatic matters. It has long been supposed that the

gulf between Russia and the Catholic Church is impassable, and the perse cutions which have been inflicted on the Poles especially, and as a matter of course, on the Polish clergy, have given probability to this theory ; yet notwithstanding these facts, there has been a constant desire on the part both of Nicholas II. and his predecessors for a long period that there should be closer relations between the Pope and Russia, and that in order to cultivate a greater intimacy, a nunciature should be established at the Russian capital. It is asserted that both Italy and Germany have opposed this plan : Italy, because it is supposed that such a recognition of the Pope might keep prominently before the nations the idea of the restoration of the Pope's tempor al power, and Germany, owing to its altogether unlikely that they will be union of interests with Italy by reason at all influenced by them, whether or of the Triple Alliance or Dreibund.

The difficulties raised by these powers, it is said, have been the cause why such a nunciature has not been established, just as it was owing to the objections raised by Italy that the Pope was not represented at the Peace Conference held recently at the Hague.

The reason which seems to have briefly influenced the successive rulers of Russia to desire better relations with the Holy Father is the appeasement of Poland; yet it is believed also that the reconciliation of the Eastern Schismatito refuse aid to the Orphan Asylum cal Churches with Rome may also be one of the questions, the solution of which may be facilitated by the new diplomatic relations which are to be established. In fact, Innominato, the well known and usually well-informed Roman correspondent of the New York Herald, without asserting that the Czar called the dark days of the war when has this purpose in view, says that "the Holy See will undoubtedly employ all its sagacity to attain a triumph that will mark no ordinary date in the history of the present Pontificate, of Russia, and humanity."

While we do not for a moment suppose that the Holy Father will attempt to force the question of re-union of the Russian Church upon the attention of the Czar, if the latter is altogether disinclined to consider it, it'seems not at improbable that some desire to bring about such a union had a share in the plans of the Czar whereas he was so anxious to bring about the agreemen which has been reached, that a repre sentative of the Holy See should reside in his capital; and there can be no those who would throttle an orphan child and bow the supple hinges of the knee to worse than 'sectarianism'—to a more bitter tyranny than 'sectarianism.' No cross or crescent is more dangerous to this republic than these men who meet in secret and try step toward facilitating negotiations to step toward facilitating negotiations to this end, if there be any willingness on the part of the Czar to enter upon the consideration of the matter.

Innominato says:

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"For the first time in history, we shall see Rome set foot on the banks of the Neva. It will be an interesting sight, and what may not the results be? It seems that Russia will do its best to help Mgr. Tarmassi in his task. Ever since the partition of Poland the enemies of the Czar have spread among the Western nations a theory—which has not always been belied by the facts—the theory of the absolute irreconcilability between Catholicity and Orthodoxy. The Czar was the Antipope. The guif between Poland and Russia, between Russia and the Holy See, it was declared, was impossable. All Western nations, including the French—and the distrust still continues in many of them despite the Franco Russian alliance — look upon Russia as an unchangeable enemy of the Church. There appears, therefore, to be an incomparable opportunity for the Russians to put an end to this view, I may call it this legend. Should the new mission work easily and with results, should it subserve at the same time the interests of Rome and of St. Petersburg, then there is an end forever to the Polish dissension."

The return of the Eastern schismatical Churches to Catholic unity is certhe municipality that such marriages tainly much to be desired, though it is have been celebrated, and the married not certain that the mission of Mgr. couple shall be required subse- Tarnassi has any immediate connec quently to be married civilly. tion therewith. Nevertheless it is sure This change is regarded with that great advances have been made satisfaction by Catholics, the more in this direction during the Pontificate especially because it is considered a of Leo XIII. It is not long since the hopeful sign that the Government is conversion of 50,000 schismatics in becoming disposed to depart from the Persia, and 30,000 in the Turkish Emanti-religious stand it has hitherto pire, was announced, making a total warned the public that the pilgrims sions of the Egyptian or Coptic schiswho are expected to visit Rome during matics have also taken place, whole unity, so that there is now a large It is possible that the Government may | Catholic community under the care of

sponsible, that they may be punished . The other circulars are directed the general religious sentiment of the known that the Copts are favorably disposed to the Catholic Church with which they have practically no doctrinal difference, except on the question of the authority of the Pope. The lack of missionary priests acquainted with the Egyptian tongue is a serious obstacle to the progress which might be made among these seekers after truth ; but the Holy Father is determined to sup ply this want at the earliest possible moment, and he has authorized the er ection of a Coptic Seminary at his expense in the city of Tahta in Upper Egypt. May this noble work be fruitful in results!

RELIGION AS THE BASIS OF

EDUCATION. It has been in the past so much the custom with Protestants of almost every denomination to advocate purely secular system of education that it is somewhat surprising to find, as we occasionally do, a Protestant paper arguing that the child has an inherent right to religious instruction, and the surprise is all the greater when this position is taken by the organs of so extreme a sect as the Unitarians, who are generally supposed to favor whatever savors of Latitudinarism in both religion and education. This surprise is, however, given us in an article by T. R. Slicer which recently appeared in the Unitarian Christian Ragister of Boston, which argues strongly that whereas parents have voluntarily taken upon themselves the charge of their families, they cannot rid themselves of the responsibility for their children's health and proper education. It is the right of the child to be cared for when sick, and it is equally right of a child born of Christian parents that "it shall not be a mere pagan when it comes to the larger contacts of life." In fact the child has the right to be instructed in all which according to the knowledge and experience of parents it ought to know, and it has a right, therefore, to religious instruction.

Mr. Slicer answers pointedly an ob ection which is sometimes raised against this view of the matter, to the effect that "the child should not be forced to take on habits of religion : it must be allowed to grow up until it Any one who is acquainted with the can choose what form of faith it will working of the Nonconformist congrehave."

In reply, Mr. Slicer says:

"How can it choose? What gives it the opportunity of choice? What fits it to make such a choice? What experience has it out of the loins of the past in its little brain, that should make it the arbiter of its highest destiny? I believe in the naturalness of religion, that it is a function of the human soul. But I believe that it should be taught, just as cooking is taught.

But I believe that it should be taught, just as cooking is taught.

"You say the child must be provided with everything in the way of instruction, even to the detail of personal habits; but it shall not be taught religion, because that is something for grown-up folk. All the best psychology of the world is against you. You may be on that side, but the best psychology and the most learned scholarship are on the other side. The child is born an egotist, and ought to be, because it is in the animal stage of development; but between the age of twelve and fourteen it passes through certain changes of body and of brain that are as real in the brain as in the body. These are changes by which he passes from egotism to changes by which he passes from egotism to altruism, from the love of itself to the love of

You say you dare not touch this critical period. Shall we send missionaries to poly-theistic nations, that they may learn a knowledge of the true God, and yet not teach the little mythologist in our home the es-sential presence of the heavenly Father in its life?

It is certainly an anomaly that parents should be convinced of the necessity of having the knowledge of reading, writing and arithmetic instilled by teachers into their children, and should yet neglect to have in stilled into their minds the more important knowledge of our duties to God and to our neighbor, and of the means whereby God wishes we should attain the salvation of our souls. It is an indication that the force of truth is impressing itself upon the minds of reasoning men, when those who have hitherto been the advocates of worldliness in education, are coming to recognize that the position which has always been held by the Catholic Church is, after all, the true founds tion on which all education should be based.

THE RISING GENERATION. What sort of men and women will rule the State and the home in the early years of the coming century is the question of questions. We confess the question of questions. f wickedness. The child- ation of the other. mysteries ren are left either without any education at all, or receive an education in ted, and have, consequently, but few correct principles for their guidance. The most important and imperative duty of parents-that of instructing

which is conformity to the will of God and the salvation of their soul-is, for the most part, entirely neglected. either because of a great worldiness, an entire want of faith, or a false religious opinion and theory in the parents. Hence, when these children are launched forth upon the sea of the world, the sails which they spread out to catch its breezes are pride and sensuality, and, placing self-love at the helm, they either float idly without any aim but self-indulgence, or labor to amass money as the price of distinction, or as indispensable means for the gratification of their passions. - Sacerdos in American Herald.

THE LAST SACRAMENTS AND THE SICK.

It is astonishing to hear some Catholics, who ought to know better, speak of their sick friends receiving the sacraments. Now, it is a fact that the rites of the Catholic Church, as administered to the sick, have a decidedly peneficial and soothing effect upon the latter. The confession of past sins which haunt the sick man the sleepless hours of enforced reflection, relieves his mind. The fear of retribution, induced by the thought of possible death turns into hope after he has received the assurance of pardon, given, not in the form of friendly desires of pious sen timent, but as an efficacious remedy vouchsafed to man by God through the ministry of man, and always sure of being obtained so long as the sinner has a true sorrow for his offense. Thus, too, in Extreme Unction, the prayers which the priest pronounces as he anoints the different senses of the body, remind the patient that even now, though his life is in jeopardy, he need not fear. A special sacramental grace is given him when earthly rem edies have been pronounced as no longer availing or greatly doubtful. Then the sincere Catholic is made to remember that if the wisdom of God deem it for his advantage to live, he will recover in the strength of that last sacramental prayer, made in the name and power of Christ; but if not, he is fortified for the transit into etern-And the thought gives him peace and the last struggle is one of hope and not of despair. - American Herald.

THE HOLY YEAR AND RICH CATHOLICS.

The approach of the Holy Year hould awaken the consciences of the rich to their duties to the poor. are in New York and every other large city in the Union many wealthy Catholics who are sadly lacking in the performance of the plainest duties they owe their less fortunate co religionists. gations, such as the Methodists and Baptists, must admire the methods in which mutual aid is afforded by their members. Each individual contending with troubles and difficulties finds, as a rule, that he can count securely on the practical sympathy of his coreligionists, and all the members of any single congregation are known to each other almost as well as the members of the same household.

It is admitted by most people who are competent to give an opinion that social questions are of uuusual importance to Catholics. We only regret that the efforts to raise our own people from poverty and the miseries attendant on it have not been quite as zeal ous as those which have been made for the enlightenment of non Catholics. Our Young Men's Societies have indeed helped to point the way to better modes of thought and activity, whilst the members of the St. Vincent de Society can claim a in the work of showing what may be done for the improvement of the poor amongst us. All these societies, however, owing the restrictions of their respective programmes, have dealt but partially with the question affecting the social condition of the Catholic population. Catholics of wealth must come forward and do their duty, or they will run the risk of finding the Holy Year not a season of joy or even worldly prosperity. - American Herald.

NON · CATHOLIC CRITICISM OF DR. DE COSTA'S CONVERSION. The anti Catholic press is " mad at

Dr. De Costa. It cannot understand why he has changed his faith. Some of his critics have no idea of the power of God's grace. They ignore the text: "Thou art Peter, and upon this rock I will build My Church," etc. As they cannot tear in pieces the charter of the Christian Church, nor cancel the divine decree which made Peter her solid foundation, they prefer to say nothing about them. There are not a lew non Catholics in this city who have, perhaps, observed that while the supremacy of the Pope exists as a fact in history, it exists quite as luminously as a doctrine in the New Testa-

ment. They may even think, being of a logical turn of mind, that the amazing words of Our Blessed Lord in conferring the supremacy are best inthat we do not see much to gladden the terpreted by the docile acquiescene of Christian heart. Every reader of the all Saints in accepting it. Such a codaily press knows that in cities it is incidence between the command of not easy to find a youth, who has long God and the obedience of man could been blessed with the use of reason, hardly be fortuitous. The one is the who has a great deal to learn in the all sufficient and only possible explan-

That such majestic Pontiffs as St. Sylvester, St. Damascus, St. Innocent which all that is most important is omit- and St. Leo the Great, who thought of nothing and aimed at nothing but the glory of their Master, should have im-pudently subverted the constitution of His Church by an unholy lust of amand preparing their children to ap- bition, and without any care for their as a Jerone, an Augustine, a Hilary and an Ambrose should have basely connived at the usurpation, without any conceivable motive, is an hypo thesis worthy of a fool; but that both, the Pontiffs on one side and the saints on the other, should conspire together, amid the acclamations of the whole Church of Christ, to found a spurious supremacy of the Holy See, which they who accepted exalted even more highly than they who claimed it, upon texts of Scripture which they all feebly mis understood, and a supposed command of God which they all idly imagined, is an idea which only the heretic, who is a compound of both demon and fool, could ever have conceived. - American Herald.

THE DREAM OF GERONTIUS.

A book reviewer in the London Weekly Register makes this astonishing statement: "In a letter he (R. L Stevenson) addressed to the present writer, he spoke of his envy of Cardin al Newman on hearing that 'The Dream of Gerontius' had consoled Gor don's last hours. Yet, he added, he knew too little of the Church to know if the incident would not add to the sadness of the Cardinal in thinking o the doom of the heretic." On reading these lines one marvels, not wh Stevenson did not become a Catholic but how he could ever have felt s kindly toward the Church as he actual ly did. How true it is that nobod really hates our holy faith but only some hideous bog which is mistaken for it! An how easy it is to disturb the focu of true vision! One of the Sisters a Molokai had in the novelist's presence spoken of the distressful island as "th ticket office for heaven." The phras savors of the tract society; but it not offensive, and, of course, was u terel playfully. However, it se Stevenson moralizing on what he cal the Catholic habit of keeping "a pas book with heaven," and of thinking rewards instead of serving God for sheer love of service. What high pe fection Protestants expect to find Catholics! And "it is only in one observes the Registe that some Catholics fear to give scandal. Even so. - Ave Maria.

IN THE CATHOL CHURCH.

In the admirable article which has in the Christmas North America Review on "The Practice of Confe sion in the Catholic Church." the d tinguished English Jesuit, Rev. R. Clarke, may be said to justify fully t opposition of those Anglicans who ject so strenuously to the practice certain ministers of their Church hearing confession.

After pointing out briefly the ma natural advantages which confessi of one's sins under proper conditi confers upon a penitent-he says lit of the supernatural benefits attachi to the confessional-Father Clarke mits that, like every other great just ment for good, the confessional is without its dangers. He claims, he ever, that against all those dang the Catholic Church takes the most ca ful precautions, and then he adds, w the practice of certain High . Chur Anglicans evidently in his mind :

But I do not see how they aforesaid dangers) can be guar against in a communion where no s precautions exist ; where the confe has no recognized training for his ficult and responsible duties; where practice is discouraged and discount anced by those in authority, and is garded with suspicion and dislike the mass of those who are invited

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leveled against Anglican "confessi by low-church Anglicans, who k that the preachers of their Church h received no training for the danger duties they assume when they set th selves up to hear confessions. An the dangers which are run in cases should be added the practical lessness of the confessions in quest for only in the priests of the Cath Church-not in the invalidly orda ministers of the Anglican Establ ment or of the Protestant Episcops sect-is vested the power of forgi sins in the Sacrament of Penan Catholic Columbian.

A SUBJECT TO PONDER ON

The case of Dr. de Costa is not out lessons which should not be lo Catholics, especially those who and speak on controverted poin doctrine. The objections hitherto by this eminent convert are share a great many others equally sine and his recent sermons, and espec his open letters, shows how such o can best be dealt with. most effective way of refuting th to reduce the objection to its pring An invaluable chapter of "Br son's Middle Life" deals with this subject, and three objections com ly urged by Protestants are thu

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(2) A Pope, as temporal sovereign of

(2) A Pope, as temporal sovereign or in his private capacity, has give evidence that in either capacity neither infallible or impeccable; fore "Popery" is a huge imposition

as a Jerone, an Augustine, a Hilary ard an Ambrose should have basely connived at the usurpation, without any conceivable motive, is an hypothesis worthy of a fool; but that both, the Pontiffs on one side and the saints on the other, should conspire together, amid the acclamations of the whole Church of Christ, to found a spurious supremacy of the Holy See, which they who accepted exalted even more highly than they who claimed it, upon texts of Scripture which they all feebly mis understood, and a supposed command of God which they all idly imagined, is an idea which only the heretic, who is a compound of both demon and fool, could ever have concaived. - American Herald.

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ONLY IN THE CATHOLIC CHURCH.

In the admirable article which h has in the Christmas North American Review on "The Practice of Confession in the Catholic Church." the distinguished English Jesuit, Rav. R. F. Clarke, may be said to justify fully the opposition of those Anglicans who object so strenuously to the practice of certain ministers of their Church in hearing confession.

After pointing out briefly the many advantages which confession natural of one's sins under proper condition confers upon a penitent-he says little of the supernatural benefits attaching to the confessional-Father Clarke ad mits that, like every other great instrument for good, the confessional is not without its dangers. He claims, however, that against all those dangers the Catholic Church takes the most careful precautions, and then he adds, with the practice of certain High . Church

Anglicans evidently in his mind: But I do not see how they (the aforesaid dangers) can be guarded against in a communion where no such recautions exist : where the confessor has no recognized training for his difficult and responsible duties ; where the practice is discouraged and discounten anged by those in authority, and is re garded with suspicion and dislike the mass of those who are invited to avail themselves of it.

leveled against Anglican "confession" by low-church Anglicans, who know that the preachers of their Church have received no training for the dangerous duties they assume when they set themselves up to hear confessions. And to the dangers which are run in such cases should be added the practical uselessness of the confessions in question, for only in the priests of the Catholic Church-not in the invalidly ordained ministers of the Anglican Establishment or of the Protestant Episcopalian sect-is vested the power of forgiving sins in the Sacrament of Penance-Catholic Columbian.

A SUBJECT TO PONDER ON.

The case of Dr. de Costa is not without lessons which should not be lost on Catholics, especially those who write and speak on controverted points of doctrine. The objections hitherto felt by this eminent convert are shared by a great many others equally sincere and his recent sermons, and especially his open letters, shows how such objeccan best be dealt with. The most effective way of refuting them is to reduce the objection to its principle. An invaluable chapter of "Brownson's Middle Life" deals with this very subject, and three objections commonly urged by Protestants are thus an-

alysed:

(1) The state of society in some countries where the Catholic is the predominant religion is not, under the point of view of politics and material prosperity, all that it might, perhaps should, be. Therefore the Church does not promote the political and material interests of nations; therefore she is not, and cannot be, the Church of God. A good argument, if Our Lord came, as the carnal Jews expected, to be a temporal Prince and to reward His followers with temporal goods; but a very bad argument in one who holds that He came as a spiritual Prince, to found a spiritual kingdom, a kingdom not of this world; who enjoins self-denial, and teaches His followers to expect their reward only in heaven after the close of this life.

(2) A Pope, as temporal sovereign of Rome or in heaven after the close of this life.

the Church the asynzgogue of Satan. Vice and immortality creep now and then, and here and there, into a religious house; the clergy in particular times and places, live more like men of the world than devoted priests of the Most High God; and numbers of the faithful do not rise in their morals far above the ordinary level of the better class of anti-Catholice; therefore the Church is the Mystery of Iniquity, and the Pope the Man of Sin. Yet the Master said to His disciples; "Have I not chosen you twelve, and one of you is a devil?" Would you have the Church destroy the free-will of man, and leave him no merit in his obedience?

(3) Popes or councils have declared that an oath taken to the detriment of the rights or interests of the Church—that is, against the law of God—is an unlawful oath and not obligatory; therefore the Church denies the sanctity of oaths and authorizes perjury

the law of God—is an unlawful oath and not obligatory; therefore the Church denies the sanctity of oaths and authorizes perjury. As if a man could be bound by an unlawful oath, or as if to break an unlawful oath could be perjury! if a man takes an oath to murder him or be a perjurer? To take such oath voluntarily and deliberately is a sin, but the additional sin would be in keeping, not in breaking, it. breaking, it.

-Ave Maria.

FOR THE DEAD.

[From the Pastoral of the Bishop of Frejus. Translated from the French of the Octu-vre, "of Montlikeon; by Rev. Ed. Didier. (Dec. No.) Read at Mount Carmel, Balti-more, Sunday, December 10, 1899.]

There are, it is true, some souls whose life was so pure and whose death so holy that there remains nothing to be explated in the other world. There are others whose life and death, all full of revolts against God, and finished in voluntary impenitence, leave nothing o hope for on the part of mercy or of Jesus Christ has proclaimed it. The just shall go into everlasting life, the wicked to eternal punish-Glory to the former, wretchments." edness to the latter forever! Bat those whom the terrible sentence has struck," remark SS. Chrysostom and Augustine, "we do not know them," and "it is for that reason," add these holy doctors, "that we must pray for all the departed Christians, for fear of depriving a single one of the succor which it claims and to which it has a right on our part." Listen to and re-Listen to and reain the dying words of an illustrious Christian. The spectators were admir ing his resignation in his cruel suffer ings. "It is a saint," they cried ' My God! what do you say there?' remarked the pious soul, with an accent of sadness and indignation. With such ideas they will leave me n purgatory till the end of the world. No, I am far from being a saint. You know it. Oh, my God! I am not a saint. I am the feeblest of men."

No, says the Saviour; "nothing defiled shall enter into heaven." It is necessary that every sin, grievous or light, carry its punishment, receive its measure of pain, to expiate even after divine mercy has deigned to cover it with pardon and has received the sinner of the damnation which he deserved. If then a soul, although reconciled by the sacrament of penance which remits our iniquities, has not had the time or has neglected to do penance in this world, the indispensible condition remains no longer to perform it spontaneously, for this is no longer possible, but to suffer by constraint in the other world. gate of paradise remains, meanwhile, closed. But because God loves these virtuous souls, and His justice alone keeps their happiness in suspense and defers it with regret until they are fully in a state ready to appear before Him, His mercy has willed that their triends on earth should aid them to pay their ransom, so that they may move promptly to deliverance and be crowned.

Such is the faith of the Church, such the belief of all ages, before Calvary and chiefly since, as clear in the his tory of the Hebrew people as in the monuments of the Christian people Everywhere and always sacrifices for the dead, prayers, alms, good works ention, in the camp of th or their Machabees and under the tent of the friend (like my good Father Tabb) patriarchs, as in the catacombs of Rome the contemplation of good works and regenerated even to the grand day of good examples by faithful servants of our modern temples.

A DISTINGUISHED LAYMAN.

References to the English Catholic Truth Society, which has wrought such notable work for the Church, have been so frequent in this magazine that a paragraph or two about Mr. James Britten, the soul of the Society, will be valued by all our readers. Mr. Britten was born in 1846, and was first drawn toward the medical profession. Before completing his studies, however, he was diverted toward botanyto which he was inclined by nature—through the offer of a position in the Kew Herbarium. He was rapidly promoted, and was soon recognized as an authoritative exponent of plant life. In 1891 he was advanced to a post in the botanical department of the British Museum, of which he is now senior assistant; and it is said by one who knows him well, writing in the New Era, that he might have become the head of his department had he not generously waived his claim to promo tion in favor of a colleague, the more freely to devote himself to the Catholic Trute Society. For twenty - eight years he has edited the Journal of Botany, and for eight years he was the editor of Nature Notes. He has written a standard work on "European Ferns," and was joint compiler of the "Dictionary of English Plant Names" and of the "Biographical Index of

British and Irish Botanists." Mr. Britten had been brought up in a High Church household, but the writings of Newman and "a seemingly chance meeting with a Catholic priest helped him into the Church. after his conversion he threw himself

terprise boasted of a capital of twelve pounds sterling. "Mr. Britten's resid-ence was warehouse, counting house, and editorial office. He himself was editor, manager, accountant, and cffise-boy. His own hands tied up and dispatched the orders which first that was to admit the doctrines of the dribbled in." That the society has infallibility of the Pope and all the always glad to extend the right hand of detrives of Cathelia Church, but I shall be always glad to extend the right hand of the right now become one of the most powerful vehicles of the truth in modern times is largely due to Mr. Britten's initiaive and wisdom. In 1897 Pope Leo XIII. made this zealous layman a Knight of St. Gregory the Great .-Ave Maria.

WHY I BECAME A CATHOLIC. Interesting Experience of the Hon. Henry C. Dillon, the Eminent Cali-

fornia Jurist.

Hon. Henry C. Dillon, the eminent California jurist, read a thoughtful and interesting paper on the subject, "Why I Became a Catholic." at the last meeting of the New man Club. Mr. Dillon says he would not care to answer the question were it not for the fact that there are many others now considering this important step who might profit by his experi-Continuing, he says, in part : HIS MATURE CONSIDERATION OF THE

SUBJECT In answering the question, "Why I Became a Catholic," I am painfully aware of the fact that I am dealing with a personal matter, likely to be misunderstood and apt to provoke criticism. It would have been rash to have answered this question sooner. To answer it now, in the second year of my novitiate, after mature thought. constant study of the doctrines of the Church and some experience in her life, the answer may, I hope, have

some weight.
When a Protestant, a free thinker, an infidel, if you please, after having arrived at the age of fifty years, and being in the full possession of his facul ties, faces about, recants his cast con victions and adopts the "credo" of the Catholic-a like respect for his old companions in thought requires that he should give good and sufficient reasons therefor. All conversions are the direct result of the interposition of the Holy Spirit. Not even the great of the Gentiles attempted to formulate his theological reasons for his chaege of faith until long after the light of heaven fell upon him, and time had been given for mature study and reflection.

THINGS THAT DID NOT INFLUENCE JUDGE

DILLON. In attempting to account for such a conversion upon rational grounds, one may say it resulted from the law of he His paternal ancestors were Irish Catholics. He is "a chip of the old block." Like has produced like. No doubt there is some truth in that state-There is a law called heredity, and our actions are somewhat shaped by it, but it does not govern our beliefs. If it did, there would have been no such thing as Protestantism, and Martin Luther would have remained a monk. A politician might account for it upon the theory that the convert was angling for the Catholic vote. But if the convert was not then, and is not now, in politics, studiously keeps out, and attends strictly to business, such's theory must be abandoned. Moreover, the man who expects to get into effice in our day on the strength of his Catholicity, will "cool his heels" a long time in the ante-chambers of the nom inating convention. The Catholic vote is a very desirable thing to have, The Catholic but Catholic candidates are not wanted THINGS THAT TURN THE MIND TO GOD

I have advanced the belief that it is God's Holy Spirit working in the hearts of men, and not argument, which con vinces and converts. A great sorrow, reverses of fortune, sickness, the pray mother or d God -all or any of these are sufficient to arrest attention and turn the mind

Godward, especially when the prayer, Thy Kingdom Come." is ever on the lips and the hearts is yearning for that peace which passes understanding. RIGHT OF PRIVATE JUDGMENT LEADS TO

UNBELIEF. Fortunately for me, I was educated in the Protestant Episcopal Church, and in the highest wing of it. called ourselves Anglican Catholics to both my friends and enemies. Both In the creed we declared our belief in have helped to bring me into the Catholics in the creek we declared our belief in have helped to bring me into the Catholics. the "Holy Catholic Church," even while the word "Protestant "stared at us from the flyleaf of the prayer book. A love of consistency, the exercise of the Protestant right of private judg-ment, together with the dogmas of science, falsely so-called, led me away from that excellent communion of devout men and women, and caused me much sorrow at the parting. This right of private judgment, with particular references to the interpretation of the Scriptures, led me to agassticism ; to Unitarianism, to the very opposite pole of Catholicism. The anti dote and corrective was found in the study and practice of the law. This led me to see how confusing and destructive such a dectrine would be if applied to the law. Without a court of last resort to interpret the law, it was easy to see how anarchy would prevail. When a man becomes his own interpreter, authority of the Government SAW PROTESTANTISM DISTINEGRATED

AND HOPELESSLY DIVIDED.

Following this train of thought, it was not difficult to trace in history and see with my own eyes the effect of such anarchistic doctrines upon the world and upon its own advocates. I saw Protestantism disintegrated and

me that an authoritative interpreter the doctrines of Catholic Church.

SEARCHED MANY ISMS FOR THE FATHER HOOD OF GOD

There were ethical reasons, also, why became a Catholic. From pulpit and platform I had heard much Fatherhood of God and the Brothernood of man. I was much inclined to the conviction that both of them were to be found in their best estate outside of the churches. A wider experience taught me differently. For a realization of that dream I searched diligently and conscientiously through Odd fellowship. Masonry, the Liberal League, Unitarianism and kindred ethical societies. But the god of all these was not a father. He was a mere abstraction, a first cause, an over-soul, a law, not a lawgiver. FOUND THE FATHERHOOD OF GOD AND

BROTHERHOOD OF MAN IN THE CATHOLIC CHURCH.

As for the brotherhood of man, let those who have searched for it through all the secret benevolent societies and fraternal organizations, tell me if they have been more successful than I I did not find it until I in finding it. searched for it in the Catholic Church There I found the brotherhood kneel ing side by side upon the same hard floor. There I found all sorts and conditions of men, all colors, all nations, blended by a common faith in the same Heavenly Father into a universal brotherhood, a Catholic Church. There all tongues confess one Lord, one faith, one baptism, and in one universal language praise God's Holy Name.

Socialism, is an economic system, and Altruism, as its religious counterpart, were also very attractive sub ects to me. I was longing for the time to come when the only competi-tion among men might be, "Who best can serve his fellowman." My practical attempts in this direction and those of others which came under my They observation, were failures. were destroyed by the selfishness of CATHOLIC SOCIALISM AND ALTRUISM

My attention was called to Socialism and Altruism as taught and practiced in the Catholic Church. Monastic life, the brotherhoods and sisterhoods, were The Franciscans of this examined. coast in particular were studied. Al these succeeded in the work they had to do. Some of them have been suppressed in times of persecution by the State-but always to the injury and disgrace of the State. They are still successful operation. I saw how they girdled the earth with their hospitals. schools and churches; how they had spread from pole to pole; are they

A CHURCH ALWAYS COSMOPOLITAN AND

DEMOCRATIC
As I read the history of the Catholic Church in this light, I saw that she had always been cosmopolitan and democratic. The poorest lad could become Pope. There is not a place in the sacred ministry which any ragged, barefoot boy may not reach. Her Popes are elected from all nations. Her missionaries have sacrificed their lives all over the world. Her strength lies in the fact that she is universal. In England the Queen i head of the Church, in Russia the Czar but the Catholic Church has put before the world the idea of a Church for hu manity, bounded by no national lines. National barriers are being broken

A. P. A. HELPED HIM INTO THE CATHO-LIC CHURCH.

obligations I am under to well known friends-the A. P. A.'s. Long before I had thought of becoming a Catholic, these sticklers for truth declared I was one, and had been seen Communing at the altar rail. The more I denied it, the louder the cock crew. At length it occurred to me that a Church which excited the hostility of such men must be a very good Church; and that her doctrines must be true if no weapons better than perjury and forgery could be brought against them. Thus it has always happened to me. I am indebted to both my friends and enemies. Both olic Church. The friends led, the enemies drove, and so I got there sooner than I otherwise would.

POLITICS DROVE HIM TO SEEK TRUE MAN

HOOD SOMEWHERE. I must also admit my obligations to the politicians and the parties. Without them you would not know all the reasons why I became a Catholic. I had studied them all closely; tried always to vote for the best men on the ticket, regardless of their party affilia-tions. I believed the world was to be reformed by a new party to grow out Experience, however, of the old. however, taught me that the new party man was just as hungry for office as the old one, if not more so, because longer from the crib. He was not a bit more honest and not nearly so well qualified. I finally became convinced that the reform of all reforms must con sist in growing a better man. Good laws do no good when put in the hands of bad men to execute. Bad laws are shorn of their badness when put in the hands of good men to enforce. From this the next step was not difficult. The Church, not the party, must grow this man. THE PUBLIC SCHOOL CANNOT GROW A

FULLY DEVELOPED MAN.

Even the Public school cannot grow

was difficult to understand, sometimes apparently contrad ctory. As a law-yer, the conclusion was formed upon rests. My study and investigation led me to prefer the Catholic system of was a logical necessity. To admit education for the same reason that I Catholic truth is prejudice-blind, unprefer the CatholicChurch, but I shall be fellowship to parents of every creed, and no creed, who believe with me in Christian education as the reform of all reforms; and that a Godless education

is corrupting public life and filling our prisons with the best blood of the land. Of the infallibility of the Pope, of saints and images, of purgatory and hell, of candles and incense, of pen-ances and indulgences, and other doctrines of the Catholic Church, I have said nothing, because they do not explain why I became a Catholic. They more properly belong to a paper-if should ever write one—telling why I am a Catholic. Those who are interested in these subjects and earnestly desire to know the truth should read Faith of Our Fathers," by Cardinal Gibbons, and other kindred "If they will not hear these works. they will not believe though one rose from the dead.

FACED ABOUT LIKE THE PRODIGAL

When I presented myselt, a stranger to our good Bishop Montgomery, and told him that I wanted to become a Catholic, ready convinced and only needed instructions and the Sacraments of the Church. For these I shall always be grateful to Fathers Clifford and Doyle. have no apologies to offer, no defence to make for my past conduct and past belief. To the charge that I have entertained various opinions in the past and have not been steadfast and immovable in any one, I enter a plea

The prophecy, "He will change again," reminds me of an incident that occurred in a Catholic church in Colorado. A little boy attended Mass for the first time with his father. both went out of curiosity. It hap pened that the Bishop was the celebrant, and the boy watched with amaze ment the changing of the Bishop's vestments before the high a ceremony that seemed to him like undressing and dressing before the people. At length he could stand it no longer and turned to his father with the remark: "Daddy, I wonder what he'll do next?"

Some of my friends and relations are qually solicitous about me. In view of what they regard as my past inconsistencies and changeableness, they wonder "what I'll do next." God God only knows. In the words of our great Cardinal Newman I can only say:

" Lead kindly Light; Lead Thou me on !"

Just as I was, without one plea, I faced about like the prodigal son. My belly was filled with the husks of free thought and reform nostrums. longed for what Archimides called Pousto, a place where one can stand and feel the solid ground beneath him. I started back and never stopped until I reached my Father's house Its portals opened. I was received with loving embrace. I became Catholic. May God give me grace here to remain and manfully to fight

life's end. SOME OBSTACLES TO CONVER-SION.

Protestantism is daily becoming nore and more moribund. As a re ligion it has lost its hold upon the Protestant masses. The descendants of the old Puritans, once so confident and so strict, are now all at sea and rapidly drifting in the direction of agnosticism. Meantime the Catholic Church is very much alive in all parts of the land, and rapidly coming to the fore. It offers to our non-Catholic friends a refuge from the doubts by which they are being assailed, and many are being induced to take shel ter in that safe retreat. We may say many, but the wonder is that the num ber is comparatively so small. With all the attractions which Holy Church holds out to weary, wandering souls, the question naturally arises, What are the obstacles that prevent a larger accession to her loving and inviting portals? In attempting to answer this ques

tion we may remark, in the first place, that the greatest obstacle of all is ignorance. If in any way the mass of our Protestant fellow-citizens could be come acquainted with the real claims of the Catholic Church-the strength and logical consistency of her intellectual system, the beauty and grandeur of her worship; her admirable adaptation to all the wants and aspirations of the human soul, we can not doubt that they would flock to her portals like doves to their cotes when night cometh on. But the ignorance of the mass of Protestants on these points is really wonderful. Even intelligent, educated men, and men having a reputation for learning, oftentimes display an ignorance of the real teaching of the Catholic Church which is anything but creditable to them. Of course they have read more or less about the Church, and they think they know it ail; but, unfortunately for their candor and consistency, their information has all come from non-Catholic sources. They have never thought it worth while to look into a Catholic book to see what Catholics have to say for themselves. In politics they are more rea sonable and consistent. The last thing they would think of would be to go to the organs of the opposing party for a correct representation of the neaven after the close of this life.

(2) A Pope, as temporal sovereign of Rome or in his private capacity, has given some sevidence that in either capacity he is neither infallible or impeccable; therefore "Popery" is a huge imposition, and considered and disintegrated and disintegrated and hopelessly divided. Free thought had some distinct the sacred writings, as we protestantism disintegrated and hopelessly divided. Free thought had some agont we will be a correct representation of the options of their own party. Yet, as student of the sacred writings, half man, and that the worst half. In consistency and unreason of adopting the constitution of the hopelessly divided. Free thought had some options of their own party. Yet, as student of the sacred writings, half man, and that the worst half. In consistency and unreason of adopting the constitution of the hopelessly divided. Free thought had some options of their own party. Yet, therefore the protestant is the constitution of the hopelessly divided. Free thought had some options of their own party. Yet, therefore the protestant is the sacred writings, the protestant is the sacred writings. It is not the work of ameliorating the constitution of the hopelessly divided. Free thought had hopelessly di

be the most fragmentary of books. It are with us. It is the parent, whether a similar proceeding in deciding the vastly more important questions of religion.

Another obstacle, not less formidable, perhaps, in the way of accepting reasoning prejudice. Every sensible. right-thinking person will ledge, theoretically, at least, the duty and imperative obligation of seeking honestly for the truth, as for hidden treasure, and without fear or favor, following it wherever it may lead. But the great mass of Protestants, under the influence of anti-Catholic prejudice, seem to feel perfectly justified in drawing the line at the Catholic Church. Sometimes they are apparently unconscious of this prejudice and they will resent the imputation Yet, it is there. They have drunk it in with their mothers' milk. They have grown up in an atmosphere of prejudice. They have been taught from earliest childhood to look upon the Catholic Church as corrupt and abominable and by all means to be avoided.

They have, indeed, in these latter days, seen reason to modify their opinions. In fact, except in the most retired country districts, they have seen abundant reason to convince them if they were willing to be convinced, that they have been entirely mistaken in fact, there is really no -that, ground for the cock and bull stories which constitute the basis of anti-Catholic prejudice.

Still, they can not get rid of the old feeling. In fact, in too many instances they don't want to be vinced. They don't want to be Catholics, and they prefer to eschew all in fluences that would incline them in that direction. They seem to have a sort of premonition-at least a strong suspicion-that if they should undertake to investigate the claims of the Catholic Church they would be convinced of their truth and feel compelled consistently to join the Church, and that is just what they don't want to dr. They do not stop to reflect that they may possibly be jeopardizing their eternal salvation.

And this brings us to a third obstacle, and that is human respect. thought occurs to them : What would my friends and neighbors say if I should abandon the religious opinions and associations of a life-time and cast in my lot with those who, if not now hated and despised as they once were here, are certainly not considered by my Protestant friends the most suitable and desirable associates? congregations, these coward souls say, are so mixed-there are so many poor people among them. They seem to forget that the gospel of Jesus Christ designed specially for the poor and that one of the greatest glories of the Catholic Church, and one of the most striking and convincing evidences of its divinity is just this factit is the home of the poor. It would be well for such objectors to remember that Our Lord Jesus has Himself de-"Whosoever is ashamed of clared: Me and of My words in this adulterous generation, the Son of Man also will be ashamed of him when He shall come in the glory of His Father with the holy angels."-Sacred Heart Review. under His banner, the Cross, unto my

MOORISH HOSPITALITY.

The Ave Maria prints this touching little story of heroic hospitality: Among the Moors a guest is sacred. Oace having eaten with a Moor you may be sure that he will guard you with his life. There is a pretty story

told which illustrates this: A Spanish cavaller had a quarrel with a Moor and slew him. Then the found that its owner was a Moor. The fugitive fell upon his knees.

Save me, I implore you!" he cried.

The Moor handed him balf a peach and bade him eat it. 'Now you are safe," he said.

'You are my guest. Nothing shall harm you. He took the Spaniard to his house, locked him in and assured him that he need not worry. Presently there was a loud knocking at the garden gate

and a sound of lamentations arose.
"Who is there?" asked the Moor, alarmed for the safety of his guest. "We bring the body of your son!"

was the answer. The Moor opened the gate without delay and instinctively knew the truth. " Describe the murderer." he said : and as they obeyed, he knew that his

son's slayer was his guest. But he kept the secret. When night came he sought the Spaniard.
"Man," he said, "he whom you

killed was my only son. He was the apple of my eye, the joy of my heart; in losing him I have lost all that makes life worth living. But you are my guest; you have eaten within my arden walls. I shall not give you up. You deserve to die, but your blood shall not be upon my hands. He then led the astonished Spaniard

to his stable, mounted him on a fleet norse and bade him begone. The Moor had kept his faith.

May it not be a comfort to those of us who feel that we have not the mental or spiritual power that many others possess, to notice that the living sacrifice mentioned by St. Paul is our "bodies?" Of course that includes the mental power; but does it not also include the loving, sympathizing glance, the kind, encouraging word, the ready service for another, the work of our hands.—opportunities for all of which come oftener than tor the mental power we are tempted to feel envy?

St. Basil the Great likens the giving of bread to the poor, to the sowing of seed, which multiplies a hundredfold.

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXV. I have already spoken at considerable length of the polygamy of the Landgrave Philip of Hesse, authorized by Luther and Melanchton, by Bucer and Bugenhagen. 1 only recur to it here as illustrating Luther's peculiar views of the obligations of truthful-ness. Truthfulness is the foundation of a good conscience, and as Luther divorced himself from truthfulness in his relations to the Roman Catholic Church, he divorced himself so far from a good conscience. And as his public and private activity for thirty years revolved around his relations to Rome, it follows that for the last half of his life he divorced himself from the foundation of a good conscience. Dean Hodges' commendation of him, therefore, as exemplifying not cour-tesy, indeed, but conscience, appears

hardly well warranted. The main form of inveracity in Luther was absolute recklessness. Undoubtedly this great and rugged nature if entitled to large allowance, in the mighty swing of its controver sial oratory. The trouble with Luther sial oratory. The trouble with Luther is that he submits himself to no limitstions whatever. He overwhelms the Popes, good or bad, living or dead, the Cardinals of all characters and all ages, the Roman Court, in all its representatives and ramifications, the Papacy, I might almost say back to the time of Saint Peter himself, the orders and great schoolmen, with one unending flood of vituperations and vilifications. Of course, for partic ular purposes there are sometimes pauses and concessions, even eulogies, yet the main flood of his oratory, whether from the pulpit or the pen, rightly so described. Now the result of such absolutely unrestrained invec-tive continued for nearly a generation, can not possibly be other than to de bauch the sense both of truth and justice, especially as being poured forth almost as unrestrained against every other religious party, except that owned him for its absolute dictat The Melancthonians said, and with much reason, that out of every twenty words he meant about five. Yet the fifteen, no less than the five, he meant to be believed by the multi-tudes. The unrestrained virulence which has governed the relations of the two religions must be owned as primarily derived from the first great

Yet Lather's public invective was at all events amenable to verification or refutation from history. Luther, however, although his bold, outspoken nature did not lend itself easily to private and sneaking lies, showed, in the case of the Landgrave, that he was capable on urgent occasion, hardly of committing these, but of commending them.

Doctor Sheldon, with one or two of

his fellow professors that have written to me from other seminaries, treats Luther's injunction of rigorous secrecy in this case as if it very nearly acquitted the Reformer of blame. Sheldon does not exactly say that the whole transaction would have been well enough if it could possibly have been kept perfectly private, but the tone of his apology comes a good deal nearer to this position than is becoming to a Christian divine. His defence of Luther is accessible, and any one may compare my judgment of it with the original. However, he does not go so far as a professor of another seminary, who tells me that the polygamous marriage of a great personage, in the hope of finding a lacking heir, would be no crime even in the year 1899. He is referring to Lutber's advice to Henry VIII. he should not divorce Catherine, but should marry Anne, too.

In reality, Luther's injunction of secrecy aggravated, instead of lessen ing, the immorality of this hideous transaction. His doctrine is that polygamy is not against the law of but that, as engendering infinite family strife, it ought to be torbidden by the state, except in special cases. He declares that marriage, being an outward bodily thing, belongs to the sphere of the civil power and not of the Church. Professor Harnack actnally giories in this dismissal of heterodox, Harnack is a thorough-

going Lutheran. Of course, as Luther holds that polygamy should be forbidden by state except in special cases, it follows, that dispensations to practice it can only be granted by the head of the state. The head of the Holy Roman Empire (then practically conterminous with Germany) was the Emperor Charles the Fifth. He, therefore, according to Luther's theory, alone had the right to dispense for polygamy. The prohibition of polygamy in Germany was not territorial, but imperial. It was not forbidden by the laws of Hesse, which might be declared subject to Philip, but by the the empire, of which Philip was not the sovereign, but himself a Imperial law punished polygamy with death, or by commutation, with imprisonment and forfeiture of half the goods. To this punishment the Landgrave was by law just as much liable as the meanest peasant of

his principality. ording to Luther's showing, then once, he was bound to have recourse to Charles. Otherwise his polygamy justification, it would endanger the attempted marriage absolutely invalid curse and to biaspheme, or engaged less of his soul. Yet it is precisely to and those which, while not affecting the in back biting, talking scandal and

Charles the Fifth that Luther most rigorously forbade him to disclose his desire and his purpose. He wished to contract polygamy. Luther held that only the head of the state could validate his polygamy. Yet it was precisely from the head of the state that he forbade him to seek the validation he forbade him to seek the validation. He himself, as a priest, and not even a priest of Hesse, was, in his own doc trine, incompetent to dispense. Yet, rather than suffer Philip to seek a license from the only man whom, by regard as competent to give it, Luther "loopholes" consequently will be reand his fellow theologians took upon pudiated only by those who believe that the new teaching, he had a right to themselves to grant a dispensation which by their own showing, was without force or effect, and would leave the Landgrave in criminal con-

cubinage. Now why did Luther at once license Pallip's polygamy and yet forbid him to seek for the only remedy which could redeem it from unlawfulness? Simply because the Reformer knew that the Emperor, as a Christian and Catholic prince, would recoil with horror from the suggestion that he could possibly, or that the Pope could possibly under any circumstances, license a Christian man to live with two wives at once. Charles was not a man of correct life, but he was a man wholly incapable of playing fast and loose with the foundations of Christian morality. Luther, in his transaction, piays fast and loose with morality, with truth, and with his own teachings. Even his pretence for refueing to apply to the Emperor is a conscious iie. The Emperor, he says, is a treacherous man. What if he were

He was emperor, and if he had this dispensing prerogative, Luther was a usurper and rebel to take it out of his If he would not use it, then by Luther's own previous teachings Philip could not contract polygamy, but must be content to live other Christian men. Charles, however, was not Ranke, Froude, Melanchton, even Bucer, he was a loyal, high minded -" one of nature's gentlemen says Froude-keeping covenant with friends and foes. Only after his ab-dication, in the gloom of a Spanish monastery, does bigotry begin some what to cloud his honor. Luther, therefore, to rebellion and usurpation, adds conscious calumny against the highest monarch of Christendom, his

wn supreme sovereign.
Luther, nevertheless, had no thought that the Landgrave could conceal relation to Margaret von der Sale. All ne asked of him was that he should make the world believe a disgraceful lie concerning her, should cause men to hold her not for his wife but his mistress And one of his theological defenders writes me signifying that if Philip had only followed Luther's advice by act ing this immoral lie, matters would have gone off very decently well. That is, of two immoral relations, he wished him to make the world believe that he sustained that which in his eyes as well as theirs was evil. But Philip, although a tyrant, a drunkard, a lifelong adulterer, and on occasion a deceiver insisted on keeping his contract with Margaret's mother, and present-ing the daughter as a wedded wife. Here, at least, he was an honester man than the whole company of the Witten-

berg divines. There is a short sequel to this mat ter of Philip and Margaret. Then we will consider the translation of Romans III. Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

Accusation R

I Minister's futed-Matrimonial Dispensation.

Rev. William F. McGinnis of Brook lyn, president of the Metropo tan Truth Society, writes to the New York Times as follows:

Will you kindly permit me to correct the false impression given to readers in your issue of the 27th inst by Rev. Dr. Batten in his sermon or

Marriage and Divorce ?" The reverend rector of St. Mark Protestant Episcopal Church conveyed to his congregation last Sunday morn ing the following choice piece of information: "The Roman Church theor etically allows no divorce after marriage, but really allows some of the greatest scandals to happen through Christian marriage from all control of the Christian Church. Orthodox or so termed Papal dispensation." presume that the preacher is speaking of absolute divorce, that is, final sepa ation a mensa et thora, with liberty to contract another marriage, and would inform him that the Catholic Caurch not only theoretically, but very practically, allows no divorce after marriage. Dr. Batten will have made one of the greatest historical discoveries of the century if he will reveal to the world one case in which the Catholic Church has so far forgotten her Founder's laws as to grant a " theoretical or practical " divorce after the consummation of a true marriage.

As the subject of matrimonial dispensations is but little understood by non Catholics, and presumably well educated ministers are continually misrepresenting it, your readers may be pleased to know exactly what is the Church's position in the matter.

We believe that the marriage con tract was raised to the dignity of a sacrament by our Lord Jesus Christ, and that to His Church Chirst committed the care of the seven sacraments the essentials she may not change, but if Philip wanted to have two wives at to her belongs the right to make all the laws pertaining to their administration Now, for very salutary and reception. reasons, she has given us two classes of would be simple confidence of his impediments, those which render an are immediately afterwards open to

validity of the marriage, render the contracting parties guilty of sin. These laws are made for the good of society, and their imitation by the civil law (e. g. the marriages licenses, an imitation of the "banns") testifies to their utility, but as they are enacted by the ecclesiastical authority they may be relaxed by that same authority for reasons which it considers sufficient. There are cases where the impediment would be a source of more harm than good, and in such cases the Church willingly grants dispensations. The the Church should insist upon the ob servance of the impediments even though individual souls be thereby lost and the peace of kingdoms thereby imperilled.

In conclusion, it may be safely as serted that whenever an apparently Catholic marriage has been dissolved and the parties enter into a second matrimonial contract coram ecclesia the first marriage was invalid from the be ginning, although, if the parties were in good faith, they were not guilty of formal sin. Thus, if Dr. Batten wil carefully study the case of Henry VIII he will find that the said King never reamed of the possibility of obtaining from Rome the annulment of his marriage ; he contended that his marriage with Catherine was invalid from the eginning. Is it not passing strange Rome preferred to offend the monarch e a kingdom rather than mak one of those convenient " loopholes?

FIVE . MINUTES' SERMON.

Sunday After Christmas.

CHRIST IS SET FOR THE FALL OF MANY

Behold this child is set for the fall, and for he resurrection of many in Israel," Luke 2, 34. While considering the words of that venerable servant of God, Simeon must we conclude that the joy which we experienced, when we received the message of the angel on Christmas night, has come so suddenly to an end God's messenger assured child born in the stable of Bathlehem, is the Saviour of the world and to-day the prophet Simeon tells us that the same child is set for the fall and for the resurrection of many in Israel! For the fall! Oh, terrible word! Did Christ not come to seek and to save the souls that were lost? Oh, ye truly He came for that purpose, but alas! many, yes, the mejority do not wish to find a Saviour in Jesus, they would rather go to perdition than to be happy with Him in Heaven, hence the divine Infant cannot be the cause of resurrection notwithstanding their that He desires it earnestly. He is set for their fall, a terrible fall into eter nal perdition, caused not by Christ,

but by their own perversity. Who are they who thus prepare so terrible a lot for themselves? are, in the first place, those blinded and hard hearted sinners who wish to know nothing of penance and reconciliation with God. Their soul is lifeless like a stiffened corpse. They have lost their sight, for they no longer see the abyse of hell yawning beneath their feet, and into which they may fall at any moment. They have lost their hearing, for they are deaf to any inspirations of grace, or to the warn ing voice of conscience. They have ost their sense of feeling, for cannot be moved, neither by the love of God, nor by His threats of veng Oh, deplorable condition into which sinners may be cast by their perversity! Nothing but a miracle of grace can save them from destruction. NO DIVORCE IN THE CHURCH. During their life they will have no contrition for their sins, therefore they must repent of them forever in hell. Here on earth they will not undergo a slight penance, therefore they must en dure it in hell, eternally lamenting and despairing in the dreadful pool of fire, the place of punishment prepared

by the Eternal Justice. The divine Infant cannot be a Savjour to the hard hearted and perverted sinners; he can neither save the sinners, who say they do not wish to be lost, yet by their procrastination mock at penance. How great is not the number of these lukewarm Christians Who can count the multitude who go to confession to procure, as it were, a license for a return to sin! From their youth they drag the chains of vices throughout their whole life, and remain after a hundred con fessions the same drunkards and adulterers. Every year they promise to restore their ili gotten goods, every year they promise to give up their old enmity, or their sinful comnections, and to this present hour they have made no determined effort once for all o carry it into effect. My dear Chris tians, let me ask you, can such negli gence be a disposition that will recon-cile a sinner to God? No, it is nothing but a pretence without truth, like shell without a kernel, a house built of sand, such negligence cannot be called a reconciliation with God, but a mock ery of God's mercy. For such, merely nominal Christians, Christ came not for their resurrection, but will be set for

There is also another class of Christians who do not mock God's infinite mercy and sanctity, neither by their continued perversity nor by their procrastinated conversion, who are on the contrary are considered in the eyes of the world rather as models of virtue and who, unfortunately, esteem them-selves as such, and yet their justice is nothing but a delusion and seif deception. It is true they say many prayers, are members of sodalitie other pious associations, but their lips, that were piously engaged in prayer,

destroying their neighbor's reputation. They never fail to attend the Holy Sac-rifice of Mass on Sundays and holy days of obligation, sometimes even they go to Mass and devotion on week days, but from the church they go to the saloons, get drunk and carry on the most shameful conversation, using scurrilous language, thus scandalizing and destroying the virtuous hearts of their youthful auditors. They kneel, perhaps, before the Christmas crib and pray to the King of peace. But in their homes, there is no peace, nothing but strife and contention. They give alms to the poor, but whilst one hand estows a dime in charity, the other. robs his neighbor of dollars by fraud and deception. Tell me, is this true plety or is it not rather pharisaical hypocrisy? Can the divine Infant give His blessing to such Christians or must He not rather exclaim: O poor " If thou also hadst deluded Christian, known and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes." (Luke 19 42)

Oa, no, my dear brethren, let us not deceive ourselves, if we will not re nounce sin and live for justice, we shall have no place in Christ's king-dom, the angels announced no peace for us, for then we are not men of good will. Hence let us in truth and sincerity, cast off the old garment of sin and renounce all malice and deceit, all sinful habits and wicked passions Let us open our hearts to Jesus by a sincere and good confession and prepare it for Him as a permanent throne whence He shall never be expelled by sin, but reign there forever. will have joy in life, peace in d ath, and happiness in eternity. Then our Saviour will not have come for our fall, but for our resurrection, our glor ous, everlasting resurrection on the last day. Amen

THE PHILIPPINES.

The Rev. Father Coleman has written a book on the Philippines in which he points out that while the uncon verted Pagans, together with the Moros, or Malay Mohammetans, of Mindanao and the Sulu Islands, are not a million in number, there are nearly even million Christian Malays in the archipelago. These seven million Christians were made by the Spaniards. How many Christians have been made by the Americans themselves amongst the Indians or by their so called cousins, Anglo - Saxons, amongst the blacks of South Africa or the Indians of the great Asiatic Pen insula? In comparison with the work done by Spain in the way of Christian izing the natives over whom she took control, that of England and of the United States, with all their opportunities, seems infinitesimal. In all the long history of Anglo-Saxon colonization there is nothing to compare for moment with the record of Spain in the Philippines, where nearly seven eighths of the people are to-day Catholies. But, say the invaders, they are under the influence of bad, corrupt, and useless Friars. These millions of and useless Friars. These millions of people are practical Catholics, and most devoted to their religion, under the very rule of the Friars who are thus impeached. "Christianity," says Father Coleman, "has effected a wonderful transformation in the character of the people, softening and refining it, as we may judge by the con trast presented by their cruel and bloodthirsty neighbors in Mindanao and the Suiu group, who nevertheless belong to the same race, and characteristics they must originally have shared. "Travellers," he adds, have not sufficiently dwelt on this important point. They note that the civilized native is self-respecting and self-contained to a remarkable degree, patient under misfortune, and forbear ing under provocation. He is a kind father and a dutiful son. His relatives are never left in want, but are elcome to share the best his house

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1. Yearly subscriptions, ranging from \$5 to 2. Legacies by testament (payable to the Archbishop of St. Boniface).

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OUR BOYS AND GIRLS.

"The Dear St. Elizabeth." Early in the thirteenth century Duke Herman of Thuringia, one of the most powerful and influential of the princes of Germany. sent anhassadors to of Germany. sent apbassadors to Andrew II., King of Hupgary, asking that King Andrew's daughter, the little Princess Elizabeth, be given in marriage to Duke Herman's son and heir, the young Duke Lewis. King Andrew, after due deliberation, gave his consent; and the little Princess, in a massive silver cradle, with thirteen noble Hungarian maidens as attend: ants, was escorted by the ambassadors from Hungary to Thuringia. On her arrival at Duke Herman's court she was solemnly betrothed to Duke Lewis, a little boy of eleven. They grew up together, and became very fond of each other. She used to call him "My dear brother," and he addressed her a My sweet sister." Duke Herman treated Elizabeth as

his own daughter. But while she was still a child he died; and after his death his widow, the Duchess Sophia, and daughter Agnes, did not conceal their dislike for her, and their dis-pleasure at her modest, retiring ways. The Duchess did all in her power to induce Elizabeth to take the veil in some convent. Agnes used to tell her that she was only fit to be a waiting-maid. Her great piety was to them a constant, though silent, reproach. Many of the courtiers thought it would be better for the young Dake to nary the daughter of some neighborine prince, who could help him in time f need; whereas Elizabeth's father lived far away, and seemed to have already for gotten his daughter. They advised that her troth-plight be restored to her, and that she be sent back to Hungary. But Dake Lewis remained faithful

to his "sweet sister," who, he said, was dearer to him than all the world; and when he was twenty and she sixteen they were married with great pomp and ceremony. For three days the event was celebrated with feasting, dancing, and the tournament. St. Francis de Sales says, in his quaint, characteristic way: "She played and danced sometimes, and was present at assemblies of recreation, without pre-judice to her devotion, which was so deeply rooted in her soul that, like the rocks about the lake Rietta, which grew greater by the beating of the waves, her devotion increased amongst the pomps and vanities to which her

condition exposed her. From her childhood Elizabeth was distinguished for her great charity, which won for her the title of "Patroness of the poor." During a period of famine she fed nine hundred people daily at the castle gates. She estab lished hospitals and alms houses, one of which, under the patronage of St. Ann, is still in existence. Her charity did not consist merely in the giving of alms, but in her love for all mankind, which culminated in her great love for her husband. There is not in the calendar a model of a more devoted

Duke Lawis is represented by the chroniclers of the tim- as a handsome, manly prince; and Elizabeth as possessing great beauty of the brunette type. They had enjoyed seven years of wedded happiness when the fifth Crusade having been inaugurated, Dake Lewis joined it as commanderin-law of the Crusaders of Central Germany. But, knowing that Elizabeth would be deeply grieved at the though of his leaving her and undertaking so long and perilous a journey, he de cided not to tell her of his resolve unti the last moment. So having received the Red Cross secretly, he did not wear

it openly, as was the custom, but con-cealed it in his alms-purse. One day Elizabeth accidently discovered it, an fainted at the sight. When the time of his departur came, she accompanied him on horse back to the frontiers of Thuringis Dake Lewis, showing her a sapphir ring which he wore, told her to place full confidence in any message brough her by the bearer of it. When the ed the frontier she went anothe day's journey, and still another. the close of the second day she declare she would never leave him, but wou go with him to the end. As this cod

not be, they finally separated wi

many tears and embraces. Before

sapphire ring, and announced the Duke Lewis had died of a fever

board ship while on his way to t

Holy Land.

Elizabeth had not had time to cover from the shock of her husband death when Henry, brother of Lew having assumed authority, cruelly e pelled her from the castle. It was the depths of winter. With her t maids of honor-Guta and Ysentruc who had been her companions from childhood-and her four children, t eldest a boy of four, she sought refu from door to door, and sought in va Dake Henry had issued a proclam tion announcing that whoever ceived the Duchess and her childr would incur his displeasure. (It m be remembered that the Crusade h claimed the flower of Thuringi Elizabeth at last took shelter in a n erable inn until midnight, when, he ing the bells ring for Matins, she w to a Franciscan church, and spent rest of the night in prayer. The n day she wandered again through town; but none of the people—mos whom had received benefits at hands-would open their doors to h except a certain priest, very poor he self, who gave her refuge in humble dwelling. She spent greater part of the days and the ni in churches. For her children's a she consented to be separated

them, some people having offered

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Duke Lewis is represented by the chroniclers of the tim- as a handsome, manly prince; and Elizabeth as pos-sessing great beauty of the brunette type. They had enjoyed seven years of wedded happiness when the fifth Crusade having been inaugurated, Dake Lewis joined it as commanderin-law of the Crusaders of Central Germany. But, knowing that Elizabeth would be deeply grieved at the thought of his leaving her and undertaking so long and perilous a journey, he de-cided not to tell her of his resolve until

came, she accompanied him on horseback to the frontiers of Thuringia. Duke Lewis, showing her a sapphire ring which he wore, told her to place full confidence in any message brought her by the bearer of it. When they reached the frontier she went another and how to keep it, is, says the Cathoday's journey, and still another. At lic Columbian, of perennial interest, day's journey, and still another. At the close of the second day she declared for there is always an army of the idle, the would never leave him, but would and daily there are accessions made to not be, they finally separated with many tears and embraces. Before long a messenger returned with the sapphire ring, and announced that Duke Lewis had died of a fever on board ship while on his way to tie put to him :

Holy Land. cover from the shock of her husband death when Henry, brother of Lewis, having assumed authority, cruelly expelled her from the castle. It was in the depths of winter. With her tw maids of honor—Guta and Ysentrude who had been her companions from childhood—and her four children, the eldest a boy of four, she sought refuge from door to door, and sought in vain. Dake Henry had issued a proclamation announcing that whoever received the Duchess and her children would incur his displeasure. (It must be remembered that the Crusade had claimed the flower of Thuringia. Elizabeth at last took shelter in a miserable inn until midnight, when, hearto a Franciscan church, and spent the rest of the night in prayer. The next day she wandered again through the town; but none of the people—most of whom had received benefits at her hands-would open their doors to her, except a certain priest, very poor him-self, who gave her refuge in his humble dwelling. She spent the greater part of the days and the nights in churches. For her children's sake she consented to be separated from the consented them, some people having offered to

take charge of them. She supported herself by spinning. Yet even in her poverty she saved a little to give to those who were poor.

Her maternal aunt Matilda, abbess

of a convent in Franconia, having heard of the pitiable state of Elizabeth, invited her to the convent with Guta, Ysentrude, and the children: sending two carriages to fetch them. The intwo carriages to fetch them. The invitation was joyfully accepted. Elizabeth remained at the convent until Egbert, Prince-Bishop of Bamberg, her mother's brother, summoned her to his dominions, gave her a castle suited to her rank, and provided her with eight domestics. He wished her to marry again, and was negotiating a

return from the Crusade, remonstrated with Duke Henry, and induced him to reinstate Elizabeth and her children. They did not hesitate to tell him that his conduct had sullied the fame of his noble house, dishonored Thuringia, and cried to Heaven for vengeance. Young Herman, son of Lewis and Elizabeth, was declared the lawful heir. The city of Marburg was given to Elizabeth, and she went there to live choosing for her home a humble cottage. Several years before she had joined the Taird Order of St. Francis, and now she solemnly renewed her vows; and, giving all the revenues of of the city to the poor, she supported herself by spinning. The people looked on in astonishment as she went about in her coarse, patched garments, attending to the wants of the needy. They declared that she was mad. Dake Henry said that if she owned the whole German Empire she would give

it away. Reports of the poverty in which Etizabeth lived having reached King Andrew (those were not the days of telegraph and telephone), he sent an mbassador to demand an explanation of Dake Henry, and to bring back

Edzabeth to Hungary.
Dake Henry assured the ambassador that the poverty of Elizabeth was wholly voluntary. He said: "Every one knows my sister is quite mad; you will see it yourself." The ambassador than called upon Elizabeth, who declined to return to her father's kingdom, declaring that she was very happy in the humble lot she had chosen.

The Count de Montalembert, from whose "Life of St. Elizabeth of Hungary" these facts are obtained, refers to her in the headings of his chapters as "the dear St. Elizabeth"; whole chapters are sometimes epitomized in these unique headings. For instance, toward the close of the book we find this one: "How the dear St. Elizabeth, when aged twenty-four, was summoned to the eternal wedding feast." Also: "How the dear St. Elizabeth was buried in the church near her hospital, and how even the little birds of heaven celebrated her obsequies." Four years after her death she was canonized by Gregory IX., and her feast appointed for the 19th of Novem-

Her children always subscribed them selves, before their other titles of no-bility: "Son [or daughter] of St Eliza-beth." The eldest, Herman, succeeded to his father's dominions at the age of sixteen, and died two years later. Her eldest daughter married the Duke of Brabant; from her the members of the House of Hesse are descended. The two remaining daughters became nuns. The Church of St. Elizabeth at Marburg, erected in the thirteenth century, is now in possession of the Lutherans. On the walls are reprethe last moment. So having received sented, in painting and sculpture, the inted at the sight.

When the time of his departure able Princess, the dear St. Elizabeth.

CHATS WITH YOUNG MEN.

How to Find Work.

The question how to get employment and who are forced out to work. How

The manager of a large department

Elizabeth had not had time to ry man out of a position to secure a job?" door to door in each business district and tells just what he wants without any whine, and tells it briefly; says he is hunting for work, and that when he gets it he will do it; I believe a man can get it inside of twenty-four hours

"What has been your experience with men recommended by the charity bureaus ?"

We have had many such cases and have put them to work for charitable reasons only, but it is almost universally true that we get rid of them just ing the bells ring for Matins, she went as soon as we feel that the immediate as soon as we feel that the immediate need for charity is passed. They are born mendicants, and they remain so, a good many of them. They either become so discouraged that they do not know how to work, or are so constitutionally lazy that they won't

Why Promotion Does Not Come.

the fact that he cannot or will not see the benefit which will accrue to him for working a little bit harder than I have had men say to me when I was one of the clerks in the store, that they were getting \$12 a week, but 'they could earn \$15, and, you bet, they would not earn or work for it until they got it," and they are the men who never get it. The house is not going to take it for granted that some of our peeple are possessed of a great deal of ability that they have not shown. We have got to see it before we can give them important work.

"Then you would say that there is every chance for a man in any busi-ness, who has the stuff in him, would you not?"

"Yes, I say so, unhesitatingly. A man's chances in a department store are as good as in any other store. A department store pays just as good salaries. The larger the business the greater the responsibility individual employes have, and the greater their

"Don't you have difficulty in finding men for the more difficult posi-

"There is always an opening at the top. We are always hunting for somebody who is a little above the average, and he is always very hard to find. We are always scanning the ranks of our men, and as far as is pos sible we make it a rule to force the employe from the bottom to the top. We do not like to take people from out side and give them important positions, and we never do so unless com pelled to.

"The chief quality we look for in man is good common sense. If he has this he will get to the top of his class, no matter what his class is. I have in mind one of our packers, who gets 50 per cent. more than the average packer in the house. He earns it. He is the best man at that work we have had. He will do more work, and better work; and every time he finds a mistake he stops to reason with him-self as to what the cause may be. This is the most valuable trait he has. He does not stop at the mere fact that a mistake is made, but hunts for the reason for it, and sees that the cause

of the trouble is remedied." In discussing the chances for a man past forty-five and out of work, Mr. Townsend said: "His chances are not as good as those of the young man. Wherever it is possible to do make it a rule to employ men who have gone beyond the time of life when they can hope to develop and make progress; but for the ordinary positions i want young men. A man who is beyond forty or forty five is getting beyond the time when we want to start him in our business. If he has not fitted himself for any position of responsibility he will have a hard time; while a man who is especially fitted can hold his position to a good old age. Our eldest department manager must be fifty-six or fifty-eight, and he is good for life.

Why Men Are Discharged.

The reasons for discharging men and boys were pretty well discussed. In the experience of the management they were: Indifference, laziness and the inability to see that the more the em-ployes do and the better they do it the greater is their individual profit; Mr. Townsend stating that he found com-paratively little dishonesty, and was compelled to dischaged few men for drinking, as ever since he has been with the firm men have understood that over-indulgence was fatal, and sical—or lack of it—will play for good that once discharged they were rarely or bad in later life. A clean char allowed to come back.

As to gambling, Mr. Towdsend said are great adjuncts to a successful life. the free Cross secretly, he did not wear it openly, as was the custom, but concealed it in his alms-purse. One day visit of the Hungarian ambassador, and other events in the short but varied life of this lovely, loving, and loviation of the free who gambled, because we could not have a man here who gambled, because we could not trust him. He would be an uncertainty thing. The truth is that when you ly successful in his gambling to be able to pay all the losses himself for a short time, and he might not. Ordinarily the house would begin to pay the bills by and by. We would be inclined to shut that off as soon as we found it out."

"How far is a firm justified in locking into the personal habits of an em-"When I want to know what a man

she would never leave him, but would and daily there are accessions made to go with him to the end. As this could its ranks by those who are growing up habits are such as we ought to know about and are such as would hurt us, we need to find it out. I learn all I can about a man. This is a positive benefit to the good man because of our having full knowledge that his habits are correct, and is no injustice to the "How would you advise a young unreliable or dishonest—his misdoings ing will inevitably come to light and our this.
"If he is not looking for a position search for information only hurries the Ag

Prior to two or three years ago we for them a large amount of trade. used to talk pretty hard to a man we caught in anything of that kind, and then let him go, but we came to the conclusion that it was a mistake; and now, if a man is inviting a penitentiary sentence by doing what he should sentence, because of the effect that it has on the balance of some fourteen hundred employes."

orden lasts for a long time, and there are few men so poor that they have no pocket knife with which to clean and hundred employes." hundred employes."
"Does not the action of the bond

and surety companies in prosecuting a man have a salutary effect upon the men?

advance that if they do wrong and are caught there is a moral certainty of punishment, and that the punishment

tenography. Beyond that I do not think they compete with men. lieve that to a certain extent they have cheapened office work, for there are so many of them who work simply for spending money. They have their homes, parents and good surroundings, and if they can earn \$6 or \$7 a week, they have just that amount to spend, and they take away from a man who ought to earn once and a half that amount for the same work, and they do amount for the same work, and they do
it as well as he. The girls never compete with the men in good positions
because they are not reliable; they
are liable to sickness or to marry. You cannot place the same dependence upon them because you cannot tell how long they will be with you. It may be for a year and it may be for ten years. The presumption is that two or three years is the average length of time that a girl spends in an office, and it really takes two or three years for a man to become thoroughly acquainted with his own work, and for his usefulness to reach its development.

In Business for Themselves. After a moment's thought Mr. Town send went on to say with emphasis: "If you could only teach men that they are in business for themselves when they work for somebody else. It they could realize that the betterment of their position and their income is depend upon the quality of going to the work that they do, you will have them all successful. I should say that 80 per cent. of the men I come in contact with are more or less interested exclusively in the night that they draw their pay. The other 20 per cent. do good work to excellent work, and they leave the 80 per cent. be-hind, and it will always be so until you can teach the average young man that his own interests and his own progress are dependent upon the usefulness to which he places the common sense that the Lord has blessed him with. All of our good people develop from the 20 per cent., and that is a pretty long percentage to give it, too. It is nearer 5 per cent.

To Men in Search of Employment Mr. L H Hayden of Cleveland offers these suggestions:

Most of us remember the copy-book example: "Be sure you are right, then go ahead."

Ask many boys, and even men, what kind of employment they desire, and their answer will be "most anything," or "not particular." What an evidence that is of the lack of aim in life; no settled or even partially settled purpose or ambition. Such answers are very untactful to say the least, and the man making them is likely to drift from one thing to another, and never make a success of anything. A boy's parents, teachers and friends should endeavor to learn the trend of his mind so far as a life-work is concerned, and if in their more matured judgment his choice seems to be a good one, he should be encouraged to study, read and train himself generally along lines which will help him in his chosen occupation. If these things have been neglected in his boyhood days, as he becomes old enough to think and choose for himself, he should get down to business on this question, find out "where he is at" and whither he is

going. This and the earlier period are the times when he should be forming habits which are to go with him through life. These are the times when he should realize most thoroughly and most seriously the great part his training-moral, mental and phyacter, trained mind and healthy body

commence offering positions to them, there are not many things they can do and few if any that they can do well. There are many men who are hon-

est, truthful and temperate, but who lack energy, force sticktuitiveness, good penmanship, neatness; are slow, changeable and in a general way have only fair business qualifications.

Did it ever occur to you that a man who wastes his time is practically steal ing from his employer, who has con-tracted with him, and later pays him for that same time?

A man should endeavor to be always up with his work. One visible evi-dence of this is a neatly kept desk with things in their proper places. Keep-ing work up to date leaves room for

Again, there are men who do not know how, or do not care to be civil. in any special line, I believe that almost any time and in almost any tress of bad times, if he goes from the special line, I believe that any time and in almost any tress of bad times, if he goes from found out?"

**No you prosecute a man who is Such men can do a great deal of harm to their employer's business and lose to the special line, I believe that any time and in almost any time and in almost any time and in almost any time and the special line, I believe that any time and in almost any time and in almost any time and the special line, I believe that any time and in almost any time and the special line, I believe that any time and in almost any time and the special line, I believe that any time and in almost any time and the special line, I believe that any time and in almost any time and the special line, I believe that any time and the special line, I believe that any time and the special line, I believe that any time and the special line, I believe that any time and the special line, I believe that any time and the special line, I believe that any time and the special line, I believe that any time and the special line, I believe that a special line, I believe that any time and the special line, I believe that any time and the special line, I believe that a special line, I believe that a special line, I believe that any time and the special line, I believe that a special line

There is a number of good points to be observed when in search of employment. Every man is not able to dress well at all times, but every man may make the most of what he has. Water is plentiful and soap cheap, a hair brush lasts for a long time, and there

they had plenty of time and needed not to hurry. Well, they have plenty of time, it is true, but not much of anything else. They will have to move "I think so; yes. They know in faster or all of the good positions will

slip by.
Whether your application be verbal or in writing, make it brief and to the point. If verbal, with hat off, stand "Do you think women are taking ing unless invited to sit down, not lounging over desk and peering at lounging over desk and peering at "Women do a certain class of work things which concern another man's In reply to the question, "What that men do not touch and have not tands in the way of a man's promotion?" the experienced manager said: "Sometimes education. More often that men do not touch and have not business. Answer questions promption?" the experienced manager said: tent within the last twenty years they have driven men out of office work and talking to you is probably a busy one.

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If the application is written, let it be well written, and if accompanied by recommendations let them be few and from the best and most influential of your business acquaintances—former employers, if any, preferred. It would be better to have these confidential and sent direct, as so many letters handed open to applicants are written tor the eye of the applicant and thus ose their supposed value with business

When you secure a position learn all you can about the work and do it as though the business were your own with your own capital invested in it. The only capital the average young man or boy has at first, is himself, and the better he serves his employer the more his own capital and its earning power

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ARCHDIOCESE OF OTTAWA.

His Grace the Archbishop solemnly blessed the new statue of Our Lady, in the chapel of the Gloucester street Convent of la Congrega-tion de Notre Dame, on Monday of last week and afterwards celebrated Masa. Rev. Father Poulin, of Chelsea, was laid up with an attack of rheumatism. On the Sun-day Mgr. Gray, of Levis, officiated in his stead.

Opening of St. Brigid's Church, Logan

Stratford Beacon, Dec. 18.

"Out of evil came blessing for the rightminded" wrote the old Persian poet, H 152.
Words of wisdom, these, whose exemplification is found in the hardsome, substantial and
well-equipped church of St. Brigid's, Logan.
On January 6 of this year, the win, and new,
before an a content of St. Brigid's, Logan.
On January 6 of this year, the win, and new,
before the worship of God. What amount of self-sacrifice and seif denial, of unremitting toil and auxious hopes, of bright an
ticipations and falfilled desires are represented
in the building only Fatherin, know. But the
closely associated St. Brigid's now have the
second bishop McEvay.
It is only a very short time ago that St.
Brigid's was formed in a purish, being previously attended to Rev. Father O'Neil of
Kinkora.
It is only a very short time ago that St.
Brigid's was formed in Rev. Father O'Neil of
Kinkora was for their resident priest. Father
Lowney. It is a fine, commodious dwelling,
well adapted for its purposes. The parish progressed very favorably under its resident pastor, and the old church, neat and comfor salvy
years to come, that its furnishings. Nothing
daunted by the accident, the people resolved
to build a new church, the corner-stone of
which was laid on the 28th of last May.

THE NEW CHURGH.

The new church is built in the
of architecture. The Seen from the road, the
with black ash. The Seen from the road, the
with black ash finsh. The Seen from the road, the
with black ash. The Tursses show in the ceil
ing, and are painted and grained to match the
status was presented to the church. This
status was presented to the church by the
former pastor, Rev. Father O'Neil. The altar
is a very handsome one of the status of St.
Joseph while to demand the status of St.
Joseph while to demand the status of St.
Joseph while to change the status of St.
Joseph while to the church by the
former pastor, Rev. Father O'Neil. The alt

found him to be an exceedingly after, agrowing man, keen in perceiving the needs and opportunities, and quick to utilize means to satisfy and utilize these. There is no doubt that under his admistration the London dioceae will progress rapidly, and Roman Catholicism be greatly strengthened in it. The dominant characteristics of the chief pastor are—if abstract qualities may be so named—vision and faith, backed by extreme common sense. Bishop McEvsay will make his mark in Charch and national life.

BLESSING THE CHURCH.

characteristics of the chief pastor are—if abstract qualities may be so named—vision and faith, backed by extreme common sense. Bishop McEvay will make his mark in Charch and national life.

Precisely at 10:33. Bichop McEvay, attended by Father McK-on of London, and Father Gnam of Hesson, Very Rev. Dean Murphy of Irishtown, and the altar boys, carrying the incense, walked around the church, sprinkling it on the inside and outside with holy water, and reciting the rite of dedication. It was a very solemn and impressive ceremony—the dedicating or setting apart of the building as a church of God—henceforth to be hallowed by the Real Presence, and the attentive and reverent attitude of the worshippers showed that they understood this.

After the ceremony of tolessing the church came the Solemn High Mass. In this Very Rev. Dean Murphy acted as celebrant, Father McKeon as deacon, and Father Gnam as subdeacon. The singing was in charge of the Stratford choir and was excellent throughout During the offerfory Miss Kate Carlin sang "Ave Maria" as a solo.

Father Downey, the pastor of the church, read the cpistle from the 4th chapter of the Philippians, and the Holy Gospel from the first chapter of John.

Bishop McKay took as his text the words of the Apostle, Full, in the the chapter of the epistle to the Philippians "Rejoice in the Lord always and spain I say, rejoice." In his opening remains a subdicating a church to God is the Apostle, Full, in the the chapter of the epistle to the Philippians and the holy Gospel from the first chapter of dedicating a church to God is the Apostle, Full, in the the chapter of the epistle to the Philippians and the words of the Apostle, Full, in the the hapter of the casantest part of church building, and this had fallen to his lot. All the hard work in the planning and building had been done by his predecessor, the present Archishop of Toronto, and privilege to dedicate the church. He was not alterned because there was no address for him, for he knew they reverenced, honored and respec

and others gave thank to dead, who remembered them.

GOD THE GIVER OF GIFTS.

The Bishop then exhorted them to remember that God was the author of every gift, that He was the architect of the olden temple built by Solomon—the Master of its ceremony and I dedication was carried on under His supervision. They had the same God as the old Jewshad. God was just as near to them, and the Galt, and hoped they would come again.

seremony of dedication was just as important or them as the Jews. It was one of the nobl-iest acts of their lives—the setting apart of a louse for the worship and service of God—a louse to be sanctified in There was no mis take in this matter for they were fliling God's

will.

The old temple and its form were but the types—the shadows of what they now possessed. They had sill the glory of the former home and in addition the Blessed Preventions and in addition the Blessed Preventions. They had sill the glory of the former home and in addition the Blessed Preventions. The prevention of the prevention o

and desire. It would call the people to church to worship God, norder prayers. Every Catholic church has a name. When that bell rang out, it would be St. Brigid calling them to their duties. Three times a day would it ring out over the surrounding computry, at morning, noon and night, reminding them of the open doors and services of the church. It would ring out when a child was baptised, announcing the freedom of another soul from original sin; it would ring out when a couple were married, announcing that a new home had been formed with the blessing of the Church; it would ring out in the deep and desolate hour of, death, reminding them of the common grief. The beil was a voice, but a voice full of meaning and value.

The Father then entered into an explanation of the devotion of the Kosary, showing its value to the faithful and the blessings received from its observance. The speaker death both with the historical and the religious side of this devotion—affording to his congression of rice of the service then concluded with the rice of

with the historical and the religious side of this devotion—affording to his congregation a rich treat.

The service then concluded with the rite of the Benediction. At the afternoon service the Seaforth choir had charge of the music, interpreting the various pieces in a sympathetic manner. The organ in the church was constructed by the Karn Company, Woodstock, and was procured by Mr. John Downey of Mitchell, brother of the pastor of the church.

COLLECTIONS.

The amount received at the morning offertory was \$575, mostly in small sums, while the subsequent amounts reported from the luncheon and afternoon service raised the total to about \$1,000. This was a very liberal response to the appeal made.

about \$1.000. This was a very liberal response to the appeal made. This morning the Bishop blessed the statustry and the Sations of the Cross, so that now the church of St. Brigid's is fully consecrated and furnished for its mission. There still remains some minor details to be furnished, and it is the intention of the parishioners to add to it from time to time such gifts as may be in Sunday was almost an ideal winter's day, and there is no doubt that the fine weather contributed largely to the success of the services.

EXCURSION TO GALT. Large Party From Hamilton At Father

Craven's Fair.

Herald, Dec. 20, 1899.

Last night the good people of Hamilton to the number of about four hundred who are admirers of Rev. Father Craven, now stationed at Gait, went by the Grane Prous Railway on special brain to attend the Christmas tree entertainment and fany fair in aid of Father Craven's church in the Town Hall, Galt. Almost the entire the Town Hall, Galt. Almost the entertain the fair of the Hall, Galt. Almost he control of the the same population were present, and the hall cult programme and drill was supplied by the following ladies and gentlemen of Stewart Alice Hanley, Maud Lovering, Susie McGrath, Birdie Lovering, Messrs, James Cox, and Mat. O'Brien, Mr. and Mrs. Jas. F. Morresy. There was also a military drill by the young ladies of St. Patrick's Church, Miss E. Barker, captain [Serg. Major Huegins, instructor. Joseph Lawlon song with the drill.

Father Craven addressed the audience an expressed his heartfelt thanks for the hearty Herald, Dec. 20, 1899.

Father Craven, he said, deserved the apprecation which he is getting on all sides. Father Craven, he said, deserved the appreciation which he is getting on all sides.

The following clergy and Hamiltonians of note were present: Fathers O'Reilly and Cummings, of Brantford; Fenny, of Acton; Burke, of Oskville; Gale, of Preston; Ald. Dwyer, D. Sullivan, John Ronan, Chas. Shields, M. Hanley, C. Mooney, J. Sullivan, D. Cronin, J. Andrich and Jos. Lahey.

All the Hamiltonians were treated to a nice lunch before they started for home. The special train of seven handsome coaches arrived at the King street station at 12,15, just one hour after leaving Galt.

A FAREWELL TO MAJOR FITZ Grand Banquet Given in His Hono Prior to His Departure for the

Prior to His Departure for the West.

Seldom, if ever, has the town of Picton been the scene of a more brilliant function than the farewell banquet tendered Major Horrigan on Tuesday evening at the Royai Hotel, by the light Battalion, and the citizens of Picton, prior to his leaving for the North West, as an Inspector of the N. W. M. P. When the news of his appointment had become generally known to the citizens, every heart, aithough in one sense pleased that he had been honored by such an appointment, was filled with sorrow at the thought of having to iose soestimable a citizen, and felt they could not allow him to pass from their midst without showing some outward manifestation of their esteem for him.

A joint committee was formed of the 16th battation, and the citizens of Picton, who provided a banquet fit for the gods, and which will go down in banquet history as one of the finest ever held in honor of a departing friend. The presence of the Hon. C. Fitzpatrick, Solicitor General, who is a personal friend of the Major, graced the occasion, having come all the way from Quebec city to do honor to his friend.

Promptly as 9 o'clock, guests to the number of about one hundred and fifty, comprising all the way from Quebec city to do honor to his friend.

The spacious dining room was tastefully decorated for the occasion. Punting of red, white and blue was suspended from the celling in abundance, while Union Jacks, the Stars and Stripes, colors of the Battalion and mottoes graced the walls. Each window contained a pair of Military rifes, which were crossed and ited in the centre with a small Union Jack, Three long tables groaned with the weight of delicacies that had been placed upon them, but were soon relieved when the bugle sounded, "prepare for action." At the head of the centre table Major A. Lighthall was stationed as chairman of the evening, which duties he performed in a very affable manner. On his right was the guest of the evening Major Fitz. W. R. Dempsey, M. P. P., J. H. Jamiesson, C. B. Allison, Rev.

M. P., and other prominent gentlemen. At the foot of the table Mr. G. M. Farrington executed the duties of Vice-chairman, to the satisfaction of all.

After the grace had been said by Rev. Mr. Creeggan. Hon. Chaplain, 16th Batt., the wants of the inner man were amply satisfied. This being accomplished to the satisfaction of all, the toast list was next considered. The toast of our Most Gracious Queen, being preposed in the usual form, was duly honored by the singing of the National Anthem in a considered. The toast of our Most Gracious Queen, being preposed in the usual form, was duly honored by the singing of the National Anthem in a considered in the National Anthem in a considered in the National Anthem in the National Anth

Dempsey, M. P. P., Geo. O. Alcorn, Q. C.
Army and Navy-Lieut.-Col. Bog. Lieut.
Col. McDonnell, Capt. Will Conger, 15th Battalion.
Municipal Institutions—H. B. Bristol, R. A.
Norman, Mr. Killip, J. A. Sorague, ex.M. P. P.
Educational Institutions—C. B. Allison, A.
W. Hendrick, G. W. Morden, Mr. Dolan.
Learned Professions—Rev. Mr. Jolian.
Learned Professions—Rev. Mr. Jolian.
Learned Professions—Rev. Mr. Jolian.
Hon. Chap. 16th.: Rev. Mr. Jolliffe, Rev. Mr.
MacPhail, C. H. Widdifield.
Canadian Contingent—R. Dobson, B. A.; W.
Boulter, Sheriff Gillespie, Capt. Weese, Capt.
F. W. Adams, A. S. Carson, Hon. C. Fitzpatrick. The latter speaker touched upon the appointment of the Major, but thought from what he had heard of him since his arrival in town, that he was better fibted for a position at Sail Lake City. He spoke at some length upon the resources of Canada, which only lacked men to develop them. He strongly advocated that social reciprocity between the two provinces be indulged in to a greater extent, which would have the effect of welding together their friendship more strongly. In cooclusion he said there was room in Canada for one great people, united under one flag, for incoming the property of the said of th

the Empire to which we are have the bollons.

And in bidding you "good-bye" we hope that in the new position that awaits you in the North-West, you will be successful, enjoy good, health and happiness, and that you may be permitted frequently to revisit your native Town and County.

Signed on behalf of the Officers of the 16th Battalion.

Picton, 12th Dec., 1899.

M. ADAMS.
Picton, 12th Dec., 1899.

Signed on behalf of the Officers of the 16th Battailos. Picton, 12th Dec., 1899. M. ADAMS, Picton, 12th Dec., 1899. Captain. Next came the address of the citizens, which was read by Mr. J. H. Jamieson, and accom-panied by a binocular field glass:

panied by a binocular field glass:

To Major Fitz, Horrigan:

We have learned with pride, mingled with regret, that you have been appointed by the Federal Government to a responsible position on the Mounted Police of the western portion of this Dominion—pride, in the fact that you, with whom we delight to claim citizenship, have been honored by being chosen foremost among the many who, throughout the length and breach to this vast country, have sought this coveted position for years, backed by all the influence which could possibly be brought to beat; pride in the knowledge that you are fully competent to fill the position and discharge the duties which will devolve upon you in a manner which will redound to your credit and re-echo to the satisfaction of your many friends: regret at the fact that your acceptance of this post of duty must necessarily sever the ties of citizenship so closely knit between us, the result of your genial disposition and gentlemanly deportment to all with whom you have come in contact.

We sincerely trust that well merited success will attend you in your new sphere of circumstances and surroundings, and that change will conduce to your health, wealth and happiness. We have no fear but that you will make yourself respected among your contrades and associates in your new whone, as you have so well succeeded in doing in this your native town of Picton—a success which has particularly marked you with the gauge of good citizenship. To Major Fitz, Horrigan :

We have assembled here to-night, and as we gather sround the festive board in your honor we hope that the expressions of good-will, prompted by the true spirit of the highest type, will go with you, and rest among the green spots of fond memory connected with you early home and friends.

We desire to accompany our expression of good-will with this more tangible though slight token of our sincere regard and esteem—a binocular field glass—which we know full well will be appreciated by you, not so particularly on account of its intrinsic value, as by the constant freshealing of fond memory which its use must ever call to mind. We accompany with it our united regard and esteem, together with the very best wishes which sincere friendship can command.

Signed, Committee on

Mr. Dobson, on behalf of thizens.

presented the following address:

To Major F. P. Horrigan, Inspector N. W.
Mounted Police:

To Major F. P. Horrigar, Inspector N. W. Mounted Police:

Dear Sir.—We desire, as a deputation from the Board of High School Trus-ees, with whom you have long and faithfully labored, to state our approval of the temonstration given this evening in your honor, and to accentuate the kind utterancesso far expressed. It may truthfully be said that some of your best efforts in the interests of your forward and country have been made in connection with educational matters. We recognize with pleasure the soundness and breath of your judgment, and your manifest anxiety and zeal to see that the educational facilities for the cational facilities for the cational facilities for the country and acceptance to your bother members, the office of chairman, and have for many years, as private member of the Board, given as much of your talents and time as was possible on the public behalf. Your invariable courtesy; your kind and genial manner, in office or our of it; have been a factor in overcoming may difficulties, and placing our educational afairs in their present advanced position. We know that you will carry away with you to your new sphere of labors the most cherished memories of these seenes and associations, and be assured you will not be forgotter.

We acknowledge your personal worth, and your value as a citizen. May your future course be conward and upward, and may the principles that have guided your life, and have received the seal of public appreciation in this locality be those that shall give distinction and success to your career elsewhere.

Signed on behalf of the High? We School Board.

uccess to your career elsewhere.
Signed on behalf of the High School Board.
T. Bog. Ed. W. Case,
Secretary.
Picton, 12th Dec., 1899.

Signed on behalf of the High School Board, T. Bog.
Scretary.
Picton, 12th Dec., 1899.
In order to allow the Major to recover from such an "addressing" as few are accustomed to received, Mr. J. McKissock was called upon to render a song, which he did in line style—in Scotch.
The Major, although greatly affected by the courtesy and honor that had been done him, made a pleasing reply. He gave a sketch of his military life, and referred to his senior officers as having always been kind and considerate with him. He was a native borne subject and had always lived in Picton, and could assure the citizens that it required no small effort to sever those ties of friendship which had been forming for so many years, and journey off to fields unknown. But he could always look back with pleasure to the good old happy days spent in the town and county. In going to his new field of labor, he did so carrying with him nothing but the fond est recollections of the past, and the honor done him on, his occasion, and the years of his life in Picton, would not soon be forgotten. During the course of his remarks he took occasion to refer, in eulogisite terms, to Col. Herchimer, Commandant of the N. W. M. Police, under whose charge the Major will come. The Northwest Mounted Police, was, he said, one of the finest bodies of trained men in the world, and stood second to none regarding bravery and efficiency.

He also referred at some length to his connection with the High School Board having been connected with that body for upwards of ten years. He lad watched with pridethe growth of the sensol trom fifty or six y pupils, until now it has to accommodate upwards of two hundred. He regretted very much that the accommodations were not up-to-date and hoped that this beautiful town would soon grace tiske a trip to that far-off country, that he would always be glad to see them, and to try and repressed. W. Conger, J. W. McDonald, and H. U. Tobey.

The banquet closed by forming the circle of concord and singing, "Auid Lang Syne" and "God Save

K. J. S. At the last regular meeting of the Ladies Auxillary, No.62, St. Mary's Branch Knights of St. John, the following resolution was passed Whereas by the functuable decrees of an all-wise Providence, the mother of our estemath member, Miss Ella Elemo, departed this life; be

Resolved, that we, the officers and members of St. Mary's Auxiliary, No. 62, Knights of St. John. do hereby tender to the stricken family our heartfelt sympathy in this their hour of affliction. Be it further Resolved that copies be sent to the CATHOLIC Resolved that copies be sent to the CATHORN RECORD and Catholic Register for publication. Also a copy be inscribed on the minutes of this Also a copy be inscribed on the minutes of this Cathorn Cath

Toronto, Dec. 19th, 1899.

At the regular meeting of St. Mary's Auxiliary on Monday evening the following officers were elected for 1990:
Miss M. Prendergast, president; Miss M. Harkins, 1st vice president; Miss N. Madden. 2nd vice president; Miss L. O'Leary, recording secretary; Miss J. O'Leary, financial secretary; Miss L. Curtin, treasu, er; Miss M. Kelly, messenger; Miss M. McNerney, sergeant; Miss L. MeNerney, kuard. Board of trustees, Miss O'Connor, Mrs Crowe, Mrs. Currin, Miss M. Kennedy, Miss M. Warel.

ORITHARY.

JOHN BELL,

John Bell,

At 5 o'clock on Friday evening, Nov. 24, John Henry, eldest son of Mrs. John Bell (widow), calmly and peacefully breathed his last, The deceased young boy has for many months been a patient sufferer with a cold which he contracted and settled on his lungs; during which time all the careful and constant nursing of a devoted mother and loving family, together with the best medical attendance was lavished upon him, but day by day the gentle sufferer grew weaker until at last it became evident that human effort were of no avail to save the life of the mother's joy. With true Christian forbearance he bore his liness, and when Death's Angel came he found aim willing may glad to accompany him to eternity—where we trust he is ere this enjoying the reward of his short and innocent him. At school and in the social circle he won the esteem of all with whom he came in contact. Nor could it be otherwise, for nature endowed him with a happy and quiet disposition. By none more than in the family circle, where he ever proved himself a model of filial affection and brotherly kindness, will his presence be sadly missed; and to these in an especial manner we offer our heartfelt condolence. The funeral, one of the largest we have seen for some time, took place on Sunday afternoon, 26th, to the Roman Catholic church, where Rev. Father Brunet chanted the Libera after which the interment was made in the family burying ground.

It is with dean regret, we chynnich the death.

MRS. ELLEN MCKENNA. GLENELG.

It is with deep regret we chronicle the death of Mrs. Ellen McKenna, wife of the late Michael McKenna who predeceased her twenty-one years. Deceased passed away on Saturday morning. Nov. 11th, at her son's residence, Dornoch at the ripe old age of ninety-two. She was a native of Count Kerry, Iteland, where she spent her youthful days, and when still young, accompanied her youngest brother, the late George Neagle, to England. Here in the year 1847 she was married in St. Paul's cathedral, London, and after a short time she with her husband, sailed to America and landed in Boston where their three children were born, all of whom survive, namely, Timothy, and Mrs. Dennis Quirk of Dornoch, and Mrs. Patrick Traynor of Annan. Deceased came to Canada with her husband and family and settled in Glenelg, where she lived until the time of her death. MRS. ELLEN MCKENNA. GLENELG.

Glenels, where she lived until the time of her death.

She was a loving wife and mother, and a truly Christian woman ever ready to help those that were in need.

A Requiem High Mass was celebrated by Rev. P. Buckley, after which the remains were laid away in their last resting place in St. Paul's cemetery. R. I. P.

RELIGIOUS RECEPTION.

Amongst the five young ladies from Chicago who received the white veil at the Mother letter, the Dunque, Jowa, was Miss Alice Kellett, daughter of Nicholas and Catherine Kellett and sterr of the late Rev. Father Kellett and Sister Mary Banda, Order of Sister Mary Blanda, Order of Sisters of Charity, Blessed Virgin Mary.

THE TRANSVAAL WAR.

The transvall wak.

There has been but little news from the seat of war during the past week, as it is believed that the military authorities have forbidden the use of the South African cables as far as the newspapers are concerned.

General Buller is reported to have moved back his army five miles in order to prevent the Boers from executing a flank movement to destroy the railroad on the British rear, and the despatches assert that during the engagement in which Buller received his serious check, the Boers suffered considerable loss, though not to such an extent as that inflicted at the sufficient of the sufficient to last three months.

It is feared, and even believed that General sufficients.

De gong on there. It is said that the war office has no fear that the town will be taken, as the supply of food is sufficient to last three months.

It is feared, and even believed that General Methuen's communications have been cut off; but as long as the force under his command may remain on the defensive, there is little fear of any further disaster in that quarter, The Boers intercepting his march onward to Kimberiy are in a position which is considered improvable, and the same is said of the Boer position near Ladysmith, and the Boer dences at both piaces are being constantly extended and strengthened.

The Canadian contingent still remains at Belmont, the rumors that they have had a brush with the enemy re apparently unfounded. The second contingent which will consist of cavalry and will soon be roady, is boing rapidly prepared, and no doubt is entertained that the Government will push forward the necessary preparations so that the contingent has a proper than the contingent on his way to take supreme command of the British forces, and Lord Kitchener is also en route having left Khartoum as soon as he received his orders to take the second place immediately under General Roberts. He has already arrived at Malta and Lord Kitchener is also en route having left Khartoum as soon as he received his orders to take the second place immediately under General Roberts. He has already arrived at Malta Roberts is Pretorio, the capital of the Transvaal. This rumor is not contributed.

For the CATHOLIC RECORD.) NEW YEAR'S BELLS.

From heaven's blue Of sombre hue. Of sombre hue.
The wintry stars shine clear—
Shine clear like fun'ral tapers
O'er the fading, dying year:
Shine on again
The icy plain
As moments come and go:
Shine sadly, as the moon's pale light
Throws shadows o'er the snow.

Far in the West,
Dark, woeful clouds appear;
They creep and spread, and darkness
Robes the ley, wintry sphere.
And winds do call.
And snowflakes fall
Like tears around a bier;
And through the gloom, the blasts do sing
Their doleful dirge so clear.

The year is dead, The year is dead,
And now oferhead
A million bells do chime—
Go ringing in the bright New Year
With mellow flowing rhyme.
Hark! how they ring
And gladly sing
Whilst stars stalle, from above,
Like pure and golden angels
With faces bright with love.

Hark! how their song

Tark: now their song
To greet the New Year's morn:
With notes of peace and gladness
To soothe all hearts forlorn,
E'en from above,
The God of love
Sends down His blessingsall;
Alike on king and pauper
His graces sweetly fail.

Ring on then, bells! O! New Year's belis!

Sing through the frosty morn;
And let fresh hope and gladness
Ali longing hearts adorn.
Pray! may the love
Smooth earth's duil pathway o'er;
And may succeeding New Years
Find us farther than before.

I. William. -J. William Fischer.

What sight is more provoking, and alas what sight is more provoking, and alsa; what more common, than to see a devoit man doing a right thing in a wrong way.—Fabet.

Little localized power and little, narrow streaks of specialized knowledge are things men are very apt to be conceited about.—Holmes.

The promises of the devil are kept to the letter and broken in the spirit; God's promises are commonly broken to the letter and fulfilled past all hope to the spirit.—Coventry Patmore. Who is more powerful in appeasing the wrath of the Judge than thou, who didst merit to be the Mother of the same Redeemer and Judge?—St. Auselm.

LIQUOR. TOBACCO AND MCR-PHINE HABITS.

A. MeTAGGART, M. D., C. M. 308 Bathurst St., Toronto. References as to Dr. McTaggart's profes-onal standing and personal integrity per-

nitted by:

Sir W. R. Meredith. Chief Justice.

Hon. G. W. Ross, Premier of Ontario.

Rev. John Potts, D. D., Victoria College.

Rev. William Caven. D. D., Knox College.

Rev. Father Ryan. St. Michael's Cathedral.

Right Rev. A. Sweatman, Bishop of Toronto,

Thos. Coffey, publisher Catholic Kecord.

ondon.

Dr. McTaggart's vegetable remedies for the liquor, tobacco, morphine at d other drug habits are Lealthful, safe, inexpensive home treat ments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure Consultation or correspondence invited.

PRAYER BOOKS FOR SALE.

We have a new stock of Catholic Prayer Books ranging in prices from 10, 15, 20, 25, 30, 50, 75c. \$1.00. \$1.25, and \$1.50. Subscribers wishing to procure one or more of these praybooks, will please remit whatever amount they intend to devote for that purpose. We will make a good selection for them and forward their order by return mail, postage prepaid. Address: Thos. Coffey, CATHOLIC RECORD, London, Ont.

TEACHERS WANTED.

TEACHER WANTED BY SECOND JAN, (or as soon after as possible) for No. 10, Section 17. Separate School, Richmond, Out, holding 2nd or 3rd class certificate (the former preferred). Apply, stating salary and qualifications, to J. Blute, trustee, Kingsford, Ont. 1106-1

TEACHER WANTED, FOR UNION PUB-lic school, section No. 11, Hagarty, Brudenelle, County Renfrew. A second class teacher. For 1900. Apply to Thomas Rocke, Sec., Rochefort. 1105-2

GOOD BOOKS FOR SALE.

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

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1900.

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APPROVED BY THE APOSTOLIC DELE. GATE AND THE ARCHBISHOPS AND BISHOPS OF ONTARIO.

["The history of Catholicity in Ontario is a grand history, and Catholic parents could easily supply their children with very valuable information by subscribing to the Catholic Almanac."—Fergus Patrick McEvay, Bishop of London.]

For sale by Thos. Coffey, London, Ont. -Price 25 cents. TABLE OF CONTENTS.

Photo of the Sacred Heart.
Proclamation of the Universal Jubilee of the Holy Year, Nineteen Hundred.
Astronomical Calculations to 1900,
Litany of the Sacred Heart.
On the Consecration of Mankind to the Sacred Heart of Jesus.
Jesuit Missions in Ontario. (Illustrated)
His Excellency the Most Rev. Diomede Falconio. (Lilustration.)
Cathonicity in Ontario. (Illustrated.)
Sketch of the Diocese of Hamilton. (Illustrated.)

The Congregation of the Resurrection, (liustrated.)
The Courch in Ontario. Religious Orders in Ontario-men. Religious Orders in Ontario-women.



Trenton and Frankford Division.

NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS.
CEALED TENDERS addressed to the undersigned, and indorsed. Tender for Trenta Canal," will be received at this office until noon on Saurdey, 30th December, 1826, for the construction of about nine miles of canal between Trenton and Frankford.
Pians, specifications of the work and forms of contract can be seen at the office of the chief engineer of the Department of Railways and Canals, at Ottawa, or at the superintending engineer is office. Peterboro, where forms of tender can be obtained on and after Thursday, Nov.

der en be obtained on and after Thursday, Mov. 30 18%.

In the case of firms there must be attached the actual signature of the full name, the name of the occupation and place of residence of each member of the same, and, further, an accepted bank check for the sum of \$25,000 must accompany the tender; this accepted check must be indorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contraction work at the rates and terms stated in the offer submitted. The accepted check thus sentin will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,

By order. L. K. JONES, Department of Railway and Canals, Secretary. Ottawa, 24th November, 1889.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

WELLAND CANAL

Tenders for Supplies for the Year 1900 Cealed tenders for supplies, addressed to the D. Superintending Engineer, Weiland Ganal, St. Catharines, will be received until 16 of clock on Wednesday, 10th January, 1990, for the supply and delivery of various articles of Timber, Hardware, Castings, Fuel, Paints, Oils, etc., for use on the Welland Canal and its branches for the year 1990.

Specifications, forms of tender and other information can be obtained at the Superintending Engineer's office, St. Catharines, on and after Thursday, the 21st day of December, 1899.

The lowest or any tender not necessarily accepted.

L. K. JONES. Department of Railways and Canals. Ottawa, Dec. 20, 1899.



NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and indorsed. Tender for Improvements at Port Colborne, will be received at this office until 16 o'clock on Friday, the 26th day of Janaury, 1999, for the works of improvement at the upper entrance to the Welland Canal.

Plans and specifications of the works can be seen on and after the 26th day of December. 1899, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the Superintending Engineer's office at St. Catharines. Printed forms of tender can also be obtained at the places mentioned. In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an excepted bank check for the sum of \$10.00 must accompany the tender. The accept hank check must be indorsed over to the Minister of Railways and Canals, and will be foreited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The accepted bank check thus sent in will be returned to the respective parties whose tenders are not accepted.

The department does not bind itself to accept the lowest or any tender.

Contractors are specially notified that the conditions requiring the works to be wholly completed by the 30th day of June.

La K. JONES, Secretary, Dept. Rwys. and Canals, Ottawa, December 21, 1899.

FATHER DAMEN, S. J.

One of the Most Instructive and
Useful Pamphiets Extant
Is the Lectures of Father Damen. They
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