Catholic Record.

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

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The Catholic Record.

London, Saturday, February 24, 1900.

A BLASPHEMOUS ATTEMPT.

The journalistic world is awaiting the outcome of Rev. Mr. Shelden's attempt to conduct a newspaper "on Christ like lines." We are so optimistic, however, as to believe that he will not persuade many to follow in his steps.

And we may say, also, that to advance one's own views, and to publish them under the title " How Christ Would Run a Modern Newspaper," requires an amount of blasphemous as surance that is bewildering.

CHANGE OF RELIGION.

"We will live and did as did our forefathers; we will not unchurch ourselves by embracing Catholicity," say many Protestants. Werner, the celebrated convert, was once told by friends that he never thought much of a man who had changed his religion. "Nor I either," replied Werner "and this is the very reason why I have always despised Luther."

THE CHURCH AND NON-CATH

missions is certainly a sign of the times. The missionaries are full of a zeal that is tempered with charity. They restrict themselves to expositions of Catholic faith and practice, which tion, must down on his knees before the are listened to with the greatest attention by large audiences. The traditional fictions, sophisms, calumnies, and mockeries with which it is customary to assail Catholicity, are, much to the amazement and instruction of our separated brethren, given their true

value. The Church, as represented by the ordinary preacher, and as she is, are two very different things. We know that the up-bringing and constant recital of nursery tales invented centuries ago have woven into the texture and fibre of the Protestant brain the idea that Catholicity is inimical to all that is holy and true.

The wonder is that educated men and women have so long accepted so unhesitatingly the fanciful creations of diseased minds and neglected to give to the all important affair of religion the attention they devote to the most ordinary business affair. And it is all the more astonishing when we read their own writers have told them that 'forgery seems to have been the peculiar disease of Protestantism." Whitaker, from whom we have taken the above quotation, declares that forgery -though he blushes to say it-"is peculiar to the reformed." But our friends are beginning to find that the old stories have not the same interest for them and are beginning to enquire. That is exactly what we want. The man who sees that he has been living in the dark-and he will see that after a few moments with a little catechismand prays honestly for light, will not remain long outside the fold.

THE CATHOLIC CHURCH AND THE BIBLE.

The editor of the Presbyterian Review is, judging from his comments on non-Catholic missions, in a gladsome state of mind. The Paulist Fathers, many of them with "all the advantage of an inner knowledge of the system," are given a few gracious words of praise, but are reminded that while not without plausible arguments to sustain their claims, they are, on a free appeal to reason and Scripture, bound

He then goes on to beat the ecclesi astical drum to the tune of the od hoary charge about the Bible--its dissemination, etc.

The editor, despite his pretended good humor, is one of the theological partizans who, according to Canon Farrar, are the most unscrupulously bitter and most conspicuously unfair. What boots it to proffer charges that have not a scintilla of evidence to support with any semblance of education does know, what value is set on the Bible by the Catholic Church, and how she has, in stress and storm, preserved it and guarded it from the defacing fingers of both fanatic and rationalist.

only infallible rule of faith and practice, as runs a clause in his Confession of Faith -is the most unscriptural thing in the world, and has been regarded as

The Bible, says Dr. Nevin, is not the principle of Christianity, nor yet the rock on which the Church is built. It never claims this character, and it can be no better than idolatry and superstition to worship it with any such

such by most eminent Protestants.

Dr. Delbouck is no less emphatic in his teaching when he declares that "He who will take the Scriptures of the New Testament as the highest source of a knowledge of faith, he declares it to be something which in its very nature it cannot be ; which is not in consonance with the intentions of the Lord; and which, from its own evidence, it does not wish to be; and I add, which in the first centuries, when Christianity arose in its primitive vigor and strength, it was not."

We might go on, but we hope that the above quotations will convince the editor that there have been sincere Protestants who could not swallow the fable that the Bible has no authoritat-

ive interpreter. Then follow some incoherent remarks about freedom of thought, and The good news from non Catholic perfect freedom of thought-the last kind labeled dangerous. Dr. Briggs must have been guilty of "perfect freedom." And yet the minister, despite the breadth of mind and wise tolera man made Westminster Confession or be adjudged a heretic.

OUR SOCIETIES.

Why do not our societies exercise more influence? is a question that seems to go begging an answer. We do not deny they are doing good work, and that their existence in some instances are evidences of sterling pluck and courage; but that they are capable of doing much more will not be denied by their staunchest friends. Now, why isn't it done? It may be of course in some favored localities, but in regions we wot of the average society is simply an organization of young men who pay their dues, more or less regularly, play billiards and have a strong conviction they belong to the greatest show on earth.

It is perfectly right to feel that our particular organization is superior to all others, provided we may be able to adduce proofs that may convince outsiders that our claim, boastful perchance, rests nevertheless upon a certain modicum of truth. We must confess, and without any wish to be captious, that, so far, we have not happened upon any aggregation of young men that realizes our ideal of a Catholic

One obstacle to their progress is that too often they are left severely alone by what are termed "influential Catholics." Our separated brethren are ahead of us in this respect. We have been edified time and again by the earnest and hearty assistance they give to their organizations. They render, it with gloves off-ungrudgingly-not money only, but time, counsel, everything that can shape and strengthen character. Here and there, we admit, we, too, have bigsouled men who throw in their lot with our struggling societies, and who labor to energize and to direct the human activity that is either wasted on trifles or directed to ignoble ends, but they are so few as to give us just cause for shame.

who spells culture with a big C, to consort habitually with the young fellows who are tusseling with the world for a livelihood. In the old Catholic times, when the brotherhood of humanity was a fact and not a fad, the poor were linked to the rich by the golden chains of charity, but in our days of utilitarianism, of sham and pretence and naturalism, believed in by those who have not courage to either deny Christ or to follow Him, this mode of action is looked upon with contempt. A corner in sosp, a rise in wheat or an them? He should know, as every man income derived may hap from the sale of much and sundry liquors bring ofttimes intense yearning to get above the sordid aims of the moneyless-to whine and to cringe before people who have more money than themselves and above

and he will find out that the Bible-the | profess a great respect, for which the societies we ween are deeply grateful; but co operation and cash, which would be a good deal more to the point, are lavished on movements started by the Hon Miss ---- or My Lord Mogul for the purpose of teaching the Hollentots purity of character." the value of Pears' soap.

Home Hottentots are overlooked because they are not so picturesquelooking as their foreign brethren. But they must not despair. Some day scheme will be hatched for their uplifting and improvement, and they will have an opportunity of participating in the delights of pie-socials and of assisting at concerts, patriotic and otherfunctions indicative of culture and a high state of civilization.

Admitting the fact that the lukeassign that as the chief and only cause | convict of their slow advancement.

In every society there are liable to be elements, such as the kicker, the orator and deadhead, which are as drags on the wheels of its progress. The kicker, with his continual Mr. Chairman; the orator, with his everlasting harangues, and the deadhead, who contributes nothing but criticism; are not only a nuisance but a menace also to the stability of any organization. Organization means business, and business does not thrive on rhetoric. Another difficulty to contend with is the apathy of the average member. Keen in athletics and past master in billiards, he is a veritable " sleepy hollow when anything demanding mental exertion is thrust before him. He geta into a lazy out of elbows way of living. Rest no Trouble are his watchwordsand the red blood is drained from his brains-and he becomes a milk-sop-a thing destitute of ambition, and craving for nothing save sleep and provender. You meet him everywhere. He has no backbone and he doesn't want any. That is what makes his disease a very difficult one to grapple with. He is a are not clubable. negative quantity not to be reckoned with in computing the good done by the society. Then the cliques that spring up, either through negligence of officials or through ambition of a shrewd wire puller who is a member solely for his own interests, are a fruitful source of disunion and discord.

RUSKIN AND THE CHURCH

Cardinal Manning and Ruskin were warm friends. On one occasion the who regard the Mexican woman as sent. great Art Critic describing a luncheon with the Cardinal say me lovely soup, roast beef, hare and currant jelly, puffed pastry, like Papal pretensions-you had but to breathe on it and it was nowhere-and those lovely preserved cherries, like kisses preserved in amber.'

In his earlier writings, Ruskin evinced much anti-Catholic bigotry which he inherited from his Scotch mother. But his travels and sejourns in Catholic lands while pursuing his art studies broadened his mind in this respect and caused his religious pre-judices to vanish. We have always held that it is almost impossible for the true poet or artist to be other than Catholic at least in spirit. They are irresistibly drawn to the sanctuaryits paintings, statues, music and architecture—there they feel at home and find inspiration for their noblest find inspiration achievements. All the poets have sung of Christ's Virgin Mother in loftiest strain ; and what could be more tenderly Catholic than Longfellow sweetest of domestic stories-Evangelline? It would therefore be a matter of large surprise if Ruskin, with his temperament and artistic genius, were not attracted to the Church, as the mistress, inspiration We do not expect every individual and patroness of all that is noblest in

all the arts.

And so we find him dreaming dreams of exquisite beauty and indulging in meditations of a profoundly terval of his worship; vast shadowings forth of scenes to whose realization he iooked forward, or of spirits whose presence he invoked." And the man, he adds, " must be little capable of receiving a religious impression of any kind who to this day does acknowledge some feeling of awe as he looks up to the pale countenances and forms which haunt the dark roofs of the baptistries of Parma and Florence, or remains altogether untouched by the majesty of the collossal images of apostles and of Him Who sent aposles that look down from the rs of both fanatic and rationalist.

Let the editor attend the lectures, the subject of Catholic interests. They Venice and Pisa."

ductive of true holiness of life and affectionate regard in

wise, euchre parties and various other convinced of the truth of her doc warmness of Catholics make the way Providence, it is not always vouchstony for our societies, yet we must not safed as a supplement to intellectual assign that as the chief and only cause conviction.—Buffalo Union and

NO HOODLUMS THERE.

Writing from San Angel, D. F., Mexico, Mr. Frederick R. Guernsey said in last Sunday's Boston Herald : "A contrasting point of Mexican

and American s nall towns is that here we have no hoodlums or toughs. People are too polite to be so disagreeable. The insolent swaggerers of the pavement, the tobacco-spitting brutes of the street corners, and the bad small boys, old in deviltry, are not in evidence in the Mexican small town. Even the poorest peon you meet answers a salute with the grace of an old hidalgo. We wear out hat brims in a have been sent to work on hot country plantations, or, if big enough, have gone into the army. All the ne'er do-wells are sought out by the town authorities and turned over to the recruiting officers. After a few years in the 'tropa' they come out, usually, better men, for they have been thoroughly disciplined. But the active, for they have been arrogant, insolent and menacing hood-

lum, we have him not. "And so there are peace and pleas ant walks for the ladies and young girls. Women are well treated here, and are sweet and gracious. But they Czar. They begin at the season of are not clubable. They are by trade house-keepers, mothers of families, and not reformers, intellectual leaders or faddists. The Mexican woman is The altar of ice is supposed to be tyand are sweet and gracious. But they reposeful and religious. She is the or-nament of the home, and useful as well. For her the great stone houses, the wide and inner sunny corridors, the

gardens and the fountains and the birds. And she is happy in her quiet way. have written much of the Mexican and counsellor the men. People sorely oppressed do not know her. She rules often by a sweet influence, and d

Old age is honored. morning at various hours, according to their habits of early or late rising, their social status or their plety. But they all go. The church is their second home, and they love it with a deep and abiding love. deep and abiding love.

'Many of the men, even of the upper class, are diligent in church generally consists of a rule block of attendance, and, as a rule, the strongly religious men are the solid

The decorations of some of these alcitizens, humane masters, and pay their bills. On Sunday mornings the town turns out to Mass, and the church at every Mass is full of men, women and children

"Church life here has no special social 'side ; people do not have to altar of ice. be lured to church by any entertain-ment or device outside of the religious functions. There are no 'Endeavor-ers' or 'King's Daughters.' There is no Sunday - school (religious instruction is given in the day schools. - E1. the memory of the vast majority of the priest, or cura, they do not visit the homes of the people. It is not 'good afternoon by many people.

no evil report.

"So the intercourse of clergy and left representing In one holy calling, and commands reverence Through the archway of the Ion

Catholic devotion to the Blessed Virgir, a virtue, in these lands of the South, for in "Fors Clavigera" he asserts to bestow alms, and to do it yourself.
that "after the most careful examin" "So intimate is the connection of ation "he finds that this devotion the family and the Church that the has never been otherwise than pro- clergy come to occupy a place of

gathered over him, his mind and heart daily grew more Catholic. Indeed, some years ago, as we learn the London Catholic Times, Raskin's pagebor. The versage of the faithful, they baptize, marry and bury the people. They are as essential as foud and drink, and stand, in a way, as between feeble humanity and the celestial powers. That And thus, as the mellowing years of the faithful, they baptize, Ruskin's neighbor, the venerable is the scheme, and it works out well in practice. Nebody in these parts is the great Art Critic the warmest curious about God, as Whitman said. friendship existed, was able to announced that Ruskin accepted all the doctrines of the Catholic Church. It is sad to think that men like Ruskin—

curious acout God, as Whitman said, nobody talks metaphysics or enunciates nobot life and destiny. It is all supposed to be well understo d, and, if you go to hell, you must have and there are many such-thoroughly made up your mind pretty deliberately to reach that place. But the Church trines, go up to the very door of the does not abandon the sinner; he is Church, but never enter. Why? watched and visited in sickness, some-Because faith is a supernatural gift, times counselled with, and in the hour which, in the inscrutable decrees of death he is the subject of affectionate care to win him back from the evil one even at the last moment. So rarely and does anyone feel abandoned. The big old Church broods over humanity with great and abounding kindliness.

erly priests get to be indulgent and regard humanity as a father does his naughty children. But they do not abate a whit of their dignity or lower their priestly standard They feel that they stand for the celestial powers, and are often plain spoken when necessary. "Governor Rollins of New Hampshire would find no lack of religious interest in these little Mexican towns. They compare well in morality, home comfort and happiness and in every essential of human well-being, with

small American towns. They lack the aggressive, inquiring spirit of our race, and do not share our irreverence. I was struck with some articles in the continual salutation. Very bad boys Atlantic Monthly on NewEngland coundisappear; it is rumored that they try town life, and it seemed to me that Mexico could make a good showing in comparison. Religion is not decadent here, and there is a general courtesy worth imitating. And yet we read of the lack of true civilization in Mexico! Rubbish. That will do to talk to ocean cavairymen, not to men who know Mexico as it really is.

AN ALTAR MADE OF ICE.

Outdoor Russian church services with the altar made of ice, are common all over the dominions ruled by the Czar. They begin at the season of

The altar of ice is supposed to be ty-phical of Whit (or White) Sunday, and the services are held by the priests of the Russian Church to induce the people to give up their evil habits and live a pure and holy life. The sight of one of these gatherings, with the priests and choir arrayed in spotless white woman, but have never been able to garments, is indeed an impressive one, depict her worth as it should be related. and the singing and chanting which She is a home goddess, still believes in her ancient faith, and is the cheerer gregation before the altar are never orgotten by those who have been pre-

Many people attend this service who is honored in her old age, for here it are anxious to let the world know that is still proper to regard elderly people they believe in religion, and they imas the chief persons in the community. agine by thus publicly attending the d age is honored.

"The women go to Mass in the their love for God and their church."

ting and are able to model the altar just as they please. In the villages it

tars of ice are as beautiful as those which appear in the church. churches are famous for their great beauty, and the costly ornaments and vessels in ordinary use look very striking as they rest upon this remarkable

THE INCHICORE CRIB.

Each Christmas the Church of the Oplate Fathers at Inchicore has, within Review), but just plain sermons present generation, been the scene of (always brief), the rites of the Church the visits of innumerable gatherings of and its invincible attraction for the the Catholic people of Dublin, for all of mass of the people. The clergy are whom the centre of attraction has been apart: they live in the parish house, and, with the exception of the senior Day the Crib was visited during the form 'for the clergy to be intimate Stephen's Day, a public holiday, has with the members of the flock. 'The always been the special day of which adorned the roof and walls of the storied sacred structures of Italy. "They were before the eyes of the devotee," he exclaims, "at every interval of his worship: vast shuder in the members of the flock. 'The always been the special day of pligrimage on the part of the citizens. The Crib has been constructed in a fine special day of pligrimage on the part of the citizens. The Crib has been constructed in a fine special day of pligrimage on the part of the citizens. The Crib has been constructed in a fine special day of pligrimage on the part of the citizens. teous to them. The young priests the district are so justly proud, had been erected. On entering the Crib, the visitor's attention is at once attended to a large building on his tracted to a large building on his people is on a different basis than in the United States. Here the clergy man is a being set apart in a high and the Blessed Virgin and St. Joseph. He is not a manager of gets a view of Bethiehem, with a rugfor his office. He is not a manager of gets a view of Boundard in the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments, and rarely ged road leading to it. In the centre popular entertainments are popular entertainments, and the popular entertainments are popular entertainments. parish, and acquaints the well to-do which are the wonderful figures of the how to keep well." But no remed with the necessities of the humble suf ferers. Beggars are well treated and the Virgin Mother, of St. Joseph, and drunkard against his will.—Ave are of our town family. They are det the adoring Shepherds. To the right Maria,

Ruskin saw also the utter fitness of serving, and get aid every day. It is of the cave are the Kings or Wise Men, clothed in gorgeous eastern robes, and all in attitudes of prayer and adora-Behind them are their attendants, appropriately robed, and bearing A little further on there is a affectionate regard in the prople's striking life-like figure of a shepherd mind. They hear the confessions pointing in the direction of the stable. gifts. and in the act of calling to his fellowshepherds, who are represented in a fine scene-painting witnessing the ap parition of the angels, and listening to their tidings of great joy. At the extreme end of the building there is a representation of the City of Nazareth in Galilee, from which, as recorded in the Gospel of St. Luke, the fosterfather of the Divine Saviour set out on the journey to Bethlehem. has been bestowed upon the grouping of the figures, and the scene by the roadside is elaborated with palms and oriental vegetation. producing a very beautiful effect. The general effect is most life-like and forms a strikingly realistic representation of the first great scene in the stupendous miracle of man's Redemption . - Missionary Record, O. M. I.

A GREAT EVIL.

William J. Philips recently spoke as follows upon "Obscene Story Telding" at a meeting of the Holy Name Society in Albany, N. Y.

"A companion evil to the evil of profanity is the practice of obscene story telling. The man or woman who is profane is generally fond of stories that are immoral, indecent and filthy As cursing and swearing is excused because it is a habit, this evil is tolerated because it is so common. It invades every station of life and is so prevalent that we lose sight of its en-

ormity.

'Will any one question that the inventors of these obscene stories are governed by the baser instincts of their nature and degrade their talents that might be used for nobler purposes? The wit or the humorist is the sunshine of life, and when he is clean in speech he appeals to the best and highest qualities of our nature : but when he wallows in the filthy slime of indecent story telling, he seeks to gratify the lowest and basest passions of man-

There are men so given to the practice that they do not hesitate to reel off their vile stuff at any time or place, and without the slightest regard for the feelings of those who are obliged to hear them. They become so habituated in the evil that they lose all notion of propriety, and do not consider whether they are pleasing to their auditors or whether they are regarded as foul mouthed bores. Any man, un-less he is absolutely devoid of all gentlemanly qualities, would hesitate to say anything personally displeasing to any one in his company on any sub-ject; but still men who call themselves gentlemen will insult another's intelligence and sense of decency without the slightest hesitancy. He knows that if he did offend another by saying anything displeasing or insulting other lines, the person so offended would resent the insult; and why, tively vile creature—aye, I may say beast—do we not resent the insuit? St. Francis de Sales, writing on this 'If some fool should subject, says: address himself to you in a lascivious manner, convince him that your ears are offended, either by turning immediately away or by some other mark of resentment, as your discretion may

" Everywhere is the evil to be found. Nor is the evil found among men alone. What a shame that it contaminates the gentler sex! It is indulged in by the earned men as well as the unlearned. It puts the loafer who practices it on a par with the so called gentleman in whom it is found. Nor is station in life a barrier to its influence: it is found with the rich and with the poor. The boy full of life and energy, whose mind should be bent upon the highest and noblest sentiments of human life, is tainted with the evil; and the graybeard, with life ebbing from him and with energies wasted, standing upon the brink of the grave, whose waning days should be spent in prayer, will shake his feeble old frame with laughter at a filthy story."

OF INTEREST TO " ESCAPES."

The news dispatches announce that corporation has been formed in Wisconsin for the purpose of building "a refuge for priests, monks, and nuns who have been converted from the Roman Catholic Church." As Catholics, we appreciate the efforts of our Protestant friends to care for these brands snatched for the burning, and we hope the best and most modern methods will be adopted in the management of the refuge. It need not be a spacious building. So far as we know, the Keely Cure is still the most effective method of treatment when a real desire for improvement exists in the patient. Where this last factor exists, the Cure will reconstruct the general health of the average convert,

FEBRUARY 24, 1900.

foun

our

tres

sion

you! They say women can't keep a secre

Egad, ma'am, you kept yours close enough in all conscience; and if it had not been in the first place that I got a clue else-where "—looking at Mr. Chalmers—"and

"From me!" cried Conn, coloring, and with indignant incredulity.

Every one laughed at Conn's astonishment, which could not have been more

incere if he had been the most reticent

sincere if he had been the most reticent and discreet person alive.

"Nonsense, man," continued Mr. Jardine, avoiding at all hazards the explosion which his timidity made him think was imminent, "there is nothing to regret or be ashamed of, my good fellow—(upon my word," looking Conn up and down as if it struck him now for the first time, "as fine a young man as ever I saw! six foot one in his stockings if an inch!), and you may thank your husband, ma'am, for your discovery."

of that venerable hostelry itself. When The O'Doherty and I arrived on the scene, the crowd was so dense that we dis mounted at some distance off, and made

our way to the inn with some difficulty on foot. Everybody was so intent on what they were discussing, that we were hardly noticed, and I paused an instant

on the fringe of a group of which old Matt Dwyer was the centre—not now as oracle, but as listener to an excited account of

what had happened, delivered by Patsy Hoolahan to those gathered about him. Matt Dwyer listened with open mouth

Matt Dwyer listened with open mouth and with an astonishment that was al

most apoplectic.
"D'ye tell me so!" he said between
whiles; "and come all the way from
Australia! It beats anything ever I heard

creased by the contradictory informatio

His appearance was a God-send to those assembled there, who were consulting anxiously as to how they could clear the

the time, and then be coming in scores

driving me distracted with the numbers of ye. Remember what I tell ye. So now

my dear people, go quietly to your homes, and God be with yez"

dows, and heard the people's conversation as they retreated rise from a murmur to a

ouzz, which presently died away in the

But long before this, our tongues were

at work again, and we all found ourselve

at work again, and we all found ourselves in a perfect maze of explanations, apologies, congratulations, and invitations.

"Professional duty, my dear sir." I heard Mr. Jardine saying to The O'Doherty, with hardly a trace of trepidation in his tone. "Private friendship must give way to professional duty;" and at the same moment Mr. Chalmers, with his sister by his side, and Conn standing not far off looking wisfully at them both

sister by his side, and Conn standing not far off, looking wistfally at them both, was saying as I gave him joy, "You must stay to dinner and drink our healths in some of the old wine in the

cellar."
"If I dared," I answered. "But it is

my last night here. To-morrow I start or England."
"To-morrow!" echced Conn and his

wife.
"To-morrow!" said Mr. Chalmers, "all

the more reason why you should not refuse to-night."

but Mr. Chalmers cut me short saying:
"Don't leave her, bring her with you."
I could see from the book-keeper's eyes
that nothing would please her better than

the recognition of her status that would be implied by Alicia's coming; but she said nothing. As for Conn, he seemed to

said nothing. As for Conn, he seemed to me not quite to understand it ail, nor to be altogether easy in his mind. Here The O'Doherty bore down upon us

and broke in with:

"God bless my soul! Can I believe my

eyes? Mr.—,upon my word I can't think of your name at this moment; but what matter? My dear sir, I'm delight-

ed to see you, and to find you so far on the way to recovery. And what's this I hear? I declare, sir, I give you joy from

the bottom of my heart on every ground I'm afraid," he added a little doubtfully

was not over civil the last time we met

"Another time," said Mr. Chalmers "To-night I must act the host myself, and I beg all here, and you, sir, and as many of

But how can I leave-" I hesitated,

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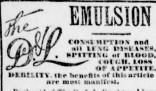
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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN

CHAPTER XXVII.-CONTINUED.

At his words of scanty praise, a glow of pleasure rushed warmly through her frame. "You will say so when you hear all, when you learn what a dark and solitary place the world was to me. You do not know, and if you are satisfied, Eustace, you need never know, what difficulties I had to face. I had not been trained to fight the battle of life. What the balmy air and warm sun of early summer are, after the long blowing of east winds, that is my husband's love to me. After all I had gone through, I was still After all I had gone through, I was still so proud, I spurned and flung him back his love. And what a prize I was throwhis love. And what a prize I was throwing away! Why he is a man spart, his character is unique. How brave and gentle, generous and strong, open and free of soul he is! For my sake never despise him, but treat him as a brother."

"And do you feel no pang, poor gir! to think that your marriage has cut you off for ever from the social rank in which you were been ?!"

for ever from the social rank in which you were born?"

"It was not my marriage cut me off. Poverty had done it long before. Oh, that dreary time when my mother and I were trying to live up to a position, and to keep up an appearance we could no longer maintain! And through it all to find our friends dropping away one by one! When my mother died, her small annuity died with her, and I had no power, even if I had had the heart, to continue the struggle. I fled away from it all, and at last found a hiding-place here. The position in which you see me has never been so full of humiliation as my former one had grown to be; I have cares and responsibilities, but how different from the ignoble cares which filled my life before! Oh, yes, I have found peace here, and happiness."

"Listen, Janet! I have not come home a beggar. The tide of fortune had turned in my favor before I left Australia. I shall go back there with new life, fired once more with an ambition—the ambition to restore you to that position in

once more with an ambition—the amb tion to restore you to that position in which but for my reglect you would now be. Was it powerly deprived you of it? then wealth shall give it back; and this then weath shall give to back, and this husband of yours after all will not, I think, be so great a hindrance as I thought. This is a secluded place hardly heard of in the outer world; not known even by the birds of passage that fly through it in the summer-time. No one need ever legra that you are married to a need ever learn that you are married to a peasant's son. And for the rest—I have been jealously watching this alert, active, bright-eyed and well-tempered youth, and I believe he won you by virtue of fine traits in his character. His intelli gence is quick, he has a natural good taste, and these will tell him what to do and what to avoid. His sympathetic and what to avoid. His sympathetic temperament will make him friends. His physique, too, and his bearing are in his favor—tall, upright, fearless, having an ease and grace besides. He is so young, I do not see why these advantages, with the addition of a little veneer, should not make him canable after some

should not make him capable after some time of holding his own in society. I rehave since both heard and read that, given wealth and the power that springs from it, the demands of society are not exorbitant. Conn, with his quick ear, would soon, under good cuition, lose the roughness of his brogue, and bring those cadences of voice under the discipline of monotony. With a little experience he would learn not to startle in company by monotony. With a little experience ne would learn not to startle in company by expressing opinions not generally accept ed, or by being too much in earnest. I am told he is a first-rate dancer. Why the fashionable dances would be child's play to him! and depend upon it, he would make himself an agreeable partner:

wait, wait—he should join some clubs. Irishmen are born politicians, and he might talk politics; it does not require much knowledge. He expresses himself much knowledge. He expresses himsel fluently enough; he would soon be com-petent to chat about the last new play and the private lives of the performers. I have no doubt whatever but that he will acquit himself well in all manly games and pastimes." No man with a

games and pastimes." No man with a a figure like that, continued Eastace Chalmers meditatively, "could play billiards otherwise than well—in time. With his knowledge of horses, the chances are ten to one he would shine upon the turf. Yes, Janet, would it not be a plezsure to you, would it not be a noble reward to him who, when he was poor and knew that you were poor too, loved you for yourself alone; that he, I say, through you, should be lifted to your level; that he should be rich, courted, admired, flattered in the great worlded. your level; that he should be lied, courted, admired, flattered in the great world—loved, perhaps, by others not less than by yourself? But this is an ideal to be

riven for and to be realized in th ure; for the present we can only—"
'It shall never be realized," she inter rupted almost fiercely; and then sudden-y checking herself and looking at her brother steadfastly, she added, "perhaps you are warning me; there is no need

lieve me."
"Warning you!" he repeated, aston-ned. "Has the prospect I hold out no

The book-keeper only shook her head.

"Have you no ambition, Janet?"
"Only to keep what I have got. Experience has made me a coward. Having so much to lose. I cannot risk it."

"You would be content to go on living here as book-keeper in this inn!" "I ask nothing better. I would be sat "I ask nothing better. I would be salested with even a poorer and a harder life so that it might be passed in Glencoonoge, where my happiness has taken such deep root."

"Thank Heaven! still of the same

mind!" muttered Eustace Chalme's beneath his breath, turning away and beat ing his foot upon the ground. "Now will fate still be against me? Will my plans at last cease to miscarry?"

Looking up just at that moment he saw a boat glide out from behind the point of Bruff Island. Gradually its head was turned in the direction of the inn. "What boat is that out yonder?" he asked.

'It must be Conn and the rest return ing from Lisheen. Yes, it is Conn!

BROWN'S BRONCHIAL TROCHES of Boston

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how surprised and how glad he will be when he hears! Eustace, remember you and he are brothers. Once more, for my sake, do do not patronize him, but be

where "--looking at Mr. Chalmers---"and that the impressions derived from the quickness of my own perception were con-firmed by what, without his being at all aware of it. I was able to extract from "There must be two parties to a friendship, Janet."
"I will answer for him. Who is that

in the boat with them?"
"It looks like Mr. Jardine." "Or one of the firm of Goble and

Who are they ?"

"People who bear us ill will, which we shall be made to feel if they have bought the inn as we expect. I will tell you about them later on. Oh, you have much to hear! No, you are right. It is Mr. Jardine. What brings him, I won-

They watched the boat approaching; it was making straight for the pier; no need now to creep along the winding channel, for the tide was full. A newer and more pressing interest had suddenly succeeded the one which had possesses the book-keeper's mind for many weeks past, down even to an hour ago; and st past, down even to an hour ago; and she was less eager now to learn the news of which they in the boat must be the bearers, than to catch her husband's eye, draw him quickly apart, and tell him at once her strange intelligence. Their eyes soon met, and without waiting to consider what his cheerful waving of his cap might mean, she bekoned him to folcap might mean, she beckoned him to fol low, and hurried up to the doorstep of the

CHAPTER XXVIII.

THE FATE OF "THE HARP." Eustace Chalmers, on the other hand, annered down to the pier's end, which e reached just as Mr. Jardine landed. "Well?" he said, confronting the law-

yer, somewhat to the latter's surprise. Those who had accompanied Mr. Jardine stopped in what they were doing to regard the questioner and hear what passed—their curiosity, which had been whetted by Mr. Jardine's obscurity all whetted by Mr. Jardine's obscurity all the way from Lisheen, being more than

the way from Lieneen, being more than usually keen that day.

"Ha! my dear sir!" cried Mr. Jardine, shaking hands cordially with "No. 7"

"You see I am as good as my word. But, bless my soul! what's the matter? You're looking out of health altogether."

"Never mind my looks. What have you to tall me?" you to tell me?"

The lawyer shook his head. "The whole way across I've been moaning and groaning to myself; you never heard of such a price in all your life."

"And have you let the thing alic?" "And have you let the thing slip?" cried—almost screamed, Eustace Chalm-

The lawver took a step backwards. astonished at this outburst; but a glance or two at the darkness in the stranger's face reassured him, "I am safe," he

hought; and he drew himself up and ttoned his coat.
"When Jeremiah Jardine undertakes a task," he said, slapping his chest, " he is not the man to fail—cost what it may. Sir, I give you joy. The inn is yours. Boys! three cheers for the new master of

Boys: three cheers for the new master of 'The Harp.''
But the pacified stranger placing his hand over the lawyer's mouth, led him away, talking in rapid undertones. As for those appealed to, they were too much surprised to respond to the lawyer's invitation, even if the stranger had waited for their applause; and they could only

vitation, even if the stranger had watten for their applause; and they could only look speechlessly at one another, and after the retreating pair.

Conn's eye was once more attracted by the impatient signs his wife was making to him from the doorstep. He at any rate would be beforehand with the law yer in giving his wife this piece of information. in giving his wife this piece of informa-tion, which had taken away his breath and upset anew all his calculations, Conn followed his wife into the little par

"Oh. Conn!" she said, going up to him and drawing his face down and kissing it, "I have such a strange thing to tell

Surely she does not know! was the disappointed thought which flashed through Conn's mind. She could not through Conn's mind. She could not know—he only heard it himself a minute ago. But perhaps "No. 7" himself had told her while they were sitting there together.

"The stranger, Conn-'No. 7'-?"

"Yes," said Conn.
"Who took such a fancy to my grandfather's portrait and wanted to buy

t—?" " Well ?"

"Who do you think he is?" "Upon my soul, I can't guess," said Conn, as soon as a few seconds' reflection had completely mystified him. "Think!" said his wife. "One of

"Think!" said his wife. "One of whom I have often talked to you. Oh! you are not accustomed to be so slow." "For the life of me I can't think. Who

is he at all? "My brother, Conn. my brother, whom I have never seen since I was a little gir and had long ago given up as dead. Oh if my mother had only lived to see him once more!" and she burst into tears. "Your brother!" said Conn, in quiet

tones and with a new intelligence, and speaking as if he were working something out in his mind. 'No. 7!' Sure 'tis he has bought the inn!" "Good gracious!" gasped the book-

keeper; but before either could say another word, the door had opened and closed behind Mr. Coalmers himself. "Janet!" he said, coming up to his sister and taking her by the hand. "Is it true that it is you who have bought the inn?"

bought the inn?"
At her question he darted a look from her to her husband.
"Ah!" he said, "you have been beforehand with me again," but with a kind look he held out his other hand to Conn.
"Yes it is true," he continued—thus united with them both and looking from one to the other, "and if you are willing to stay, there is no reason now why you to stay, there is no reason now why you should ever leave Glencoonoge."

The book-keeper could only heave great sigh of relief.

"That is, of course," he added, "if you are both willing to fall in with my conditions—and you will not find them hard ones. We will talk of those by and by, not now—here is Mr. Jardine looking for

"I was not over civil the last time we met? Och! sure it was all a mistake."
"Say no more, sir," said Mr. Chalmers, "it was nothing."
"Sir, my judgment was rash," broke out The O'Doherty emphatically. "It was worse, sir, it was wrong. It is at once a regret and a pleasure to me to find that I was mistaken. You will do Madame O'Doherty and myself equal honor and pleasure, sir, by dining with us this evening at the Castle with my friend here and Mr. Jardine."
"Another time," said Mr. Chalmers. The little lawyer came bustling into the room, not in the least conscious that the trio would gladly have spared his pres-ence for awhile.

"This is where I find you all! My dear young lady, allow me to congratulate you, and to congratulate myself in having a hand in the most remarkable and the a hand in the most remarkable and the most romantic set of circumstances it has ever been my good fortune to unravel.

And much assistance I had from any of wish me and my newly-found brother and leaves the manufacture of the most remarkable and the most remarkable and

sister here, long life and happiness."

"The man would have a heart of stone who could refuse," said The O'Doherty, energetically. "What do you say, Well, no matter what I said. Father

Well, no matter what I said.
John re-entered at this moment, and
The O'Doherty and I hurried home to
bid the ladies get ready. But Madame
O'Doherty was prostrate with a bad
headache, and The O'Doherty refused to leave her. So it was arranged that Bell should accompany Alicia and me to spend the evening at "The Harp." It was a very quiet party. Of the dinner itself I will only note that Mrs. Costello, when complimented afterwards, explained that the sight of the new master had put her on her metal; and that she thought he would be willing to admit that he had learnt something in Ireland, travelled though he might be in foreign parts and no doubt a indee of good cookparts, and no doubt a judge of good cookparts, and no doubt a judge of good cook-ing. Father John sat in the centre, on his right Mr. Chalmers, and on his left the book-keeper; and next to the book-keeper her husband, uneasy for a time, and anxious to run away and take part with his brothers in bringing in the dishes; and on our side Alicia was next may thank your husbane, mean, your discovery."

"Listen!" exclaimed the book-keeper, "What is all that uproar in the hall? And look! the road is full of people!"

It was only that more boats had returned, and the people were flocking in from the village and the hills and the cabins in the immediate neighborhood, and in their eagerness to learn the fate of "The Harp," were invading the precincts of that venerable hostelry itself. When dishes; and on our side Alicia was next Mr. Chalmers, and I next Alicia, and next me Bell, and next Bell Mr. Jardine, who had Conn for his neighbor completing the circle. Mr. Jardine was the life and soul of the party, drank wine with everybody, and was particularly attentive to Bell, whose straight answers, and unhesitating expression of her wishes and opinions, filled him from time to time with a startled admiration. The rest of us, if the truth must be told, were by no means merry, but I think we were all happy enough. We talked in couples for the most part—Bell and Mr. Jardine, as I

have said already, Alicia and I, the priest and the stranger, and Conn and his wife. If the rest were as interested in their conversation as Alicia and I, they were not to be pited. When the three ladies left us after dinner, I found myself sitting next Mr. Chal mers for the last time. Naturally on such an occasion we sot once more the topic which had been the stap our intercourse whenever we had met. I told him again how glad I was that things had turned out so fortunately, and I told him again now giad I was that things had turned out so fortunately, and I asked him point-black what he was going to do with his purchase. Was he going to settle down in Glencoonoge, and give up his Australian career?

"No, that would never do," was his

Begor! Dunn, the beggarman's brother, was nothin' to it, nothin' at all."

Father John apparently had arrived just before us. We found him in the crowded hall, where his bewilderment at the extraordinary state of affairs was increased by the contradictory information. answer; "my success there is only in its infancy; with development it will be worth fifty things like this. No, I have another plan. For good or for evil, for better or worse, my sister and that rustic yonder are man and wife. They might have accompanied me across the seas, and shared in the prosperity of the stars. which a perfect Babel of voices was pour-ing into his ears. Learning at last where the book-keeper was to be found, he made for the bar parlor, where The O'Doherty and I followed in his wake. and shared in the prosperity of the store but such a move would have been risky. Neither of them might have taken kind the house and shut the doors, without hurting the feelings of the people. But Father John was equal to the occasion, and bidding Conn follow and shut the ly to the new life. And besides I have a partner, and am not omnipotent out there. I propose that these two shall be come the proprietors of this inn. My sis-ter's half I shall give her absolutely; the hall door upon him as soon as he should be outside, he drove the people in the hall before him, and emerging himself last of all, stood upon the doorstep facing the other half shall be the young man's if will work for it, and buy it from my you think he will fall in with that

"My friends," said he, "you've heard My eye had rested upon Coun Hoola-han several times as he sat alone taking no heed of the conversation of the priest now all that is to be heard for the present about the events of this day; and I as-sure you, you know a great deal more about them than I do myself. So now and the lawyer, and oppressed with a disperse, and go quietly to your homes, and not be making confusion worse con-founded. You haven't forgotten what I moodiness that sat strangely upon him. I thought I divined the can I thought I divines the cause, and when ye quently heard Mr. Chalmers' "plan" with a sense of relief. "Ask him," I said to Mr. Chalmers, nodding in Conn's direcsaid to you last Sunday-that the station will begin to morrow. Sure what else have I come for here to-day, but to hold the same. And let every man, woman, Conn looked up at the same moment and boy, girl, and child amongst you that's

found the stranger's eye upon him. The latter smilingly beckened him across, and o'clock. And for goodness' sake, don't be putting off your confessions till the end of Conn came round and sat with us.

"I have been airing my plan to Mr. Shipley; but as you are the interested person, you ought, I think, to be taken into our counsels. What am I to do with 'The Harn', this white also have 1. Harp'—this white elephant I have got on my hands? It will have cost me nearly we were all at the window within, listender of the many factor of the

"Oh, sir !" said Conn, "why did you ever come? We were unequal enough be-ore, but at least our fortunes did not differ much. But now owing everything to her, ever come? I shall be no longer a man in her eyes— nor in my own for that matter. She was content with me before, but what can she do in a little while but be sorry that she isn't married to some man who could take her out into the world and offer her other things—as well as honest love?"

other things—as well as honest love?"

Conn's words alarmed me. But the displeasure I anticipated did not overspread Mr. Chalmers' face. He listened keenly, and there was a glistening in his eyes when Conn had said his say. He had touched a chord in the young husband's nature to which his own respondant of the his work of the the did and his sympathy went out to the ed, and his sympathy went out to the poor peasant's pride. He let a moment pass without answering, and then. "Don't think it Hoolahan," he said.

"Janet will never again care for any one as she does for you, who guarded her when she had no friend in all the world. You will always stand first in her eyes. But there is something, too, in your objection. Could we not arrange it in this way? Here is the inn. The half of it I bestow as a free gift upon my sister. The other half shall be yours to buy from me—if you will. You shall nay me by instalments arread over what pay me by instalments spread over what number of years we may agree upon. Ten years hence, let us say, with care, prudence, steadiness, economy, 'The Harp' may be yours and Janets to hand on to your children and your children's children.'

"Let me buy the whole of it, sir," said Conn eagerly, stretching out his hands. "It would only take a longer time." "Well," said Mr. Chalmers, "I see we

shall somehow come to an agreement. But you had better consult your wife. She has heard nothing of this as yet. Janet may not let you hat a it all your own way. Perhaps she won't be willing to owe everything to you, any more than you are willing to be completely beholden

"Tisn't quite that, sir, either."
"Well, settle it between you. We will talk of this again. For to-night let us remember our guests, and don't be less happy than the rest of us—brother," and Eustace Chalmers held out his hand.

Eustace Chalmers neid out his nand.

"Oh, sir!" was all that Conn could say as their hands closed together; but he understood. The flush that overspread his face, the bright soft look in his eyes his face, the bright solt look in his eyes as they met the stranger's, conveyed, more unmistakeably than words, the response of his Irish heart to this covert appeal for friendship.

Conn did brighten up considerably; it could be told by the cleared expression of

FEBRUARY 24, 1900;

is face and his renewed interest in every. thing that was said and done. We presently left Father John and Mr. Jardine over their punch (they had got deep into politics, and arguing chiefly with a view to confuting each other, had already without knowing it changed sides more than once), and went in search of the pook-keaper and her companions. These than once), and went in search of the book-keeper and her companions. These we found together in the old parlor which seemed to me on that last night of my stay in Glencoonoge to be so full of recol-lections. Alicia and Bell, under the guidlections. Alicia and Bell, under the guid-ance of the book-keeper, had been inspect-ing the deserted bar and its mysteries; and Bell had handled pewters and glasses, had turned taps, pulied bandles, served imaginary customers, held imaginary parleys with them, all in a tone and with a dash that made the book-keeper love her, and had the effect of shocking Alicia ner, and had the effect of shocking Alicia unspeakably. And afterwards seated in all sorts of attitudes around the fire—it was chilly still there May evenings—the book-keeper had told them that customers were not always pleasant, and of the row there had been that night when Conn had get the sear noon big forspeak. And also get the sear noon big forspeak. got the scar upon his forehead. And she told them, too, silent and wondering at her story, much about herself, and how her brother, long thought to be dead, had ner brother, ling thought to be dead, had sought her for many months, and in the most wonderful and unheard-of way had found her at last. Many were the sighs and exclamations of sympathy and sur-prise that filled up the pauses, and many and exclamations of sympathy and sur-prise that filled up the pauses, and many the inquiries as to what her feelings were in this or that dilemma, and great Alicia's wonderment that the book keeper had never guessed who "No. 7" was. When at last we came in, the two girls said little, and did nothing but steal shy glances at Conn and at the mysterious stranger who on his side was utterly silenced by their presence.

their presence.

The evening had worn rapidly away.

It was now past 9 o'clock, and my charges
warned me it was time to be going home.

"And look outside!" cried Alicia; "it is a lovely moonlight night. Why should we not all stroll together as far as the castle gates?

Castle gates ?"

The book-keeper in the best of spirits jumped up and said she would come, and she brought her hooded cloak. Mr. Chalmers excused himself, saying he must not desert his good friend Mr. Jardine and

Father John.

"They don't want you," said I; "they are having a pitched battle, and if you go back you will stop their enjoyment."

"I'll wait for them here, then," and he shook hands with the girls and with me, wishing me a pleasant journey on the "There are roses somewhere not far

off." cried Bell, sniffing as we emerged

cit; cried isel, shiming as we emerged into the open air.

"Have you forgotten our famous tree?" said the book-keeper. "It is laden down this year with buds. Some are just opening, and you shall have some to take It was thoughtless indeed of Bell not to

It was thoughtless indeed of 1341 not to have remembered the old white rose tree that for many years had been the pride of "The Harp." Conn had trimmel it year by year till now it grew over the whole of the west wall, and over half the front of the inn. The flowers were most accessible at the side, the book-keeper said, and we followed her along the garantees were the first windows of den pathway past the front windows of the inn. Then there ensued a series of cries and laughter as the womenkind in the dark pricked themselves in trying to fingers bleed. But Conn came to the rescue, and, with his horny hands and high reach, saved every one a world of trouble. We were returning laden with treasure—Bell leading this time—when just as she was crossing again before the window of the room we had just left, she stopped, and motioning us to make no noise, stood looking in. We all gathered noise, stood looking in. We all gathered round, following her example. There was no one in the room but Mr. Chalmers. He had thrown himself into Mrs. Eanis'

and quiet.
"Come away, don't waken him," whispered some one; and we all moved noise-lessly on.
"Won't you come, Conn?" I called to

"Won't you come, come, can't can't to him, as he remained upon the door-step, looking after us when we began to walk homewards.
"That I will, sir," he cried, when he saw I had fallen behind the rest, and he

joined me just as he was, bere-headed.

The moon high over the lake shone down upon its waters, and on the islands and on the forested hills, and on the distant mountains distinct in the clear air many miles away. It was an idyllic scene, so calm, so unearthly beautiful, it semed a desecration to talk in ordinary parlance, and Conn and I for a time were silent, while the book-keeper, and the two girls in their white dresses, glided on before, like spirits luring and mocking us with their bright voices and soft laugh-

TO BE CONTINUED.

THINGS CATHOLICS DO NOT BE-LIEVE.

Catholics do not believe that any man can obtain salvation by his own good deets, incependently of the merits and passion of Jesus Christ and His grace, or that he can make any satisfaction for the guilt of his suns, or acquire any merits except through the Saviour. Catholics do not believe that it sallowable to break a lawful oath or tell a lie, even for the conversion of a kingdom, or to do anything whatever of a sinful nature to promote the supposed interests of their Church. The false and pernicious principle that the "end justifies the means" or that one may do evil that good may come, is utterly condemned by the Catholic Church. Catholics do not believe that Protestants who are baptized, who leaf a good life, love God and their neighbor, who avoid evil and do good, who are blamelessly ignorant of Catholic truth, and of the just claims of the Catholic Church to be the only true religion, are excluded from heaven, provided they believe there is one God in three divine persons (or unity in trinity and trinity in unity); that God will reward the good and punish the bad hereafter; that Jesus is the Son of God, made man who redeemed us, and in Whom we must trust for our salvation, and provided they thoroughly repeat of having ever by their sins offended God.—Carmelite Review.

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Bishop Augonard, C. S. Fp. Letter From the Centre of the "Dark Con-tinent." — III. — Our "SS. Leo XIII" Reaches Banghi —Pastoral Visita-IV. Dublin Irish Catholic. And so, through all sorts of difficulties and perils, our steamer "Leo III." reached at last Banghi—that is, the gates of the rapids, which now barred our passage. Our Mission sta-tion of St. Paul's is three miles beyond this spot, higher up the river. The small pirogues can manage to pass the rapids, and so Father Gourdy was not ng coming up with his tiny boat. On meeting me he told me of the nar-row escape he had from getting too near the gridiron of his ferocious par-Still, would you believe it. shioners. notwithstanding the dangers he had notwithstanding the dangers he had narrowly escaped, and the continual fears of which his very existence is made up, the good missionary was cheerful and happy, and spoke only of doing the journey over again. He was simply sublime, or sublimely simple, did not suspect it. My first visit was to the little ceme tery where our beloved martyred brother is awaiting his glorious re ur-I was inclined to pray to him rather than for him; for we love to think that he is in Heaven with the

holy martyrs praying for the conversion of those savages for whom he laid down his life so courageously. Whilst I was praying there, another grave was being opened for a little orphan who had died the previous night. Now, whilst the grave-diggers were at their work, other men, watchmen armed with guns, were beating the wood all round the Mission in order to prevent a nocturnal attack from the Bondjos, always ready to seize human flesh, dead or alive. It was a truly mournful sight. These precautions are necessary. An armed patrol all round the Mission house and premises must put the cannibals off the scent that a burial is going to take place. They seize every opportunity to get a human prey. Not long ago a boy was fetching water at the spring close by the house. As he filled his pitcher he heard some Bondjos whispering to one nother : "Gnama !" (meat) And looking around he saw the fellows aim ing at him with their assigays. He gave the alarm, fired off his gun, and put the aggressors to flight. other occasion one of the poor orphans of the Mission was killed at twenty yards from the house, but the Bondjo hadano time to carry away his body Isn't this a fearful life of ours? Bu do you not think that Almighty God has reserved special seats in Paradise for the Missionaries of the Bondjos? I think so, at all events. Such are our difficulties ; yet, withal, the good work is progressing, and there is not a week when we cannot save some little crea ture or other from the flesh pot of those horrible connibals. What a consola tion for us to rescue these little ones from the horrible fate always impend-

ing over them! But alas ! our resources are not commensurate with the work to be done or with the desire of our hearts. For this reason do I hope that every charitable and humane soul who comes to know of our work and wants will try to assist us in this most humanitarian enterprise. Yes, Christian charity will enable us to rescue the hodies of the little children, whilst we shall rescue their souls from sin and hell, and make them become children of God by holy baptism. our united efforts, we shall deliver them from the double slavery of man

In the course of my last pastora

visitation I had the happiness to ad minister the sacrament of confirma-tion to one hundred and fifty children, and at present a good many more are preparing for the same blessing. Since 1890 we have snatched over thousand children from slavery and, therefore, from the butcher's block. Of this number about one half died after receiving baptism. Those poor children had had to undergo such sufferings, and had been so awfully ill-treated before they came to us, that they were mere walking tkele-tons. In this case we can get the children for very little, as the price of a slave depends on his physical condition; 'tis flesh that's wanted in the market, not bones. Now, when these children see the care we bestow upon them in our orphanage, they are simply non plussed. They cannot understand low a free man can take such an interest in miserable slaves as they are When once at home with the older or phans they show a charming simplic We speak to them of God, or the soul, of a heaven for the good, of a place of punishment for the wicked By little and little they come to under stand us; their hearts open to hope, they believe. Then, we tell them that to go to God in heaven after death we must be marked with the Preciou Blood of Our Saviour who sends us to them. Soon they desire to "becom friends of God "-they ask for baptism especially after seeing a baptism of orphans, and their happiness is the truly great. Now, those who die after been regenerated in the hol waters of baptism go straight the aven, where they are our patron and intercessors. They surely pray especially for the kind benefactors of

the Mission, to whom they are main

indebted for salvation. They pra-for their companions, for us the

fathers in God, and for the conversion

of the poor blacks. Those, on th

contrary, who continue to live, than

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A VOICE FROM AFRICA.

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founders of new Christian villages. For our great object is to multiply tres of our operations. Our work is not confined to our orphanages or missions. We do not neglect the country around us, that is the people around us who are not in a state of slavery— We are evangelising a who are free. We are evangelising a great many villages by means of our catechists, and great hopes are enter-tained for the near future. We work in this way: We appoint in all the chief centres catechists who are of great help to us. These are our orphans, long trained and well taught, and safe and sound Christians; they reside in the midst of the free people and teach all those who wish to near them. They teach the catechism prayers, etc., and prepare the way for the priests, who call regularly. examine, instruct, give little rewards, crosses, pictures, and win them gently to the faith. Such is our work-two fold as you see; the orphanage for the redeemed slaves and the catechists in the villages for the free people, the adults. And, oh, how both these works are! And how endearing these poor creatures when once they begin to know us!

There is still another matter which, think, will much interest the readers of the Irish Catholic; it is the ques tion how we cater for all our orphans? Well, there is first the bill of fare Happily the necessaries of life are not very expensive out here for the natives; nor is the tailor's bill a very high one. The food stands us about three halfpence per head per day, say two pence on feast days; as for clothing, a yard of Manchester cotton fabric makes a suit of clothes for an orphan, for the sum of one shilling, or a little less. No great extravagance, you will say. Ah! but wait a while. When the bursar has to feed and clothe five or six hundred orphans you will understand that he is frightened when, on balancing his books, he finds the balance on the wrong side. The way we get our supplies is this: in the interior of the country money is use less; goods are the currency. These we order in Europe. The Procurator-General is our banker. He receives for our missions the annual sum al owed us by the Propagation of the Faith and the Holy Childhood. sent him our orders and he expedites the goods and pays the bills. If we overdraw our allowance for the year ending, the overdraft is taken from the following year's budget. We are not allowed to make debts and mus stretch ourselves only to the length of the rug. On! how many more souls could be saved if we had the means This is what breaks our hearts.

THE ARCHDEACON AND THE ABBOT.

H. F. Shortis in the "Easter Lily," St. John's, Nild.

As far as I am aware yours is the pioneer-edition of an Easter Number in the city of St. John's, and, in aceding to your request I think I could not oblige your readers better than by contributing a little anecdote in con-nection with the late venerated and universally respected Archdeacon Forristal. It was my proud privilege to be on terms of the most intimate friendship with the deceased Churchman during the latter days of his life. During this friendship I had ample opportuni ties of studying the sterling qualities, both of heart and mind, which he pos sessed to an eminent degree. The Very Rev. Wm. Forristal, while pre senting a rough and rugged exterior to the superficial and casual observer, was endowed with qualities which en- vitzky, rector of the Russian Orthodox deared him to the hearts of all those who had the high privilege of coming into close contact with him. It is no mere metaphor to say of him that he was a rough diamond. He did not possess the polish, it is true, but, be neath his homely exterior, he possessed all the brilliancy of the cardinal vir tues, as well as high scholastic attainments. He was a man whose heart and purse were always open to the wants of the needy and afflicted. He possessed an unbounded charity, and had the rare gift of effectually concealing the good he had performed in private. He was humble and unassuming and a significant polished. and, though a gifted and polished scholar he never aspired to any higher

character than that of a simple Irish priest. But to come to my story ! It will be remembered by the g ner-al public of St. Johns that during the last years of the Archdeacon's life, he undertook an extended tour on the con tinent, and, of course, in undertaking this tour, his first step, after visiting the land of his nativity, was to the Eternal City — Rome — that centre of Catholicity — the home of the Popes the land of the Casars. As may be readily understood, the Archdeacon had the distinguished honor of being most cordially received by the Holy Father—the great Pontiff—Leo XIII. As a result of the high appreciation in which he was held by the distinguished Pontiff, he was given a mandate from the Holy Father's own hands, addressed in general terms to the Archbishops, Bishops, Abbots, and all clergy in touch with the Holy See, that he was to have free access to all sacred buildings, whether private or public, for the purpose of celebrating the Holy Sacrifice of the Mass. In many places it was not necessary for the Archdeacon to produce this authority, but, as every intelligent Catholic is aware, there ar certain places so hedged round by stern and inflexible discipline as to to the care which is bestowed on them, become, or are destined to become the shage of a Monastery in the mountains of the care which is bestowed to become the shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them, shage of a Monastery in the mountains of the care which is bestowed on them.

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of Switzerland. Having been admitted to the presence of the Abbot, whom the Archdeacon described as a man of splendid physique and having a long, flowing, gray beard, the thought en tered his mind that he would like to celebrate Mass in the venerable and historic edifice, which dated back to med a val times. Accordingly, Archdeacon suggested to the Abbot that it would afford him extreme pleasure to celebrate the Holy Sacrifice amidst the historic surroundings. Abbot, in the most courteous and affable manner, assured him that the rules and discipline of the institution were entirely adverse to strangers par ticipating in their sacred offices.

Archdeacon, with that dry irony for which he was proverbial, remarked "that it did not apply to him ;" and, on receiving the assurance that the rule was of general application, there was nothing left for the Archdeacon but to produce his authority. Immediately upon examining the document the learned Abbot became a model of politeness and humility, and, the most profound assurance of his desire to accommodate him in every possible manner, most unhesitatingly acceded to his request. In fact, the words of the venerable Archdeacon himself, in his dry, Irish way, he as sured me that "he didn't know but they took him to be a Cardinal. Archdeacon himself was fond of relating this story to me, and he looked up on it as one of his greatest victories and in finishing the recital he wound it up by reaching his hand to a vase on the mantle piece, taking therefrom the precious document, which he hand ed to me for perusal, and which bore at its foot the sign manual of the illus trious and sainted Pentiff, Leo XIII.

THE UNDOING OF A BARON. Received as a "Convert" From the

Catholic Faith, He Proves to be Several Other Things. Philadelphia Catholic Standard and Times. As a "convert" from the Roman Catholic Church to Episcopalianism,

"Rev. Theodor O'Brien McDonald. Baron de Stuart," has come to an un glorious end. The Episcopalians have cast him out. The Rev. Theodor, etc.'s "conversion" was announced in the New York press some weeks ago. One daily put it this way:
"While the Roman Catholic Church

on Sunday last received a ministerial convert in the person of the Rev. Dr. Da Costa from the Protestant Episcopal Church, a few days before it lost a priest, the Rev. Theodor MacDonald Stuart, who became an Episcopalian. Dr. Stuart was a Jesuit, and was received into the Episcopal Church on November 23, when the Rev. Dr. H. Huntington administered the Holy Communion to him in Grace

church." Tnen followed a list of LL D's. D D's. and other things that the Rev. Theodor, etc., had acquired in various places, the tale ending with the statenent that he had left the Jesuit novitiate at Frederick, Md., because in the Catholic Church he could not find what he sought, "truth, Christian charity,

and true Christian faith in Christ.' In the Catholic Standard and Times the Rev. Theodor was denounced as a fraud and an adventurer, who had at tempted to impose upon the authorities of the Jesuit novitiate and who had been expelled from the institution after a brief stay, during which his true character became evident.

TRAPPED THROUGH A PHOTOGRAPH.
The Rev. Thecdor's subsequent his tory is told by the New York press as

"The Rev. Alexander A. Hotowho has been posing among charitable New York clergymen as a minister of the Gospel. The fellow, after a year's good living in religious and charitable institutions, has confessed himself an impostor. The Rev. Dr. Huntington, of Grace Church, has joined with the Rev. Mr. Hotovitzky in a circular warning the public against him.

"The imposter subscribes himself 'Theodor O'Brien MacDonald, Baron de Stuart.' He claims that he is the son of a general in the Russian army He is tall, well built and rather hand some, about thirty years of age and wears a clerical coat. He has a classi-cal education. His chief stock in trade for the last three months has been a photograph of the Rev. Mr. Hotovitzky taken in his priestly vestments, which he has been palming off as a likeness of himself. The resemblance is remarkable, and to add to it the 'Baron grew a small moustache and wore

powed eveglasses. BRAND FROM THE BURNING

"With this photograph he went in September last to the Rev. James A Connor, a former Roman Catholic conducts Christ's Mission and publishes a magazine called the Converted Catholic at No. 142 West Twenty-first street. He told him the tale of his early life. He said that he had come here from Russia in 1898 to join the Roman Catholic Church, and that he was dissatisfied with the Catholic faith and wished to turn Protestant.

"Father O'Connor picked up the Baron as a brand snatched from the burning and for several weeks he was the star speaker at the mission. The photograph he claimed as his own was published in the Converted Catholic with the romantic story of his life and his late conversion to Protestantism.

"A few weeks ago he began attend ing the morning services at Grace Church and attracted the interest of

when the exposure came. It was due to the photograph.

"A woman who knew Father Hoto mind. vitzky and had seen the same photo graph at his house recognized it in the Converted Catholic and told Father O'Connor. He communicated with the Russian priest and with Dr. Hunting ton. The 'Baron' was confronted with the evidence of his imposition and was made to swear before a notary that he was a fraud.

No trace could be found of the 'Baron' yesterday.'

ST. FRANCIS OF ASSISI,

The religious movement inaugurated by St. Francis of Assisi has been de-scribed as "the greatest and purest eligious impulse the world had known since the death of St. Paul." was captivated by St. Francis-"a life so purely selfless, so exquisitely gentle, so full of tenderest compassion, that it must ever remain one of the unsurpassed glories of Christianity." became a power in the world because of his contempt of the world's maxims and his perfect renunciation of the world's goods and gifts. His only essession of earth was Lady Poverty widowed now," says Dante, 'a thou sand years and more." The greatest need of the world to day is living examples of the evangelical counsels so perfectly followed by the Poor Man of That need is realized even among those not of the household of the faith. "One trusts that in more lands than Italy, in other religions than his own, wherever tenderness, courage, purity and humility and Christ like life are held in reverence, there are hundreds of thousands of men and women ready to re echo Tenny-'Sweet St. Francis of Assisi! Would that he were here again!" These words occur in a re cent lecture by the Rev. W. H. Shaw on "Rome in the Middle Ages."

There may be something providential in the mysterious interest which has been awakened everywhere in the career of St. Francis of Assisi. This interest is by no means confined to Catholics; and it is on the increase, especially, perhaps, in English speak ing countries. The charm of the Saint is not to be resisted by any one having a spark of true Christianity. it is to be hoped that the erection Franciscan of a large Monas tery near the National Capitol tery near Franciscan spirit in the United States, and that in the new era about to dawn the sons of St. Francis may accomplish great things for religion. did so much for the spread of Christian ity, surely a little army of men follow

A Climax by Which the Famous Tem

From the Chicago Times-Herald.

Many and many a day ago, on the then frontier line of the Valley of the Minnesota, in the at that time ful village of Mankato, word went out that Gough had been engaged by the local lyceum bureau to lecture on temperance. Gough came. received by a committee of men who had fought Indians and "secesh," swam rivers, spoiled the virgin forests, opened new soil, endured poverty, suffered hunger and never surrendered their belief in the right. They escorted him to the opera house and

illustrations not many. The few, village topers were out in force, and some more decent men for whom women were praying to give over the women were praying to give over the habit of drink. He told something of his own life, of the misery brought by drink, of the laws of self denial and self-sacrifice. He was intense at all times, and this intensity bore down upon the listeners until he had made them one with himself. Even the small village boy inclined to cat calls and gurgling whistles was silent, and there came through the sepulchral hall no sound but the raw cry of the winter

wind from outside. He made some slight comment on the condition of a drunkard's family—the want which came upon them, the loss of self respect. He described the degradation of spirit which rested with the habitual drinker, and how if that spirit was not destroyed mere signing of the pledge would not redeem. He pleaded for exercise of will power, more potent in affecting reform than all the drugs and medicines in the world. This was but developing the minds of his hearers for a climax.

Suddenly he swung one arm high in he air and shouted

"Adrunkard and his fall to the depths of everlasting hell is like the man who climbs to the top of St. Peter's in Rome. He is on the very summit of the great dome, the blue sky above and the world far, far beneath. He looks down from his perch, and having nothing to grasp, to hold to, grows dizzy.

"Everything is whirling now before him. His senses leave him. He is swoning. His fact alir. He is off.

is swooning. His feet slip. He is off the dome. He is in the air. He is falling.

" Down!

" Down " Down !

" To the earth beneath and the ruin of himself. "Thus descends the drunkard-

send him to an Episcopal seminary panied with such use of his right arm and body as to bring the fearful descent immediately to the eye of the

> A shudder ran over the sudience. The sobs of women were heard. Men felt uncomfortable. Men and women are living to-day who still feel the power of that illustration, uttered by was confronted lips long since cold.

WOULD BE CATHOLICS.

A Presbyterian teacher of high standing, intellectual, accomplished, and of considerable renown, said to me heartily that, in becoming a Catholic, I had taken the noblest and truest attitude a man could take, and that he wished he could do the same. A friend who has suffered much told me that he often went into the Catholic churchas it was open every day in the week -and simply sat there meditating. knew nothing of Catholic prayers and could not pray; but he always came out feeling purer, better and stronger. A lady of Puritan descent wrote us that the Catholic Church was the only one she could ever join; yet that, if she ever found herself inclining that way, she would instantly buy and read a the books against the Catholic Church that she could obtain. This was another form of tribute to the strength of Cath-

olicity. So, too, was that of a most distinguished scientific man who said to me that for a year in his youth he had gone to early Mass every day without ever inquiring or learning anything about the service and sacrifice, but simply because it made him feel 'good.' He now-still omitting to inquirea large experience of Protestant denom inations and pastors, he says: "I have known lots of Catholic priests, and they are the best menlever knew."- Georg Parsons Lathrop.

THOUSANDS OF CANADIANS can you THOUSANDS OF CANADIANS can voted for the efficacy of that peerless cough remedy, Pyny Pectoral. It cures a cold very quickly. 25c, of all druggists. Manufactured by the proprietors of Perry Davis' Pain-Killer.

"There is no little enemy." Little impur-ities in the blood are sources of great danger and should be expelled by Hood's Sarsapar-illa.

and should be expense by flood's Sarsaparilla.

A Pill for Generous Eaters.—There are many persons of healthy appetite and poor digestion who, after a hearty meal, are subject to much suffering. The food of which they have partaken lies like lead in their stomachs. Headache, depression, a smothering feeling follow. One so afflicted is unfit for business or work of any kind. In this condition Parmelee's Vegetable Pills will bring relief. They will assist the assimilation of the ailment, and used according to direction will restore healthy digestion.

The D. & L. EMULSION OF COD LIVER OID will build you up, will make you tat and healthy. E-pecially beneficial to those who are "all run down." Manufactured by the Davis & Lawrence Co., Ltd.

It is a Liver Pill.—Many of the ailments

ing closely in his footsteps ought to work wonders. We hope the new Franciscan family in Washington will be abundantly blessed.—Ave Maria.

GOUGH'S PERORATION.

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It is a Liver Pill.—Many of the ailments that man has to contend with have their origin in a disordered liver, which is a delicate organ, peculiarly susceptible to the disturbance that come from irregular habits or lack of care in cating and drinking. This accounts for the great many liver regulators now pressed on the attention of sufferers. Of these there is none superior to Parmelan's now pressed on the attention of suffer Of these there is none superior to Parmele Vegetable Pills. Their operation thou entle is effective, and the most delicate car

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

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about SCOTT'S EMULSION and have a vague notion Complete Classical, Philosophical and Commercial Courses, Shorthand that it is cod-liver oil with its bad taste and smell and all its other repulsive features. It is cod-liver oil, the purest and the best in the world, but made so palatable that almost everybody can take it. Nearly all children like it and ask for more.

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looks like cream; it nour-ishes the wasted body of the baby, child or adult better than cream or any other food in existence. It bears about the same relation to other emulsions that cream does to milk. If you have had any experience with other so-called "just as good" preparations, you will find that this is a fact.

The hypophosphites that are combined with the cod-liver oil give additional value to it because they tone up the nervous system and impart strength to the whole body.

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"Seeing is Believing."

When you see people cured by a remedy, you must believe in its power. Look around you. Friends, relatives, neighbors all say that Hood's Sarsaparilla, America's Greatest Medicine, cleansed the blood of their dear ones and they rise en masse to sing its praises. There's nothing like it in the world to purify the blood.

Sores-" My health was poor and 1 had a sore on one of my limbs. My parilla, and I did so and the sores are now all better. Whenever I do not feel well I take Hood's." Miss Nellie A. Law, Richmond, Quebec.



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

London, Saturday, February 24, 1900.

RITUALISM FAVORED.

The Archbishop of Canterbury has come down from the lofty horse on which he was mounted when he issued his decree against the use of lights and incense in the Church for liturgical purposes. No less a dignitary than the Duke of Newcastle headed a deputation which waited on him with a protest from nearly fourteen thousand prominent lay members of the Church of England against his decree, wherein the decree was pronounced to be unauthorized by ecclesiastical law and usage. His Grace assured the deputation that his authoritative decision was nothing more than the expression of his personal opinion and desire, which the Bishops are free to accept or reject as they see fit. Of course, it follows that each Ritualistic clergymen may also reject it if it so please him. In fact this pronouncement that the decree is of no force in law is all that the Ritualists want, or have asked for. They have therefore achieved a complete victory in the matter in controversy, and if we are not mistaken, this most recent decision will give additional impulse to Ritualistic practices.

A BRAVE PRIEST.

An interesting incident is reported showing the heroism of the parish priest of Santa maria di Murano, in Padua, Italy. The priest, the Rev. Angelo Torcellone, was on his way to the church to celebrate Mass, when he saw two boys fall suddenly into the water of a deep canal on the banks of which they were playing. Without divesting himself of his cassock he at once plunged in to the rescue of the boys, neither of whom could swim. and succeeded in bringing both to the slippery bank. He was himself but a poor swimmer, and was therefore completely exhausted by his effort, and would not have been saved only that timely assistance was rendered witnessed his heroic deed. He had, in fact, fallen back into the water. and would have been drowned were it not for the aid thus rendered him.

Home Affairs of the incident, requesting that a medal be conferred on the priest as a recognition of his bravery, but the priest refuses to accept the distinction, as he says he did only his duty in the matter.

CONVERTS IN THE UNITED STATES.

The special correspondent of the St. Louis Catholic Progress reports that at the missions given in Brooklyn, N Y., during Advent, there were 397 converts received into the Catholic Church during a single week, and during three months the total number of converts was 747, while there were 90 others under preparation to be shortly admitted into the Church. Daring the missions there were also 2,000 adults confirmed, a large percentage of whom were converts who had been previously received into the Catholic

Church.

By the same authority we are informed that both in Salt Lake City and in Idaho a large number of Mormons have also been admitted into the Cath. olic Church after renouncing the errors of Mormonism. In Salt Lake City the unprecedented sight was witnessed of a mission given by Catholic missionary Fathers in the great Mormon Tabernacle. The Mormons showed not only their willingness to allow their temple to be used for this purpose, but also an nnexpec'ed degree of enthusiasm, and they attended the mission in great numbers, listening attentively and respectfully to the explanations of Catholic dostrine. A pathetic incident is also related of a young Mormon girl of sixteen whose sister became a Catholic, thus calling the younger girl's attention to Catholic truth. The latter be-

health, and her relatives were very greatly opposed to her conversion, she came into the city from the Mormon settlement, fifty-one miles distant, in order to receive the necessary instruction, after receiving which she was admitted into the Church, and died soon after repeating the beautiful words of the Hail Mary, which she had committed to memory while she was yet a Mormon.

A CURIOUS MASONIC DEBATE.

The Freemasons of Omaha of the 33d degree are at present engaged in a curious debate which throws some light upon the principles which dominate Freemasonry, according to which members of the organization in practice shield one another in violating the law. Some members of a Freemasons' lodge were accused of accepting bribes to connive at crocked contracts with the School Board, of which they are also members, and one of the School commissioners, who was a Mr. Hayward, employed a detective to bring the culprits to light, whereupon a minister, who was a 33d degree Mason, delivered from his pulpit a strong denunciation against Mr. Hayward, saying that it was his duty as a Mason to warn the delinquent Masons that the detectives were on their track so that the fraud might not be exposed and pun-

ished.
The Omaha Bee, which is edited by a Freemason, takes Mr. Hayward's part, declaring that he did what was right. and that Masonry does not oblige its members to act against the law of the land. It is, nevertheless, a fact that the Masons generally take part with their suspected brethren, and it is pretty certain from other sources of in formation that the Masons are bound to shield one another even against the operation of the laws.

Putting together all that has been said upon the subject, the matter is not discussed in the light of what is due to society and public morality, but the debate turns upon whether or not the obligations of Freemasonry require members of the order to be faithless to their duties to society and morality. It is, in fact, a discussion which turns upon the point whether Freemasonry is or is not above both divine and hu man laws.

DR. MIVART'S HERESIES.

In the January number of the Nineteenth Century and the Fortnightly Review appeared articles from the pen of Dr. St. George Mivart under the titles of " The Continuity of Catholicism." and "Some Recent Apologists" respectively, which have caused great regret among Catholics, inasmuch as they show that in his old age the dishim by a number of persons who had tinguished scientist has wandered greatly from the Catholic faith, though we hope not irretrievably.

This eminent man makes the admission that he is not a theologian, and The Prefect of Padua informed the that he cannot even define " what beefs are and what are not de fide, or o faith." Yet strangely enough, he makes the general assertion that on many points Catholics have changed their belief or faith in the course of time without destroying their "con-

tinuity of belief." Such a statement confirms the Dogtor's own admission that he is not a theologian, for it is in direct contradiction to the constant and well-defined belief taught by Catholic theology.

He makes indeed the further asser

tion that on certain points which he

specifies, Catholic belief has been great ly modified, and that on others it may be modified without infringing on faith or belief. Such points are the Virginal birth of our Blessed Lord, the perpetual virginity of His Mother Mary, the Gospel history of our Lord's Resurrection, the immunity of His body from corruption, the reality of original sin, its transmission from Adam, the everlasting punishment of the wicked, the inspiration and integrity of Holy Scripture, and other doctrines. But especially un-Catholic is the assertion that Catholics may in course of time receive the doctrines verbally, but in a different sense from that in which they have always been received by the Church. He says indeed that these are all really doctrines of the Church, but that they are now even denied, or at least understood by many devout and well educated Catholics in a sense different from that

in which they were at first received. Dr. Mivart does not positively assert that he holds all the novel views which he here enumerates, but states that he is " not to be supposed to hold them, and he does not repudiate them," thus leaving the impression that he really holds what he does not wish us "to

under a grave error in maintaining views, or that such views can be tolerated by the Catholic Church.

The Vatican Council has expressly condemned Dr. Mivart's views by its decrees on faith, and especially by the But the Pope cannot transfer or delefollowing proposition:

ing as science progresses, a sense must be given to dogmas defined by the Church dif-ferent from that sense in which the Church has understood and understands them, let him be anathema." If any one shall say that sometimes, accord-

The Roman Congregation, whose special duty it is to guard the purity of faith, has condemned several of the propositions enounced by Dr. Mivart, and it would undoubtedly have condemned others of them had they been earlier brought to its notice; but the dector, forgetful of the reverence due to that authority which has pronounced against him, replies to the condemnation by bitterly attacking the Roman Congregations in general, and saying that they have already erred by inter fering in scientific matters, and that therefore nc confidence is to be placed in their decisions. He instances the case of Galileo.

whose theory of the revolution of the earth about the sun, he maintains, was condemned by the Roman Congregations, and his book on the subject forbidden to be read. Now it is not main tained by any Catholic theologian that the decrees of these Congregations are infallible. It is only the Church, and the Pope when defining doctrines of faith and morals for the whole Church, by virtue of his supreme authority as teacher of all Christians, who are held by Catholics to be infallible. This infallibility is not communicated nor communicable to a Congregation, even when it treats of doctrine, unless, at least, its decrees might be dogmatically approved by the Pope, and that it be made plain that it is issued as a dogmatical decree binding upon all Christians. We speak here of a hypothetic al case which does not occur in practice, inasmuch as the doctrinal decrees of the Pope, as a matter of fact, are never issued in this way.

Now in the case of Galileo, there was no doctrinal decree whatsoever. He was condemned, not for teaching the Copernican theory of the solar system, but for treating the Pope contumelious ly, and for insisting on teaching the Copernican systemas a religious dogma which was taught in Scripture.

The theory of Copernicus was not at that time scientifically demonstrated as it is at the present day, and for this reason it could at most be regarded as a very plausible mode of accounting for the apparent movements of the heavenly bodies. Under these circum stances, it is not at all a matter of sur prise that many people of learning did not accept it, and it was quite premature to insist that it should be received as a religious dogma revealed by God. It was no more than any other clever ly devised scientific theory, and from the imperfect means then within reach to penetrate the secrets of the stellar universe, no one could foresee whether the theory would be confirmed by subsequent discoveries, or relegated to the abyss of exploded fancies.

Since the days of Galileo there have been many theories almost universally accepted by scientific men, which have since been abandoned and who could say at that time that the Copernican theory would not meet with the same fate ? A hundred years ago, no man of science would have presumed to reject the corpuscular theory of light, which was supported by the authority of so great s scientist as Sir Isaac Newton, yet now it is acknowledged that it is untenable, being contradicted by facts which have since become known, so that it has given place to a new and entirely different manner of explaining the phenomena of light. Who could have foreseen that the theory of Copernicus would not equally have been abandoned in the course of time ?

We say then that it was reasonable for the Sacred Congregation to restrain Galileo within the bounds of discretion and reason.

We need not enter here into any discussion on the pretended cruelty with which the learned Galileo was treated. All this is known to have been a mere invention of some modern writers for the purpose of throwing discredit upon the authorities of the Church, and especially on the Sacred Congregation, and the Pope. Besides, this does not touch the matter of

which we are at present treating. The Sacred Congregations are not held by Catholics to issue infallible decrees, but their disciplinary decrees are to be obeyed, because they consti-

dispensed with because it is necessary that same "Word was God," Who "was Peter in his first and second sermons to that Catholics may lawfully hold such that the Supreme Head of the Church should have such subordinates as he things were made by Him, and without clares that "God hath made Him Lord deems needful to aid him in adminising the affairs of the Church, though these subordinates are not infallible. gate to them his infallibilty, which am not worthy to loose." (Verses 15. belongs exclusively to himself when 27) pronouncing dogmas of faith or morals ex cathedra, or in the plenitude of his supreme teaching authority. From these considerations it will be readily understood that Dr. Mivart acts as a rebellious son when he abuses these

Congregations. It is to be further remarked that Dr. Mivart, in his anxiety to find a long catalogue of subjects on which the Catholic faith has undergone notable change, has enumerated a number of subjects which are not of faith at all, but only matters of opinion, on which every one is free to form what judgment his good sense dictates to him. Some of these subjects are "Cruelty to animals. Government lotteries, the earth or sun as centre of the solar this interpretation, saying : system or the universe, credulity or superstition, distrust of old or new opinions," and the like. But in regard to what is actually of divine or Catholic faith, the Catholic Church nsists that its definitions shall be unhesitatingly accepted in the sense in which it has been revealed or defined

by the infallible Church of God. With this explanation it will not urprise any of our readers to hear that his Eminence Cardinal Vaughan has inhibited Dr. Mivart from approaching the sacraments, and the priests of his diocese from administer ng them to him until he shall have proved his orthodoxy to the satisfaction of his ordinary. In recrence to those persons of whom Mr. Mivart speaks as " pious and educated Catholics" who do not believe the Christian truths which have been solemnly defined by the Church, but hold the heresies enumerated, his Eminence says:

"It would be necessary to remind them that they have ceased in reality to be Catholics, and if they were to approach the sacramen's, they would do so sacrilegiously at the peril of their souls, and in defiance of the law of the Church."

His Eminence, however, states this on the hypothesis: "if it be true, as Dr. Mivart asserts, that there are such persons." It is probable, indeed, that the existence of such persons is but a fancy of the learned doctor.

We may also see from what has occurred in reference to this matter. what a contrast there is between the Catholic Church and the Protestant sects when the doctrines of Christianity are attacked. The living authority of the Church can act promptly in repudiating the error, and bringing the delinquents to task, whereas the heresies of Drs. Briggs, Smith and McGiffert have shaken Presbyterian ism to its foundation, and its trouble is

THE DIVINITY OF CHRIST.

Subscriber, Ingersoll, Ont., writes asking the Catholic teaching in regard to certain questions on the temptations put before Our Lord by the devil, as recorded in the fourth chap ter of St. Matthew's Gospel.

A Methodist friend of our corresponddent states that if Christ were really God at the time "it would have been no harm for Him to change the stones into bread," as the devil suggested. It is thus insinuated that Christ would have done better to have manifested His power at the devil's desire.

Further, the Methodist friend mentions that one of his Church ministers explained this in a sermon by saying that only Christ's human nature could be tempted, and therefore His divine nature withdrew from Him on that occasion, so that " if He had at tempted to turn the stones into bread. He would have failed, as human power could not do this."

This interpretation the minister sup ports by saying that the divinity of Christ had withdrawn from Him on the cross also when He said, "My God, My God, why hast thou forsaken Me?' In reply, we must say that the minister's interpretation is simply fantas tical, and has no foundation either in Holy Scripture or the teaching of the Church of Christ in any age.

It is clear from Scripture that Christ is, from the beginning of His life on earth, both God and Man.

From St. Matthew 1, 23, we learn that He is the Emmanuel (which means God with us) foretold in Isaias. vii, 14, and who was to be miraculous ly born of a virgin. He is the Child foretold in Isaias, ix, 6, 7, Whose empire is to continue forever, and Who is "the Wonderful, Counsellor, God the

example, and though she was in ill- ly of this, he is certainly laboring ity of the Church, and they cannot be flesh," Who "dwelt amongst us;" and birth, both God and man. So also St. in the beginning with God " and " all the Jews after Christ's Ascension, de-Him was made nothing that was made." and Christ whom you have crucified, St. John, i, 1 14. And He is the same and, "the Author of Life, you killed. Jesus Christ of Whom John the Baptist | whom God hath raised from the dead. spoke: "the latchet of Whose shoe I of which we are witnesses." (Acts it.

> Throughout the New Testament Christ is called indiscriminately the "Son of God" or the "Son of Man," as in Luke, i, 35; St. Matt. ix, 6, and in the last cited passage, even as the Son of Man He forgives sins.

In St. John, iii, 16, 18; Heb. 11, 17, He is called the "only begotten Son " of God the Father, as well as in many other passages. Thereby He is Sop of God by adoption, as the just are called in Gal. iv, 5; Eph. i, 5. He is, therefore, the Son of God in truth, which is rightly interpreted by the Jews to mean that "He made Himself | price. equal to God." In fact, Jesus confirms

"What things soever He (the Father) doeth, these the Son also doeth in like manner;" and "the Son also giveth life to whom He will;" and "as the Father bath life in Himself; so he hath given to the Son also to have life in Himself." (St. John v, 18 26).

Again in Philipp. ii, 5, 7, we are told by St. Paul that
"Christ Jesus being in the form of God
thought it not robbery to be equal to God,
but debased Himself, taking the form of a
servant, being made to the likeness of man,
and in shape found as a man."

From these and numerous other passages it is clear that Jesus was at the same time God and man, and that His actions on earth were those of God and man, united inseparably and without interruption in one person, and that His divinity never withdrew from His humanity.

Hence our divine Master tells us that the Father hath committed all judgment to the Son, that ail men may honor the Son as they honor the Father." (John v, 23) How could we be bound to honor the Son as we honor the Father, if He were subject to the loss of His Divinity from time to time? That would be an idolatry of which our Saviour could not require us to be guilty, nor could He demand that we should commit it.

In Rom. ix, 5, we read that "Christ -according to the flesh-is over all things. God blessed for ever. Amen :' and elsewhere, (St. Jno. viii, 53, 59, the Jews ask Jesus :

"Art thou greater than our father Abraham who is dead? and the prophets are dead. Whom dost thou make Phyself? Thou art not yet fifty years old, and hast thou seen Abraham? But Jesus said to them Abraham saw My day and was glad.

Amen, Amen, I say to you before Abraham was, I am. Then they took up stones to cast at Him, but Jesus hid Himself and went out of the temple."

It is clear that the Jews wished to punish Him for making Himself equal to God, and not only does He claim to have lived in the time of Abraham, but He assumes to Himself Ithe same quality of eternal self-existence which belongs only to God. Thus as God the Father said to Moses, (Ex. iii, 14,) "I am who am : say to the children of Israel He who is hath sent me to you : So Christ equally claims eternal selfexistence in saying of Himself "before Abraham was, I am."

There are many passages of Scripture equally decisive as to Christ's perpetual divinity, but, we shall add purest thoughts of that age.
"To the common Protestant mind only the following here. If at any time His Divinity should have " withdrawn " from Him, as our Methodist friend's minister maintains, it would be at the moment of His crucifixion, when, in fact, the words referred to by the minister were spoken : " My God, My God, why hast thou forsaken Me? But if it be lawful for us to make a evil, I am persuaded that the worship of the Madonna has been one of its But if it be lawful for us to make a very moment above all others when it noblest and most vital graces, and Divinity should be undisputed and in- ductive of true holiness of life and disputable, that He might fulfil the one end for which He became man : "For us and for our salvation He came down from Heaven, and was made flesh (incarnatus] est) of the Holy Ghost, from the Virgin Mary, and was made Man:" as says the Nicene Creed. So also Jesus Himself said: "God so loved the world as to give His only begotten Son that whosoever believeth in Him may not perish, but may have life everlasting." John iii, 16.) It is by His death on the cross that we are thus saved : because "you were not redeemed with corruptible gold . . . but with the precious blood of Christ, as of a lamb unspotted and undefiled." (1.Peter i,

demption would have been insufficient as an atonement for our sins, and we should not have been redeemed. He should not have been redeemed. He came anxious to follow her sister's suppose" he holds. But independent tute part of the administrative author. Mighty." He is "the Word made was, therefore, at all times from His manhood had been the fulfill

36, iii, 15.) All this would be false if Christ had lost His divinity at the moment of His crucifixion.

Let us now consider why it is that Christ asks God the Father at that moment of sorrow: "My God, My God. Why hast thou forsaken Me ?"

It is not that His personality as the God man had ceased to exist, but because His heavenly Father had insisted that the full price should be paid for our redemption, and therefore He did shown to be the Son of God in the strict | not mitigate the dire sufferings which sense of the word, and not merely the | Christ was then enduring on account of our sins. Thus also through these sufferings should be manifest the infinite love of Jesus for mankind, whose redemption He purchased at so great a

This is further illustrated by the agony of Jesus in the garden of Geth. semani, just before His arrest by order of the Jewish Chief-Priests (St. Matt. xxvi, 39), He said in the intensity of His sufferings: "My soul is sorrowful even unto death. O My Father, if it be possible, let this chalice (His sufferings) pass from me."

His sufferings were, therefore, real ; but His next words show His complete resignation. "Nevertheless, not as I will, but as Thou wilt." So also on the cross, after the words which our Methodist friend regards as the complaint of despair, Jesus speaks words of consolation to the penitent thief, and promises him a place with Himself in Paradise, and commends Himself to His Father: "Father, into Thy hands I commend my spirit." (St. Luke xxiii. 43 46.)

We may now appreciate the true reason why Christ does not yield to the devil's solicitation that He should change the stone into bread in order to satisfy His hunger. The devil wished by subtlety to discover whether He was truly the Son of God and the Messias by whom His power was to be restricted and almost destroyed. The devil suspected and feared this, but he was uncertain regarding the fact. Jesus would not satisfy his vain and sinful curiosity, nor submit to his dietation. It was, therefore, not from want of power that Christ refused to comply with the devil's wish; but to teach us to resist the temptations of our arch-enemy; and also to show that we must not tempt God by demanding a miracle from Him as a condition for our faith.

RUSKIN'S OPINION OF DEVOTION TO THE BLESSED VIRGIN.

The following tribute to the influence of the devotion to the Mother of God occurs in Ruskin's " Fors Clavi-

"Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that reverence for womanhood, which, even through all the cruelties of the Middle Ages, developed itself with increasing power until the thirteenth century, and became consummated in the imagination of the Madonna, which ruled over all the highest arts and

the dignities ascribed to the Madonna have always been a violent offence : they are one of the parts of the Catholic faith which are open to reasonable dispute and least comprehensible by the average realistic and materialist temper of the Reformation. But, after the most careful examination, neither as adversary nor as friend, of the influences of Catholicity for good and was absolutely necessary that Christ's has never been otherwise than propurity of character. I do not enter into any question as to the truth or fallacy of the idea; I no more wish to defend the historical or theological position of the Madonna than that of St. Michael or St. Christopher . but I am certain that to the habit of reverent belief in, and contemplation of, the character ascribed to the heavenly hierarchies, we must ascribe th highest results yet achieved in human nature; and that it is neither Ma donna worship nor saint worship, but the evangelical self-worship, and hellworship-gloating with an imagina-tion as unfounded as it is foul, over the torments of the dammed, instead of the glories of the blest-which have in reality degraded the languid powers of Christianity to their present state of shame and reproach. has probably not been an innocent 19)

If Christ had not been God in the moment of His sacrifice by His death on the cross, the offering made for our rehumblest duties, and comfort to the

maiden 'He that is mighty hat magnified me and holy is His Name.'

CHRISTIANITY.

the secured prophecy of the Israelit

To the Editor of the St. Thomas Times:

To the Editor of the St. Thomas Times:

Sir — With "Onlocker's" own particulreligious opinions, as expressed in Saurday issue of the Daily Times, the Carholic Tru Society is not here concerned, unless it is express regret that he should think it advable to attack so severely Christianity general as understed by either the Cathol or Protestant world without, so far at least: Catholic belief and teaching goes, making sure of his position. We speak only for our selves.

In this newspaper reading age your widel

selves.

In this newspaper reading age your widel read and esteemed paper penetrates it very many of our homes. When mis-sta ments find their way into its columns, espe ally if they be such as to contravene and d tort our most cherished religious beliefs, it permissible, and for the interest of everyor that they be clearly, though courteous exprected. onlocker" wields a facile pen, and he freid to puth it through human feib

of ollocker whether a tache pear, and in not afraid to push it through human foli-and abuses. Indeed, we have no doubt this desire is to assist in all that appear-him reasonable and good; yet he will, feel sure, readily admit that on some gi-subject he may possibly mistake a cr We submit that in this instance he has d Onlooker—"With the change of the pl sophical and scientific theory of things, theological world found itself confronted with problem as to where they should loo their hell and their heaven. The Protest opposed the new science just as bitterlidid Rome."

did Rome."

Comment—The question has never be seriously considered or defined by the Colic Church. It is only necessary and faith "to believe the revealed truth there are such places. The Church ha faith" to believe the revealed truth there are such places. The Church ha need to feel bitter, for the point is unimpant—at least unessential to salvation, most it has only been a matter of specula among theologians.

among theologians.
Onlooker—'Who are they that ar dwell in hell, and how long are they there? First, all the heathen. There great Protestant creed in Christendom finds any place for the salvation of the en any more than does the Catholic call the countless millions of them are document. ment—This is the very reverse of holic Church teaches. We have

Comment—This is the very reversion the Catholic Church teaches. We have space to adduce all we could to prove but let us quote from the Encyclical L of Pope Pius IX., dated August 10,1863, sing that we have direct authority for statement. Here is what he says:

"It is well known that they who labitation between regarding our holes." invincible ignorance regarding our hol ligion, who whilst observing natural law ligion, who whilst observing natural law its precepts that are written in the hea all by God, and are prepared to obey and are leading honest and upright that they can obtain eternal life by mez divine light and grace; for God, Who pletely sees, examines and knows the and hearts and thoughts and dispositiall, with His accustomed goodness and moes not allow anyone to be punished eternal torments who is not guilty of vary error."

beveloping this doctrine of the Churchave the following, written by the celeb Cardinal Manning, in 1875:

"Since the Fall, the Spirit of God he was the beginning every man

Cardinal Manning, in 1875:

"Since the Fall, the Spirit of God he sisted from the beginning every man has come into the world, born of Ada that there never yet was any soul which the spirit of correspond with it, to escape edeath. Keep ever in mind this great for it is the foundation of the whole do of grace. There are men so narrow say that no soul among the heathen consaved. The perfections of God, tributes of mercy, love, tenderness, jequity—all rise up in array againsts a theology. No man can save himself the love and from the glory of Gowhere he may—if he walk upon the God is there; if he ascend in heaven there also, if he go down into the dee is there heaven in lumination of God order of nature, by the light of consand by the light of reason, and by the light of reason, and by the light of Food. God is in hand in his heart, leading him to belif God and to obey Him. Once mor Paul says that God will have all me saved and to come to the knowledge truth; that is without any exception, Gentile. And once more: 'We it the living God who is the Saviour of and especially of the faithful; that those who believe, therefore of all me out exception. And two Pontiffs hademned as heresy the two following these is the heathen, and the Je beretices, receive no influence from Christ, but that their will is without is without will se without will se without with the ter will be served. tions: That the heating and the se heratics, receive no influence from Christ, but that their will is withou that is, without grace—was condemn heresy by Alexander VIII. Aga that is, without grace—was condemic heresy by Alexander VIII. Aga there is no grace given outside the was also condemned as heresy by XI. The work, therefore, of the Hol-even in the order of nature, so to say outside of the Church of God, and o-vealed knowledge of Jesus Christ an heathen—that working is universal in of every individual human being; an who receive the assistance of the Hol-are faithful in corresponding with it. His unrevealed mercies will deal wi-in ways secret from us. His mer known to us are over all His works; infinite merits of the Redeemer of t are before the mercy seat of our H Father, for the salvation of those the even the little light which in the nature they receive." And what

even the little light which in the nature they receive." And what ceed in lotty and poetic brauty the form the pen of the famous Englingian and doctor of the Church Faber, on the same subject:

"It is sweet to think of the web which God is hourly weaving roun soul He has created on the earth bring the world before us with all it seems generathy and many inden esque geography and many inden-its coasts, the long courses of its ferti-its outspread plains, its wide forest mountain chains, its aromatic islam its outspread plains, its wide forest mountain chains, its aromatic island werdant archipelagoes, it enlarges to think how, round every soul of its weaving that web of love. The European, the silent Oriental, the Marcican, the gross Hottentot, the branch and the silent Oriental, the same and the silent oriental silent orient

Holy Ghost."

From the above quotations it m inferred that the Church holds th may be dispensed with at will. trary, this sacrament is essential.

also St. rmons to sion, delim Lord ucified, u killed. he dead, (Acts ii. e false if at the t is that at that God, My Me ?" y as the but beinsisted paid for e He did gs which ccount of these sufe infinite whose regreat a d by the of Geth. by order St. Matt. tensity of s sorrow. Father, if (His suf-

ore, real ; complete , not as I o also on which our the comaks words thief, and Himself in limself to into Thy (St. Luke

the true ield to the He should d in order The devil er whether od and the was to be yed. The his, but he the fact. vain and to his die not from refused to sh, but to tions of our ow that we manding a tion for our

EVOTION RGIN. to the inthe Mother Fors Clavinich in all gentleman hich, the Middle increasing h century, in the imna, which which

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THE CATTONIO RECORD

THE CATTO

We have thu, far seen three stages of Luther's position towards the com-We shall now see a fourth and a fifth.

First, when the peasants first rose, roved them for rising, on the round that no excess of tyranny can justify insurrection, but at the same time he mocked the lords, teiling them that the hour of retribution was coming upon them for their unbounded oppressiveness in the past.

Second, when the revolt began to threaten the utter disintegration of so-ciety, Luther adjured the princes to all men in His Church, can excuse our shoot down the peasants as if they were " mad dogs."

Third, as soon as the revolt was quelled, Luther begins again to scold the princes and lords for their past sgovernment, but now no longer for tyranny, but for harmful indulgence to the peasants. As his denunciations at the beginning of the revolt and his reproofs at the end are absolutely irreconcilable, and as he knew the facts perfectly, being himself a peasant, being the companion and counsellor of nobles and magistrates, and being in the most intimate correspondence with every part of Germany, it follows that, for the sake of bis own move ment, he lied, either at the beginning of the rebellion or at the end. All authorities allow that the princes and nobles (which latter had largely the power of life and death over their vassals, were, in fact minor princes) had been excessively tyrannical. They could not, therefore, as a body, have been excessively indulgent. Luther's lies, therefore, appear at the end of the revolt, while he told the truth at the eginning. As his whole career shows, truth and lies alike were told, not in the interest of humanity, but of Lutheranism, and as he himself is on record as having said that no good Protestant would shrink from "a good plump lie," told for the sake of the true religion, his unscrupulousness is perfectly

Fourth, with the suppression of the ellion, Luther's whole concern for justice and humanity towards the common people seems to have permanently disappeared. After having bemoaned the wretched condition of the peasantry (which no one now disputes), he now turns upon them and mocks at them for not having known when they were well off. What if the prince did take away one of your two cows, says he, why were you not thankful that you were allowed to enjoy the other in peace? No, you took arms to maintain your right to both, and the consequence is that now you have neither. You have only suffered what you deserve. And, savs he, now addressing the princes, you must deal with the ants as men deal with asses. They load them down heavily, they are care ful not to give them too much to eat but what the beasts lack in fodder is amply made up to them in flogging. So must you deal with Master Omnes If you don't load down the commo man with heavy burdens, you will soon lose all control of him. What is the sword put in your hand for but to Use it, therefore, with a will. Smite, slay, hang, burn, strike off heads, break men on the wheel. That is the way to keep them down. Master is a rude, unbred creature. and it is your business to drive and coerce him as you would drive and coerce hogs, or any other beasts. Luther's dearly beloved and suffering brethren have suddenly been trans muted into brutes, except that they are to be handled with a hideousness of towards brutes.

Luther, however, did not stop with this counsel. In the following year, 1527, he openly advocates the reintroduction of slavery. Like certain Southern economists before 1861, he proposes to settle the question between capital and labor by having capital own labor. Then, says he, we shouldn't be having this perpetual trouble about domestic service. As things are you can't get anything done thoroughly in the house or field, without perpetual wraugles, either over the work or the wages. And if the men marry, their wives are more absolutely unmanageable than themselves. Not if all these people were only made slaves, no one of them would dare to peep, for he would be looking for his master's fist to come down upon his skull, and so the dispute should be settled in short order.

Where Luther was not led by a pol emical interest, he had extraordinary powers of Scriptural interpretation.

Any one, Protestant or Catholic, may profit by his commentaries, after dis counting the belligerent deflections in When he has an object, however, no man can be more contempto. ously regardless of Scripture, either in letter or in spirit. He "tosses the Book of Esther into the Elbe" as unconcernedly as he counselled the Elector to toss the idiot child, whom he pronounced to be "a mere lump of flesh. He reproves Saint John for his anathe mas against the man who should add to the Apocalypse or take from it. He regards the epistle of James as "an epistle of straw " compared with St.
Paul, because he maintains that James contradicts Paul as to justification. Whether he does or not, it is certain that both contradict Luther, so that his arbitration here appears rather un-profitable to himself. However, I believe that he finally thought himself to have been too hasty here, and graciously received James back into full canon for one month at least. This insures the devil and sin have afflicted you. If, however, your sight has been restored, beware of again becoming

taken to task for his falsification of Paul.

Now if Luther had been interested in opposing slavery, instead of com-mending it, he never would have suf-fered himself to be put down by an anachronistic appeal to the Old Testament. He would have reminded his opponents that our Lord pronounces the least in the kingdom of heaven to be greater than the greatest of the prophets. He would have remarked that, in comparison with New ment fulness of grace, even the divinely instituted Old Testament ordinance are pronounced by St. Paul to have been but "weak and beggarly rudiment." What then, he would have said, since the Son of God has come reverting to the heathen division of men into owners and chattles, which the Church, led by her Popes and bishops, has at last well outgrown? Abraham was great and good, but what is he, compared with his divine Son, whose day he rejoiced to see in vision, but never lived to see on earth And are we to take Gentile kings as instructors in Christian morals?

This is how Luther would have reasoned had he wished to keep in line with the advancing mind of Christen dom. He would not have allowed that either slavery or polygamy could law fully be revived where it had once been abolished. Now, however, that he has an object in commending slavery, he suddenly discovers that to oppose it is to be disrespectful to Abra ham and to Abraham's worthy pagan friend King Ab melech, not to speak

of Isaac and Jacob. We can not suppose that this pitiful pretence of Scripture argument really iked to have slavery revived, and as he did not find much comfort for his project in Christ and His aposties, he fell back upon the twilight times and twilight examples of the patriarchs, and was even willing to have recourse to a King of the Philistines. owns, to be sure, that he does not expect to be listened to, and even the Lutheran princes did not venture to follow him so far, as only one Luther an prince ventured to take advantage of his sanction of polygamy. Yet he owns that he yearns for the good time to return when a vender could say This boy is to be had for a gulden, and this strong fellow for eight; this little girl for one, and this capable maid of all work for six. "If the world only stands long enough," he concludes we shall have to come back to that yet." I hope none of us are such enthusiastic Protestants as to be sorry that in this respect the Reformer Wittenburg has turned out a false Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

NON CATHOLIC MISSIONS. What the Paulist Fathers are [Doing

During the last week in January one of the most gratifying missions for non Catholics was given in the Paulist church, New York city. The vast building was filled and for the mos part with strangers in search of the truth, or attracted to the services by curiosity. In a metropolitan mission of this sort the charm which the Ca h oic religion possesses for the merely means of arousing an intelligent in erest, and ultimately a conviction of the truth. The cruel realism of city ife, instead of destroying the attractiveness of what is mysterious and unknown, whets the appetite, and a half- trary, they consider themselves as the daring inclination to investigate a only ones who are wise and can see, system about which maligners have hence they look down with smilling. told so many gruesome stories is born of the urban thirst for excitement and untried sensations. Those attending the exercises from this motive are usually led on to receive the explanations advanced from the pulpit, and the surprise and approval they avoke pave the way for earnest desire to learn more. The New York and Brooklyn papers freely announced the mission just closed and these notices, together with the large sign above the church's open doors, are responsible for many a serious view of life's meaning and responsibility now reawakened after having long since fallen into the disturbed sleep of Protestant orthodoxy. Upon the city life, more noticeably than elsewhere, Protestantism has lost its grip. According to Helen Clark only 7 per cent. of the population of Greater New York is affiliated to the Protestant churches, and the falling off is steadily

continuing, despite the moving and muiting of their congregations. The class for inquirers, begun at the close of the week's exercises, is attended by one hundred and fifty persons, and at its first assembling, upon a demand for those thoroughly convinced, twenty

announced themselves anxious for im mediate reception into the Church. Oae of the prominent features of the Paulists' mission was the large attendance of people from Brooklyn whom the long, late journey of an hour or more could not deter from embracing this opportunity for instruction. No doubt the recent missions given in all the churches there contributed to this result. This belief is confirmed by the fact that in the one church which devoted a week to non Catholics, after its regular mission for Catholics, fiftynine converts were received and thirty persons are now under instruction for The work of the mission is baptism. continued in the inquiry class, and all converts and candidates for admission are pledged to a regular attendance

votional life of the Church, so often neaningless to the ill instructed, even among Catholics bred in the faith.

The incidents of a non Catholic mis sion are often as consoling and edifying as any apostle's heart could desire. In this connection, one of the mission Fathers mentions the case of an old man of sixty, his white head bowed with the humble, contrite joy of conversion rather than with the burden of his years, who approached the baptismal font after one the missionl for non-Catholics. His son, a fine, stalwart man of thirty five, witnessed the cere-mony with tears in his eyes, and at its close, grasping the priest's hand with deep emotion, exclaimed: "Thank God, Father! This is the fruit of the prayers of a life-time!" Surely, by affording the opportunity for eve such blessing the labors of a week are well worthy of the missionary's humble gratitude to God, and the facts are ound to re awaken in our hearts the often dormant enthusiasm of the mis-

FIVE - MINUTES' SERMON.

Quinquagesima Sunday.

SPIRITUAL BLINDNESS.

"Lord that I may see." (Luke 18, 37.) There are innumerable parsons, my dear brethren, who can justly be, com pared with the blind man of to day' gospel. They are in possession of good corporal eye sight, but their souls have no eyes to see and to under stand what is beneficial for them Weo are these spiritually blind? They are all those unfortunate sinners who, having separated themselves from God, walk in the darkness of their impenitence, on the broad road to perdition. In the Old Testament, the prophet Sophonias speaks of these impenitents, saying: "They shall walk as blind men, because they have inned against the Lord." 17) Truly, brethren, it is a blind ness without parallel when a worm of the earth dares to continue in enmity with the Creator, who at any moment can command the angel of death to strike with the scythe and behold, the daring sinner will lie buried in hell! Is it not a blindness apt to move us to tears, if we are daily performing good works which would insure the great est heavenly reward, and yet we must say to ourselves : It is all in vain, we are separated from God, and hence no rewards awaits us hereafter. Is it not blindness indescribably sad when God daily offers His mercy, pardon and reconciliation, and you deliberately close your eyes to every ray of heavenly grace, and stubbornly refuse to take the saving hand of God which is held out to you? Ah! must we not fear that the command of God through the prophet Isias be accomplished in "Blind the heart of this people, and make their ears heavy, and shull their eyes: lest they see with their eyes and hear with their ears, and

understand with their heart, and be converted, and I heal them." (Isaias The philosopher Seneca relates of a servant girl who suddenly lost her eyesight from the effect of a flash of lightning. The poor girl would not believe that she was blind, but im-agined that it had suddenly grown dark : as the darkness did not disappear, she always kept a lamp burning and continued to do her work. One day, however, she infortunately fell down a stairway and broke her neck There are, my dear brethren, many Christians in a similar condition. though their souls are totally blind, they will not believe it. On the conlook down with smiling contempt on those who indulge in serious thoughts of penance, rather than drink the cup of pleasure which the world offers to its votaries. Shouting in wild revelry, they dance along in mirthful company the broad flower strewn road, against which our Lord warned us, until the dread hand of death grasps them and hurls them into the eternal fire of hell. This mis fortune, having happened, it can never be repaired. Now their tears flow like rivers of fire, but never will they be able to purify the soul and cleanse it from the sins for which they must

suffer eternally.

The Roman Emperor Adrian had a servant who from his youth had lost the sight of one eye. When the poor young man accidentally lost the other eye, the emperor, moved with compas sion, promised to grant any petition that he asked. The blind youth re mained silent, but being importuned by the emperor, he at last said, My lord restore my eyesight. My dear Christians, this petition was in vain, for God alone can restore the sight that has been totally destroyed. But you, spiritually blind, will it also be in vain for you to cry out, Oh! that I may see! Oh! no, if you really and earnestly desire to have your spiritual sight re-stored, I shall direct you to a physician who will most willingly help you. It is the same who, as is related in the gospel of to-day, restored the sight of the blind man on his way to Jericho. It is the same who in Jerusalem spoke to the man born blind: "Go wash in the pool of Siloe" who "went and washed and came seeing." (John 9,

7.) To you also, my dear Christians, our Lord directs this admonition: "Go and wash." But where? In the life-giving waters of the sacrament of penance. Yes, go confess your sins, be sorry for them, atone for them by penance, and as true as God reigns in Heaven, the priestly absolution will cure you of the blindness with which

bind. Do not look cack with a long-ing desire to the world and its illusive pleasures, but steadfastly keep your eyes on Jesus, your Divine Model, on Mary your blessed mother, on Heaven your eternal home. Then certainly you will retain the glorious sight of your soul during your whole life, and for this be recompensed by seeing the triune God in Heaven above, face

Although a diffitence of ourselves be absolutely necessary, we must also join a firm confidence in God, the author of all good, and from whom alone the vic tory must be expected. For if it be certain that of ourselves we are noth ing, dangerous and continual misfortunes will attend us; and reason will suggest a diffidence of our own strength; but if we are fully convinced of our weakness, we shall gain, through the assistance of God, very signal ad vantages over our enemies, nothing being of greater officacy for obtaining the assistance of heaven, than placing a noble confidence in God. We have four means of acquiring this excellent virtue

The first is to ask it with great ha

mility. The second is, to contemplate with ively faith, the immense power and nfinite wisdom of that Supreme Being, to whom nothing is difficult, whose goodness knows no limits, whose love for those who serve Him is ever ready to furnish them with whatever is re quisite for their spiritual life, and gaining a complete victory over themselves. All that He demands of them s to have recourse to Him with an entire confidence.

The third means of acquiring this

salutary confidence is frequently to call to mind what we are assured of in the noly scriptures, those oracles of truth, in a thousand different places, that no one who puts his trust in God, shall be confounded.

The fourth means of acquiring both a diffidence of ourselves and confidence in God, is that when we have any good action to perform, or some failing to encounter, before we enter upon it, we cast our eyes upon our own weakness on one side, and on the other contem plate the infinite power, wisdom, and goodness of God, and that balancing what we fear from ourselves, with what we hope from God, we courageously undergo the greatest difficulties and severest trial. With these arms joined to prayer, as we shall see hereafter, we shall be enabled to execute the greates designs, and gain complete victories.

SELF-JUDGMENT.

SELF-JUDGMENT.

One always feels like asking himself at the close of the year, "Just what has this twelve-month meant for me?" It is easy enough to reckon up gains at losses, Joys and sorrows, but it is not quite so easy to reach a just estimate as to one's development in the best elements of character, and that, after all, is the main thing, and with reference to it all material things whatever are only like the marbles with which we learned to count. The main difficulty comes from gaining a correct perspective of ourselves with reference to some trust worthy standard. The capacities of self-delusion are almost infinite, and we are constantly tempted to think of ourselves "more highly than we ought to think "; but it is also well to remember that probably no one deals with man quite so un sparingly as an honest mind deals with itself. One of the hardest things in the world is to forgive yourself, even after you have reason to believe that God has forgiven you. So on either side there is this element of untrustworthiness in our self-judgment. Perhaps the wisest course is not to spend too much time over the moral balance sheet, but to go on and take up our duties in a cheerful and trustful spirit. If our feet are in the right path, and our faces set toward the right goal, probably we shall not be disappointed in the outcome of the years.—The Watchman.

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FEBRUARY 24, 1900.

OUR BOYS AND GIRLS.

A Boy Who Recommended Himself. John Brent was trimming his hedge and the "snip, snip," of his sheers was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly kept lawn, in the center of which stood his residence, a handsome, massive modern structure, which had cost him not less than \$90,000 00.

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No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments

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"Well, now, that was silly," de-clared Charlie. I'd have given you \$3 00 for it.

"You are too late, "replied Fred. "I have promised it to Willie." "Oh! you only promised it to him, eh! And he simply promised to pay for it I suppose? I'll give you \$3 00 cash for it. I can't do it, Charlie."

"You can if you want to. A \$1.50 more is not to be sneezed at.' "O? course not," admitted Fred, "and I'd like to have it, only I promised the racquet to Willie." But you are not bound to keep

your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it.

"No, Charlie," gravely replied the other boy, "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

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"Oh, let him have it," retorted
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frequently observed and heard overheard than you are aware

CH

Your

worth

but they make a grievous mistake if they jump to the extreme conclusion

that they have no obligation whatso

ever toward the fellow-members of their parish. There is imperative need of more attention to the "social"

question among Catholics—to the social question in its thousand and one

"Chumps " and Sharpers.

I am surprised that any young man

correspondents did last week. He is

exhausted. In the first place, I must

say decidedly that he is a lazy, selfish, unprincipled fellow who will never come to good unless he mends his ways.

I presume that he is fond of loafing

His kind usually do this. The devil

finds, metaphorically speaking, this kind of work for idle hands to do.

If he wants money for immediate use, why does he not go to work and earn it like a man? He is laying out

a life for himself that will bring him

nothing but sorrow, for a lazy man is never happy. He is always dissatis-

fied because everything is not cush-ioned for him, and is continually

finding fault with other people because they are not administering to his comfort. To him the lighest ex-

ertion is an affliction. No doubt my

young correspondent is calling the executors of the property, in which he

ecause they will not furnish him with

plenty of money before the estate is

bills against it would remain unpaid,

so that he might gobble up whatever income there might be, to waste in

venture to say that this young fellow

rarely if ever, goes to church, eats meat on Friday and other days of

abstinence, and like the fool says in his heart there is no God. When

young fellows begin to go to the bad they always scoff at religion, because

its precepts are opposed to the vile

lives they are leading in open and

and a boaster in disreputable resorts

to the agents of the lender for so-called

commissions, always exorbitant, and

for searching the records, the real cost

of which would be about \$20. You

not pay the interest regularly, these

your portion of the estate, offer it for

up by some interested party at a fourth

of its value. At any rate, you will have paid for the use of \$600 for two

years about one-half of the whole amount. Do you think this is a profit-

able thing to do, and do you believe that the money that your father accumu-

lated by hard and unceasing toil

would probably begrudge to put 25 cents in the box for some

deserving charity, and yet you will let usurers have the balk of the money

that your father left you to establish

yourself in a business, or perhaps to

buy a home, where you might rear a

decent family.

I write all this more in sorrow than

in anger, though I may have spoken harshly. I ask you now to retrace your

harshly. I ask you now to retrace your steps, and to give up all idea of virtual

ly using your little property before i

comes into your possession. Begin to labor at once, and overcome your in-

dolent habits, for laziness can be cured, like everything else, if one sets about it resolutely. You will find yourself

fore when you really come into your

It is often a curse for a young man

upon the world as only a place for in-

inheritance.

should be wasted in this way?

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financial sharpers will foreclose

share of an unsettled estate.

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Your elders have a habit of making an stimate of your mental and mora worth. You cannot keep late hours, lounge on the corners, visit low places of amusements, smoke cigarettes, and chaff boys who are better than you are, without older people making a note of your bad habits.

How much more forcibly and credit. ably pure speech, good breeding, honest purposes, and paternal respect would speak in your behalf!

CHATS WITH YOUNG MEN.

It may be Power for Evil,

The idea that knowledge is power should not obscure the fact that knowl edge is like an edged weapon that may hurt the one who holds it. A which he sees in the daily papers offer-ing to advance money to heirs are knowledge of poisonons drugs is useful to the chemist and physician who use it only for the good of mankind ; it becomes dangerous knowledge imparted to the criminally inclined. We should seek knowledge with th consciousness that it may be used for good or for evil, and that in itself it has no power to make us better It is a weapon whose power depends upon the skill with which it is wielded—a sword, not a with rapid firing gun. It will make us petter if in its use we are guided by high purposes; it may help to degrade us if the development of moral force has not kept pace with the growth of knowledge

Spend Less.

Almost every man at some time in life has to learn the bitter lesson of poverty, not perhaps in its severest form, but in the limitations of his income and the inability to keep up with a former style of living. If he has not to face failure he has to meet unpleasant debts and pressing credit-ors, to feel the pinch until it hurts. the accounts of the In casting up year, undoubtedly many of our readers will note the total with dis-But learn your lesson, however hard it is. Cut down expenses until there is a safe margin and then brace yourself to the work of the The quicker such matters future are taken in hand the better, for debts breed debts and kill a man's courage, and pride goeth before a debter's destruction. It is surprising how many things a man calls " needs when they are only wishes. If men do not form habits of saving while young they will be taught to do so by some severe and humiliating lesson. jamin Franklin's words on economy of

ife are always worth reading:
"There are two ways of being happy; we may either diminish our wants or augment our means-either will do, the result is the same. It is for each man to decide for himself and do that which happens to be the easier. If you are idle, or sick, or poor, how-ever hard it may be to diminish your wants, it will be harder to augment your means. If you are active and rosperous, or young, or in good health, it may be easier for you to aug ment your means than to diminish your wants. But if you are wise, you will do both at the same time, young o old, rich or poor, sick or well; and if you are wise, you will do both in such a way as to augment the general happiness of society."

Lack of Sociability.

The question of the lack of sociability among Catholics is thus treated by the Northwestern Chronicle:

"From within and without the com-plaint is often made that Catholics are not sociable; that they have no eye nor hand for the Catholic stranger in the city or for the newcomer in the parish; that, in fact, the members of the same congregation, and even the occupants of adjoining pews, often have for years and years only a bowing acquaintance with one another. The substantial truth of these statements cannot be detruth of these statements cannot be de-nied. Time and again we have heard the sad story of how Catholic young men, migrating to cities new to them, were obliged to seek among non-Catholics relief from the isolation to which their own cruelly abandoned them. The sufferings endured by those who, leaving home, find themselves alone among strangers, can be appreciated adequately only by the graduates of the school of bitter experience. It is not surprising that some of these, neglected by their Church and taken up by others, are lost to the faith of their childhood. This is an import-ant point in which Catholics neglect what is more than a mere social duty

to one another

in explanation and palitation of the non sociability of the Catholics as non sociating of the Catholics as Catholics, is that they consider divine worship as personal rather than social: that is, the Catholic goes to church to discharge an all-important obligation to God and not to pay a petty social debt to man. The Catholic does not ignore the social aspect of religion, but he looks upon it as appertaining to the solemn expression of worship rather than to the mundane amenities of life. To him the church is a house of God and not a merry meeting-place; to him the sermon has effect as the word of God and not of the advanced thinker or the sensational preacher; to him true worship is an awful act of sacrifice and not the lachrymose utterance of rhetorical prayers or the harmonic execution of tions," suggested Fred.
"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."
But as he felt disposed to enlighten But as he felt disposed to enlighten Fred, he told him about the two constraints he had overheard.

The line of defense usually followed

INFIDELITY, NOT SECTARIAN mix sociability with their religion, CHRISTIANITY.

The report of the Connecticut missionaries to non-Catholics in the Missionary (Epiphany number), just to hand, contains a very important suggestion, and one which we consider peculiarly appropriate to the present time, and applicable to other localities besides Connecticut. The report says:

"The experience of the past three months has taught the Fathers of the Connecticut apostolate that more than Scriptural arguments are needed at times to win over those who do not profess our faith. Much has been seen in print recently about the waning Christianity of the decendants of the Puritan. So far as the rural districts of Connecticut are concerned, we are learning that the barriers which divide us from our separated brethren must be lowered with the sledge hammer of reason before revelation can make an effective appeal. The character of the questions which we are called upon to answer: the personal interviews with those who come to seek further information; the objections which the resident clergy are requested to convey to the preacher, all evince that we are struggling with intidelity rather than with sectarian Christianity." possessing health and strength should ask me the question which one of my one of the heirs to a little unsettled property and wants to realize on his share at once, so that he can have a good time. He asks me how he shall do this, and if the advertisements worth considering. I judge from his letter that he has no occupation and wants to live on the proceeds of the property left him, until they are all

Yes, infidelity, rather than sectarian Christianity, is the powerful enemy with which we have to contend everywhere. What is the use of quoting Scripture to men who don't believe in the Bible, or whom the higher criticism has led to doubt the authenticity and divine inspiration of the sacred books? Perhaps there is a small minority of orthodox people whose faith is still unshaken, but that the great majority of the descendants of the old Puritans are strongly infected with in fidel and agnostic principles there can e no reasonable doubt. Of course, in dealing with them it is necessary to appeal to reason, and to answer the thousand and one objections to the very foundations of Christianity which

are working in their minds. Unfortunately it is to be feared that too many of our own people are in danger of being more or less affected being more or less affected by the popular indifference and even doubt which pervade the whole com munity. Nor is it very much to be wondered at. The mass our people have not been thoroughly instructed in the grand, distinguishing feature of their religion. They are Catholics, as it were, by inheritance. They are living in a Protestant community, they breathe an atmosphere impregnated with Protestant prejudice, skepticism and doubt. Their principal reading is of the secular papers, which, to say the least, do not exert a very powerfu influence in favor of Christian faith and morality. Their companions in the workshops, their associates in socisecret sin. The man who has no higher aspiration than to be a loafer ety, perhaps their partners in business or professional life are skeptics, infi sometimes even scoffers, and it would be a miracle if they were not is on the highroad to ruin here and nore or less affected by it all.

What is the lesson that this state of Now as to raising money on his hings seems to teach, and which it know how many money sharks there are waiting to swallow a gudgeon like ought to bring home with great force to every intelligent, loyal Catholic? Is it not the indispensable necessity of the minds of our people being fortified my foolish young correspondent? They advertise to let money at low by a more thorough instruction in the rates, but that is only a promise that is made to be broken? What are the low great distinguishing features of their religion? The minds of our young rates that they talk about? Let us see. men, especially, should be fortified In the first place, if you want to borrow, against the insidious and dangerous say \$600, they will make out two notes of \$350 each, which they will make you sign. Then for the use reasonings and objections of skeptics and infidels. of \$700, they will charge von 12 per cent. a year. Mind you, \$100 of this sum you never get at all. That goes

And can any good reason be given why our interest should not extend to outsiders? Surely the condition of our Protestant friends at the present time may well appeal most powerfully to every Catholic who realizes the blessed use she day by day acquired ness of having a sure and undoubling strength and new interest in life. will see by this, if you have any brains at all, that you have been egregiously sold. And this is not all. If you do not pay the interest regularly, these ing for some sure foundation for faith. What they need is just what the Cath olic Church can furnish them. The experience of the missionaries to non Catholics proves abundantly that they are ready to listen to the exporitions of the Catholic faith made for their special benefit, and multitudes are embracing that faith with joy and thanksgiving. Does not Christian charity s well as a feeling of Christian sympathy and brotherhood prompt us to do everything in our power to ex-tend to them the unspeakable blessings which we enjoy .- Sacred Heart Review.

EFFECTS OF MUSIC.

"An admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible means of the very stand ing rising and falling, the very steps and inflections everyway, the tunes and varieties of all passions whereunto thy mind is subject, yea, as to imitate them that, whether it resembles unto us the same state wherein our minds already are, or a clean contrary, we are not more contented by the one confirmed than changed and led away it resolutely. You will find yourself happier in the end by pursuing this course, and will have something to the by the other. In harmony the very image and character even of virtue or vice is perceived, the mind delighted with their resemblances, and to inherit money, and especially so if he has no fixed principles and looks brought by having them often iterated, into a love of the things themselves For which cause there is nothing more contagious and pestilent than some kinds of harmony; than some, nothing dulgence in illicit pleasure. It often brings him to the state prison in the end, for the spendthrift, if he does not more strong and potent unto good. die early, almost invariably turns into a worthless vagabond who will swindle And that there is such a differen one kind from another, we need no or steal, if indeed, he does not commit proof but our own experience, inas much as we are, at the hearing of some greater crime. He goes from some, more inclined unto sorrow and heaviness, of some, more mollified and softened in mind; one kind bad to worse until he has not a shred of character left, and is shunned by all reputable men. Don't be either a spendthrift or a chump.—Benedict Bell apter to stay and settle us, another to recommend yourself."
But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.
Now, boys, this is a true story and Now, boys, this is a true story and flettery and flette

LABATT'S PORTER.

Undoubtedly the Best brewed on the continent. PROVED to be so by Analyses of four Chemists, and by Awards of the World's Great Exhibitions, especially Chicago, 1893, where it received 96 points out of a hundred---much higher than any other Porter in United States or Canada.

of ditty on matter the very harmony of sound being framed in due sort, and carried from the ear to the spiritual faculties of our soul, is, by a native puissance and efficacy, greatly available to bring a perfect temper whatsoever is their troubled; apt as well to quicken the spirits as to allay that which is too eager; sovereign against melancholy and despair, forcibly to draw forth tears of devotion, if the mind is such as can yield them ; able both to move and to moderate all affections."-Hooker.

PALE AND LANGUID.

The Condition of Very Many Young Girls in Canada.

THEY ARE SUBJECT TO HEADACHES, HEART TROUBLE, AND AN INDIS-POSITION TO EXERTION-PARENTS SHOULD ACT PROMPTLY IN SUCH

Miss Alma Gauthier, daughter of

Mr. Adelard Gauthier, proprietor of a well-known hotel at Three Rivers, Que., enjoys a wide popularity among her young friends, and they have recently had occasion to rejoice at her restoration to health after a serious ill-When a reporter called to as certain the facts of the case Miss Gauthier was out of the city on very visit, but her father gladly consented to give the story of her cure. He said: - "I believe that had it not been for Dr. Williams' Pink Pills my daughter Alma might now have been in her grave, and I would be ungrateful indeed if I did not at all times say a kind work in favor of the medicine that restored her to heatth.

My daughter's health first began to give way several years ago. At first the trouble did not appear to be serious, and we thought she would soon regain her accustomed health. As time went on, however, this proved not to be the case. She grew weaker, was troubled with headaches, poor appetite, dizziness with headaches, poor appetite, dizzines with headaches, poor appetite, dizziness with headaches, poor appetite, dizzines with headaches, poor appetite, dizziness with headaches, poor appetite, dizzines with medicine that restored her to health. and a feeling of almost constant lanwas treated by a good guor. doctor, but still there was no improvement. She seemed to be gradually

fading away. If she walked up stairs she would have to stop several times to rest on the way. She lost all her color and her face was as white almost as chalk. Her trouble was clearly that which afflicts so many young women entering woman-hood, and we feared it would develop into consumption. One day a friend of the family urged her to try Dr. Williams' Pink Pills, and she consented, and procured a couple of boxes. Before they were quite gone there was a slight improvement in her appetite and we looked upon this as a hopeful sign. Another half dezen boxes were procured, and under their use she day by day acquired new

and I am rejoiced to be able to say so publicly." The case of Miss Gauthier certainly carries with it a lesson to other parents whose daughters may be pale, languid, easily tired, or subject to headaches or the other distressing symptoms that mark the onward progress of ar æmia In cases of this kind Dr. Williams' Pink Pills will give more certain and speedy results than any other medi-cine. They act promptly and directly, making new, rich red blood, and strengthen the nerves, and correct all the irregularities incident to this criti-

Sold by all dealers or sent post paid at 502, a box or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co , Brockville, Ont. Do not be persuaded to take some substitute.

CHILDREN WILL GO SLEIGHING. They return covered with snow. Half a teaspoonful of Pain-Killer in hot water will prevent ill effects. Avoid substitutes, there's but one Pain Killer, Perry Davis'. 253, and 502. Pain Killer, Perry Davis'. 253. and 503.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

A QUICK CURE FOR COUGHS and COLDS Pyny Pectoral THROAT AND LUNG AFFECTIONS

Large Bottles, 25 cents. DAVIS & LAWRENCE CO., Limited,
Prop's. Perry Davis' Pain Killer.
New York
Montreal

CARLING

When Ale is thoroughly matured it is not only palatable, but wholesome. is not only palatable, but wholesome.
Carling's Ale is always fully aged before it is put on the market. Both in wood and in rottle it is mellowed by the touch of time before it reaches the public.

People who wish to use the best he should see to it that they receive Carling's.

Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

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Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidam Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a new price of 55 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of the will be sent to any address on receipt of the sum, in stamps.

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His Grace the Archbishop preached on devotion to the Blessed Virgin, in the chapel of the Sodality of men, Murray street, on the evening of Septungesima Sunday, and afterwards gave Benediction of the Blessed Sacrament. After the service an address was read to him, and His Grace in reply expressed the hope of a large increase of members.

The Newman Reading Circle held their third meeting on Monday of last week, at the residence of Mr. John Gorman. Preoared papers on Ben Hur were read by Mrs. Waiter Armstroy and Mr. J. P. Dunne. An address was delivered by Dr. MacCabe and a synopsis of Cardinal Gibbons' late sermon on the New Woman was read by Mrs. Michael Kavanagh. Miss Emira Simsgave a recitation.

Rev. Dr. Falon, O. M. I., rector of St. Joseph's, entertained the choir of the church at the sinusi bacquet, last week. The affair took place at the Victoria Hotel, Ayimer, the party being conveyed to and fro by the Hull electric cars. At the conclusion, a purse was presented to Madam Arcand, who is about to leave on a trip to Europe.

His Grace the Archbishop of Kingston was in the city one day last week on a visit to relatives. He also paid at visit to the Congregation convent.

The progressive cuchre party in aid of St.

Convent.

The progressive euchre party in aid of St. Patrick's Home, in Harmony hall on Wednesday, 14th inst., was an immense success. Over five hundred, people were present. In addition, a good programme of music was carried out, and at the conclusion many of those present joined in the "light fantastic."

Miss Kathleen Kane has been elected President of the Children of Mary Sodality of St. Brigid's church.

dent of the Children of Mary Sodanty of St.
Brigid's church.
Rev. Father Fisher, O. S. F., Secretary to the
Apostolic Delexate. preached on Prayer and
Alms:kiving, in St. Paul'schurch, Aylmer, Que,
on the evening of Seutuagesima Sunday.
Messrs, Willie Egleson, chairman: J. E. Mc
Glade, Secretary; J. A. Mechan, Treasurer;
M. A. Foley, P. A. Galvin, M. O'Connell, J. F.
Breen, M. G. Conway, J. R. O'Gorman, Dr.
Albin, D. O'Connell and J. F. Warnock have
been appointed to prepare for the annual St.
Patrick's Day banquet of the O'ctawa University.

DIOCESE OF LONDON.

Official.

LENTEN REGULATIONS FOR 1990.
The following are the Lenton regulations for a diocese of London:
Let. All days of Lent, Sundays excepted, are

ist. All days of Lent, Sundays excepted, are fast days.

2nd. By a special induit from the Holy See, A. D. 1881, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, exept the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years: and from fasting, persons under twenty-one; and from fasting, persons under twenty-one; and from fasting, persons on the labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted. Lard may be used in preparing fasting food during the season of Lent, except on Good during the season of Lent, except on G

Friday, as also uncertainty of the Bishop,

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

By order of the Bishop,

P. L'Houreux, Secretary.

Rev. M. McCormack's Departure Fron

Rev. M. McCormack's Departure From Woodstock.

On Sunday morning, Feb. 18, St. Mary's Church, Woodstock, was taxed to its utmost capacity to contain all who came to assist at the Holy Mass offered for them for the last time by their beloved pastor, Rev. Father McCormack. Norwich and Princeton were largely represented, and among the congregation were noticed also a number of non-Catholics of the town with whom the rev. gentleman had become a general favorite. At the closs of the last Gospel, a committee of representative men of the mission stepped forward, when a substantial sum of money in gold was handed to the Rev. Father, and the following address was read by Sheriff Brady:

ADDRESS.

Rev. M. McCormack:

Rev. M. McCormack:

Dear Rev. Father-With feelings of the deep Dear Rev. Father—With feelings of the deepest sorrow, we, your devoted parishioners,
come this morning to take leave of you.
When you announced to us two weeks ago that
His Lordship had decided to remove you from
amongst us, to fill a more important charge in
the Masser's vineyard, mingted feelings of
sorrow and disappointment filled our breasts—
sorrow at losing so kind, so devoted, so beloved
a pastor; and disappointment at being de
rived at this critical time in the history of our
parish, of a leader who has shown himself so
admirably fitted to handle with lact and abil
ty the difficulties we see arising in the future
in connection with the establishment of those
institutions, which are so necessary to the

mentutions which are so necessary to the well-being of every Catholic parish.

But, as our chief pastor, under Divine Providence, directs all things for the best, we humbly submit to his will in this hour of trial, feeling that our loss is another's gain.

But, dear Father, in bidding you good bye, we cannot refrain from telling you how much we have appreciated your ardious labors in all parts of this mission; how we have watched the sacrilices you have made in order to give us, in Woodstock, the incestinable boon of the Holy Mass every Sunday notwistanding the long, hard drives it entailed upon yourself in most inclement seasons; how we enjoyed all the blessings of the exercises of our holy religion with the utmost regularity, and how, in your unostentatious manner, your example has been to us a beacon light, guiding us ever in the paths of right.

Ba assured then does Fester that he had the support of the paths of right.

paths of right.

Be assured then, dear Father, that we shall always endeavor to retain the good impressions received from you and in additional the statement of the statement o always endeavor to retain the good impres-sions received from year in assisting you to accept this little souvenir of our affection for you, we beg that when offering the Holy Sac-rifice of the Mass in your our bern home, you will sometimes remember your devoted par-ishioners of Woodstock, Norwich and Prince toa.

Signed on behalf of the parishes of Woodsbieck, Norwich and Princeton:

Stock, Norwich and Princeton:

Sutton Block, Norwich and Princeton:
Maurice Egan, James O'Rourke, Sutton
Frezelle, Patrick Farrell, John Haylow, James
Haylow, M. Furlong, D. Kenny, J. Leflamme,
& Murphy, T. Dunn, F. Frank, J. Brady, G.
Stacey, P. Slattery and P. Haney.
Scarcely a dry eye was to be seen as the
pastor, himself deeply affected, thanked the
congregation in the following words:

My dearly beloved bethern.

My dearly beloved brethren: I thank you very sincerely for your kindness and account

priest.

1 am leaving you in obedience to the will of Tam leaving you in obedience to the will of our beloved Bishop, who has appointed me to another parish in this diocese. I hope you will be as kind to my successor as you have been to me. Pray for me, my dear friends, and in return I shall cheerfully grant the request which you make in your address to be remembered by me in my Masses.

In bidding you to day a kind farewell, I pray that the blessing of Almignty God, the Father, Son and Holy Ghost may descend upon you and remain with you forever.

In the afternoon the Knights of St. John waited on the reverend pastor and presented him with a handsome gold-headed cane.

C. O. F. Resolution of Condolence.

At a regular meeting of Byrne Court No. 10:1, Catholic Order of Foresters, held in Eganville on Monday evening, Feb. 12, the following ing resolution, moved and seconded by Bro. Brougham and Bro. Lacey, respectively, was adopted by a standing vote:

Whereas it has pleased our Divine Lord in His infinite wisdom to remove from this world of sorrow the beloved father of our respected brother member, fhomas F. Moran, and also the beloved mother of our respected brother member, Michael D. Furlong, therefore be it. Resolved, that we, the members of Byrne Gourt, No. 10:14. C. O. F., extend to our bereaved brothers and their families, in this their hour of affliction, our heartfelt sorrow and sympathy, and we pray that God in His infinite mercy will comfort and sustain them to their affliction.

Resolved, that a copy of this resolution be inserted in the reliances of this meeting and one such tendered to Brothers Thomas F. Moran and Michael D. Farlong, and published in the Leanville Enterprise, and Carlonae Record, of London.

H. R. McDonald, C. R. P. McHugh, R. S.

of London. H. R. McDonald, C. R. P. McHugh, R. S.

DIOCESE OF HAMILTON.

Official.

EGULATIONS FOR LENT TO BE READ BY THE REVEREND CLEEGY FOR THEIR RESPECTIVE FLOCKS AT ALL THE MASSES ON QUINQUA-GASIMA SUNDAY.

1.—All days in Lent. Sundays excepted, are fasting days—one meal and a collation.
2.—All persons who are twenty-one and under six y years, are bound by the law of fasting and abstinence.

sky years, are bound by the law of fasting and abstinence.

3.—By virtue of powers granted us by Apos totic Indult, we permit the use of meat on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Taursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

4. Fish and fleshfare not allowed at the same real.

4. Fish and fleshare not allowed at the same meal.
5.—The use of milk, butter, cheese and eggs, is allowed on all days,
6.—The use of dripping or lard (not suet), is allowed as a condiment in preparing food on all days except Good Friday.
7.—Those exempted from fasting are; all persons under twenty-one, and over sixty years of age, the sick and infirm, women carrying or nursing infants, all employed at hard labor.
8.—All who cannot fast should give more abund-int aims, be more assiduous in prayer, and attend more frequently to beir religious duties, so as to make up for the want of corporal mortification.
N. B.—Further dispensations, when occasion requires, can be obtained from the res-ective 23stors who are hereby empowered to grant them. ministrative qualities, and in appointing his Vicar-General he chose one who has proved himself an able auxiliary in the management of diocesan affairs. We, ourselves, have been witnesses of your progressive idea in parochia affairs. A glance at those stately granite structures, the church of the Sacred Heart, the presbytery and the school house, affords ample evidence of your untiring energy since your advent into this parish, while the affectionate regard in which you are helf by the members of your congregation attest that you have indeed been to them a faithful shepherd.

We thank you, My Lord, for all that your fatherly care has done for us, and, repeating our congratulations, pray God to grant you a long and happy life in the exalted position to which Mother Church has called you. Though we cannot be with you on the day of consecration, we shall fallow you in spirit and as an evidence of our regard we beg you to accept the accompanying Cope, and request you to wear it on that occasion.

We are, Right Reverend Sir, your devoted children in Christ.

The C. M. B. A.

The address was beautifully itiuminated.

em. Pastors are requested to have, whenever pos Pastors are requested to have, whenever pos-sible, public devotions in their respective churches twice a week during the holy season of Lent. The Holy Rosary is recommended for Wednesday evenings and the Stations of the Cross for Friday evenings, followed in each case by suitable instructions. The fathful should be exhorted to have private devotions at home every evening—all the members of the family joining in the recitation of the Holy Rosary to be offered for the souls of the faith-ful departed.

†Thomas Joseph Dowling, Bishop of Hamilton.

We are, Right Reverend Sir, your devoted children in Christ.

The C. M. B. A.

The address was beautifully illuminated.
On rising to reply to the address His Lord-ship referred to a resolution of congratulations recently passed by the C. M. B. A., at a regular meeting (a copy of which appears below). In the resolution, said His Lordship, you express the hope that I may long b: spared to continue "the grand work begun and so well carried on by Dr. Rogers." I thank you for this kindly wish, but while I am willing to do my utmost to follow in the footsteps of my venerable Bishop, I feel that you expect too much of me. The work that the venerable condinary of this diocess has been able to accomplish since he became a Bishop has been of a herculean nature. His success in the administration of diocessan affairs has been due to his marked ability and strict devotion to duty. I doubt very much if in Canada there is to be found a Bishop who, under similar circumstances, and having the same difficulties to contend with,

IThomas Joseph Dowling,
Bishop of Hamilton.

Hamilton,
Feast of the Chair of St. Peter at Antioch, 1960.
Alex. G. Walter, Socretary.

Some entertainments on the evening of Feb. 12, in the cathedral parish hall. Not withstanding a steady downpour of rain all evening, a fair crowd greeted the boys. The entertainment was brimful of fun and music, and afforded two hours of solid enjoyment. It was the kind of entertainment the people seem to enjoy most, and may encourage the boys to continue this very pleasant way of furnishing them with recreation.

Last Wednesday evening Branch No. 231 C.

M. B. A. gavea concert in St. Lawrence hall. A very large audience listened to a well-balanced and enjoyable programme. During the intermission. Rev. Fr. W. Brady, the Chaplain of the branch made a few remarks that were pithy and full of good commonsense.

ORPHANS FESTIVAL.

It is expected that the Orphans' Festival entertainment, to be given on the 27th inst., will be of great worth, if some of the talent engaged by a forerunner of excellence. Some new faces will appear, such as those of Harold Jarvis, tenor, Detroit; Mi-s Jeannetta Lewis, elocutionist, Hamilton; Miss Teresa Tymons, soprano, Toronto. At the matine, the biograph, showing the Passion Play of Oberammergau will be the chief feature.

DIOCESE OF CHATRAM, N. B.

St. John Monitor, Feb. 10.

St. John Monitor, Feb. 10.

The Right Reverend Thomas F. Barry, D. D., Bishop-elect of Thugga, and Coadjutor to the Right Rev. Dr. Rogers, needs no introduction to the readers of the Monitor. Throughout the province he is known by his works. His thirty-three years of fidelity to the interests of religion have left their impress on the diocese; his labors for the betterment of humanity are part of the history of northern New Brunswick, where no name is more revered.

Dr. Barry was born at Inkerman, Gloucester County, N. B., in 1811, and is consequently now in his fifty-minth year. His early school days was spent in his native parish, then at Chatham and subsequently in St. John, at the college established by late Bishop Connolly. After a course of rhetoric and philosophy at the Salpicians'college, Montreal, he entered the Grand Senniary, and, having finished his theological studies, was ordained to the priesthood on the festival of Our Lady of the Snows, August 5, 1866.

Called to Chatham by Bishop Rogers, he re-

is assistant, had joined the association, and under his direction he was sure the society would continue to prosper.

The President next called on Rev. Father Varrily, who said that though not a member of the C. M. B. A. he had its advancement at heart and was pleased to see so many of his own parishioners members of Branch 130, which to night was honoring its Spritual Advisor, Bishop elect Barry. Your address, said he, spoke of the honor attached to the el-vation of Dr. Barry to the Episcopate. While it is an honor, permit me to supplement the address by adding that it is an "onus" an additional burden aided to the responsibilities already resting upon his shoulders, which I know will be lightened by the knowledge of the fact that he possesses the good will of all classes in the discose.

Rev. Father Purcell was next called upon, and said that as being a member of the C. M. B. A. he was glad to see one of its number raised to the cpiscopate, but was particularly pleased to see the Spiritual Adviser of the branch to which he belonged the person so honored. He referred to the responsibilities attached to the office of Bishop, and said it was not enough to wish Dr. Barry well, but that we should pray that God might grant him all the graces necessary for the performance of the duties of his exalted office. In conclusion, Father Purcell made a strong appeal to non-members present to join the C. M. B. A., not so much for the insurance as for the good done for religion by such an organization. He referred to the pastoral letter of His Lordship societies, in which he strongty recommends the

Semmiary, and, having finished his theological studies, was ordained to the priesthood on the festival of Our Lady of the Snows, August 5, 1896.

Called to Chatham by Bishop Rogers, he remained there for five years and had charge of that important parish during His Lordship's visit to Rome. In 1876 Father Barry was appointed to administer to the Restigouche missions; his field of labor then including what are now the parishes of Dalhousie. Campbellton, Balmoral, Charlo, Jacques River, Belledune (Joucester) requiring at the present time seven priests. At the expiration of five years, during which time he had established several missions, including that of Campbellton, Father Barry was transferred to St. Basile, Madawsaka, with authority of Vicar-General for the whole diocese of the important parish of Garaquet and Vicar-General for the whole diocese of Chatham. For five years he labored in this almost exclusively french mission, when, in 1885, he was appointed parish priest of Bathurst town. Shortly before this time the town was separated from the village for church purposes and a new parish erected When Father Barry went to Bathurs thore was neither church, no presbytery nor cemetery; nothing but a lot of land on a back street with a temperance hall and an old building used as a convent school. Visit the spot to day. Magnificent Catholic Church, a splendidly equipped presbytery and a massively constructed convent school, all of granite, the whole surrounded by a fence of stone and iron, have sprung up in the field making the locality one of the most altractive parts of this pictures us town, and be it remembered not a dollar of debt.

Dr. Barry has made three volvages across the Atlantic. While statloned at St. Basile he visited Rome with the Canadian pigrims in 1877. Again, in 1884, while parish priest of Caraquet, he spent some time in Rome and the Holy Lund, and finally, in 1886, he was sent as representative of His Lordship Bishop Rogers to the Eternal City, on which occasion he visited Morocco and that par

he is now Titular Bishop.

THE C. M. B. A. RECEPTION AT BATHURST TO THE R. M. B. A. RECEPTION AT BATHURST TO THE RIGHT REV. T. F. BARRY, D. D.

The reception January 25th, to Bishop elect Barry by the Bathurs branch of the C. M. B. A. was a decided success. Those who had the good fortune to be present at this reception will not soon forget the pleasant evening spent with the members of the C. M. B. A. that tertaining their Spiritual Director, Dr. Burry.

The nall was tastefully decorated with flags, bunting, pictures, etc., the work of Messrs. P. J. Venoit and Francis J. Mehanson over the president's chair was the C. M. B. A. that the president's chair was the C. M. B. A. that the president's chair was the C. M. B. A. that the president's chair was the C. M. B. A. that the stage was the metto. Ad Multos Annos, the rear being dramed with the British ensigned with the British ensigned that was companied by Rev Father Varrily, paster of Bathurst village, and Rev. Fare Purceil, His Locaship's assistant, entered

His Locaship's assistant, entered the platform, amid the strains of a march. They were received by first Vice. President, P. J. Venoit and conducted to seats assigned them on the stage. The first Vice President of the platform, amid the strains of a march. They members for the unavoidable absence torong illness of our worthy President Ben. P. L. J. Burns I was all the more requestable from the fact that Bro. Burns, who is one of the charter members, was also a very intimate friend of the person in whose honor we had, symbolic and the summer of the Church. The work and the summer of the charter members, was also a very intimate friend of the person in whose honor we had, symbolic and the summer of the charter members, was also a very intimate friend of the person in whose honor we had, symbolic and the summer of the Church. The choir, a

My Lord.—We, the members of Branch No. 30 of the Catholic Mutual Benefit Association of Canada, beg to offer you our sincere congratitations on your elevation to the high and holy Your leave.

SUBSCRIBER -Address Redemptorist Fathers, St. John's Church, East Toronto, York ulations on your elevation to the high and noty office of Bishop.

Your long period of faithful service in the holy priesthood, your zoal and energy in the advancement of the interest of Mother Church and your constant solicitude for all that appertained to the exaitation of religion,

Tennyson.

MEMORIES.

have, in times past, caused those who have watched your priestly career, to hope that the laborer would one day receive the reward of his unremitting toil, that your self sacrificing devotion to the interests of the Church and your faithful vigilance over the flocks committed to your care, would receive that recognition which is due to conscientious endeavor and is the reward of duty well performed. That time has now arrived. It has pleased our Holy Father Pope Leo XIII. to place you among the Hierarchy as Bishop of Thugga and Condjutor to our venerable and venerated Bishop, Dr. Rogers, The honor conferred upon you is one that fills us with joy and gratitude. Our preaning time adequate expression to our sentiments of satisfaction at this signal proof of the estimation in which our beloved pastor is held. This dignity is one that by reflection casts a radiance on this parish, over which you have so successfully presided and in a more particular manner on this Branch of which you are the Spiritual Adviser, and which, established under vour patronage, is the banner branch of the Martine Provinces. Years ago, My Lord, the Venerable Ordinary of this diocess aw your ability and administrative qualities, and in appointing his Vicar-Generai he chose one wno has proved himself an able auxiliary in the management of diocessan affairs. We, ourselves, have been O! Sing me a song
Of former times—
A rollicking song
Of quicking song
Of quicking song
A song to cheer my weary heart
And bid all gloomy thoughts depart;
A song whose notes,
So glad and free,
Float out 'twixt dear old friends and me,
Pray sing! Fond hearts!
In youthful giee
The dear, old song again for me.

The night is cold
And the lights grown dim
And before min a syes
Faint shadows swim;
And there the friends of many a day
Pass in the darkness and fade away.
E'en now the dear,
Old song steals near—
Comes floating back o'er many a year;
But the voices, once
S young and clear,
Will sing no more the song so dear.

Time wrought a change
And far away,
They drifted all
One summer day.
The sun laughed down from 'neath the skies:
The light of Hope was in our eyes.
We parted with
A sad farewell—
Our hearts alone the tale can tell,
In accents choked

And oft in dreams
And silence drear,
Fond memories
Come creeping near—
Come creeping in the twiight lone
To still my hearts' incessant moan.
'Tis then the thoughts
Of other times
Recall the songs and tuneful rhymes—
Recall o'er faint
And misty years
The songs of love—our smiles—our tears.

J. William Fisch

_J. William Fischer.

MARRIAGE.

RYAN-MCMAHON,

RYAN-MCMAHON,

On Tuesday morning Jan. 30, Seaforth was the scene of a very pretty event, when Miss Emily McMahon, daughter of Mr. and Mrs. John McMahon, was united in marriage to Dr. Thomas Ryan of London, at 9.39. The bride entered the church leaning on the arm of her father, while the organ and church orchestra pealed forth the beautiful strains of Mendelsohn's wedding murch. The bride presented a charming appearance, attired in a costume of ivory satin, with customary veil. and carrying a shower bouquet of cream roses. Miss Aloysias, sister of the bride, led the procession, and looked very pretty dressed in white silk, and wearing a large white picture hat trimmed with piok roses and holding a bounded of the brides and fulling the season of the brides and full market of the brides of the brides of the brides and full market of the brides were the tushers. The ceremony was performed by the Rev. Father McCabe, followed by a High Mass, after which the party, with a number of guests, many of whom were from a distance, repaired to the home of the bride's parents, where a sumptous and beautifully decorated with howers and beautifully decorated with howers and beautifully decorated with howers and and beautifully decorated with howers and the market of the bride's parents, where a sumptous and elegant repast awaited them. The tables were brilliamly lighted with numerous and sumple the sum of the bride's parents, where a sumptous and elegant repast awaited them. The tables were brilliamly lighted with numerous and sum of the bride's parents, where a sumptous and elegant repast awaited them. The tables were brilliamly lighted with numerous and sum of the bride's parents, where a sumptous and elegant repast awaited them. The tables were brilliamly lighted with numerous and sum of the bride's parents, where a sumptous and sum of the bride's parents, where a sumptous and

has been able to accomplish so much for the good of religion and the glory of God. I have not, continued His berdship, he same difficulties to contend with as had Dr. Rogers when taking charge of the diocese in its infancy. He had the ship to build, and so well did he construct her and guide her over the troubled sea of youth that now in her maturer age the task of paying the will had light one.

one and game her over the troubled sea of navigating her will be a light one.

Dr. Barry next referred to the address, thanked the members of the C. M. B. A. for the kind wishes therein expressed and also thanked them for the very handsome gift which accompanied the address. His Lordship in the course of his remarks spoke in high praise of the attainments of the youthful Bishop-elect of St. John, and wished that, like him, he had youth upon his side, which would be of great aid to him in the responsible position to which he had been called. In closing his remarks Dr. Barry said it gave him much pleasure to see the C. M. B. A. prosper. He regretted not being able to attend the meetings more regularly, but was pleased to see that lately Rev. Father Purceli, his assistant, had joined the association, and under his direction he was sure the society would continue to prosper.

The choir then rendered in a really beautiful manner "God Bless Our Pope," after which the President made a few remarks, and the meeting dispersed by singing "God Save the Ouren."

CONGRATULATORY RESOLUTION.

CONGRATULATORY RESOLUTION.

At a regular meeting of Branch No. 130. C.

M. B. A. held on Tuesday, January 2nd. 1990,
the following resolution was unanimously
adopted;

Moved by Bro. P. J. Veniot, seconded by
Bro. E. L. O'Brien: That the members of
Branch 139 hereby tender to the Right Rev.
Dr. Barry, Spiritual Adviser of this branch,
their sincere congratulations on his appoint
ment as Bishop of Thugga and Coacjutor
Bishop of the Diocese of Chatham, and pray
that he may long be spared to continue the
good work commenced and so well carried on
in Northern New Brunswick by the Right
Rev. Dr. Rogers, the venerable Ordinary of this
diocese.

diocese.

That a copy of this resolution be sent to
Right Rev. Dr. Barry, inserted in The Cana
dian and spread on the minutes of the meeting
FRESENTATION TO RT. REV. DR. BARRY.

Chatham, N. B., Advance, Feb. 8.

OBITUARY.

MARGARET KILGALLEN, WEST WILLIAMS.

AIAGARET KILGALLEN, WEST WILLIAMS.

It is our sad duty this week to chronicie the death of Margaret, beloved wife of Patrick Kilgallen, who died Feb, 4, aged sixty-one years.

Deceased was an amiable woman and was much beloved by all who made her acquaintaice. Although ailing for some time, her death came suddenly and unexpectedly and was quite a shock to all who knew her. Her husband pre deceased her seven years age. She leaves

eavement.
The long procession of teams which followed her remains to St. Columbus church shows the esteem in which she was held. She was a staunch Catholic and died supported by the rites of the Church. High Mass was celebrated by Rev. Father McRae. May her soul rest in peace!

On Monday, February 5, there departed this life, after a longthened period of illness, borne with true Christian fortitude and resignation, Mrs. Michael Powell, an old and respected resident of London. The deceased lady bad the happiness of receiving an unclined Church, and on her death-bed, of being surgunded by the loving members of her family-framed diffusion late from the family home after the street, to the cathedral, on The funeral took place from the family homestead, 64! King street, to the cathedral, on Wednesday, the 7th inst., High Mass of Requiem being celebrated for the repose of the departed soul by Rev. Father Aboulin, master of novices, St. Michael's college, Toronto—who also officiated at St. Peter's cemetery. Mrs. Powell had reached the age of sixty seven years, and until recently, had always enjoyed the blessing of good health. Being of a cheerful and happy temperament she made many true friends, whom, now that her earthly life is ended will kindly remember her in their prayers that she may the more speedily be admitted into the Heavenly Home promised to all those who love and serve the Master. Besides her beloved thusband, she leaves to mourn her loss, three sons and two daughters—one of the former, Francis, a student of St. Michael's College, Toronto.

May her soul rest in peace?

Roderick A. O'Meara, London.

RODERICK A. O'MEARA, LONDON RODERICK A. O'MEARA, LONDON.
The funeral of the late Roderick A. O'Meara,
B. A., took place on Monday morning, Feb. 19,
to St. Peter's cathedral, London, where High
Mass of Requiem was celebrated for the repose
of his soul by Rev. P. J. McKeon, Chancellor of
the dioceso.

Mass of Kequiem was celebrated for the repose of his soul by Rev. P. J. McKeon, Chancellor of the diocess.

Much sympathy is expressed on all sides to the bereaved ones, on the early termination of such a bright and promising career, the deceased being in the full bioom of manhood and at the outset of what promised to be a life of high and noble endeavor. Mr. C'Meara was an honored graduate of the University of Otawa; the youngest 10 1 of Mr. Michael O'Meara, for many years a resocuted resident of Belleville, Oat., and now of Dorchester, and was, at the time of his death took place at St. Joseph's the time of his death took place at St. Joseph's Holder, the only of the control of the con PRESENTATION TO RT. REV. DR BARRY.

Chatham, N. B., Advance, Feb. S.

Nelson was visited on Taesday, 30th January uit., by the theological conference of which Bishop-Eect Barry is an active and devoted member.

Questions, theologic and philosophic, and, in general, omne scibile, are discussed by this learned academy. Tuesday's session was, however, invested with more than usual interest.

The conference intended honoring one of its members by the presentation to him of a Pectoral Cross and Cham, "rich and rare." The Rev. Father Power, at whose residence the mosting was, in the order of rotation, held, for this reason presided. In such capacity he, in a short spoken address, a model of good taste and chaste rhetoric, made the presentation. Father Van de Moortell followed in the happy vela which characterizes all his sayings. Both gentlemen gave utterance to the feeling animating the conference. Disadning the language of fulsome flattery they assured the Bishopelect of the conference's devoted attachment and sympathetic interest.

Dr. Barry, in acknowledging the gift, expressed his grateful appreciation. The gift told him of honors: it reminded him also of correlative responsibilities. He was conscious of the kindly feeling of which the gift was the interpretation. This feeling he knew was not restricted to the conference, but was general throughout the diocese. The receptions tendered him, the episcopal insignia of which he was the recipient, having a significance of their own, cheered him, nerved him for the work and filled him with confidence in the future. Relying on the Divine assistance, and encouraged by such fraternal feeling as was evidenced in the present gathering, he humbly bowed to the will of Heaven, as represented by superior authority.

Monseigneur Barry has the happy faculty of pleasing and of favorably impressing those with whom he comes in contact. To him may be implied the words of Emerson; "Honor and fortune exist for him who always feels himself in the presence of high causes".

The conferen

WM. J. DOYLE VROOMANTON.

On Thursday last, Feb. 8th, there was laid to rest in the Catholic cemetery at Vroomanton all that was mortal of Wm. J. Doyle, eldest son of Mr. T. Doyle, of the 7th con. Brock. Mr. Doyle was a promising young man, of exemplary character and deservedly held the esteem and affection of a large circle of friends, which was amply attested by the large numbers present at the funeral.

Solemn Requiem High Mass was celebrated by Rev. Fatner Cantillon in the old parish church.

Besides the father and mother, deceased left one younger brother than three sisters—the eldest of whom entered the community of Loretto some four years ago. Much sympathy if elt for the family in their sad bereavement. May his soul rest in peace. WM. J. DOYLE VROOMANTON.

A DESERVED HONOR.

The Record is much pleased to notice in the issues of Toronto papers that the Public Library Board of that city has seen fit to honor one of our young Catholics by unanimously electing Mr. W. T. J. Lee, Barrister, one of the representatives of the Separate School Board, to their highest place, that of Chairman, From our knowledge of Mr. Lee w. are sure he will do honor to his new position and will conduct the affairs of the Board with dignity and decorum. The Separate School Board of Toronto too, will feel the honor done to it in honoring its representative. We are glad to chronicle at all times, and much gratified to notice our young Catholic men taking their proper places in the conduct of affairs of our

country. Each such honor should be an in-centive to our people to merit and to earn what they are justly entitled to, and we are pleased to see that the city of Toronto acknowledges Mr. Lee's services upon its Library Board.

THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

From the seat of war comes this week as a surprise the most, pleasant intelligence which has reached the people of Great Britain since hostilities began. It is now certain that Kimberley has been relieved by General French who with a strong force of artillery, cavalry, and mounted infantry entered the town on Thursday evening, the 15th inst., the seige having lasted one hundred and twenty-two days.

General French's movement was part of a well-taid plan in which all the divisions of General Roberts' army were prepared to participate as required. To reach Kimberley General French's troops marched 90 miles in 4 days, fighting two engagements with Boer forces on the way.

The announcement of the great success achieved was made to the war office by General Roberts from Jacobsdal, which is in the Orange Free State, on the road from Kimberley of Bloemfontein, whereby it may be seen that not only has Kimberly been relieved from the besiegers, but that General Roberts has also captured Jacobsdal and begun his march towards the capital of the Free State.

General French states that with ten of the enemy's laagers (camps) he has captured extensive store supplies and a large amount of ammunition. In addition to this other despatches state that the Boers, in the haste with which they were obliged to retreat, were compelled to leave behind them all their big guns at Kimberley and Magersfontein. General Kelly Kenny has also captured over one huavred of the enemy's wagons, by determinedly pursuing a large convey moving toward Bloemfontein.

Gen. French also states that he has dispersed the enemy from the eatire South side of Kimberley, but it would appear that the entry into Kimberley was effected with less fighting than was expected, the Boers retring rapidly.

General French is now scouring the country to the North of Kimberley and Magersfontein, the Boers have also abandoned their fortifications, and the Kimberley

General French is now scouring the country to the North of Kimberley.

At Magersfentein, the Boers have also abandoned their fortifications, and the Kimberley garrison are now occupying and entrenching themselves in positions which were hitherto occupied by their besiegers.

At Ladysmith, the Boers have very much relaxed their siege operations, and it is presumed that the withdrawal of a considerable force from the siege hus been necessitated in order to meet General Roberts' advance.

Around Naauwport there has been considerable fighting, with loss on both sides. Among the losses reported, a whole company of Australians, being New South Wales infantry, was cut off, though the blood on their bayonets shows that they fought desperately, and that many Boers were sain in the hard conflict. They were surrounded by superior numbers and annihilated by the heavy rifle fire of the Boers.
East of Colenso General Buller has been en-

and annihilated by the heavy rifle fire of the Boers.
East of Colenso General Buller has been engaged in bombarding the Boer forces at Blaauw Krantz. The Boers responded with rifle fire. Further particulars are not given, but it is stated that he has been engaged lighting seadily for five days, and he appears to have been successful at almost every point, as the Boers are said to have lost heavily from lyddite shells, and to have removed their guns back over the Tugela river which they had crossed near Frere Camp.
The KoyalCanadian Regiment took part in the capture of Jacobsdal. Five of its members are missing and are supposed to have been capmissing and are supposed to have been cap-

ssing and are supposed to have been cap red as they fell off from the main body of the giment while advancing. Regiment while advancing.
There is a rumor from the continent that Conje has surrendered with 7.000 men, but it is not confirmed, and is probably not correct.

MARKET REPORTS.

LONDON.

London, Feb. 22. —Grain, per cental—Wheat 81.05 to 81.11; coats, 85 to 89c.; peas, 79c to 81.09; barley, 80 to 85c; corn. 75 to 89c.; rye, 85c to 81.0; buckwheat. \$1.00 to \$1.20; beans, per busnet, \$1.25 to 81.35. onshol, \$1.25 to \$1.35. Secds—Clover seed, alsike, \$5 to \$5.70; clover, do., red, \$5 to \$5.70; timothy do., \$1.15 to \$1.70, Farm Produce—Hay, \$8.00 to \$9.00; straw, per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to

per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to \$6.00.

Live Stock—Live hogs, \$4.60 to \$5.00; stage, per lb., 2 to 2½c; sows, per lb., 2 to 1½c; sows, la to 20c; butter, creamery, 23 to 25c; cheese, pound, wholesale, 9 to 10c; cheese, pound, retail, 13 to 15c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 9 to 10c; cheese, pound, retail, 9 to 10c.

Vegetables — Potatoes, per bag, 50 to 75c; onions, per bag, \$1.00 to \$1.25.

Poultry—Ducks, dressed, per pair, 75c to \$1.00; fowls per pair (undressed), 50 to 55c; fowls, per pair (dressed), 50 to 80c; geese, each, 60 to 75c; turkeys, per lb., 9 to 11c.

Mest—Pork, per cwt., \$5.55 to \$1.00; host

Meat-Pork, per cwi turkeys, per lb. 9 to 11c.

Meat—Pork, per cwt., \$5.55 to \$6.00; beef, cow, \$4.00 to \$4.75; beef, heifers and steers, \$5.50 to \$6.00; veal, by carcass, \$4.00 to \$5.00; nutton, by carcass, \$5.00 to \$6.00; lamb, by the carcass, \$6.00 to, \$6.00; lamb, by the carcass, \$6.00 to, \$6.00; lamb, by the quarter, 9 to 10c.

MONTREAL. Montreal, Feb.22.—No. Ihard Manitoba wheat was quoted to-day about 65te affect. For Whilman No. I hard, 2je below No. 1; No. 2 onts are quoted at 3ie, in store, Montreal; peas, 69 to 70e; bursely, No. 1, 49je; rye, 60c; buckwheat, 63je. Flour steady; spring patents, 23,30 to 3i; surong bakers, 83,50 to 83,69; winter parents 83,50 to 83,69; straight rollers, \$3,30 to 83,35; Manitoba bran \$15,50 to \$16, in bags, and shorts \$17, Ontario feed, \$15,59 to \$16, for bran in bulk; and shorts at \$16,50 to \$17, in bags. Provisions firm; dressed hogs are in good demand, with firm values; country dressed light weights, \$6 to \$6,25; light average, \$5,75 to \$6. heavy, \$5, to \$5,50; Canadian short cut mess pork, \$14,50 to \$15,50; short cut back pork, \$14,50 to \$14,50; heavy, \$14,50 to \$15,50; canadian short cut mess pork, \$14,50 to \$15,50; short cut back pork, \$14,50 to \$14,50; heavy long cut mess, \$14,50 to \$15,50; heavy, \$25,50 to \$25,00; choice grades, 20 to 21c, dairy continues in, light supply and active demand; tubs are quoted at 18 to 20c; rolls, 19 to 21c. Cheese — The cheese cable has advanced 6d and now stands at 58s, 6d for white, to 6's, 6d for colored; white goods are now held from 114 to 12c. Large supplies per express of fresh laid eggs continue to weaken prices; and 18 to 20 is quoted for such; other lines are steady, as follows—Selected fall, 16 to 17c.; held eggs, 12 to 14c.; limed do. 14 to 15c. with the latter in rather small supply.

Toronto, Feb. 22. — Wheat firm on moder-Montreal, Feb. 22. - No. 1 hard Manitoba wheat

17c.; held eggs, 12 to 14c.; limed do. 14 to 15c. with the latter in rather small supply.

TORONTO.

TORONTO.

TORONTO.

Toronto, Feb. 22. — Wheat firm on moderate offerings: we quote 65c. bid for red and white, 65c.; asked west; spring wheat is quoted at 67c. east; goose wheat is firmer, at 69 to 70c. the latter on a low freight for export. Manitoba dearer, at 82c. for No. 1 hard g.it. Sarnia, and 81c. North Bay Flour quiet; cars of straight roller in barrels, are quoted at 82.85 to 82.90 west. Milifeed firm, at 816 to 817 for shorts, and 815 for bran west. Barley steady, at 42c. for No. 2, east and 41c. west. Buckwheat steady; 49c. east and 48c. west. Rye unchanged, at 51c. to 515c. east, and 50c. to 59c. west. Corn firm for Canada yellow at 31c. west, American is steady, at 43½c. for No. 30d and 4½c. for No. 3 new Toronto. Oats firmer, at 276c. for white east and 26c. for mixed and 27c. for white west. Oatmeal steady, at \$3.20 to \$3.35 for bills Toronto. Peas firm, at 62c east and 61c. west.

Latest Live Stock Markets.

Latest Live Modek Markets.

TORONTO.

Toronto, Feb. 22.—Following is the range of quotations at western cattle market this morning:
Cattle—Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3.75 to \$4.25; butcher, medium to good, \$3.25 to \$3.9; butcher, inferior, \$2.75 to \$3.00; stockers, per cwt., \$3.00 to \$3.50; butcher, inferior, \$3.50; and lambs—Sheep, per cwt., \$3.00 to \$3.50; bucks, per cwt., \$2.25 to \$2.50.

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

Hogs—Choice hogs per cwt., \$4.50 to \$5.00; light hogs, per cwt., \$4.00 to \$4.50; heavy, hogs, cwt., \$1.00 to \$4.50; sows, \$3; stags, \$2.

cwt., \$4.00 to \$4.59; sows, \$3; stags, \$2.

EAST BUFFALO.

Rast Buffalo, N. Y., Feb. 22.— Cattle—Offerings, 4 loads; demand fair for butchers' cattle and choice stockers on the basis of Monday's prices. Calves—Fair demand and steady; choice to extra, \$8 to \$8,25; good to choice. \$7.50 to \$8. Sneep and lambs—Offerings, 49 loads; demand active: lambs, choice to extra, \$7.15 to \$7.30; good to choice, \$7 to \$7.15; common to fair, \$6 to \$6.75; yearlings, \$6 to \$6.35; mixed, \$5.75 to \$6; sheep, common to fair, \$3.30 to \$4.75; close steady. Hogs higher; supply light; heavy, \$5.15 to \$5.20; mixed, \$5.15 to \$5.20; Yorkers, \$5.174; pixes, \$5; roughs, \$4.60 to \$4.75; stags, \$3.25 to \$3.75; close steady.

The word that once escapes the tongue can not be recalled; as the arrow can not be cetained which has once sped from the bow.—Metastasio.

FREE BOOK on CATARRH

(WITH NUMEROUS ILLUSTRATIONS



Showing how this loathsome disase originates. How treacherously it affects the Head, Throat, Lungs, Stomach, Liver, Bowels, Kidneys. Telling about Dr. Sproule's treatment. If you have Catarrh of the Head or

You Need This Book.

DR. SPROULE, B. A. (formerly urgeon British Royal Naval Service) English Specialist in Catarrh, Will Send It To You FREE On Request, Address 7 to 13 Dogne St. Boston



BENZIGER BROTHERS, 经线

Tenders for Mining Locations in the Yukon Territory to be Worked by Hydraulic or other Mining

CEALED TENDERS addressed to the under-

SEALED TENDERS addressed to the undersigned and marked on the envelope. Tender for Mining Location," will be received at this Department until noon on Monday, the 5th day of March, 1900, for leases under the provisions of the Regulations in that behalf, of the following described locations:—

No. 1. Situated on the West side of English River, a tributary of the Lewes River, in the Yukon Territory, commencing at the mouth and extending up the saidkeight River a distance of 4½ miles, by a depth of one mile throughout.

No. 2. Commencing at a point opposite the left limit of Creek Claim No. 210 below Lower Discovery on Dominion Creek, in the Indian River Mining Division of the Yukon Territory, thence down stream along the boundary line of the creek claims one mile, and extending back from the said boundary a distance of one mile throughout.

froughout.

A separate tender to be made for each loca tion, and an accepted cheque in favor of the Minister of the Interior for the amount offered as a bonus must accompany each tender. The highest or any tender not necessarily accepted. PERLEY G. KEYES.

Department of the Interior. Ottawa, 17th January, 1900. 1,112-4



Parliamentary Notice.

MONDAY, the twenty-sixth day of February instant, will be the last day for receiving Pettons for Private Bils.
FRIDAY, the second day of March next, will be the last day for introducing Private Bills.
FRIDAY, the sixteenth day of March next, will be the last day for receiving Reports of Committees on Private Bills.
CHARLES OLARKE,
Clerk of Legislative Assembly.
TORONTO, 1st February, 1900, 1.112-4

FARM HAND WANTED.

WANTED GOOD FARM HAND (MAR-WARED GOOD FARM HAND (MAR-MAR-WARED) who understands geover farm-work, good milker and understands the feed-ing and care of stock. Yearly employment, Convenient to church and school. Apply to the CATHOLIC RECORD Office, London. 1112 3

O: M. B. A. - Branch No. 4. Longs Meets on the 2nd and 4th Innreday of every month, at 8 o'clock, at their nail. Albion Block, Richmond Street. James F. Marray, President: F. F. Boyle, Secretary? VOLUME XXII.

The Catholic Record. shoul London, Saturday, March 3, 1900. was WANT OF UNITY AMONGST THE form

SECTS.

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Bishop Clifford (Episcopal) bemoans value the lack of unity among the various Luth sects, and assigns it as the chief cause stand of their failure with the heathen. No matr doubt it has a certain effect, but the the Bishop must furnish a more adequate deba reason for it than the one given. And and so he wants unity ! We are to blame decla for the sad state of affairs! We have begs been too stiff with Dissenters. We away must have more fatherly love and all perf that kind of thing you know ! With a The little charity and forbearance, we tate Episcopalians will march cheek by jowl a me with Dissenters into the blessed haven If of unity.

Why doesn't he try Dr. Arnold's has scheme "that all sects should be united fires by Act of Parliament with the Church of e of England, on the principle of retain- aced ing all their distinctive errors and ab- bon surdities." It would work better, we ween, than the brotherly love business. However, we wish the Bishop well. cen We could not help thinking as we read pai his address that John Ruskin must who have seen something similar when he spe said that the English liturgy was evi- div dently drawn up with the amiable in- or tention of making religion as pleasant Pro as possible to a people desirous of sav- he ing their souls with no degree of per- but sonal inconvenience.

JOTTINGS.

Some time ago we saw a series of articles on the subject "Is Society Deteriorating," from the pens of "society leaders" and the sundry other females who troop through the country lament ing in strident tones the woes of the poor down-trodden women. It is con soling to see them, despite their many ste social duties, outlining the duties and we sphere of their sex. It betckens an interest in the poorer classes - the th seamstresses who make their luxurious robes and who are rewarded with sa princely munificence. Are they wak fa ing up to a knowledge of their mission. | th

Without attempting to answer the

question, we may advise them to give m an attentive perusal to the sermon of m Cardinal Gibbons on "The Christian by Woman." It is brimful of sound ad- fe vice, whose following will bring peace th and comfort to the aching brains of fr the fair ones who have been laboring ti with that social problem. They may not view the sermon with marked favor ; but they will, in their desire to break the chains that for ages have o bound woman to the mean and sordid b things of life, and to uplift her into the is serene atmosphere of equalitarian- t ism, not allow personal prejudice t to prevent them from prefiting i by its wisdom. The Cardinal has no pity on the females who stump the country presumably for woman's rights, but to our mind to gratify a sickly vanity or through morbid excitement. He regards "women and l society leaders, in the higher walks of life, as the worst enemies of the fe male sex. They rob woman of all that is amiable and gentle, tender and attractive. They rob her of her innate grace of character, and give her nothing in return but masculine bold ness and brazen effrontery. They are habitually preaching about woman's rights and prerogatives, and have not a word to say about her duties and re sponsibilities. They withdraw her from those sacred obligations which belong to her sex and fill her with am bition to usurp positions for which neither God nor nature ever intended

The women who are truly Catholic will never merit a rebuke such as came from the lips of the Cardinal of Baltimore. They know their position, and they know also that the masculine woman is lacking in the graces that are the peculiar ornament of womanhood. The strong woman is not the lady whose life's horizon is bounded by social pleasure or she who longs to be man's competitor in the professional and commercial world, but the maiden and mother who are gentle and tactful, content to influence in and through the home, and strong with the strength that wells up from the

hearts that are pure. Protestants indeed deplore the low tone of morality, the scanty respect tha