Catholic Record.

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

VOLUME XXI.

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LONDON, ONTARIO, SATURDAY, FEBRUARY 4, 1899.

NO. 1,059.

The Catholic Record.

London, Saturday, February 4, 1899. " CAMILLE."

We were amazed at seeing in the advertising columns of the Church Progress a very complimentary reference to the drama of "Camille." The talented editor must have been absent from the city when that issue was put in press, for he never would have permitted any commendation of such a degrading and salacious production.

SHOULD BE BOYCOTTED.

The mutoscope pictures of the Holy Father are receiving much attention across the border. They may be a credit to American enterprise, but they should be boycotted by every Catholic. We have the picture of Christ's Vicar enshrined in our heart of hearts, and we need no money-making device to increase our love for him. It is a sad commentary in an age that, to use a phrase of Ruskin's, if it could make a railway to hell, would invest in the concern to any amount and stop churchbuilding all over the country for fear of diminishing the dividends.

AN EPISCOPAL BISHOP ON SALOONS.

The Church Temperance Society of New York held a meeting recently at which Hon. Mr. Choate and Bishop Potter (Episcopal) were the principal speakers.

Bishop Potter came out boldly in favor of the saloon as a social necessity. It will be a shock to good people all over the country to see a Church dignitary bolstering up what they have been trying to pull down. According to the Bishop, saloon keepers are benefactors of the poor man, because they supply a "social necessity," bred by the recreative instinct of humanity. Here is a chance for every philanthrop ist! When the prize-ring heroes are tired of their ignoble business they may atone for the past and shine as models of Christian charity by starting a gin mill for the workingman!

The Bishop, we surmise, did not know what he was talking about. Were he a minister of the Church which preaches the Gospel to the poor he would have had a more strengthening message for these who are garbed in the livery of poverty and who are drawn into the whirlpool of intemperance by the saloons which he essays to do not wish to do it, the poor dear defend. Were he to wend his way to mammas who are on the slert for an any tenement district he would find eligible party, Catholic or otherwise; THE CATHOLIC DOCTRINE OF sessed jurisdiction as long as the King that have been wrecked by the but the fact remains. If some of those saloon and women who have walked hand in hand with Sorrow since their marriage day. He would find a great many things which would shock his aesthetic temperament and perhaps

alter his views on the saloon.

The saloon-keeper is in the business

for money, and will deal out his goods to

any applicant who can pay for them.

Many of them will take the last farth-

ing from a husband and give never a

thought to starving wife and children.

It is the most pitiable business for any

human being. It is lucrative, but the

average man will rather be content

with little than be enriched by money

that is moistened with the tears of the

The saloon is, as Archbishop Ireland

says, responsible for the awful intem-

perance which desolates the land, and

which is the physical and moral plague

of our time. Let us waste no words on

the possible or ideal saloon. The

saloon as it exists to day trades and fat-

tens upon intemperance, and at its

door must be laid all the dire evils

which accompany or follow from in-

recommend those engaged in the busi-

victims of the saloon keeper.

to gratify his bibulous rather than his young man. recreative instinct. The Hon. Mr. Choate uttered no dissenting word. He was probably thinking of Windsor Castle or that speech of Patrick's Day of 1893 which was a public insult to every Irishman in the United States. He was thinking, perhaps, of how well he outwitted those who opposed his appointment. Well we think he may be pardoned a slight chuckle of gratification. The "fighting race" does very well at Santiago or Manila, but need not apply

at Washington.

NOTES BY THE WAY.

We oftimes wonder at the talk about may not be based on fact, but that, especially at mutual admiration gatherings and patriotic celebrations, matters little if we can be deluded into the belief that we are a band of brethren. We speak only of unity along social and commercial lines. It may exist, but we have little evidence of it. Some of those who have come into possession of this world's goods hedge themselves around with the greatness of the dollar, and draw the line between

themselves and their poorer brethren. They get the idea that the poor cannot possibly have any refinement of manner, and can, therefore, be but treated with condescension. They frequent the company of those who have wealth: they esteem it a great honor to be looked upon favorably by Protestants, and they become in time parasites on the tree of society, and acquire the " please-don't wake-the-baby-air " of those who abhor controversy and permit calumny to pass unrebuked. Their sons and daughters grow up wedded to parental ideas, given to extravagance and destitute at times of anything that is useful either for themselves or for others. This, you will say, is an extreme case. But you must not misunderstand us.

We admit that the bettering of one's condition is praiseworthy; but we do every charge against "The Church " say that to effect it by holding aloof from our brethren, by defiling our minds with ideas which, though prevalent and held in honor in our days, belong to Paganism and not to Chris tianity, is as blamable as it is idiotic.

How many mothers sacrifice their children on the altar of Fashion. They

We have belief in organiza-

We hope to see them equipped with every attraction that may appeal to the Catholics the Church insists that they men, but we hope also that they will be shall be married before a minister of homes of good thoughts and noble resolves, where the spark of enthusiasm will light up apathetic and serf like natures and move them to make the such a marriage is not to have more very best of themselves, to choose their than legal force, and consequently life's work and to cling to it and to upon recognize the fact that success depends

mainly on their own efforts. Our club-rooms should be not only are very often troublesome complicaplaces for amusement, but for instruction, and for realizing that the success our unity and good-fellowship. It of any society comes only through its unity. When the general good is made subservient to petty personal interests, and, when jealousy and cliquemaking create dissension and discord, the doom of a society is near at hand. The manly resolve to stand by their colors, to be true to those who are asso

ciated with them, is a guarantee of the vitality of an orginization. Above all they should cherish a loval and submissive spirit to the up to the pronouncement of Leo

church, and guard themselves from declared invalid were too well being indoctrinated with the false no. declared invalid were too well known to require rehearsal. The being indoctrinated with the taile no known to require rehearsal. The hope of High Churchmen since the daily press : and this is all the more time of the Oxford movement had necessary in localities where the in- rested on the validity of these orders. tellectual pabulum is the daily newspaper. One can scarcely peruse an issue without finding the grossest absurdities and the vaporings of some correspondent or other who tells you and "holy orders." that new questions are arising and old dogmas are disappearing. We do not, as some, underrate the influence that is possessed by every glib writer who undertakes " to emancipate man from the slavery of religion." Articles such as these find their way into many households, and distill the poison of indifferentism into the young and half educated. We long for the day when a Catholic Truth Society will be in every parish from the sacrifice of to rebuke calumny and to answer that has been, since the days it received

its commission, a militant one. When any member of a society presumes to play the role of censor of Macaulay says that Cranmer was ready things ecclesiastical he should be shown the door. He is a menace to its stability, for he will create a bad spirit among the members, especially the VIII. the Catholic rite of ordination among the members, especially the

young section.

Church discipline-that is to say, there is a fault personal to the Catholic in the case ; but inasmuch as the other party tion. We need it and we hope to see to the marriage is not a Catholic, the the day when there will be Catholic fault of the Catholic does not affect the societies in every corner of Canada. stability and indissolubility of the contract "With regard to where both are

ne gospel, their pastor, and in accord. once with the laws of the Church under the dissolution of the civil tie the parties to the marriage are allowed to contract again. Notwith-standing this clear statement, there tions which require most perfect fam

tical law to unravel."-N. Y. Free man's Journal.

iliarity with both civil and ecclesias-

ANGLICAN ORDERS.

Notable Lecture by Rev. D. J. Dough erty, D, D. Philadelphia Catholic Standard and Times.

Rev. D J. Dougherty, D. D., of the Seminary of St. Charles Borromeo, lectured before a large audience at the sign and the words show that power is given to consecrate the Eucharist, and by consecrating, to offer facrifice. The form of words used in ordaining Catholic Club on Sunday evening, on the subject of Anglican orders. He the subject of Anglican orders. He said that the train of events which led to the episcopate of the Anglicans could

be used for confirming a child, ordaining a deacon or making a parish clerk. Church, and guard themselves from XIII. in which these orders were It does not define the office or power of a Bishop, and if Anglicans have no Bishops, they can have no priests. The form used for the presbyterate is also indeterminate. It could be used for the consecration of a Bishop or deacon. The words are, "Receive ye The essential defects were in the form and in the intention, and among the the Holy Ghost, whose sins you shall Catholic doctrines and terms involved in the issue were "altar," "sacrifice," "the Real Presence," "priesthood" and "holy orders." The priest's duty forgive they are forgiven." Forgiving sins is not offering sacrifice, and we know from the writings of the period that the Reformers did not mean the is to offer sacrifice. It is his essential power of absolving possessed by priests. power and duty, and there is no priest

hood without sacrifice. The Reformers of the sixteenth cenwas added to the forms for ordaining Bishops and priests. Why was it added if not to meet the objections of tury began by repudiating the divine institution of the priesthood. They Catholics who had taunted the Anglideclared that priests were no more cans with having no Bishops or priests, than laymen, that no supernatural or to silence the Dissenters who wished power was given by ordination or by consecration, and they had as a contheir ministers to enjoy the privilege of sitting in the House of Lords equally sequence to abolish the sacrifice of the Mass and the doctrine of the Real Presence. The Mass, they declared, was aperstition and idolatry and detracted Calvary. The preachers, or to remove the scruples of theories which the Continental reform ers had evolved were introduced into England with the avowed intention of rooting out the very doctrines which modern Ritualists strive so strenuously to introduce into their Church's creed. to go as far as any Swiss reformer, and held that all jurisdiction, spiritual as well as temporal, was derived from the was retained, but under Edward VI. it was expressly stated in the commis-sions of the bishops that they only pos-

REPUDIATING SACRIFICE.

Europe and had conceived somewhat truer notions of Catholic priesthood and holy orders? No matter what was the cause of the insertion of this defining clause, its addition leaves room for the suspicion that the Angli can Church itself felt the insufficiency of its ordination. But this action, even if otherwise efficacious, was one

only

hundred and three years too late. The succession was extinct and there was no validly consecrated Bishop in the Anglican Church who could ordain in proper form.

nized as valid ; in the Latin, the Greek,

the Jacobite, the Abyssinian-Coptic.

The framers of the Anglican rite cut

out of this essential form of words

every reference to sacrifice and to real

priesthood, and then transferred the

mangled remains to the introductory

part of the ordination service where

they are unaccompanied by the laying-

THE ANGLICAN RITE

Dr. Dougherty then critically ex-amined Anglican ordination rites in themselves and apart from their his-

by Christ to give grace to the soul and

sense what grace is bestowed. It con-

sists of two parts, known to the an-cients as "the word and the thing,"

but to the moderns as "form and matter." The meaning belongs chiefly to the form-that is, the words.

The imposition of hands signifies a

transmission, but does not explain

what is given-that can only be deter-

mined by the accompanying form of words, and the sacrament fails in its

essential purpose unless the form de-finitely signify the grace imparted.

In every rite except the Anglican the

Under Charles II. a defining clause

in name, were in reality no

at the same time make known to the

A sacrament is a sign instituted

on of hands.

tory.

poor man goes there to buy drink, teriorating influence upon the average guilty of a serious offense against the ation and consequently are found in all ordained, but those ordained under the form used in Edward VI's time were treated as laymen. The test question was "Were you ordained before or within the last eight years?" In two dioceses, one of them London, fourteen were ordained in Queen Mary's time who had received Anglican orders under Edward VI. Referring to Matthew Parker, the

speaker said that Lord Macaulay is the authority for the statement that for over a century the English bishops did not admit the necessity of valid ordination. In answer to the Catholic atton. In answer to the cathone Bishop Gardiner, the Anglican Bishop Whitaker said: "Keep your orders to yourselves," and his colleague, Mason said, "No man on earth can offer sacrifice." Cardinal Newman said that it was a historical fact that until the rise of the present Ritualistic movement there was no question of the Anglican Church attitude ; that there has never in the Anglican Church any bellef in the sacrifice of the Mass. The Established Church has clung tenac-iously to the patrimony bequeathed to it by Crammer and Ridley, and herself repudiates a sacrificing priesthood. An interesting phase of the subject

which the speaker touched upon was this. Previous baptism is necessary for the reception of the other sacra-ments. There was a time when bap-tism as a sacrament was well nigh lost in the Anglican Church, and by authority it was decided that a minister might teach that baptism conveys no sacramental benefit. We need not be surprised that its administration careless and lax and that generations of men received and bestowed Anglican orders who had never been bap. tized. The question, he said in conlusion, is one of vital importance to High Churchmen.

KINGLAKE ON THE BLESSED VIRGIN.

What a charm there is in the contemplation of the various scenes in the life of our Blessed Mother, especially when this contemplation is assisted by a visit to the hallowed scenes of her sojourn here below. The scenes in the life of her Divine Son are inseparably connected with her. We cannot contemplate His life and sufferings without thinking of her; and hence we find many Protestant writers speaking with Anglican Bishops, since the of her in the most beautiful language. latter, being Bishops not in deed, but In Kinglake's "Eothen," the hero in describing his visit to the Home at higher in rank than Dissenting Nazareth is made to say :

"The attending Friar served me the school of Laud, who with others well—he led me down quietly and all but silently to the Virgin's home. The mystic gir was so burnt with the consuming flames of the altar, and so laden with incense that my chest labored strongly and heaved with lus-There-there with beatcious pain. There—there with beat-ing heart the Virgin knelt and list-ened ! I strove to grasp and hold with my riveted eyes some one of the feigned Madonnas, but of all the heaven-lit faces imagined by men there was none that would abide with me in this very Sanctuary. Impatient of vacancy, I grew madly strong against Nature, and if by some awful spell, some im-pious rite, I could-Oh ! most sweet revalid intention is essential to a ligion that bade me fear God, and be pious and yet not cease from loving ! Religion and gracious Custom com-manded me that I fall down loyally, and kiss the rock that blessed Mary pressed. With a half consciousness, with the semblance of a thrilling hope that I was plunging deep, deep into my first knowledge of some most holy mystery, or of some new, rapturous and daring sin, I knelt, and bowed down my face till I met the smooth rock with my lips. One moment-one moment-my heart or some old Pagan demon within me, woke up and fiercely demon within me, work up and noted bounded-my bosom was lifted and swung-as though I had touched Her warm robe. One moment-one more, and then-the fever had left me. I rose from my knees. I felt hopelessly sane. The mere world reappeared. My good old monk was there, dangling his keys with listless patience, and as he guided me from the church and talked of the Refectory, and the coming repast, I listened to his words, with some attention and pleasure."

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bug they could be of some use in the world instead of frittering away their energies on tea shines and trifles and making much ado about nothing.

What bond of union exists between them and their poorer brethren? Is it not a fact that they scarcely know them, and would not in fact care to know them. If they do know them, they do not help them, and cannot consequently lay claim to the title of neighbor. They potter around in an aimless kind of way ; they work sometimes, for they need to have excitement, and take care to have it chronicled so that all the world may read, but the real, practical things are unheeded. We do not speak of pecuniary help, but of that which is the outcome of the right understanding to the commandment to love one another. There is much to be done, but not by those who imagine that life is a light Society Comedy.

Again, look at some of our societies. We cheerfully give our meed of praise to them and to those who guide their destinies, but their most enthusiastic temperance. The Catholic Church is admirers will admit that they are far the enemy of the saloon : her Bishops from attaining all that might be ex pected from them. We think we un ness to obtain a more decent way of derstand their difficulties, but, making gaining a livelihood ; and she believes allowance for all that-for the meagre them to be not the poor man's club support which they receive in some but places where the poor man guzzles localities-we believe that our assertion away his brains and reputation and will be endorsed by a great many all manhood, not out of "recreative inover the country. What is the cause stinct " but through weakness of human of their non progressiveness? Does it come from without or from within?

The New York Sun describes Bishop Are the members responsible for it?

Some Misconception Regarding Important Matter Corrected ntion Regarding This Father Prendergast.

The statement published in a New York paper recently that Miss Virginia Fair had telegraphed her spiritual adviser, the Very Rev. J. J. Prender-with the denial of the doctrine of the Real Presence came a loss of respect gast, Vicar General of the Archdiocese of San Francisco, Cal., to secure for her a dispensation from Rome to wed William K. Vanderbilt in a Protestant church was denied by Father Prendergast.

"I received a dispatch from Miss Fair," he said. "The real purport of the telegram was not of any importance, and has not been divulged by me, because it was personal. I sent a dispatch in reply, but in neither one was there any reference, direct or indirect, to Rome, or a Roman Cardinal, to an Archbishop, Bishop or priest, to Protestant or Catholic, to Church or State, to dispensation or marriage. Consequently all statements connecting my name with events or matters real or imagined, in high life in New York are without a shadow of foundation.

Father Prendergast then explained briefly the Catholic doctrine of marriage. He said :

"The whole matter of marriage may be summed up under three heads: " First, The Church recognizes as a true, genuine, permanent marriage the union of two persons not Chris tians, if they are legally married.

"Second : The Church recognizes as true, genuine, permanent and bind ing until death the marriage con-tracted between Protestants (that is, persons baptized of any and all denominations)

"Third : The Church requires ments. Catholics to be married in all cases, hands of the condidate for the priest-without exception, by the ministers of hood, because he is to offer sacrifice hood, because he is to offer sacrifice and to handle the body and blood of Christ. They eliminated that. Twice does the Bishop use imposition the Church in accordance with the pre-scription of the Church. Wren, how-ever, one is a baptized Protestant and

siderate talk. They do not pretend to go to a drinking place because it is the "poor man's club," for they know it is nothing of the sort, and that if they attemped to use it as such they would be hustled out by the keeper to **make room for other customers.** The

King.

Shrines, chapels and altars were desacrament. stroyed and altar-stones were profaned judge of the intention in so far as it is by being turned into hearth stones. internal, but in so far as it manifests Real Presence came a loss of respect for churches, until it was necessary for the King to issue proclamation to pre-vent extreme disrespect. Bishop Hooper refused to wear episcopal robes, and one year after Henry VIII.'s death the land was deluged with works against the Real Presence and the sac rifice of the Mass, in which were used blasphemous expressions that would strike one with horror. These publi-cations were not only not checked, but numbers of them were dedicated to the The English Church did not hide its

light under a bushel. Article 29 denies the Real Presence. Article 31 calls Masses dangerous deceits. The pulling down of the altars was the re The pudiation of sacrifice, and, according to the reformers, priests and Bishops mere dispensers of the word, and ordination a mere election.

In framing the new rite, Cranmer and his co-laborers took the ancient Catholic rite as their point of depart ure. From this they naturally elimin-ated whatever displeased them - that is, whatever referred to the conveyance by They holy orders of sacrificial power. struck out the words referring to "sanctification" and "consecration," and also the passage in which the Bishop says: "Receive the power of offering sacrifice to God." They eliminated that portion of the rite where the Bishop hands over to the candidate for the priesthood the sacrificial instru-The Bishop consecrates the

itself externally she is bound to take cognizance of it. If the Catholic rite is changed with the manifest purpose of introducing another rite not approved by the Church and of rejecting what the Church does and what, by the institution of Christ, belongs to the nature of the sacrament, then it is clear that not only is the required intention wanting, but that the intention is positively adverse to and destructive of the sacrament. The heretical framers of the Anglican rite not only changed the Catholic form, but its significance. Why cut out sacrifice? Why confiscate missals? Why deny the Real Presence? Can it be possible that they wiped out everything relating to these doctrines without the intention to do so? Here Doctor Dough erty cited utterances of Cranmer, Ridley and Barlow to show that they did not believe in a sacrificing or conse-

crating priesthood, nor indeed in orders conveying any supernatural power whatever. Barlow said if the King appointed a Bishop without ordination he was as good a Bishop as any other. Is it any wonder modern Ritualists turn away in pain from the founders of their Church, and some even compare the authors of the English Church with the fathers of the French Revolution? Bad men do not make good churches, and valid ordination rites could not be made by Cranmers and Ridleys, and we cannot believe that they could be so stupid as to make orders to convey a power which they contended did not exist.

SIGNIFICENT EVIDENCE.

The action of Pope Julius and Cardinal Pole during Queen Mary's reign in reconciling ministers and bishops of the Anglican to the Mother Church was cited as being that kind of evidence THE ANGELUS.

Our Episcopal friends are beginning to covet our Angelus bell, the re minder of the faithful at morning, noon and eventide, of the mystery of the Incarnation. Writes Bishop Cort-landt White, of Pittsburg, to the Churchman :

It seems to me too bad that the Roman Catholic body should be the only one that three times a day bears testimony to the mul-titudes of busy people, absorbed in worldly cares, that there is another world, and that there are eternal verities.

We think the Ritualists have adopted the Angelus. Bishop Whitehead would compromise on a noon tide bell, and call it the "Evangelus."-Boston Pilot.

REBUKE.

From the Academy.

A chill, dark, autumnal morning. A breakfast table with an overcrowded



passes restless nights, that he wakens in the morning unrefreshed and without ambition or mental or bodily vigor, when he is troubled with headaches, nerv-ousness or biliousness, it is time for him to take serious thought for his health. These symptoms are by no means trivial, and are indicative of disorders that may lead to consumption, nervous prostration, malarial troubles or some serious blood disease. Dr. Pierce's Golden Medical Dis-covery is the best of all medicines for men and women who suffer in this way. It re-stores the lost appetite; it gives sweet, re-the liver active and purifies and enriches the blood. It is the greats of all nerve tonics. It is the greats of all nerve tonics. It is the great blood -maker and fash-builder. It cures of per cent of all cases of consumption, weak lungs, bron-chitis, spitting of blood, obstinate coughs and kindred ailments. It is also an unfail-ing cure for nervous exhaustion and pros-tration. At all medicines stores.

Mrs. Rebecca F. Gardner, of Grafton, York Co., Va., writes: "When I was married I weighed tog pounds. I was taken sick and re-duced in health and broke out with a disease which my doctor said was eczema. I fell away to so pounds. I began using Dr. Pierce's Golden Medical Discovery, and now I weigh 140 pounds and am well."

Constipation often causes sickness. Dr. Constipation often causes sickness. Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. They never gripe. They are tiny, sugar-coated, anti-bilious granules, in little vials. Druggists have nothing else "just as good." They regu-late the Stomach, Liver and Bowels.

GLENCOE.

TOR THE LOVE OF GOD, HELP THIS extremely poor Highland mission, e-tab-lished near the spot where the Macionalds were barbarously massacred in 1602 by the troops of William of Orange. The congregation (twenty families only) is too small and too poor to maintain its pastor. The Bishop of the diocese (Argyli and the Islee) writes :

The Bishop of the diocese (Argvi and the Bisel) writes: My dear Fr. Begue-I have seen your adver-tisement and hope it will be the means of securing help for Glencoe. George J. Smith, Address: Rev. F. Begue, St. Mun's R. C. Church, Glencoe, Scolland.

INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE,

MAN.

MAN. T HAS BECOME A NECESSITY TO appeal to the generosity of Catholies throughout Casada for the maintenance and development of our Indian Mission. The re-mources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagen Indians and to the live competition we have to meet on the part of the sects. Per-sons heeding this call may communicate with the Archishop of 5t. Boliface. or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner: 1. Yearly subscriptions, ranging from \$5 to \$100.

Legacies by testament (payable to the hbishop of ~t. Boniface).

Archbishop of ~t. Boniface). 3. Globing, new or second hand, material for clothing, for use in the Indian schools. 4. Promise to clothe a child, either by fur-nishing material, or by paying si a month in case of a girl, \$1.50 in case of a boy 5. Devoing one's self to the education of Indian children by accepting the charge of attached. 5. Devoing one's a Deliview of a started of tached. 5. Devoing one a self to the ducation of Indian children by accepting the charge of attached. 5. Devoing one a Deliview of a started of attached.

day schools on Indian Reserves—Ashkai saari 6. Entering a Religious Order of men or women specially devoide to work among the Indians : e g. (for North Western Canada) the Ob ate Fathers, the Grey Nuns of Monireal, the Franciscan Nuns (Qué sec., etc. Donationseither in money or clothing should be addressed to His Grace Archibishop Lange yin, D. D., st. Boniface, Man., or to Rev. C. Cabill, O. M. I., Rat Portage, Ont. C. Cahild, O. M. I., Indian Missionary.

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

CHAPTER XVII.

A PROPOSAL

Florian had almost made up his mind to marry, after the failure to connect him with the Russian nobility, and was saved from precipitate action only by the fact that Frances and her mother were in the that Frances and her mother were in the mountains for the summer. The great house was lonely at that moment. Ha-missed Frances exceedingly, for in the private reception room she usually sat at twilight hour, and her music was the first thing he heard are predicted by the heard thing he heard on entering the house, her form in its light drapery gleaming through the darkness the first he saw, and he found it pleasant and restful to sit lis-tening to the sweet melodies.

Unconsciously, almost, Frances had grown into his life since Ruth was lost to him. It would be very sweet always to grown into his life since future ways to him. It would be very sweet always to have her waiting in the twilight for him in his own house; and she was so very good and beautiful, not very brilliant like Barbara, not so full of character as the strong-souled Ruth, but perfect in her more and made to reign over a household. strong-soulied with, out penect in her way, and made to reign over a household. He was not at all certain of winning her, but if the attempt were to be made he was determined to do his best, as he always did. It occurred to his beet, as he always did. It occurred to him to consult Mrs. Merrion. Women know one an-other thoroughly, and she was sharpother thoroughly, and she was sharp-minded, generous, and ever-willing in giving advice, and would be happy to help one of her warmest admirers. She was residing for the summer in a villa on the Jersey coast, whither the Count and himself often journeyed to dine, as it was but an hour's ride from New York. It had surprised the gentlemen that she should choose so quiet a spot instead of following the fashionable crowd. "Well L am in a mood" said Mrs sharp-

"Well, I am in a mood," said Mrs. Merrion, "a serious mood, and I am going there to read, to think, to listen to

ters. If moved at all they are carned too far, and they mount a mere ceremonial observance and call it standing on prin-ciple. Such women are dangerous." " Very true. But Frances Lynch will not be drogerous unless you come within he sea roaring, and to enjoy the moon-"She must have some exquisite plot

hatching," was the Count's comment; but Florian, who thought he understood the uglier its weapon. Then, you know woman has a tongue, but that is noth

but Florian, who thought he understood her better, saw no reason to doubt the plain meaning of her words. There was time to catch the noon boat and return late the same evening, and he hurried away at once to the seaside town, only to find Mrs. Merrion unexpectedly absent. She had promised never to be away from home when the boats arrived. Neither did the servant know whither she had gone, and he wasleft to walk the verandas impatiently and to stray through the

gone, and he was left to walk the verandas impatiently and to stray through the rooms, one of which perhaps it was in-tended he should not have seen. It was a mere closet, holding a desk, a chair, and a prie-dieu, some pictures, books, and statues. But the character of its farni-ture almost took the breath away from the honorable gentleman. On the desk lay a few manuscripts, and an open book beside them snggested conving. The book was thew manuscripts, and an open book beards them suggested copying. The book was the Imitation of Christ. At the back of the desk hung a crucifix; the pictures were of pious character, and one was a copy of a mirculous picture; the books were either controversial or works of pure Catholic devotion. As he recollected Catholic devotion. As he recollected that these things were not intended for his eyes, he withdrew hastily to the outer

What new freak was Mrs. Merrion meditating? Was this the quiet and se-clusion she had spoken of? Where had she gotten these ideas? He had never spoken to her on religious matters, and h was unaware of any Catholic acquaint-ances who would lead her to such thoughts and doings. Evidently this freak would spoil Mrs. Merrion without doing her any good, and he thought, with a jealous pang, how much this incident resembled Ruth's conversion. He had

" Have you any news from the city ?" " Have you any news non-she said. m going to be married." She turned upon him a pair of wide, startled eyes, and, unseen by him, a faint pallor crept about her trembling lipe. " Well," said he, delighted, " other people are married; why should not I be?" see it.

THE CATHOLIC RECORD

She did not speak at once, but turned to the window and looked over the plung-

to the window and nonced over the plang ing sea. "It is hard to know which sex can do the stranger things," she said; "they seem to vie with each other." "In foolishness, you mean. However, I have not dreamed of a monastery yet. I am waiting to hear your question about the lady, but you seem to have forgotten your natural curiosity. Totell the truth, I hardly know who she is myself. "No? Have you fallen in love with an ideal?"

ideal?" "I have not fallen in love at all. I am

"I have not fallen in love at all. I am to marry as a political necessity. I shall marry a woman I care for of course, and who cares for me—" "It is not essential in a political mar-riage," she said, with sly sarcasm, then took a look at his stolid, darkening face from under her gynay hat.

took a look at his stond, darkening lace from under her gypsy hat. "I know that, but I came to ask for your advice. I am in donbts as to the wisdom of asking a certain lady to be my wife—I shall demand so much of her in wife—I shall demand so much of her in return for my own condescension. I would not wish to embitter her life by making demands which she could not supply. You can tell me whether she is capable of sustaining the burden of be-coming Mrs. Wallace. You know Miss Lunch?"

Ponsonby's daughter? Oh!-"De Fonsonby's daughter? On!-quite well; and she is of your own relig-ious belief, too, which is an advantage." "Perhaps it draws me towards her out of many indifferent fair ones, and she is new house tight?

of many indifferent fair ones, and such is very beautiful." "And very good, I know—pious as an angel, without losing a woman's vivacity or interest in worldly matters." "Her piety I consider a drawback. Women are not like men in these mat-ters. If moved at all they are carried too ers.

not be dangerous unless you come within reach of her claws. Nature always provides its weak children with ugly mean of defense, and the weaker the animal.

"Oh! yes, it's a great deal. But I came to you for advice. Do you think she is the woman? Make my doubts cer-tainties, like the good fairy you are and

always have been." "If I do I shall ask a service at your "If i do I shall ask a service well, my "II do I shall ask a service at your hands," she answered softly. "Well, my advice is, follow your heart first-" "I did follow it once," he interrupted, "and you know how itended. I shall not try it action."

try it again." Florian was in despair. These manriorian was in despair. These main-ners were not Mrs. Merrion's, and while they became her, as everything did, they did not please him so well as the ordinary sanciness and defiance. If the oratory was the cause of it he would like to abolish it. She waited for some time after her last words before speaking. "I have something to show you," she said reluct-antly. He knew it was the oratory and she led the way there. He was now at liberty to express his surprise, while she

"I see it all," he said: "this is the meaning of your desertion of the fashion-able world, of your loss of old-time cheerfulness and your increase of melancholy Who would have believed it?"

'You seem to pay great attention to my moods. "If you are to pay attention to women

you must watch their moods, for their moods are themselves. I don't like to be

with unconscious irony. "But not sound and whole. The first love broke it, and the second love may find it hard to accept second-hand furninoods are themselves. I don't like to be-lieve that this summer's mood is you. Perhaps it will pass before winter." "Oh! I hope not, I hope not," she said earnestly. "Would you not wish me to become a Cathelie?" was unable to make any religious im ture "Your comparison is too literal," she "It is natural, I suppose, to wish it. But it does not suit every soul to get the faith. I hope it will not do you any more replied. He turned the picture once more to the wall. "It shall never look this way again, "It shall never look this way again," he said, "until my wife turns it with her own hands. I am in love once more, and the woman I love is you." The hot blood surged to her face and back again to her heart. He took her hand in his with tender respect. "I have hopes," he continued, "that my love is returned. May I hope ?" She burst into tears and hid her face in her hands. He is the storm wear itself faith. I hope it will like to be of service to you and to advise you. The first thing I advise is, don't enter a convent. It's the worst possible place for a convert." "I will not if you say so," she answered mildly, and, the bell ringing for tea, they changed the conversation. It was pleas-ant to Florian how much at ease he fait with Marking and he thought with with Mrs. Merrion, and he thought with some regret of the change his matriage and her conversion would cause in their relations. Barbara persisted in her reher hands. He let the storm wear itself out before he spoke again, and a very sweet face she turned to him when he be-

see any weighty reasons for such a step." "No?" The tone was slightly ironical. "First of all, this charming woman ap-preciates you. Secondly, she has become a Catholic. Do you desire the thirdly, etc. ?-for it exists, although you cann "Thank you, no," said Florian, hardly

able to conceal his agitation. "You have a Parisian fancy, Count. You will not be understood or appreciated in this country

loitered long in Frances' company, eager yet dreading to pluck the flower which grew so near his hand. He had not proposed to her as he had said he would, he could not bring himself to do it. What if circumstances should change the state of affairs? WHAT IF SOME OSE SHOLLD DIE? He shuddered at the direction his thoughts were taking, and determined to end the uncertainty by an immediate proposal. Frances was passing his room one afternoon, and, hearing her light step, be called to her cheerfully to enter. He had fought his last battle with self a few minutes previous, standing before the pookcase, and he had turned it to the wall with the intention of removing it forever posed to her as he had said he would, he could not bring himself to do it. What if

on this occasion." "I must take the risk. I am not going to a bed of roses, and I am leaving one. But what can I do? Some restless spirit has taken possession and will not be exorcised until I am gone hence." with the intention of removing it forever from his aching gaze when he had won from his new love her promise to share life's joys and trials with him. "I wished to show you this picture," he

"It is kind of you to suggest that, "said Rath slowly, "and I will think of it." "I may as well tell you," began the superior suavely, "I had a visit from Mr. Rossiter during the spring to inquire

"You know its story," he went on; "every one knows its ince Mr. Carter first heard it from Squire Pendleton." "I have heard it," replied Frances, scarcely trusting herself to speak. "Mr. Carter was very earnest about it, and persisted in telling it more than once." "Precisely. You did not know Ruth Pendleton?"

Pendieton?" "I just met her for a moment. She seemed to be a very sweet girl, and I was glad to hear she became a Catholic." "Yes," assented Florian; "I suppose it was for her good." "Will you excuse me?" said she, with a blush which betrayed her fears. "I shall detain you so short a time," he interrupted boldly. "I wish you to know the truth of this affair—it was such a garbled story which you heard. Do you One of the Sisters found a specimen of his work and brought it to me. served it for this occasion. I would have told you of this long since had I thought it would have been for your good. It is know the truth of this affair—it was such a garbled story which you heard. Do you not think her face a very strong as well as handsome one? Would you blame a man for loving its owner very, very deeply?" "She was soggod!" Frances answered for your good to know it now." She handed a package to speechless She handed a package to speechess Rath and dismissed her. The novice took it to her room and opened it in fever-ish haste. What connection could she have with Paul Rossiter's writings and "She was sogood !" Frances answered nervously. "I thought more of that than sketches? It was the bit of bristol-board

her face. "She was good, poor Ruth! We

"She was good, poor Kuth! We grew up together from childhood, and I knew her goodness of heart so well, and had loved her even as a boy. It was no sur-prise that when we had grown up I should visit to the convent. Ruth read and studied it with flushed face and moistened studied it with husbed tace and moistened eye, and into her heart slipped the first spark of love to light anew the flame which gratitude had once lighted there. As much as her vocation had been a have asked her to marry me. She accepted me and but for the difference of relig matter of doubt before, so much of a ceron we would have been married thes tainty it now became. She left th ious life absolutely and forever,

"And now that she is a Catholic?" with many tears, and presented hersel one sunny afternoon before Barbara Mer "Now that she is a Catholic," he said dly, "we are farther apart than ever. The old love is dead; but we are very good friends," he added, without a trace of bitterness. "Ruth is so much my friend bitterness. rion in Brooklyn. "Why, what in the name of everything uncommon and wonderful," cried Bar bara, "brings you here, Rath Pendleton? yet that she wishes I would get a good woman for my wife. I am trying to do so. Tell me, Miss Frances, am I deserv-

of a good one? "If you are not," she replied, trembling, who can be? "That is your natural kindliness of

"hat is your hattin kindings of heart speaking. But how many women would care for a man whose heart was once given to another?" "You have it back again," she said

happy smile touched her face when she caught its full import. "What a happy destiny which three "What a happy destiny which three this in your way," said she, "before you were bound to the nun's life irrevocably !" "I had resolved long before to leave the Ruth replied. Barbara did not

convent," Ruth replied. Barbara due ac-believe the assertion. "We had arranged a match for you and "We had arranged a match for you and

And an angry light shot into her eyes.

Barbara examined it critically, and a

on which he had scribbled the day of his

possible that after you are outside your spirit may change as powerfully as it has

FEBRUARY 4, 18%.

"What a good choice he has made !" Ruth exclaimed in delight. "I hardly expected it from Florian. It will save him-surely it will save him." "Save him from what ?" said Barbara sharply, and crossly too. "From himself and the temptations which expressed him in his position

Florian needs a check of some kind. I think him rather apt to fly beyond

limits." "You would make a Paritan of him. I think he was fortunate in missing you." "It was fortunate for both," Ruth ans.

" It was fortunate for both." Ruth ans-swered, and dismissed the subject with a sigh. Barbara sat watching her secretly. She had improved very much during her absence, and the pale, spiritual light which shone about her face rendered its natural beauty more remarkable. The old aggressive firmness seemed gone from her manner, the old determination had found a different way of expressing itself; and, sweet and gent's as Rath had ever been, these qualities were now in-tensified. home and find her vocation there. Very sadly, and yet with some relief, she laid sadiy, and yet with some rener, sub latt the case before the superior. "I am not surprised," said that lady, to Ruth's great astonishment, "not so much as you were. Have you ever heard anything about your friend, Mr. Rossi-tar?"

"No, I have not. I shall meet him some time probably, if he is living. I can never forget him." " If she beckoned Florian to her now." thought Barbara, with some bitterness, "an army of ME's and Franceses would not keep him from her." never forget him." "And are you absolutely determined to go into the world? Remember it is quite possible that after you are outside your

Inquiries for the poet resulted only in the discovery that not one of his friends knew anything of his present abode ; then Barbara began to grow irritable, and Ruth fled homeward without visiting Florian.

" And so Ruth Pendleton is back! was the cry in Clayburgh two days after a tired and disappointed woman left the train at the station, and, unrecognized by her friends, walked in the direction of the exorcised until 1 am gone hence." "Why not go off as a novice with per-mission, remain in the world until your mind is settled, and then return if it Squire's now lonely mansion. Yes, Ruth was back to the old scenes, a much sadwas back to the old scenes, a mich sad-der and much happier woman than when she left them; and if the tears filled her eyes at sight of the familiar objects, and a great pain pierced her heart, it was not more than the protest which nature makes against change. Coming home at a late hour that night, Pendleton felt his heart give a thompas he say lights in the "It is kind of you to suggest that," said "Oh !" cried Rath with parted lips

a late hour that night, Pendleton felt his heart give a thump as he szw lights in the nuused parlor windows and heard the tinkling of the long closed piano. "It's Ruth," said he, stopping to catch his breath and rid himself of a fit of trembling. "It's Ruth come back again for good," and he held out his arms to her. "Oh!" cried Ruth with parter up and amazed eyes. "He sent you his regards. I was very glad to meet him, after all you had told me concerning him. He seemed to be ill, or going into an illness." Ruth grew pale and nervous. "I think Mr. Rossiter must have a high respect for you. He loitered a long time about the grounds after his visit here and indulged in some drawing and writing. One of the Sisters found a specimen of his

"I've come back for good," she whis-pered, as he threw his arms about her.

"I shall never leave you again, father." And they both believed it; for it had been a pet theory of the Squire's that if Rath been a perturned it would be never to leave him, and in her hopelessness at that mo-ment she felt a premonition that her stay in Clayburgh was to be permanent. "And where did you come from?" said

the Squire. "From New York ; and I have some "From New York ; and I have some

astonishing news for you. Barbara Mer-rion has become a Catholic, and Florian "Hold on !" said the Squire, with a

gasp, and maybe an oath. "Barbara be-come a Catholic! Rath, you'll have to don your old clothes. It isn't a religion

don your old clothes. It isn't a religion for any one when she's in it." "She is very much changed," said Ruth, in a tone that seemed to approve of the Squire's sentiments. "You would "H'm!" grunted Pendleton. "I'd know her if she put on the Pope's own rig. She's Barbery all the same. I'll wager any sum that she's up to some of her devilish tricks. She hasn't got her eye on Florian now, has she? It would be easy enough to give old Merrion the slip, and she'd coax an angel into sin, I sweat."

swear." "Florian is engaged to Frances "I am too tired to say anything now," said Ruth; "but when I have rested you can give me your opinion on that." And she nanded her the bit of bristol-board.

Lynch." "O Jer-rusalem !" said the Squire, with "Then it's all a mighty roar of pain. "Then it's all over, Ruth-it's all over." And in an instant the tears were failing in a shower

and a few sobs shook him fiercely. He had nevergiven up his hope that Florian and Ruth would yet be reconciled. "It was all over years ago," Rath re-plied, gently. "I did not think you ex-pected it still, father."

And I had no right to," said the Squire, striding impatiently down the room. "You never held out a hope, though Florian thinks just as much of you to-day as he did ten years ago. Let it pass. I'm always making a fool of my-self. Don't know when I cried before. And so Barbery is a papist, hey ? I won der how long she'll remain one? And Florian's done it at last! Well, he's got a mighty nice girl, but it won't please Peter Carter much," "What about Mr. Carter ?" she asked. "Oh ! you knew him—the greatest fool that ever lived; and I dunno," added the Squire dubiously," but that I was agreat-er fool, for I actually thought that man a genius. He had an idea that Flory was no match for that Lynch girl, and anxious to help me in matching you and Flory. He did, but he helped me the wrong way. I'm inclined to invite him up here this summer, and let him make an ass of himself through the town." "It would not be becoming," said she;

FEBRUARY 4, 184

LEAGUE OF THE SACRED HE.

GENERAL INTENTION FOR FEBR 1899.

Priests in Parishes.

Recommended to our Prayers b Holiness, Leo XIII.

American Messenger of the Sacred H We pray for our priests contin We join with them in the august of the Mass, and we kneel with before the Blessed Sacrament ex invoking blessings upon them th whose ministry we have the in able blessings of Christ's Euch Presence. Our eyes and our follow them as they go abou ways of mercy, and our lips utto blessings on their work. Non forget them when death deprive their presence; we inscribe names where the faithful ma them as they enter the house of and without ceasing we sing

quiems on the anniversaries o departure. It is right that we should pray those who are "ordained for the things that appertain to since, as our mediators with Go all must offer gifts and sacrif our sins. It is, therefore, most and natural that we should pra mittingly for priests whose occu

bring them directly and constant contact with ourselves, whose l energies are devoted to our and who by a wise constitution Church dwell in our midst in st and familiar relations with form with us the household of t shepherds keeping their flock great fold of the Chief Pastor, say for their several sheep says of all : " I know mine a know me.

A parish is wholly a Catho It is so constituted as t tion Bishops and priests to carry design of Christ in appointing be His Vicar, with the Apos disciples and their successors His place in extending the b the Redemption to souls. Its to make certain priests and the ants responsible for the salva definite body of people, to w are to give the most careful attention. The priests of a p in every case selected and by the Bishop ; the parishion ally are those who dwell with tain district, also determin Bishop, though sometimes t dwell beyond the limits of a p become parishioners by fulfi tain conditions which the Bis must name. In any case t priests must live among th confided to their care, and their whole life to the welf parish. As much as possibly to remain with their several as to know them thorough them growing from infancy age, study their character their needs, recognize the capabilities, and be ready keep them from error, to pre from falling, to confirm then and inspire them with z priest in a parish is verily father to the souls under his gladly do the faithful give

calls for. Since, therefore, we are special objects of their pat tude, since we are ever in ers, we should not ask why vited to pray especially a for those for whom we times. Much as we may pr we cannot realize how from

title, and all the love and ve

fervors of the convert died away into a healthier and more sustained emotion, and with this new feeling came the first intimations that God had not called her to the spiritual life of a convent. She was in love with her convent, there was no at-traction in the world for her; marriage she never thought of, her literary tasles could be more easily gratified where she was; yet into her spirit, day by day, far-ther and farther intruded itself the con-viction that she was not appointed to this life. It cost her many tears before she opened her mind on the subject to her confessor. He listened to her story with interest, and was a long time in coming to his decision. When he did give one it was imperative and final. She must go home and find her vocation there. Very sadly, and yet with some relief, she laid

understood of appreciated in this county "These are the days of primeval inno-cence," sneered the count, "and the re-public has usurped the virtue of the world. Well, wear your mask, Florian, but when you choose to throw it off let me know. I can lose no time where I have already lost so much." During the next few days Florian

During the next few days Florian itered long in France' arrays

said, as Frances came timidy to him. "I am going to put it away forever." She smiled inquiringly, and trembled in

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was unable to make any religious im-pression upon her, when a strange poet comes along, speaks a few words, and forthwith she is all tears. Who could the stranger be in this instance? While he was discussing the point Mrs. Mer-rion returned, her cheeks very red after a lively walk, and with many meak and lively walk, and with many meek apol-ogies for her delay. He looked at her curiously and remarked the change which had almost imperceptibly come upon her. Formerly she would have thrown the blame of her own delay or

thrown the blane of her own deals of his shoulders, and maintained her posi-tion with saucy defiance of truth, reason, and politeness. Now she was a meek, quiet culprit, waiting a well-deserved sentence. It was really painful, and he told her so immediately. igious mood far into the winter, and charmed her special circle with the new and picturesque lights religious melan-choly shed upon her character. Florian

"I suppose it's the sea air," she said, with a touch of the old archness; " it makes everything damp and clinging. choly shed upon her character. Florant was constantly at her side, and was as constantly putting off that interview with Frances, which Peter Carter dreaded and the society world was daily expecting. Strange thoughts were surging through him, passionate, impossible schemes that ended as they began—in nothing. Viadi-You can hardly stand up when the wind is full of sait." "But the wind is blowing off the land

"But the wind is blowing of the land now," said he. "It pains not to see you so changed. I hope you are not ill." "What nonsense!" she cried; "You have been coming and coming all the summer, and never noticed it before. Why should you notice it now? I am happy enough, and one should be differ-ent at the seaside from what one is in the site. Wait nutil Lesune wy nosition in mir opened his eyes for him. The Count was charmed with Barbara's religious whim, and often railied Florian as its inspirer. "Nature and Fate have both favored you," said Vladimir one day with an en vious look upon his friend. "Mrs. Mer Wait until I resume my position in

society—if I ever do—" "Oh! 'if I ever do!"" repeated Florian,

in mock amazement. "Well, well! Ruth Pendleton went into a convent and you were not sur-prised. Why should not I do the same ?" prised. "Oh! by all means. You are just suit ed for it.

BABY ITCHED 6 YEARS CURED BY CUTICURA.

My six-weeks old son had a breaking out on My six-weeks old son had a breaking out on the top of his head. It spread all over his head and arms. Around his body, and legsfrom knees to ankles, was a solid scab. My family doctor treated him for eighteen months. I tried four more, and then a medical college. No good yet. Spent not less than a thousand dollars hi money and time. Old Mr. Barney Clap insisted on my trying CUTICHA remedies. By the time my wife had used the CUTICHA (ointment) up, he began to improve and got so he could sleep short map, and gave me and wite some rest. He is well now, after six long years of itching, crying, and worrying. CUTICHE LL, Lexington, Okl. Currents, Begavery multigs the blood and circu-

CUTTEURA RESOLVENT purifies the blood and circu-ting floid of 14 mon Gauss, and thus removes the verse, while warm baths with CUTTEURA SOLVENT and are is monitoring with CUTTEURA SOLVENT and are and action of the solvent of the solvent and are of and actions, and the solvent of the solvent of the solvent and the solvent of the solvent for the solvent of the solvent purification of the solvent purification of the solvent o

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quietly.

gan to assure her of his love. "I know it," she said faintly. "Do not tell me. I return it all." "I need not tell you," he said, "what a

responsible position you are taking. You have now on your hands an ambitious, hard-working man. How will sogentle a being manage me?

so willing to be managed and that is the secret of every woman'

control over a man." "Ah!' said he, with a smile and a sigh, "but not always." "You can manage yourself during the 'not always," she replied.

CHAPTER XVIII.

MRS. WINIFRED'S CONFESSION.

rion adores you, esteems you. You are indeed a lucky fellow to stand so high in Far away from the clatter of the town Far away from the clatter of the town, in a deep enclosure of trees stood the con-vent where Ruth was passing the quiet days of her novitiate. The doubt and dis-tress had long been ended, and faith had found a resting-place in her soul. The mournful past lay behind her, a picture with faded outline, and all those incidents her favor, and at the same time to be adored by De Ponsonby's fair daughter. I wish you would choose between them quickly, and give me an opportunity in "Your special line of action," said Flor-

an, flushing in spite of himself, "is not apt to be encouraged in those quarters. You are not in Paris." and personages which had made up the circumstances of her life seemed no more than the remembrances of a troubled

You are not in Paris. "I know that, but women are women the world over. While you stand in my light I acknowledge I can do nothing; but give me a clear field, remove your Jupiterthan the remembrances of a troubled sleep. Everything about the convent life was so real. Where passions lay dead or asleep there were no heartbreakings. Every voice was soft and low, every sound was music; the cheerful stillness which hung over the place consecrated anew the sacred dwelling. It was a spot where a soul came to know itself quickly. So far a way now seemed the world that she took ship to one side or the other and see if Mercury is not as good a thiefas ever. Why do you dally so much? If you are in doubt take my advice and choose Barbara. The divorce court is not pleasant, but it will do if you work quickly and away now seemed the world that she took with ease the resolution to retire from its "The divorce court!" cried Florian.

With ease the resolution of th

and no face looked out more strongly than his from the misty past. As months passed, Rath found her gratitude to the poet taking a deeper hold on her heart. Self began to fall away by degrees under the friction of daily prayer and mortifica-tion. Her enthusiasms began to diminish months and intensity. The first hot

assertion, only saying: "You are taking too much for granted, Count. I cannot in number and intensity. The first hot

Paul long ago," Barbara said, laughing, "and I assure you we were bitterly dis-appointed when our plans failed. The prot is not here now, and no one can tell et is not here now, and no one can tel

though

'Florian must know," said Ruth con-

fidently. "Ohl dear no. They had a quarrel of some kind after you left, and have never since been intimate. Early in the spring Mr. Rossiter left his quarters and has not

been heard of. "Not been heard of ?" Ruth murmured since tremulously.

tremulously. "Were you aware that about the poet's departure there was a mystery, that he was ill and poor and wretched when he went away, that Madame Lynch diswent away, that Madame Lynch dis-missed him because of a false story of Peter Carter's, that he left the house se-"Suicide," said Ruth calmly, though her face was pale. "You may say it, but I do not, could not, believe it of him."

Nor I," Barbara added with emphase "but the poor fellow left in a same sad plight and where he went no man

"He was at my convent in the spring, and went northward, but how far or in what direction was not known.

"A little money will discover him. Now go to bed for a few hours, and when you come down I shall acquaint you with the news of two hemispheres—some of it

Rath obeyed. When she sought Mrs. Merrion later in the day the vivacious sprite was carrying in both hands her manual of prayer as she walked tireless by through the long hall. You are piously engaged," said Ruth,

miling at the usual sight.

"I must be, having an ex-nun here," "I must be, having an ex-nun here," replied Barbara, smartly; " and then I am making preparations for my baptism." "For your baptism ?" repressing an in-clination to laugh. "Are you going over to the Baptists

No, to the Catholics," and her eyes fell. Ruth stood for a moment transfixed

and actually suspicious. "I congratulate you," she said at length, but there was little warmth in her good wishes. "When did this happiness come to you?"

" So long ago that I scarcely remember. It was not sudden. It grew within me. But let us talk of something more to your taste. Converts are suspicious of one an-other. You have heard, perhaps, that lorian is soon to be married.'

Fiorian is soon to be married." "I have heard none of these things, but I suppose it would take place some time. Who is the happy lady ?" "You remember that Frances Lynch

who-

'he is too-too-"Too much of a talker," supplemented her father. "Yes, he gives one away every five minutes when a secret is en-

every nive minutes when a secret is en-trusted to him. Oh! no; I'll not invite him to this house. Well, Rath, you're back, and I am consoled for all my wait-ing. I'll have to stand a pile of chaff, ing. I'll have to stand a pile of chan-though, from the boys when they see you going up to the Catholic church. How

will you stand the women though ?" "I am not afraid," said Ruth cheerfully, " for I am a son Wallace's defection." " for I am a sort of balance for Sara

"That's a good argument," said the Squire in delight. "I'm glad you men-Squire in delight. "I'm glad you men-tioned it, for I'll give it to 'em first thing. I hope you're contented, Ruth, with your

"So contented!" said Ruth, with a happy smile. "And oh! if I could per-

"It's all right f you are happy, but don't "It's all right f you are happy, but don't try to rope me into any of these religions. They're good enough for the women, but they're beyond me. I thought more of Catholics, though, before Barbery joined them."

them. With a sigh Ruth relinquished the appeal which she had intended to make to

aim. "I must warn you," continued the Squire, "that if you try to convert me I'll et too Squire, "that if you try to conv take to drink, upon my honor. take to drink, upon my non-argument. So stupid to understand an argument. Go to just let up on ideas of that kind. Go to bed now, and sleep off convent notions. TO BE CONTINUED.

Those Tired Kidneys.

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fervent our prayers for the without recalling, from tin how well they deserve and they need our prayers, a own obligations of gratitud should move us to make for them above all other m The priests who build u tain our parishes deserve

prayers at all times, becau rifice themselves for our devote their lives to labor vation. In the spirit duty of the priesthood, wh up sacrifices for sins, th making their own sacri house and brethren, sister mother, wife and childre all things, in the name of be entirely conformed to E High Priest, they leave h dred, and go to dwell in of their fellow priests ; c the exercise of divine wo the administration of hol withdraw as much as merely from the evil inf but even from it world, innocent associations, earthly should distract t things that appertain to things that are their ow them from the things t Christ's, and lest secular or pleasures might hind working for our good. the world but not of apart, not to live solely but the better to help never aloof from us, bec constituted mediators be man.

The sacrifice a priest fore receiving Holy Or estimated by simply en things he must leave o must be measured by with which it is made, it is to be lifelong, an of charity which promp it for others as well as f earnestness also must for it is made in all sin every possible precauti in the life of privation sworn submission to

"That sounds queerly from you, who are a Catholic, by tradition at least." "I am speaking to a politician," the Count answered, "in whose path no diffi-culties are allowed to stand where his ambitions are concerned. All your good genii urge lyou to choose Barbara. You have thought of divorce yourself many a

time. Florian did not attempt to deny the assertion, only saying: "You are taking

GENERAL INTENTION FOR FEBRUARY, 1899.

Priests in Parishes,

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. We pray for our priests continually. with them in the august prayer Wejoin of the Mass, and we kneel with them before the Blessed Sacrament exposed, invoking blessings upon them through whose ministry we have the inestim-able blessings of Christ's Eucharistic Presence. Our eyes and our hearts follow them as they go about their ways of mercy, and our lips utter only blessings on their work. Nor do we blessings on their work. forget them when death deprives us of their presence; we inscribe their names where the faithful may read them as they enter the house of prayer, and without ceasing we sing our re-quiems on the anniversaries of their departure.

It is right that we should pray for all those who are "ordained for men in the things that appertain to God," since, as our mediators with God, they all must offer gifts and sacrifices for our sins. It is, therefore, most proper and natural that we should pray unre mittingly for priests whose occupations bring them directly and constantly into contact with ourselves, whose lives and energies are devoted to our welfare, and who by a wise constitution of the Church dwell in our midst in such close and familiar relations with us as t form with us the household of the faith, shepherds keeping their flocks in the great fold of the Chief Pastor, and able to say for their several sheep, as He says of all : "I know mine and mine know me.

A parish is wholly a Catholic crea It is so constituted as to enable tion Bishops and priests to carry out the design of Christ in appointing Peter to be His Vicar, with the Apostles, His disciples and their successors to take His place in extending the benefits of the Redemption to souls. Its object is to make certain priests and their assist ants responsible for the salvation of a definite body of people, to whom they are to give the most careful personal attention. The priests of a parish are in every case selected and appointed by the Bishop ; the parishioners usu ally are those who dwell within a cer tain district, also determined by the Bishop, though sometimes those who dwell beyond the limits of a parish may become parishioners by fulfilling certain conditions which the Bishop again must name. In any case the parish priests must live among the faithful confided to their care, and dedicate their whole life to the welfare of the parish. As much as possible they are to remain with their several flocks, so as to know them thoroughly, watch them growing from infancy to mature study their characters, observe their needs, recognize their various capabilities, and be ready always to keep them from error, to prevent them from falling, to confirm them in virtue, and inspire them with zeal. The priest in a parish is verily a spiritual father to the souls under his care, and gladly do the faithful give him this title, and all the love and veneration it calls for.

Since, therefore, we are always the special objects of their paternal solici tude, since we are ever in their pray ers, we should not ask why we are in vited to pray especially at this time for those for whom we pray at all times. Much as we may pray for them

LEAGUE OF THE SACRED HEART. the Bishop and other ecclesiastical the Discop and other ecclesization authorities, by giving up the oppor-tunities of engaging in commercial life to live in a spirit of poverty, and by a promise, which is considered as binding as a vow, to lead a life of celibacy, so as to be forever and entirely free to work for God's glory and for the salvation of souls.

How well our priests deserve our prayers by the sacrifices they make in order to dedicate themselves to labor for our welfare, we can only judge when we remember that no men in the world realize more clearly than they the nature and extent of that sacrifice, experiencing, as they do, its hardshi, s already in their seminary life. Th sacrifice once made, the priest who is to engage in parish work assumes the responsibility and obligations of his office, which also have been explained to him most thoroughly during the seminary course, and put before him in the solitude of retreat to be measured and weighed solemnly in God's pres ence, so that no man entering a pro fession is made to study its responsi bilities as conscientiously as our Cat didates for the priesthood. With this clear knowledge of what he is under taking for our sake, the young pries generously enters the labors of his VO cation, and the experience of each day but makes his sense of responsibility all the more vivid and trying, and his obligations more numerous and ex

acting. With responsibility comes labor, the never-ending lot of a priest who gives himself to parish work. Indeed, in certain religious orders, the consecrated term used to designate a priest en gaged in parish duty is the significant Latin term operarius, or workman in the sanctuary or pulpit on Sunday, in the confessional or parochial office, in the schools or homes of his parishioners the rest of the week, from early morning until late at night. His night's rest often disturbed, and his day laden with cares, he is constantly weighed down in body and mind, and often unable from sheer fatigue and ceaseless demands on his time, to devote himself to all his high and holy tasks as he longs to do. He is responsible for saving and perfecting every soul under his care as well as his own and instead of being free to meditate and study spiritual books, or even to prepare his sermons properly, too fre quently his very thanksgiving after Holy Mass is interpreted, and one duty presses upon another so rapidly that h barely finds time for reading his Office, and with difficulty can recollect his thoughts sufficiently for this pious duty. The catechism class and the schoolroom, the parish register and account books, the adornment of the sanctuary and the altar, the training of altar boys, the management of a choir, the direction of pious and benevolent associations, and the constant administration of the sacraments, bap tisms, marriages, first Communion and confirmation classes, sick calls and funerals, the instruction of converts, and all the special cases of poor to be relieved, the distressed to be comforted, the afflicted to be consoled, of scandals to be averted or repaired, of injustice to be exposed, of crimes to be prevent ed, of wrong to be righted, of virtue to be protected and sustained, - these are only the ordinary tasks of a priestly life, not to mention the special and extraordinary occupations or solicitudes with which every faithful priest is in-variably charged.

The priest's parochial duties are, therefore, so numerous and so supernatural in their nature as to require extraordinary helps of divine grace, and special favors of Divine Providence for their accomplishment. Difficult as they are in themselves, they are doubly so in our country where our parishe are still but quasi or missionary parishes. With comparatively few excep they are constantly changing tions A parish is scarcely built up and co pletely established before the change begins ; now it is a change of parish limits, or new people come to dwell within the limits, while old parishioners move away, and this change means new requirements, and different re sources ; again a church must be renovated or replaced by a larger or finer structure, or rectory, school, society rooms and library must be provided and in many dioceses all this material work devolves upon the priest : he is thus made responsible for the tempora as well as for the spiritual interests of his parish, and that one or other of these interests does not suffer is due only to the self sacrifice and devotion with which our pastors and their as sistants apply themselves to both. Surely our parish priests need our prayers quite as much as they deserve If their hands are constantly uplifted in prayer for us, we must needs stand by to keep them uplifted when human infirmity leaves them unable to sustain their many burdens. They need our prayers to keep up their disposition and desire for their own and our perfection, when all around them is a world of disorder, indifference, lukewarmness, ingrati tude, discontent and depravity. They need our prayers to sustain their zeal in spite of the discouragement which zes their spirit when they are left without resources or co-operation, and confronted with apparent failure, or met by contradiction. They need our prayers to keep their faith strong and vivid, their confidence unwavering It their prudence at once simple and wary, their fortitude indomitable and their reverence for holy things so conspicuous, as to compel and justify the

owe to their ministration. Suppose for a moment-and may God avert the misfortune !- that their number should be lessened, that their spirit of piety and zeal should fail, or that they should be taken from us, as in some European countries, or prevented from devoting themselves freely to our welfare. Without making the supposition, we have reason to know too well how many of our brethren in our own country are falling away from the faith for want of priests, and too often we have to deplore the good left undone and the evils caused by priests who are careless and indoient, worldly and even faith-less to their holy calling. "Like people like priest," was a saying of the prophets, and it means that our lot is bound up with theirs, and that as we depend on them for instruction, example and all the sacramental channels of grace, so they in turn, look to us for prayers and for the encouragement afforded them by our co operation with them, and for the benefits we derive from their ministry. We must there fore pray for the priests who are build ing and maintaining our parishes and laboring night and day for our welfare, that their number may be increased so that every hamlet in our land and in the territory lately brought under our control, may have the blessing of their ministry, that they may grow in piety and zeal, and impart their own spirit to ourselves so abundantly that the Catholic life, thus engendered and propagated, may compel not only the admiration of sectarians and unbeliev ers, but also by divine grace, the ac ceptance of our holy faith. While blessing God for His mercy in provid ing us with so many good and zealous priests, who go about their work quietly and humbly with so much consolation for our souls, we must pray that the good work they are doing may be mul iplied by the proper co-operation of the laity, that their holy lives and example may influence even those who do not

believe as we do, to recognize the di vine forces at work in our holy religion and that God may make every one of "a faithful priest, who shall do them according to my heart, and my soul.' IN CATHOLIC ENGLAND.

The Scene Attending The Reconcilia-tion of The Kingdom With Rome During the Reign of Queen Mary. In Froud's History of England-a work, by the way, which is anything but friendly or even fair to the Churchthere occurs the following interesting description of the ceremony by which the English nation was formally re admitted to Catholic unity after the separation that occurred during the reigns of Henry VIII and Edward VI:

"And now St. Andrew's day (Nov. 30, 1554) was come; a day, as was then hoped, which would be remembered with awe and gratitude through out all ages of English history. Being the festival of the institution of the Order of the Golden Fleece, High Mass was sung in the morning in Westminster Abbey ; Philip, Alva and Ruy Gomez attended in their robes, with six hundred Spanish cavaliers. The Knights of the Garter were present in gorgeous costume, and nave and tran sept were thronged with the blended chivalry of England and Castile. It was two o'clock before the service was concluded. Philip returned to the palace to dinner, and the brief November afternoon was drawing in when the Parliament reassembled at the palace. At the upper end of the great hall a square platform had now been raised several steps above the floor, on which three chairs were placed, two under a canopy of cloth of gold for the king and queen, a third on the right,

out of the darkness of heathenism, so now they were the first to whom God had given grace to repent of their schism ; and if their repentence was sincere, how could the angels, who re-joice at the conversion of a single sinner, triumph at the recovery of a great and noble people

THE CATHOLIC RECORD

"He moved to rise ; Mary and Philip, seeing that the crisis was approaching, fell on their knees, and the assembly dropped at their example while in dead silence, across the dimly lighted hall came the low, awful word of the absolution.

" Oar Lord Jesus Christ, which with His most precious blood hath redeemed and washed us from all our sins and iniquities, that He might purchase un to Himself a glorious spouse without spot or wrinkle, whom the Father hath appointed head over all His Church-He by His mercy absolves you, and we,

v Apostolic authority given to us by le Most Holy Lord Pope Julius the Taird, His vice-regent on earth, do absolve and deliver you, and every one of you, with this whole realm and the dominions thereof, from all heresy and schism, and from all and every judgment, censure and pain for that cause incurred ; and we do restore you agaia into the unity of our mother. Holy Church, in the name of the Fath-

every tone was audible, and at the pauses were heard the smothered sobs of the queen. ' Amen, amen,' rose in answer from many voices. Some were really affected ; some were caught for the moment with a contagion which it was hard to resist ; some threw them selves weeping into each other's arms King, queen and Parliament, rising from their knees, went immediately— the legate leading—into the chapel of the palace, where the choir, with the rolling organ, sang "Te Deum;" and Pole closed the scene with a benedic tion from the altar.

PROTESTANTISM IN ITALY.

The New York "Times" speaks as follows of a new book just published by Dr. Taylor, a Protestant missionary, who has been working for the evangelization of Italy :

The fascinating title, "Italy and the Italians," is simply a mask behind which is an ingenious missionary re-port. According to Dr. Taylor, active and persistent efforts have been made since about 1850, at a large financial expense, to convert Italians rom Romanism to Protestantism. To how with what success these efforts have been crowned it is only necessary to quote the figures which the author furnishes in the chapter entitled ' The Evangelization of Italy." Statistics of mission work in Italy show as a re Statistics of sult of over forty years of labor, that there are now approximately 5 600 Protestant communicants in that coun try. This total, of course, does not include the Waldenses, who dwell in the Piedmont valleys, have all the characteristics of the Swiss, and for centuries have mostly been of the Protestant faith. It has even been said that they were reformers before the Reformation. But the combined efforts of these sturdy Waldensian mountain eers and of zealous foreign mission aries have secured less than 6 000 converts, who in the midst of a population of over 30,000,000 Italians must seem few indeed. To accomplish this small accession to Protestantism millions of dollars have undoubtedly been expended, and this raises the question, Does it pay to go into a Christian com munity for the purpose of converting at an enormous expense, followers of one Christian faith to membership in

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we cannot realize how frequent and fervent our prayers for them should be without recalling, from time to time how well they deserve and how greatly they need our prayers, and how our own obligations of gratitude and piety should move us to make intercession for them above all other men.

The priests who build up and main tain our parishes deserve our special prayers at all times, because they sac rifice themselves for our benefit and devote their lives to labor for our sal In the spirit of the chie vation. duty of the priesthood, which is to offer up sacrifices for sins, they begin by making their own sacrifice, leaving house and brethren, sisters, father and mother, wife and children, lands and all things, in the name of Christ. To be entirely conformed to Him, the great High Priest, they leave home and kindred, and go to dwell in the company of their fellow priests ; consecrated for the exercise of divine worship and for the administration of holy things, they withdraw as much as possible, no merely from the evil influences of the but even from its lawful and world innocent associations, lest anything earthly should distract them from the things that appertain to God, lest the things that are their own might keep them from the things that are Jesus Christ's, and lest secular ties, pursuits, or pleasures might hinder them from working for our good. They are in the world but not of it, they stand apart, not to live solely for themselves, but the better to help us; they are never aloof from us, because they are constituted mediators between God and man.

The sacrifice a priest must make be fore receiving Holy Orders cannot be estimated by simply enumerating the things he must leave or forsake. It must be measured by the generosity with which it is made, by the fact that it is to be lifelong, and by the motive of charity which prompts him to make it for others as well as for himself. Its pious reverence we have for them. earnestness also must be considered, earnestness also must be considered, we might go of a priest in parish for it is made in all sincerity and with every possible precaution to persevere work and his titles to our prayers, in the life of privation thus begun, by sworn submission to the authority of quietly recall the special blessings we

We might go on forever enumerat

removed a little distance from them, for the legate. Below the platform benches were placed longitudinally towards either wall. The Bishops sat on the side of the legate, the lay peers opposite them on the left. The Commons sat on rows of cross benches in front, and beyond them were the miscellaneous crowd of spectators, sitting or standing as they could find room * * * The royal procession was formed, Arundel and the lords passed in to their places. The king and queen, with Pole in his legate robes scended the steps of the platform and took their seats. "When the stir which had been

caused by their entrance was over, Gardiner mounted a tribune, and in the now fast-waning light he bowed to the king and queen, and declared the resolution at which the House had ar Then, turning to the lords and rived. commons, he asked if they continued in the same mind. Four hundred voices answered, 'We do'. 'Will you, then,' he said, 'that I proceed in your names to supplicate for our absolution that we may be received again into the body of the Holy Catholic Church under the Pope, the supreme head thereof?' Again the voices assented the supreme head The chancellor drew a scroll from under his robe, ascended the platform and presented it unfolded on his knee to the queen. The queen looked through it, then gave it to Philip, who looked through it also, and returned it. The chancellor then rose and read.

"Having completed the reading, the chancellor again presented the petition The king and queen went through the forms of intercession, and a secretary read aloud ; first, the legate's original ommission ; and, next, the all-important extended form of it.

"Pole's share of the ceremony was now to begin.

"He first spoke a few words from s seat : 'Much indeed, he said, the his seat : English nation had to thank the Almighty for recalling them to His fold. Once again God had given a token of His special favor to the realm ; for as this nation, in the time of the primi-tive church, was the first to be called Hood's Pills fully prepared B canter

another Christian faith ? Would it not be better for foreign mission boards to invest the large sums thus expended in Italy in efforts to convert the heathen-the genuine heathen? be the workers prefer the surroundings av d comforts of Italian life to life as found and reported in Central Africa.

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shroughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stoned. When subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

London, Saturday, February, 4, 1899.

IMPORTANT PAPAL TRIUMPH.

The Holy Father, Pope Leo XIII., has achieved an important diplomatic triumph in Russia, arrangements having been made with Count Muravieff for the appointment of a Papal Nuncio to St. Petersburgh. The questions which have hitherto been unsettled in regard to the free exercise of the Catholic religion in the Empire may thus be more easily settled between the Vatican and the Holy Russian Synod, and no doubt there will be a great ad vance toward toleration on the part of the Russian Government, when it will have at hand an accredited representative of the Pope who will be able to explain personally to the Government the Pope's views and wishes in regard to all questions as they arise concerning the relations between the Government of the Empire and the Catholic Church.

A MISNOMER.

The German papers are raising objection to the name "Anglo Saxon race " which is nowadays so frequently applied to the inhabitants of the British Isles. It is, of course, known to be a misnomer as far as Scotland and Ireland are concerned, the people of which two countries are certainly of Celtic and not of Angle or Saxon origin. But the Hamburger Nachrichten maintains that even the people of England remained Celtic after the fifth and sixth centuries, especially in the Western parts of the island, although the victorious Saxons imposed their language upon them, as has been done in Ireland. The Nachrichten adds that from a quantitative point of view the Saxon immigration could not have been very important. The name Anglo-Britains has been suggested as a more appropriate designation of the English people than the commonly used "Anglo Saxons." But neither would this be applicable to the people of the British Isles as a whole. The truth is that they are made up of such an admixture of races that it is diffi cult or impossible to find a short name which would describe their origin accuately. It is probable that notwithstanding the inaccuracies of the term Anglo Saxon it will still be commonly used in the absence of a strictly ap propriate terse designation.

WORKING.

An Association in Philadelphia which bears the name of "the Alliance

of Reformed Churches" has been recently endeavoring to raise an agitation to induce the Government of the United States to confiscate all the property of the Catholic Cnurch in the Philippine islands, Cuba and Porto Rico. The Alliance has caused its Secretary, the Ray. Wm. Henry Rob erts, to address communications to several widely extended Associations in the United States to obtain their cooperation with this object. Among

the Associations thus addressed was the Good Citizenship Association, which met recently in Washington, and which has branches in most of the large cities of the United States. The Secretary of the Alliance maintains that the confiscation would be justifiable on the ground that the State has been hitherto the real owner of Church properties on the islands in question. It was on the same unjust ground that the Government of England appropriated the property of the Catholic Church in England, and handed over to

the newly-made Church of England all its endowments. But it was true only of a small portion of the endowments of the Church that they were given by the State for its support. The greater part of the endowments were the gifts of private benefactors, and were not in any seuse State endowments. The people of America will scarcely repeat the injustice which was perpetrated by Henry VIII. and his Government in England three and a half centuries ago.

A STRONG CANDIDATE.

The License Inspectorship of North Middlesex having become vacant by the death of Mr. Shoff, some time ago, it is expected the position will shortly be filled. Amongst those whose names are mentioned as likely to receive the appointment is Mr. Wm. Casey, J. P., a respected resident of Biddulph. He has very strong claims on the member for the Riding and on the Government-claims which, we hope, will not be overlooked. Government offices are supposed to be given to such of the rank and fyle of the supporters of the party in power as have shown a remarkable activity in promoting its interests. Judged by this standard alone, William Casey has a strong claim on the Liberal Government. Few men have done as much in the different Ridings, to keep the reins of power in the hands of the political party f their choice. But there is another reason. It is admitted on all hands that Catholics do not receive a fair share of offices in the gift of the THE CATHOLIC RECORD

THE OLD LEAVEN STILL ians on the other, split. The Angli. and the "Confessional." Now, on both cans would not admit of a ministry which cannot show its claim to succession from the Apostles through the "historic Episcopate" which they claim to possess. The Presbyterians were told that if they desired to amalgamate, they must admit the need of Episcopal ordination as one of the conditions. This demand they resented, as implying that they have not, and never had a lawful ministry, and the negotiations came to an end, consider-

able acrimony being exhibited in the General Assembly when the Episcopalian conditions were made known in that assemblage. Between the Presbyterians of various names there do not appear to be such

serious obstacles to a reunion as be tween sects more widely divergent. Negotiations are being carried on in the various British colonies for the reunion of the divers branches of Presbyterians, and in Scotland also efforts in this direction have been in progress for several years. The Established and Free Churches have not been successful in finding a basis for reunion, but between the several non-established Presbyterian Kirks a basis has almost been settled on, and it is probable the actual union will be accomplished before long.

In Australia there is a movement in the same direction. The Presbyterian Church of Victoria has decided in favor of it, and it is expected that the Churches of the other colonies will follow the same course. In fact the Victorian Church has been the chief obstacle to reunion hitherto, and its opposition being removed, there seems to be no longer any serious obstacle in

the way. This drift towards unity undoubtedly comes from the feeling that a state of division into a variety of sects, is not what Christ intended when He institut-

ed one Church, declaring also that He must bring His other sheep who were not of this fold, so that "there shall be but one fold and one shepherd." In their efforts at reunion, the Presbyterians should remember that even if all Presbyterian bodies were united, they would form but a small fold. The only real Christian Unity is to be attained by reunion with the Catholic Church, in subjection to Christ's Vicar on earth, the successor of St. Peter.

THE RITUALISTIC CRISIS. Despatches from London, England, state the Bishops of the Church of

England have been forced by the strong anti-Ritualistic agitation which has been excited by John Kensit, and continued by Sir William Vernon Harcourt, to take some action in regard to the innovations introduced by the High Church party. The most conservative Churchmen,

Ontario Government. This is an opit is said, who were desirous of shuttportunity for those who have the ing their eyes to the violent controappointing power to make a move in versies which are taking place, now sideration a plan of union, viz, the

remain with it to the end of time, while it would be continuing its work of teaching all nations as He had comappear that the conclave or meeting missioned it to do. has reached any positive conclusion, It cannot be denied, and the Rev. whether approbatory or condemnatory. Dr. Whyte here admits, that Christ in-Matters will, therefore, remain much

tended that His Church should be one as they have been hitherto, even if all to the end of time. It is "the great the legislation asked for be passed, enemy " who rejoices at the separation with the single exception, perhaps, of of Christians into sects, using the most the so called Masses which the Ritualsacred things as a pretence to accomists offer for the living and the dead. Masses are undoubtedly condemned plish his malice. In all this we cannot refrain from

by the 31st Article of Religion of the calling attention to the change which Church of England. The Ritualists has come over the sentiments of Protendeavor to evade the force of this conestants on this question of unity within demnation by asserting that it is dithe last few years. The sects appear rected merely against the deceit or

to have opened their eyes to the ridicuabuse of the religious rite, but their lous position which a divided Christenview would probably not be sustained dom occupies when the Gospel is by the highest civil court, which is the brought to the notice of the heathen ; ultimate authority in the Church. But and now they are unanimous in the in the matter of the Confessional it is opinion expressed by Rev. Dr. Whyte hard to conceive that any court would condemn High Churchism. The conthat an unanswerable case has been made out for union "especially on the fession of sins is plainly recommended in the Anglican Liturgy, and priestly grounds of the saving of men and money, the concentration and considerabsolution taught; and before the ation of work, the sharing of one courts it would seem that the neglect another's experiences and attainof the Evangelicals to use these institutions would come in for condemnation, ments." These grounds are of low degree in rather than the zeal of the Ritualists. comparison with that it was the will of

Besides, it must be remembered that the legislation to be asked for is still in Christ that His Church should be one, nevertheless they have had their the vague future, and it is by no

weight in influencing public thought, means certain that a Parliament which and in bringing about a more correct has not been chosen for any peculiarity opinion in regard to what the Church in its religious convictions, and which is composed of men of every gradation trine, and under one central Church of religious belief, will be very docile government. to frame laws just as they are demand. ed for the purpose of restricting the liberty of one half the clergy and members of the Church of England.

There is one feature of the case which stands prominent and indisputable amid all the controversy, that is, the utter subserviency of the Church of England to the State. By the very fact that the Bishop's petition (if it be true that they have drawn up the petition attributed to them) that a lay tribunal appointed by the Crown shall be the last court of appeal, they admit that the Church is not the teacher of what Christ has revealed, but the mere reflex of the admixture of all the various shades of belief which find a home in the brains of a Parliamentary majority, composed of men of all creeds,

and of no creed at all. It is no wonder that the public are talking of the critical condition of the Church, when it has become notorious that the Church of England is reduced to this humiliating position.

CHRISTIAN UNITY.

The Rev. Dr. Alexander Whyte, Moderator of the Free Church of Scotland General Assembly, writes to the Rev. Dr. Orr, Editor of the United Presbyterian Magazine, as follows, in reference to the proposed union between the two branches of Scotch Presbyterianism, which have under conFEBRUARY 4, 189.

THE PETTY SCHEMING OF BIGOTRY.

The schemes of the Apalsts and other similar organizations to hamper and annoy Catholics, and to impede good works under Catholic auspices, are so numerous that it is difficult to be always on guard against them and to oppose them successfully.

One of these schemes has just been tried by the outgoing City Council of Detroit, which at its final meeting passed a resolution declaring that the State Legislature of Michigan should pass a law whereby all churches in the State should be taxed, the values of which exceed \$10,000 each.

The intention of the proposed law might not be understood by every one at first sight, but the cloven foot may be detected when it is remembered that outside the cities and large towns, very few Protestant churches would be valued at over \$10,000, while nearly all the Catholic churches exceed this considerably. It is, therefore, evident that the object was to tax the Catholic churches of the State, while most of the Protestant ones were to escape this burden : that is to say, the Protestant churches would be entirely free, ex. cept such as belong to the richer con-

gregations. The Protestant churches are small for several well known reasons. Only a small percentage of the non Catholic population go to church at all. They of Christ must be-a body one in docprofess Christianity, generally speaking, but it is a Christianity according to their own ideas, and they do not A few years ago, how different was need to go to Church to be the conception of the Church! It was instructed in religion. Those who do then maintained that Christian liberty go to church are divided into so many sects, that no one sect requires a large Church building, and, further, as the Protestant forms of worship are purposely simple, and without any special ceremonial, so much room is not required in the churches.

Catholics, on the other hand, require larger churches, because it is obligatory on them to hear Mass on Sundays, because they make use of more solemn rites in their Church services, and because they attend Mass from greater It seems scarcely necessary to add distances than Protestants are willing that no patching up of fragments to go to church. The scheme of the which have been torn violently from Detroit City Council is, therefore, the seamless robe of Christ will ever be evidently dictated by the same spirit made to constitute that garment itself. of hostility to Catholics which has been The Church of Christ is and always has

rampant for several years past in that been essentially one, and the parts city of A. P. A. notoriety. which have been torn from it cannot It is an unseemly thing for a sobe restored to its essential unity till called Christian community to seek to they become reincorporated with the tax churches at all. It is a tax levied original Church of Christ which never upon the worship of God. Churches lost its essential characteristics, that is, are not places of business where money the Catholic Church in union with and is trafficked with, nor are they used as in subjection to the successor of St. residences where the wealthy may en-Peter. The union of two or more Presjoy the comforts which riches can purbyterian churches will, therefore, chase. They exist solely for the purnever constitute a reconstructed pose of paying homage to our Creator, Church of Christ. The Church of and of doing good to all mankind. Christ never ceased to exist, and it does Love for God and for our neighbor are not need reconstruction. The only the two great commandments of the possible restoration of the sects to Chrislaw, as summarized by our Blessed Lord and churches exist to carry out

Church-goers are taxed otherwise

FEBRUARY 4. 189.

time, when it was perceived that the St. Au tax on churches would fall more griev. fore H ously on Protestauts than on Catholics, all agitation on the subject suddenly ceased. The promoters of the agitation had not the cunning of the Detroit Truth Council, to devise a plan whereby only Catholic churches might be taxed.

LAB

Mr.

have

spectir Another attempt orginating in the ven, v A. P. A. spirit in McKeesport, Pennsyl- about vania, was foiled by the decision of the an 'e: Supreme Court of that State a few days heard man i figure ago. This was an attempt by the taxcollector, acting in obedience to the mandate of the City Council, to collect being taxes on the personal property of the extrem nuns who teach the parochial Catholic comes has n schools.

The law being in that State, as elseplace where, that teachers' residences are would exempt from taxation, the trustees of for sw exempt from taxation, the trustees of one to the school obtained an injunction from Count the Court of Common Pleas forbidding me on seizure of the property. The Superior at So Court, being appealed to, dissolved this word chief injunction, but the trustees carried the matter to the Supreme Court, the col- intel lector putting forward the plea that the alone convent was not part of the school isat ism : building, and also that the title of the in e property was vested in a single indiof th vidual, the Bishop of Pittsburg.

The Supreme Judge held that the building is necessary for the successful operation of the school, and that the fact that the title exists in a single chai trustee does not except it from the privileges granted this class of buildmus ings by the Act of Assembly of 1874 gre The decision of the Superior Court was, therefore, reversed and that of the we Common Pleas Court sustained.

It is not sufficient for those who are animated by a spirit of intolerance Str that the Catholics maintain their He schools without one penny of public grant, but they wish to make it still more burdensome on Catholics to keep up their parochial schools by taking advantage of every petty quirk and quibble to increase their burden.

TWO READERS.

From Church Progress We have received a pamphlet from an ex priest, at least so he claims, giving what he calls his reasons for abandoning the Catholic Church and becoming a Protestant minister. It was, he asserts, simple logic and reasoning He reasoned himself out of the Church ! This reminds us of a young fellow who, having abandoned his faith, was boasting that he had read himself out of the Church. "Indeed," remarked a bystander, who had heard the remark : "as you were reading yourself out, did you happen to meet on the way one by the name of John Henry Newman reading himself in ?



The alarming increase of divorce in France points a moral. It is only of recent years that a divorce could be obtained in France at all. With the advent of Masonic legislation, making divorce as easy as it is in this country, the divorce docket in the French courts has become as crowded as our own The marriage relation is put on and thiv as an old coat People just get tired and separate, and there's an end on't. Remark the fol-lowing sorites ; Masonic government ; education ; decreasing secularized population ; increasing divorces ; in creasing juvenile crime ; increasing internal dissensions ; decreasing pres tige abroad ; France bullied and threatened into submission, humiliated and snubbed at the will and caprice of her enemies. She dare not stand for her own interests. Do we then wonder at the Dreyfus agitation, upon which hinges the startling proposition : Will France submit to further Masonic mis government to her shame and her ruin, or will she throw off the yoke of infamy and rise up to her true stature? Church Progress.

necessarily implies variety and multiplicity of sects ; and it was the boast of nearly all Protestant controversialists that Protestantism gives free scope to the profession of the most contradictory beliefs, and puts no restraint on the freedom of thought. It needs no lengthy reasoning to show that these periodical changes of belief imply the absence of a truthful foundation ; for the truth is as immutable as God Himself, from whom it is derived.

A BIGOT PEEPING OUT AGAIN.

Perhaps one of the meanest bigots in the country is sheltered within the wa'ls of the Times office, St. Thomas. In last Saturday's edition of that paper appeared an article dealing with the death of Father Chiniquy. It was printed in leaded type, and occupied the first place under the editorial heading. "From an Occasional Correspondent," was the hat it wore as it was sent out to do its execrable work. It ceived. would require an affidavit to make us believe the article was not written by the editor himself: but the usual "expediency" trick, cowardly as it was mean, was resorted to so that the Times management would not be held accountable for the sentiments therein expressed. There are occasions when Catholic votes bulk up the other way, and hence the editor wishes to be in a position to say that the production referred to was merely a contribution to which he could not refuse to give place, that it is in the right of every Briton to be accorded a hearing, etc., etc. That the object of the article was to stir up strife there cannot be a shadow of doubt, and we therefore trust all good citizens, irrespective of creed, will show their contempt for such tactics. We print with pleasure in another column a letter in reply, from the Catholic Truth Society of St. Thomas, which also appeared in the Times.

It is important that a bigot should be at once called to account in his own home, and we therefore hope the example of the Catholic Truth Society of St. Thomas will be followed in other places as occasion may arise.

direction of all-round fair dealing. ASPIRATIONS FOR CHRISTIAN

positive action must be taken. REUNION. Much as has been said during recent years concerning the necessity of a reunion of the various Protestant de-

Church of England," which go to nominations, no headway has been show that Churchmen are intensely made in this matter. The doctrinal agitated on the subject of Ritualism, differences between the sects are so and that the Church is threatened with numerous that such a union could not disruption unless the matter be dealt be effected unless it were decided that with effectually. Hence, the deseach sect should give up some of its patches state that the Bishops have favorite doctrines, but as yet none have been found willing to make this problem, and that they held last week oncession, and consequently the whole a meeting at Lambeth palace to conmatter stands in about the same posisider the policy of issuing a manifesto. tion as when the idea of bringing about such a union was at first con-

this meeting ; it is, nevertheless, as-In the matter of Church governserted that it has been one of the ment and the ministerial office the bitterest conclaves recorded in Engdifferences are also very serious, some lish Church history. believing that the Church ministry

The measure decided upon is said to should have an unbroken succession be to ask Parliament to pass a bill for coming from Apostolic times, and dea revival of the Church Courts. This rived from the Apostles, while others bill will provide that disputes shall be believe that Apostolic succession is first brought before the Diocesan Court, unnecessary. Of course, those sects consisting of the Bishop, assisted by a which are conscious that they possess theological and legal adviser. An apno ministry which can lay claim to peal may be made from this court to Apostolicity, deny its necessity, but the Provincial Court, consisting of the there are some Protestant sects which Archbishop and six assessors, and the flatter themselves that they have such final Court of appeal will be five lay a ministry, and these are unwilling judges appointed by the Crown. that they should imperil their claim Considering the secrecy which has by recognizing as clergymen on equal been observed in regard to the proterms with those of their own Church, ceedings of this conclave we must acministers who cannot date the origin cept the report of what has been done of their ministry further back than to with reserve ; but even if the outline some glib talkers who within the last which has been made public be strictly two or three hundred years assumed to correct, it can scarcely be said that the themselves the ministry, claiming that Kensitites have achieved any decisive they had been called thereto by God, victory, if there be a victory at all in without giving any proof that their the case.

claim was valid. The two questions which have caused and American Episcopalian Churches on the one hand, and the Presbyter-parties in the Church are "the Mass" Church to exist, when He promised to Mother Barat. This was the chief rock on which

Free and the United Presbyterian see that the question cannot be shirked any longer, but that some Churches :

Free and the United Presbyterian Churches: "The saving of men and money, the concen-tration and consolidation of work, the shar-ing of one another's experiences and attain-ments—an unanswerable case has been made out for union on these and many other grounds. But what moves and wins me, even more than all these good thungs, is the gain that our union will be to good will and good feeling and to every Christian affec-tion. The great enemy does not care one whit on what grounds we are kept from knowing and respecting and loving one another. The more sacred the things are that separate us the better for his malice. It may be the very truth itself; it may be strict subscription or Declaratory Acts: any of these things in sinful bearts will serve his purpose, which is to tempt us into misunder-standing one another, and misrepresenting one another, and disliking and depreciating one another, and his mense evil of our pres-ent divided and dismembered state in Scot-land is, that our weak and evil hearts are so another. And after all has been done to re-move all these provocations to evil, there will always remain enough to make us bless sows a single mustard seed of brotherly love." In view of the fact that our Lord and There have recently been earnest articles in the Times and Spectator under the heading, "Crisis in the been finally driven to grapple with the The deepest secrecy has been observed in regard to the proceedings of

In view of the fact that our Lord and Master prayed to His heavenly Father that His Church should be one, even as He and His Father are one, and desired to bring all to one fold under one shepherd, we must regard with respect even the mistaken efforts of those who, having unfortunately wandered from the centre of Christian unity, are honestly endeavoring, even by inefficacious methods, to reunite the fragments into which Protestantism has been

broken up owing to the liberty accorded to individuals to shape their Christianity according to their divergent fancies.

The Rev. Dr. Whyte's plea for the reunion of the two Presbyterian Churches is based on the consciousness that the disorganized state of Presbyterianism, which is only a sample of what has occurred to Protest-

antism of every form, is not the condi-

n unity must be effected by their submission without reserve to the authese precepts. This is a work of pure thority of the indefectible and universal benevolence which should not be bur-Church of Christ. dened or impeded by a tax.

A QUEER CATECHISM.

than in their churches. They pay A curious despatch, dated January their full share as citizens toward the 26th, comes from London, announcing public revenues, and bear their burthat the National Council of Evangeldens as the State needs their contribuical Free Churches of England and tions. To tax them again because Wales has succeeded in preparing a they are church-goers is an ubjust catechism which combines into one the discrimination in favor of those who creeds of all the Protestant dissenting say there is no God. bodies, embracing Methodists, Bapt-But if churches are to be taxed, its, Presbyterians, Congregational thero should at least be no such antists, Primitive Methodists, Bible Chris-Catholic discrimination as the Michtians, etc. It has long been felt igan Council has recommended. that the cohesiveness of the The whole Christian community Catholic, Anglican, and Rusare interested in regard to the insian Churches gives these a

justice of church taxation; but if power which the non-Conformist sects churches are to be taxed at all, such do not possess, owing to their want of tax should be levied upon all. The unity, and the Rev. Hugh Price Catholics of Michigan will, no doubt, Hughes has been for a number of years take proper steps to prevent the per-Chairman of an Association whose petration of the injustice with which object is to unite these sects into one on they are threatened by the resolution somewhat of a Federal plan. The cate

of the Detroit City Council. chism which has now been published, A few years ago we had in Ontario it is expected, will effect this object. a species of agitation in favor of the It was prepared by a committee repretaxation of churches. A number of senting the various sects concerned Municipal Councils petitioned the and it is said its composers are san-Legislature to impose such a tax, and guine that it will bring about the union this was pretty popular for a time which is so much desired. It must among certain classes who imagined be evident to all that such that the chief sufferer from such a tax a catechism could not be comwould be the Catholic Church. But piled except by omitting the speciwhen the agitation had gone so far that the matter was brought before the Legislature, it was not from Catholics that the chief opposition came. The Government of Sir Oliver Mowat was interviewed by a large and earnest delegation of Protestant clergymen to induce the Government to resist the remain as much apart now as they anomaly of a tax on religion in a Christian country. The delegation succeeded in preventing the passage of the proposed law, and since that AN APPROPRIATE CHOICE.

A convert to the Church, who is a member of the editorial staff of a leading newspaper, assigns a reason which may have occurred to few American Catholics for the appropri atenesss of the choice of the Immacu late Conception as the patronal feas of the Church in the United States Freedom from sin is the highest freedom, and that exemption was the special prerogative of th Mother of Christ. She is the most per fect example of absolute liberty eve presented to the world, and so most fit ing to be styled the Mother of Free dom. Christians of all denomination will some day realize this, and unit in venerating her who prophesied herself : "All generations shall ca me blessed.

The argument in favor of the Imma ulate Conception of Mary is as simp as it is strong. We believe that Ev the mother of man, was created in state of original justice. The Moth of Christ, who had the same share our redemption that Eve had in o fall, could not have been less pur Had she been conceived in si she would not ha hout stain. It was however, been without stain. It was ting, therefore, that God should exem the universal inheritance original sin, transmitted from Ada her through whom the empire of was to be destroyed. In the word

fic doctrines of the sects, or by so vaguely wording the teaching that every one using it may extract from it whatever best suits his fancy. We very much doubt that any real union can be effected by such means, and we are obliged to think that the sects will

have ever been.

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time, when it was perceived that the tax on churches would fall more griev. ously on Protestants than on Catholics, all agitation on the subject suddenly ceased. The promoters of the agitation had not the cunning of the Detroit Council, to devise a plan whereby only Catholic churches might be taxed.

fore He did it."-Ave Maria.

LABOUCHERE ON RUTHVEN.

Mr. Labouchere, writing in London

Truth on November 3, says: "1 have been asked for reformation re-

specting an individual named Ruth-

en, who has lately been lecturing

doubtful whether he even

A CONDEMNING CONTRAST.

However much American Catholics

may criticize and condemn the general

character and methods of Protestant

foreign missionary undertakings, we

greater generosity in contributing for

the furtherance of such enterprise than

we exhibit in supporting similar work

During the past year, as the recent-

ly-published summary prepared by Dr. Strong, editor of the Missionary

Herald, shows, the Protestants of this

country contributed for the support of

Protestant foreign missions the sum of

85 158,114, an increase over their con-

tributions of the previous year of \$826,000. What a pitiful showing our

Catholic contributions to the Propaga-

tion of the Faith make when compared

ness of foreign Catholic missions has

been frequently acknowledged by non-

Catholic observers. Instead of mak

supineness in supporting those mis

THE NEW TERRITORY.

-Catholic Columbian.

on the part of the Church.

He

Another attempt orginating in the A. P. A. spirit in McKeesport, Pennsylabout the country in the character of an 'ex-priest of Rome.' He has been vania, was foiled by the decision of the heard of last at Southampton. This man is an Irishman by birth, who has Supreme Court of that State a few days ago. This was an attempt by the taxfigured in different characters in difcollector, acting in obedience to the mandate of the City Council, to collect extremely doubtful whether he was a Roman Catholic priest. taxes on the personal property of the nuns who teach the parochial Catholic schools.

places, and among other things, it would seem, he has been prosecuted The law being in that State, as elsewhere, that teachers' residences are exempt from taxation, the trustees of one year's imprisonment in the Erie the school obtained an injunction from County Penitentiary. I have before me one of the handbills of his lectures the Court of Common Pleas forbidding at Southampton, which are obviously worded in such a way as to appeal seizure of the property. The Superior Court, being appealed to, dissolved this chiefly to the most purient tastes and injunction, but the trustees carried the instincts, and any person of average intelligence would see in this handbill matter to the Supreme Court, the colalone sufficient evidence that the man lector putting forward the plea that the is a thorough blackguard. Protestantconvent was not part of the school ism seems to be extremely unfortunate building, and also that the title of the in enlisting the service of champions property was vested in a single indiof this character. vidual, the Bishop of Pittsburg. The Supreme Judge held that the

building is necessary for the successful operation of the school, and that the fact that the title exists in a single trustee does not except it from the privileges granted this class of build ings by the Act of Assembly of 1874 The decision of the Superior Court was, therefore, reversed and that of the Common Pleas Court sustained.

It is not sufficient for those who are animated by a spirit of intolerance that the Catholics maintain their schools without one penny of public grant, but they wish to make it still more burdensome on Catholics to keep up their parochial schools by taking advantage of every petty quirk and quibble to increase their burden.

TWO READERS.

From Church Progress

We have received a pamphlet from an ex priest, at least so he claims, giving what he calls his reasons for abandoning the Catholic Church and becoming a Protestant minister. It was, he asserts, simple logic and reasoning He reasoned himself out of the Church ! This reminds us of a young fellow who, having abandoned his faith, was boasting that he had read himself out of the Church. "Indeed," remarked a bystander, who had heard the remark : "as you were reading yourself out, did you happen to meet on the way one by the name of John Henry Newman reading himself in ?"

DIVORCE IN FRANCE.

A lew days ago the methodist minis ters in and about Columbus, O, held their regular meeting. The Rev. W. Trouth read a paper on "The Duty of Protestantism Toward Our Newly Ac The alarming increase of divorce in France points a moral. It is only of quired Territory." Among other things he said : "It is now the wish recent years that a divorce could be obtained in France at all. With the things he said: "It is now the wish of God and God's intention that the United States shall accept these new advent of Masonic legislation, making divorce as easy as it is in this country, possessions and that expansion is our the divorce docket in the French courts has become as crowded as our own. duty. The marriage relation is put on and bly as an old coat People just get tired and separate, and there's an end on't. Remark the following sorites ; Masonic government ; education ; secularized population ; increasing divorces ; increasing juvenile crime; increasing internal dissensions ; decreasing prestige abroad ; France bullied and threatened into submission, humiliated and snubbed at the will and caprice of her enemies. She dare not stand for her own interests. Do we then wonder at the Dreyfus agitation, upon which hinges the startling proposition : Will France submit to further Masonic misgovernment to her shame and her ruin, or will she throw off the yoke of infamy and rise up to her true stature ?-Church Progress.

THE CATHOLIC RECORD

St. Augustine, "It was just that it A MISSIONARY GONE WRONG.

The Rev. J. K. Hykes, a Bible society agent, writes from Manila : "The masses of the people are ignorant in the average" the extreme. Gen. Charles A. Whittier, who has

just returned from his post in the Philippines, said in a recent interview for publication :

"There is a wide ignorance of the wealth of the Philippines and the character of the Filipinos. The natives are not ignorant. They are not savages. They are adepts at manufactures and as accountants, marines and railroad operatives. They are quiet, most temperate, ard have shown great ability in their military affairs."

ferent parts of the world, none of them We prefer to believe the soldier being very much to his credit. It is rather than the gad about preacher. Rev. Hykes says, further :

"The people have been kept in ignorance because the priests could thus best play upon their superstitions. Schools authorized by the Spanish Government were not established because it did not suit the priests to have them." comes last from America, where he has made himself notorious in many for swindling and has served a term of

The Rev. Father Fernandez, a priest who has been for many years in the Philippines, and who recently arrived at San Francisco, Cal., said in an interview to the San Francisco Chronicle :

' Are there any schools among them ?'' he "Are there any schools allong their "Every "Certainly," was the answer. "Every parish has a school for boys and another for girls, and the majority of the people can both read and write their native language. The number who can do so is larger than in Spain or several other European countries. It has been the rule for every mission since its foundation to instruct them."

Considering this statement-which gives the lie to $H_{\rm b}$ kes-with that of Gen. Whittier, it is evident that the Catholic Church has in three hundred years raised the Filipinos from a state of barbarism to a state of civilization. must acknowledge that our Protestant They must be an apt people to learn, friends show a larger zeal and a for it required a much longer time for the Catholic Church to lick the barbarians and idolatrous ancestors of Hykes and other Anglo-Saxons into a passible civilized form. After three hundred years of the Church's work those skinciad and bone gnawing ancestors were not as far advanced in progress and civilization as are now the Filipinos.

They had not even reached the era of forks and soap.-N. Y. Freeman's Journal. CATHOLICS AND SECRET SOCIET IES.

Clear Exposition of the Requirements in This Matter. with these figures ! And the showing

is all the more pitiable and condemnatory because with all its vast Right Rev. Bishop Watterson of Columbus, Ohio, has allowed himself to be interviewed on the subject of Cathresources Protestantism accomplishes othing like the good work which our Catholic missionaries, with their limolic affiliation with societies of various ited financial wealth, are achieving in descriptions :-foreign lands. The greater effective-

"There is a great difference between a Catholic society and a society of Catholics," he said. "A number of Catholics may band together for ing that fact an excuse for our present ome lawful temporal purpos), without having any distinctive Catholic feature in their organization. There are other societies which in their purposes sions, though, we ought to regard it as a reason why we should show ourselves more generous in their regard. and rules combine the two ends of religious profit and material advantages. As long as they are faithful to their first and more important object, and upright in the prosecution of their second, they deserve the name of Cath-A few days ago the Methodist minis olic, and as such they can receive the

approbation of the Church. "To be Catholic societies, and to merit encouragement as such, they should never hide their Catholic characteror try to keepitin the background. I do not mean to say that the Church never gives her blessing to things which in themselves are even primar-On this a Columbus paper comments ily and principally intended for our On the contrary,

I rejoice to say that many of them are very edifying in these respects. A SAFE RULE. " In this connection let me say that condemned by the Church, like to parade themselves as quasi approved by her in order to attract Catholics to

them. Sometimes they are quite in-dignant because the Church will not give them recognition or conform herself to their regulations on certain The Catholic Church is ecasions. older than all other societies, and she will bide when they pass away. She will not change or modify her discip line to suit the ideas of every ephem eral society that springs up around It would not be convenient, nor could she do it in the most of cases without the sacrifice of principle. A safe rule for Catholics is not only not

to belong to any society that is con-demned by the Church, but not to join any that is not positively approved by her. Many of them have rituals and religious services which no Catholic can take part in without an abandon ment of religious principle. "Some time ago it was telegraphed

that Rome had over the country changed her attitude towards the Masonic societies in so far as to con cede Catholic burial to the bodies of Catholics who had died as members of these societies. No Bishop has heard of any decision from Rome to that The Apostolic Delegate, Moneffect. signor Martinelli, has publicly denied There

the existence of such a decree. was no change of attitude. The state ment was false in every respect. SECTARIAN SOCIETIES.

Along the same line of argument was the sermon preached recently by Rev. P. M. O'Boylan, of Newark, at the obsequies of one of his parishion ers

"Seeing that I have permitted the German Benevolent Society to come to this funeral with their badges on," said Father O'Boylan, "there will be certain members of the congregation who are members of other non-Catholic societies, who may ask why I make an exception in this case. To such I answer: Because it has been repre-

sented that this society is neither secre nor sectarian. As long as there is no religious ceremony or test ; as long as there is no ritual which opens and ends

with prayer ; as long as there is Lothing in a benevolent or insurance society that will make it different from a purely secular or business society.

then it is not sectarian, and I or any member of my congregation can belong to it. But whenever an oath binding to secrecy and blind obedience together with a ritual of any religious rite, are essential parts of a society, it be comes both unlawful and contrary to the conscience of a Catholic to belong It is a sect. When a man says to it. that he believes all religions are good he either means what he says or he does not mean what his words imply If the former, then in his eyes the religion of the Mohammedan, the Jew, Infidel, the Spiritualist, the Christian Scientist, the Mormon and all others are as good as that religion founded by Christ. In the latter, what does he mean? Believe me, my friends, the Catholic who pretends to be an honest member of his Church and who is ready to take part in any other religous ceremony is not to be trusted. No, the true Catholic, even to save his life, much less to gain the esteem of some men, will not compromise one jot or

tittle of his holy faith under any plea benevclence or otherin the name of wise. Trust that man who is candid and firm in his religious convictions. He will not be the less charitable and benevolent because he fears God and obeys his conscience, but on the con trary, he will be all the more faithful and trustful to every principle that goes to make the family happy and the State prosperous. OBJECTIONABLE FEATURES.

might mean that he had found none so far to suit him ; but to say that all are good is to say that truth and error, light and darkness, Christ and Bellal, "In this connection let me say that if ght and the devil, were one there are some non Catholic societies which, because they are not nominally condemned by the Church, like to par-truthful and charitable, but we cannot be truthful if we deceive our neighbor, can we be charitable if we lead him

into error by a false show of iriend-ship. Truth is eternal and cannot be changed ; charity is divine as well as human and too great to be grasped by benevolence. The Church of stands upon a rock that is as immovable as God's own word, and if men think they can adjust to their ephemeral tastes or caprices either truth or charity or the Church, it is simply because they have allowed themselves to

ecome Ioolish by their own concei "There's naught on earth to rest on, All things are changing here; The smiles of joy we gaze on, The friends we count most dear. One friend alone is changeless, The One too oft forgot. Whose love hath stood for ages-Our Jeans changeth not. E'en friendship's smiles await not To cher us here below. For smiles are too deceit'nl, They quickly beb and flow. One smile alone can gladden, What'er the plictim's lot; It is the smile of Jesus. For Jesus changeth not." It is the smile of Jesus, For Jesus changeth not.

become foolish by their own conceits.

Father O'Boylan says, further: "The nstructions of the Propaganda of July 17, 1876, leave no doubt as to the duty of Catholics in regard to taking part in secret assemblies, and the Bishop of Cork in a special instruction to his clergy recently forbade the people, on the strength of said instructions, attend any festivals or dances for the benefit of secret societies. 'All who take part in such,' he says, ' are guilty of a grave offense, and the sentence of excommunication specially reserved to the Holy See affects not only those who become members of (condemned) societies, such as the Freemasons, but also those who in any way favor them. Societies not yet condemned, but which have a religious ritual, of course are tolerated, but no Catholic can without sin join in sectarian Yet some have done so of pravers. late both here and in other cities, to the scandal of the faithful."

THE CHURCH PRECEDED THE NEW TESTAMENT.

Dr. Abbott, in his comments on Dr. Hillis' first sermon in Plymouth Church, gave expression to some thoughts that ought to strike the aver age non-Catholic mind as strange, not because they are new, but because they are true and have been strangely overlooked. He said :

"It has been said that Protestant ism is the Bible and Roman Catholic The Church pre ism is the Church. ceded the Bible, and the Bible is built upon the Church, not the Church upon This statement is simply a the Bible. matter of history. The Church began in the days of Abraham, continued in the days of Moses, carried on and up as Dr Hillis has traced it from its ori gin. Not until the Church had been going on for a century did the canons begin to form, and not until a century and a half, perhaps, of the Church did the New Testament come into its pres ent form. It would not be far from right to describe the Old Testament as the history of the old Jewish Church, and the New Testament a record of the early Christian Church. If the Roman Catholic says the Church preceded the Bible and the Protestant says nay, then the Roman Catholic is right and the Protestant wrong. The Church is the foundation and ground of truth.' It is an important admission on the

Doctor's part that the Church had been "going on "for a century and a half before the New Testament came into its present form. The fact stated shows that the Church of Christ went on and executed her divine commission to teach for a century and a half without the New Testament in its present form. The early Christians had the true faith, were zealous, devout and perfectly united at a time when it way Sen. impossible for them to have recourse to the New Testament as a guide and rule of faith and morals. It follows that the Bible was for those early Christians not only not the only rule of faith and law of morals, but that it was not for them the rule and law at all. The Protestant the ory, then, that the Bible is the only rule of faith and morals was not the theory of the early Christians. But the early Christians had a rule of faith ; it was not the Bible and private judgment, but the Church Christ, and intellectual assent to her teaching. To follow in their safe foot-steps, then, there is but one problem to solve, one question to be answered, namely : Which, of all the Churches now on earth, is the Church that the early Christians recognized as their rule of faith and morals? When this Church is found we have what St. Paul called the pillar and ground of truth, and what Dr. Abbott calls "the living truth.

Churches of later origin than the Apostolic age must be thrown out. justness of this rule is self-evident. For a Church that began after our Lord's departure from the world can. not claim to have been established by Him while He was on earth. This rule destroys the claims of all modern sects known under the general and vague designation of Protestantism. may claim to teach what the early Church taught, but the claim has no standing against the teaching of that early Church which has never lost her identity and which has continued to exist throughout the intervening ages andexists to day with all her original authority to teach and command obedience in the name of her Divine Founder .- N. Y. Freeman's Journal.

THE GREATEST EMPIRE.

Vastly More Powerful and Enduring Than Any the World Ever Saw

We talk of great empires-of Eng land, with her drumtaps following each We other round the orb of the earth taik of Russia, of Germany, of France. May I point out to my readers that the Empire of the Papacy is much greater than any of these? What hold has the English sovereign over Russia or over Germany? What hold has the German Emperor over England? What hold has the Czar, except for occasional political alliances and fantasies, over France? What hold has any of these powers-what hold have all of them combined-over the great Republic of America? Except as a matter of news in the daily papers the people of the United States do not care and have no need to care three straws about what England and France and Germany and Russia are doing. But the Papacy is an influence everywhere, and it has to look after everything. Its dominion is seated in the consciences of men-of its followers, to be sure, but then its followers are everywhere.

The empire of the Pope is not merely greater than any other empire. It folds in all the empires and all the monarchies and all the republics in the world. From this point of view, even if we were to regard it from none other, it will be seen what a vast jurtsdiction is that which it falls to the lot of a Pope to administer. The Pope must take account of every movement in modern thought and modern society. He must have a keen eye for the new struggles which are breaking out every day in the civilized world. Pope Leo XIII. has been careful, beyond almost any of his predecessors, not to let anything escape him which concerns the interest of human beings all over the earth. There is a fine phrase of Mr. Glad-stone's, which came from him came from him once when conversing with the writer of this book, about Dan-iel O'Connell, the great Irish national leader, whom Mr. Gladstone had known well in his younger parliamentary days. Being asked what he considered O'Connell's most striking characteristic, Mr. Gladstone paused for a ' His most moment and then said, striking characteristic seemed to me to be a passion of philanthropy." A passion of philanthrophy! The words would apply with absolute accuracy to Pope Leo XIII. Philanthropy, indeed, appears to be with him a passion. There have been political Popes and theological Popes, but Leo XIII. is above all things a philanthropic Pope. Some of the great social movements which came up during his time might well have intimidated a less heroic spirit. -- Justin McCarthy.

I believe philosophers have not noticed one thingacter of the soul. Marvellous is its power of receptivity. It is a wonder-fully impressionable thing. An hour in the company of saints is encugh. The whole heart is revolutionized. All Scriptures bear testimony to this blessed influence.-Keshub Chunder

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in Ontario avor of the number of tioned the a tax, and for a time o imagined such a tax urch. But e so far that before the m Catholics came. The Mowat was and earnest lergymen to to resist the eligion in a delegation the passage d since that AN APPROPRIATE CHOICE.

A convert to the Church, who is a member of the editorial staff of a leading newspaper, assigns a reason which may have occurred to few American Catholics for the appropri atenesss of the choice of the Immaculate Conception as the patronal feast of the Church in the United States. Freedom from sin is the highest freedom, and that exemption was the special prerogative of the Mother of Christ. She is the most perfect example of absolute liberty ever presented to the world, and so most fitting to be styled the Mother of Freedom. Christians of all denominations will some day realize this, and unite in venerating her who prophesied of

herself : "All generations shall call me blessed The argument in favor of the Immaculate Conception of Mary is as simple as it is strong. We believe that Eve, the mother of man, was created in a state of original justice. The Mother of Christ, who had the same share in our redemption that Eve had in our fall, could not have been less pure. Had she been conceived in sin, however, she would not have been without stain. It was fit-ting, therefore, that God should exempt

fror

as follows: an old coat. separate, and emark the fol government: t decreasing ereasing pres-ied and threat. muniliated and caprice of her stand for her hen wonder at upon which as follows: "To the mind of the ordinary layman this assertion appears to be closely on the verge tassertion appears to be closely on the verge thereat the tassertion that we tassertion the verge the tas times in a particular casse the tast cited by this clergyman." There are a good many more preach-baservelant or insurance feature at

There are a good many more preachers like Troutfi, who have so high an idea of their own notions that they mistake them for the thoughts and inmistake them for the histogram. It is this tentions of the Almighty. It is this mistake that makes empty pews in Protestant Churches. The people grow tired ofit.-N. Y. Freeman's Journal.

THE WAY OF A LIE.

A correspondent asks: "Can you give a definite answer as to how the report started that the Pope revoked the decree against the Masonic and kindred orders and that Catholics are kindred orders and that Catholics are allowed to join these societies ?" We cannot. A lie is always an in-definite affair. It generally starts with "some one says," and goes on gathering credence the farther it gets away from its remote source. The away from its remote source. secular press started the rumor. But who the original Ananias was is hard to say. The press is a very impressionable affair ; a feather, especially if the feather be a "some one says," often makes a tremendous impression on the ready matrix of the public press. Let the semblance of a rumor show its attenuated shadow, and the press

soon has it fed to the girth of a substantial titan. The report about the Church and their pastors the less this revocation of the decree against the danger is, and the more good of every Masons came from somewhere, and kind our Catholic societies can do, and, has gone everywhere, just like happily, many of them do much good, any other falsehood travelling on the both to their own members and to legs of journalistic sensationalism. It others also. I like to see them carry a was sheer nonsense at the start and is stiff Catholic sail, but at the same time was sneer nonsense at the start and is still catholic sail, out at the same time as foolish a lie as it ever was. Tell those Catholics, who you say "are weak enough in their faith to believe weak enough in their faith to believe weak enough in the componential and no their steader L like to enter the pole of the start and the start and the start of the start of the non-the start and the start and the start of the start of the start and at the start and the start of the start of the start of the start and at the start of such a report," to feed on moonshine the universal inheritance of for a substantial diet under the belief her through whom the empire of sin that the lunar sphere is made of green ful in the practice of it and courageous was to be destroyed. In the words of cheese, - Church Progress,

benevolent or insurance feature at

tached to them are good and praise worthy in themselves, but in my opinion, there are too many of them. If those we have could only be welded together in such a way as to make two or three good, strong societies with a healthy rivalry between them it would be much better for them as an insurance investment, and in every other

way. A great deal of energy, it seems to me, is frittered away in the multiplication of societies, and in giving approbation to some promising new one hat has now and then sought recogni tion, I have always hoped that it might perhaps be the one that would, little by little, absorb a number of the others and leave us at last 'the survival of

the fittest.' "There is also in practice the danger of turning the principal thing in a Catholic society into the mere accessory and the accessory into the principal. As they are sometimes conducted the temporal is liable to absorb the spiritual, or the religious element becomes a mere invisible gas for the inflation of the material balloon. The higher ends are in danger of being sacrificed to mere worldly interests. The closer their relations with the Church and their pastors the less this

"And while I am speaking on the subject of societies, let me briefly state what the Catholic Church objects to in

benevolent societies. "First. She forbids any of her members to take an oath unless there is a sufficient cause for taking it, and that it be ordered by lawful authority. or required for God's honor, or for our own or our neighbor's good. The chief requisites in these conditions are (a the sufficient cause ; (b) ordered by

lawful authority. "Second. She forbids any of her members to participate in any form or practice of worship unless such as she approves of by the Pope, by legitimate councils or Bishops in union with the Apostolic See. Benevolent societies of whatever

name, no matter what they pretend to be, cannot expect Catholics to belong to their membership as long as they are either oathbound, as the Church under

stands this term, or as long as they have a religious ritual without the legitimate approval of the Church. Let those who want to be non sectar ian, instead of having a set form of prayer if they wish to open and close their proceedings with religious exercises, give a few minutes for prayer in silence, and let each one use his own prayer-book or say his prayers from memory, and let all this be done in silence. Then let there be no oathsadminstered, but let their business be done with the same secrecy that all financial or business like transactions demand. Then we can all be members. we will have truly a non-sectarian society in reality as well as in name. I distrust the man who is ready to change his religious colors without serious and conscientious reasons. also proud of their religion and faithin the upholding of its principles, and good, because in the latter case he

That Church is not a vague generality, a Christian atmosphere or sentiment. It is a concrete body or corporation that can speak and make laws with the authority of its Founder, Jesus Christ. It exists to-day on earth, for the promise and prophecy of our Lord fail not.

Which, then, is it of the many claim. ants? In the process of elimination the claims of all societies or churches whose origin can be traced in history to a later date than the Apostolic age Then must be thrown out without further examination as to their teaching ; for the question is not which Church teaches what the Church of Christ taught in the first century, but which of the now not believe the man who says that all religions are good. I would rather be-lieve him if he said that none were I do

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ixisting Churches is the Church that aught then? It is a question of dentity and of identification. We have said the claims of all U: M. B. A.-Branch No. 4, Londom, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall. Albion Block, Richmond Street. James P.

Bacred Heart Review. PROTESTANT CONTROVERSY.

XXIII.

During the Commonwealth, from 1649 to 1660, when the Independents and Baptists were in the ascendant, under Cromwell, the English Catholics enjoyed a negative advantage in the the laws against reabeyance So long as no one was required to attend the parish church. the Catholics were not required. They suffered heavily in the way of fines and sequestration of estates, on the ground of "malignancy," that is, of In no country can the relation of the adherence to the King. This, how Soverign to the established Church be ever, was a political, not a religious cution. The Catholics suffered it no country, it should seem, has the ommon with the Episcopalians. established Church been so singularly in common with the Episcopalians. ir worship, it is true, was still pro scribed, but then so was the Anglican worship. Cromwell, himself, the long-er he ruled, was less and less inclined even those of us who, like the present writer, are sincerely attached to An to make inquisition into the private glicanism, and have high hopes of its exercise of religion, and it is said that at the time of his death he was on the future, cannot easily point of taking up negotiations with straight when we think of the Head ship, or Supreme Governorship, as for the authorization of the cribed to the English Crown over the Roman Catholic worship in England, doubtless with certain precautions against imprudent publicity. To this a bad way when two men in succes-sion stood at her head who, besides beday English law, though no longer en ing notoriously immoral, were relig-iously hostile to her. She gathered forced, forbids Catholic processions out side of the churches. It also forbids the presence of Jesuits within the alliance with the Dissenters, and, curi United Kingdom, although the execution of this law also is rendered impossible by public sentiment.

Of course Cromwell never dreamed of laying claim in any way to the religious allegiance of the English. As an Independent, the thought was abhorrent to him. Fidelity to the Establishment was no longer required of any one, for the Establishment, for the being, had ceased to exist. The churches were still standing, and still in constant use, and the various forms of ecclesiastical endowment, including the payment of tithes, were still pro-tected and enforced in law. The parochial titles, however, were taken away from the Episcopalian incum bents (who were kept from actually starving by an allowance of ore-fifth of the tithes), and were distributed, 55 the option of the Lord Protector, among Presbyterian, Congregational, and Baptist ministers. The diocesan or ganizations were suspended, and pretty much all ecclesiastical organization, except a Board of Triers. Irregula as this was, dependent on the mere will of the Protector, Richard Baxter though far from fond of Cromwell owns that it put very good men int the parishes, conscientious, faithful and of religious life and example.

refused the Communion, even by Whig Of course, however, this state o clergymen, simply because he would things really broke up the Elizabethan not protess this degrading opinion tradition. There was always some which, moreover, is entirely apart from thing rather act fical in it, and such 'rude Christianity. At all events, even such shocks as it now encountered perman a Liberal as Gilbert Burnet had serious ently impaired its vitality. Th scruples about suffering such hetero notion of a mystical, semi-sacramental doxy to pass. Cardinal Newman re religious virtue inherent in the Crown, marks that the Holy See, like othe underwent and ravages in the eleven sovereignties, has always been plagued years during which the crown lay un used in the Tower. In many respects The blasphemous sayings of some of religion was prosperous in England these, vented even in General Councils, but it was a personal, diffused religion neither gathered up into a regal centre are, by Lansing, and other such lights of Church history (some of whom are nor effluent from it. The Church of the Restoration, reviving after the doing well if they get a pope within five hundred years of his proper place great Protector's death, wis in form paraded as if they were the voice of th and law the same Church of England as before, yet it had lost a vital element the unquestioning consciousness of being the Church, if not of all English one of these ornaments of learning call to mind Archbishop Cranmer's eulogy men, at least of all Protestant Englishon Thomas Cromwell, that " he loved The Catholics had been con men. he King as much as he loved God. temned and persecuted as not being true Englishmen at all. Now, how ever, Anglicanism, though she had succeeded in greatly reducing the n what was under James the First, and though she had for the time being triumphed over Puritanism, and was savagely perse cuting the persecutors, was yet con fronted by a large body of strenuous men and women, whose claim to be trueEnglishmen andEnglishwomen was beyond all possible dispute. How could it be questioned, indeed, when under that great ruler who had proceeded from the midst of these dissentients, and had found his chief strength in them, England had risen to such a height of power as had not been known since the day of Henry the Fifth, and to such an extent of power as had never been known at all ? The English nation, it is true, after the Restoration as before, was as body, strongly attached to the Estab-The number of Dissenter lishment. must have been proportionally small. Yet it was steadily, though slowly enlarging. Moreover, it was all alive Every particle of it was vital. It was gathered into the towns, and chiefly was chiefly made up of the alert and intelligent mercantile and artisan Like the Catholics, it was shut out from office, yet far less completely. A D.ssenter was ready to renounce the Pope twenty times a day required, and many Dissenters though not, I think, the greater part were willing to communicate occasion ally with the Church. It they stood these two tests, they might hold any office. The Establishment, proud and powerful as it was, and still vastly nore numerous than its assailants was henceforth really thrown on the defensive. Having, for several reigns been implacably severe against the Roman Catholics, as no true Englishmen, it now found itself sharply assailed in turn, not precisely as not English but as hostile to English liberty, and as not including the very soul of English religion. From this his attendance. The courts would take defensive position it has never since no account of a merely personal comand, considered as an recovered. Establishment, it is doubtful whether it will ever recover from it. When it

that before long it will be reabsorbed by Rome; and those who suppose that it will once again include the whole English nation, will probably all be disappointed in their forecastings. and collective, civil and religious even to the intimate beliefs of the sou slowly, though stubbornly, receded be fore the attacks and martyrdoms of

high-minded men, Catholic on one hand, Puritan on the other, until, after It is a matter of curious, though per haps of idle conjecture, to consider what might have been the history of having left the field of religion, princepower was at last compelled to aban-on all its claims even in the civil the Church of England after 1660, had Charles the Second, who was secretly a sphere, and to content itself with the Catholic, been franker, and had a permanent and hereditary presidency higher cast of character, and had of the Commonwealth, with being the simple executor of the laws of the land. James the Second, who became openly a Catholic, been more discreet, and also had a higher cast of character. Thenceforward the personal opinions of the Sovereign, about religion or anything else, had not the slightest co-ercive effect on the subject. If the Soverign to the established Church be Sovereign thought the Pope a saint a matter of slight importance. Yet in it should seem, has the (and the law did not say no to this) the subject was at perfect liberty to de-nounce the Pope as anti-Christ. If the involved and interwoven with the Crown as in England. Do what we Sovereign declared the Mass idolatrous. will, make what explanations we may, the subject was not forbidden to declare

it Divine. When, as ever since, the Sovereign was required by law to make this declaration, the law, like all restrictive laws, bound him alone. It was imposed for the one purpose of a curing a Protestant monarch, and for no other. So long as parliament English Church. This Church was in wished to have only Protestant functionaries, officers, soldiers and sailors, it imposed corresponding oaths on When it wished to have Cath them. olic servants of the State, also, it reher forces sufficiently, in temporary pealed these oaths, retaining those which bind the Crown. Public servously enough, with the unavowed help ants of any grade or class are not of the Pope, to free herself from this concerned with the Queen's declara particular danger. Innocent, at such a juncture, did not want a fool, loose tions, and the Queen is not concerned with theirs. It is the grossest affront liver, and slave of France, to reign against history and law, and against the theory of the relation between over England, even if he did chance to be a Catholic. Yet in one way or another this Headship, or Supreme Crown and subject, to imagine that a law passed to bind the Sovereign binds the subject, or that a law passed to bind Governorship, of the Crown, is the vul nerable point of the Church of Engthe subject binds the Sovereign. This and. At the very least, it lays her open to perpetual ridicule, and that from both sides, especially during a Ulster League is disloyal at once to

History, to Law, to the dignity of the Crown, and to the liberty of the People. Charles C. Starbuck. Andover, Mass.

PRIEST'S SAD OFFICE IN A RAIL. ROAD WRECK.

Heard the Confession of an Engineer Penned Under the Engine. In the railroad wreck on the Lehigh

Valley Railroad at West Dunellen, N J., on Monday, January 9, when six teen persons were killed and thirty in jured by two trains coming into colli sion, several priests from neighboring towns were quickly on hand to give spiritual consolation to the dying. One newspaper thus describes one Engineer Prendergast was trapped

One engine lay upon its side, the other over it, the forward driver of the under one pinning his legs to the rail. tread of the wheel stretched across his ankles, and as he tried to move them he shrieked with the shock. Both were crushed beneath the mountain of metal apon them, and there he lay upon his ace, to die slowly from scalding steam. with abject and extravagant flatterers. Although suffering exquisite agony, he clenched his teeth to stifle it directed the work of rescue. While the wounded were still clamoring in the cars some must work for them, so only three jack men could be told off to drag out the engineer. These rescuers were Italians and unskilled with councils themselves, and therefore of their tools. They sought to lift the the Catholic Church. I never heard twenty tons of steel over Prerdergast's head with two puny screw-jacks. They accomplished little, and the engineer knew beforehand the result.

for the first and only time, he com Nor does one of them mention that John plained. Tillotson was advanced to the Primacy "Can't you get better jacks than after having declared that no man un that ?" he demanded. "Get a hydrau less he could prove an immediate reic jack ; you can't do anything with those A wildcat engine came steaming along at this point. Its passenger was a priest, a gray-haired man, with a keen, kindly face. He peered through the pen of twisted steel that held the engineer. Without a word he went down on his hands and knees, and through the mud and grime crawled

THE GOOD OLD RELIGION.

THE CATHOLIC RECORD

F. R. Guernsey, in a recent letter from Mexico to the Boston Herald,

"Now in Spanish-speaking countries the home exists, and home feel ing is intensely strong, as is seen in the strict and joyful observance of feast-days, of the saints' days of members of families, and the simple de-lights and the simple pleasures of ome. A woman out of her house a great deal is called 'una paseadora. one who is 'trapesing about' in old New England phrase. The ideal woman here is the wife and mother who rules her home and servants with mildness and firmness, who can make a hundred 'dulces,' or preserves, who knows all about household affairs, and probably has a goodly array of servants to do the work. Of such a thing as the higher education, nada ! Not a word She has an idea that women may b good doctors, that even a woman lawver may be well enough once in a while just to show the men that women do have brains, but as for herselfwell, she shrugs her pretty shoulders and throws up her little hands and ex laims: 'No soy para esas cosas! I'm not for that sort of things)

" 'And she is not. Plump, happy, as cheerful as the birds in her court yard, flower-lined and murmurous with singing fountain, the Mexican woman s not at all for that sort of thing. She is the centre around whom gathers the family group; she is the good woman of the Bible who ordereth well her How many I know of these house. charming women, who look on, with incurious eyes. at the newer life that as come into the coun ry with our northern invasion !'

"It's all right for the foreign ladies to do so and so, but you know our etiquette, our ways, they say. They d not censure the newer customs, but often seem to admire them as very ap propriate for those who come from for eign lands, as is a feather in an Indi an's hair.

"Some Mexican ladies were discuss ing women's clubs. 'I think it is very good for ladies who like to meet and talk,' said one Mexican matron who hrs lived in Paris and knows al Europe, ' but it is not our way.'

" No es costumbre !' It isn't the custom. That is the final clincher in all argument here regarding the adoption of the new ways. And there is something delightful in the thought that a civilization can rest so firmly on its immemorial foundations that no one quest ons the good old ways, tha settled, and flows through the long fixed channel. People who are orn into a religion which does not duck or bend to phases of passing scientific opinion, which has noble The ideals and a great history, helps make ife easier, and does not bother much with 'problems,' have things comfort ably arranged for them. a great relief to know where you came from, what you are here for, and where you are going, with a choice as to destination. Montaigne, though by to destination. nature a genial doubter, was at heart a Catholic. He flew about in the upper air of speculation, trying his philosophical wings, but came back into the big and roomy and comfortable house of the ancient belief when weary, and an indulgent Pope and sensible Cardinal refused to give heed to fanatical accusers who would fair have put him to the question, and perhaps have toasted him right brown. "Now the men of cultivation in

Donnelly, and other stories. By Le C. Donnelly, anna Severin. By Madame Augustus Craven 1 Richard. Translated from French by Lady B. Murphy Olive. Translated from French by Lady Blanche Murphy. Bertha. Translated from French by Mrs. Mary Huntington. Grandmother's Secret. Translated from French by Lady Blanche Murphy. French Captain. By Just Girard. The Wild Birds of Killeevy. By Rosa Mul-Spanish countries are very much of the temper of Montaigne. They get together and say unkind things of the Church which christened them and brought them up ; they become philosoptic and scoff at Christianity and affect to believe in the vagaries of Renan and the latest skeptic, but they do not fail to call in the Church for th marrying of their children, for the burial of their dead, and, at last, when the ultimate moment comes, the Church of their childhood finds them ready to lay their doubting heads on her broad and motherly bosom. And the wis men among the priests let the men of their flocks talk. They smile indulg ently as fathers listening to highspirited boys who make fun of all The patient priest waits. He things. knows that the wanderer will be very



FEBRUART 4.7:1839

FEBRUARY 4, 1891.

FIVE - MINUTES' SERMON. Fifth Sunday after the Epiphany,

TARENTS, BE THE GUARDIAN ANGELS OF YOUR CHILDREN. "Master, didst Thou not sow good seed in y field ? from whence then hath it cockle ?"

Thy Beld (13, 27.) The question of the servants to the The question of the servants to the master of the house, given in this day's gespel, may be properly placed in the mouths of many parents, with regard to their offspring: Did we not sow good seed in the hearts of our chil-deen 2. Did we not daily prese with good seed in the hearts of our chil-dren? Did we not daily pray with and for them? Did we not untiringly exhort them to do good, correct and punish their faults? Did we not constantly, by good example, show them the way to heaven? And yet, whence this cockle? whence this obstinacy, this want of obedience, this forgetful ness of God? Beloved parents, do you desire the answer to this question? Then consider the reply made by the master of the house to the servants who lamented the appearance of the cockle in the field : "An enemy hath cockle in the field : done this, while men were asleep.

Did you do, perhaps, as those menwas so che that is, sleep when you should have been vigilant? Then you reposed dered at it many clouds been while the devil came, under the form asked a fr plied. "V of human tempters, viz.: bad com panions, shameful discourses, evil ex plied. no clouds, v ample, impious books, etc., to sow the showers con seed of cockle in the hearts of your

children. Alas! is this not the case? Are HOW WIL there not many parents who, indeed, L. V take care that no evil befall their cow "Joe, wh in the stable or in the pasture, but who do not concern themselves about their Will Moran that day wh children becoming the sad victim; of as he met seduction and spiritual murder, by stairs in th evil communications and impious com-panions? Are there not many heavy parc "Oh, th parents, who are indeed anxious that " Don't a and I'll tel satisfactory going to-o

domestics curses, blasphemies and obscenities, and thus from their earliest years are led to impiety? are there not fathers and mothers who. as it were, lead their children to ruin, since they confide them to factories, or workshops, where, day after day, evil companions vomit the poison of scandal, of seduction? And when sooner or later, the poor children are totally depraved, the parents feign astonishment and hold the children responsible for the bad seed which they themselves have sown. Or take, for example, a son old enough to be given over to a master, or a daughter to go What should good out to service. parents have more at heart-is it perhaps good eating and drinking and wages, or Christian surround ings and the spiritual welfare of their child? But, alas! what do many parents care about the latter? Their

ole anxiety seems to be this: Will the child be well treated and receive great wages? If so, what matters it whether the child remains in a house where nothing religious is seen, but where much is heard that is offensive to God ; where no one will remind it of its Christian duties, but where many will try to prevent it from practicing If, after a few years, such a child returns to its parental roof and has lost its faith : indeed, it would be miraculous if it were otherwise ; if it does not fulfil its religious duties and even makes a marriage contract, im-

plying a denial of faith, then the deuded parents wish to act the innocent and exclaim: O God, whence this cockle? Christain parents, should you not rather strike your breast connoon," tritely and give utterance to the folting on lowing : I am the criminal who has with the sown the weed ; for, in selecting a Frank B master and mistress for my child of a mee was more anxious for its food and raiment than for the welfare of its carpente fancy to soul. Alas! how many parents will be eternally lost, not because they failed to sow good seed into the hearts of That their children, but because they per was ove mitted Satan to steal it; not because it would they personally neglected to educate their children properly, but because so high they were wanting in vigilance. "They slept" when it was their boun went ba Will den duty to keep guard over them, to Bowen, helping be awake. O parents, I entreat, I conjure you, some to by the judgment of God, to bear in mind the terrible account which God boards will demand in your last hour, when the stor He will require of you His property, which half th the souls of your children : therefore, do all in your power, not only to edua ton cate them as good Christians, but also bought to preserve them as such. Be the He ectors of their faith, the defenders tannt. of their innocence. Be their guardian and in angels in youth and shield them, as worse the apple of your eye, from all danwhen gers, scandals and seductions, which than o atan and the wicked world may pre curred pare for them. Therefore, tolerate in that h your family no suspicious servants who boiled might bring destruction to their souls. he said It w Permit your children no communica. per th tion with bad associates, no impious books, no attending obscene theatricage : cals, no dangerous amusements, but, above all, do not allow your grown would children to form the friendship of out. frivolous persons. And, when obliged No by circumstances to have one of your It wa children withdrawn from your watch. with ful care, seek for it a house, a service, -- 8 1 a situation where you may rest at ease called with regard to its spiritual welfare. enco Cherished parents, if in this manner as sh you exercise the sacred function of make watching over your children, then, him and then only, may you hope that they Was will be your joy and consolation, and, in it at your last hour, you will be able to liked render a favorable account of their long as h souls. Amen. drea

obliged to wood for m "Can't "No. "Am I t Now, it with Will loe is fifte boys exclu the ground play with t to have me his usual them thei denied an own age. Not kno ing to hun nly of th Will's que C Babies ou

OUR BO

A Hymn

Oh, union wo Oh, love ! c What can ! When God H

This moment The soul ha

That she may Such as ear

Jesus ! be Th Reign over The dearest Is just to b

And now if to I must reto Do Thou, my Still keep

Hold it, that

Lost in a Fix it in the Of discipl

Give me Th And I will To win, per A glorious

Once ther

boys. So savi door, got wit and, effect of h stant befo " Don't Will ! But Wi favors fe temper w veins and As he wo through.

"I'll g he should the stout

neither small-pox nor typhoid fever penetrate into their homes, but to whom it is a matter of total indifference whether their innocent children hear daily from the mouths of wicked

relation of God. can excuse himself from receiving any religion which the chief magistrate may impose. He does not make any exception against the exchange of Christianity for Paganism Seeing, then, that the leading See of the Protestant world can boast of such illustrious archiepiscopal blasphemers. one of them, moreover, a Protestan martyr, we shall do well to be a little cautious in provoking our Catholic friends to throw stones at our own glass

long female reign. Queen Victoria.

in a long struggle of two generations

with Saint Paul, is certain to have the

worst of it. The consciousness of it

gives added pungency to her Majesty's declaration, "The truth is, we women

Of course when Anglicanism is fin-

ally set free from its bondage to the

State, it will be relieved of this curious

intermarriage with royalty, contradict

ory alike to Scripture and to Christian

it has been remarked, the doctrine

of passive obedience to the prince may

fairly be called the one distinguish

ing tenet of the Church of England

I I remember right, Lord Russell

when about to mount the sc. fold, was

story. Yet in the seventeenth century

were never made for government."

With the accession of William and Mary, after the expulsion of James in 1688, England became, and has ever since remained, virtually a Republic. The Crown was not abolished, and it

exercises to this day a great deal of authority. The notion that the Sovereign is a mere figure-head is far from the truth. Yet that England, since 1688, is really a Republic (first aristoc atic and now growingly democratic rests on two facts. First, it has never been seriously disputed, for any length of time, that when the Crown dis agrees with the Commons, and these are supported by the nation, the Crown must give way. Secondly, there is no longer any prerogative beyond the law. The Crown is bound to enforce the law, the whole law, and nothing but the law. Any neglect, and any excess, is a matter for which the roya advisers are responsible, the royal person, since as before, remaining exempt.

There is still one exception to this tatement, and that of so slight a texture as to show like what it is, a ridi culous and bodiless survival. The Queen still, if she wishes to see one of her people, and he excuses himself. commands" his attendance, and if he still refuses to come, he is considered as guilty of gross undutifulness and impropriety. Yet if he is obstinate, the Queen has no means of enforcing mand of the Sovereign for a merely personal object.

Thus, the notion of personal allegiceases to be an establishment, it will, ance to the Prince, which in the time of course, enter into a wholly new stage of Henry the Eighth included the of its history. Those who imagine whole compass of interests, individual

and twisted his way underneath the engines. " My man," said he to the engineer, are you a Catholic ?' "Yes, Father," answered the engin-

er. "Then confess your sins to me.

am Father Lawrence." Here, then, was beheld a strange confession. Overhead a chapel of torn and twisted steel, and beneath it a dy ing man pinned down by its weight telling his sins to a priest. The dying fire in the engine box cast an uncanny glow upon their faces. Inch by inch the jacks were raising the weight up on the man, and while the men worked the jack the priest, huddled in the ruin. administered the last offices of the Church. Presently they had poo Prendergast free, and the priest turned alsewhere. In the coaches still standing on the tracks were the dead and the dying. From one to another went the priest.

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FIVE - MINUTES' SERMON.

Fifth Sunday after the Epiphany, PARENTS, BE THE GUARDIAN ANGELS

oF YOUR CHILDREN. "Master, didst Thou not sow good seed in Thy field ? from whence then hath it cockle ?" (Matt. 13, 27.) The question of the servants to the

The question of the servants to the master of the house, given in this day's gespel, may be properly placed in the mouths of many parents, with regard to their offspring: Did we not sow good seed in the hearts of our chil-deen 2. Did we not daily prese with dren? Did we not daily pray with

and for them? Did we not untiringly exhort them to do good, correct and punish their faults? Did we not constantly, by good example, show them the way to heaven? And yet, whence this cockle? whence this obstinacy, this want of obedience, this forgetfulness of God? Beloved parents, do you desire the answer to this question? Then consider the reply made by the master of the house to the servants who lamented the appearance of the cockle in the field : "An enemy hath cockle in the field : done this, while men were asleep." Did you do, perhaps, as those menbid you do, permaps, us should have that is, sleep when you should have been vigilant? Then you reposed been while the devil came, under the form of human tempters, viz.: bad com panions, shameful discourses, evil example, impious books, etc., to sow the

ed of cockle in the hearts of your

children. Alas! is this not the case? Are

there not many parents who, indeed,

take care that no evil befall their cow

as it were, lead their children to ruin,

since they confide them to factories,

or workshops, where, day after day, evil companions vomit the poison of scandal, of seduction? And when

sooner or later, the poor children are

totally depraved, the parents feign astonishment and hold the children re-

themselves have sown. Or take, for

wages, or Christian surround

the child be well treated and receive

great wages? If so, what matters it whether the child remains in a house

where nothing religious is seen, but

where much is heard that is offensive

If after a few years, such a

eternally lost, not because they failed

to sow good seed into the hearts of

their children, but because they per-

they personally neglected to educate

their children properly, but because

to preserve them as such. Be the protectors of their faith, the defenders

of their innocence. Be their guardian

angels in youth and shield them, as

the apple of your eye, from all dan-

Satan and the wicked world may pre

Permit your children no communica.

tion with bad associates, no impious

books, no attending obscene theatri-

cals, no dangerous amusements, but,

mitted Satan to steal it ; not be

panions ?

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child returns to its parental roof and has lost its faith : indeed, it would be miraculous if it were otherwise ; if it does not fulfil its religious duties and even makes a marriage contract, implying a denial of faith, then the deluded parents wish to act the innocent and exclaim: O God, whence this cockle? Christain parents, should

be awake.

pare for them.

souls. Amen.

them.

out to service.

OUR BOYS AND GIRLS.

A Hymn for First Communion.

Oh, union wonderful and true ! Oh, love ! oh, bliss beyond compare ! What can the heart enraptured do When God Himself is there ?

This moment does the work of years : The soul hath drunk a joy so deep That she may bid farewell to tears Such as earth's children weep.

Jesus ! be Thou my hidden rest ; Reign over me supreme, alone,— The dearest wish within my breast Is just to be Thine own.

And now if to my daily strife I must return and bear my part, Do Thou, my Lord, my Light, my Life, Still keep for Thee my heart !

Hold it, that it may never stray, Lost in a world of sin and care; Fix it in the unerring way Of discipline and prayer.

Give me Thy blessing, Lord, again, And I will fight beneath Thine eye: To win, perchance through days of pain, A glorious victory. Ave Maria.

-Ave Maria.

Once there lived an old woman who was so cheerful that everyone won dered at it. "But you must have many clouds in your life, do you not? asked a friend. --- "Clouds?" she re-plied. "Why, yes, sir! If we had no clouds, where would all the blessed showers come from ?'

HOW WILL MORAN "GOT EVEN."

L. W. Reilly in Ave Maria.

"Joe, where are you going ?" asked in the stable or in the pasture, but who do not concern themselves about their Will Moran one morning last weekthat day when there was no school, children becoming the sad victim; of as he met his brother coming down seduction and spiritual murder, by stairs in their home, and carrying a evil communications and impious com-panions? Are there not many heavy parcel in his arms. "Oh, that's 'telling'!" was Joe' parents, who are indeed anxious that

reply. "Well, what is in that bundle?"

neither small-pox nor typhoid fever penetrate into their homes, but to whom it is a matter of total indiffer-"Don't ask me any questions, Will, and I'll tell you no fibs," was the un-satisfactory response. "I'm going-going to-out on business; and I'd be ence whether their innocent children hear daily from the mouths of wicked domestics curses, blasphemies and obliged to you if you'd chop the fire obscenities, and thus from their earlwood for me, so that Jennie won'c-"Can't I go with you?" iest years are led to impiety? Alas! are there not fathers and mothers who.

" No. "Am I too young ?"

Now, it has long been a sore point with Will that he is only twelve, while Joe is fifteen ; for sometimes the older boys exclude him from their sports on the ground that he is too young to play with them. As they always seem to have more fun in their games than his usual playmates have, Will envied sponsible for the bad seed which they them their years, and disliked to be example, a son old enough to be given denied anything on the score of his own age.

over to a master, or a daughter to go out to service. What should good Not knowing how deeply he was go parents have more at heart-is it pering to hurt his brother, and thinking haps good eating and drinking and of the quickest way to escape Will's questions, Joe answered lightly : ings and the spiritual welfare of their "Of course you're too young. Babies oughtn't to want to go with big child? But, alas! what do many parents care about the latter? Their ole anxiety seems to be this: Will boys.

So saying he hurried to the front door, got outside as fast as he could without looking to see th and, effect of his words, he called out an instant before he turned the knob : "Don't forget to chop that wood

to God; where no one will remind it of its Christian duties, but where many Will But Will was in no humor to do any will try to prevent it from practicing favors for his brother. His quick temper was boiling the blood in his veins and making his temples throb. As he would say, he was "mad clear through.

"I'll get even with you, Joe Moran !" he shouted, heedless of the fact that the stout oaken door had closed behind the elder boy, and that his threat was unheard. "And I'll split the wood for you-when the cow jumps over the you not rather strike your breast conmoon," he added, in a lower tone, put-ting on his hat and coat as he spoke, tritely and give utterance to the fol-lowing : I am the criminal who has with the intention of going over to sown the weed; for, in selecting a master and mistress for my child Frank Bowen's the Doctor's son, who is of a mechanical turn, and has a set of carpenter's tools, and was making a was more anxious for its food and raiment than for the welfare of its fancy toboggan. soul. Alas! how many parents will be

THE CATHOLIC RECORD

"Open the door and set the bird free," said the wicked thought in Will's heart ; and forthwith, muttering some the last one of which sounded words, like "even," the boy raised the win-dow, opened the cage and let the mocking bird out. Prince did not seem eager to be free.

It hopped to the window sill; and when Will tried to put his hand on it to shove it out, it fluttered to the ground. stepped on to the lawn, flew to the maple near the gate, and disappeared.

Will's ill-temper might have stopped here, but his mother having called him to get a pail of rain water from the barrel near the barn for Jennie, the maid, who was not feeling well, he passed by the woodpile, and, seeing the axe, he picked it up and threw it into a pile of brush that lay in a corner of the fence, ten feet away from the chopping-block. And again the Recording Angel heard something about "getting even," that to him sounded painfully unkind.

Joe wasn't home when supper time came, but his father and mother didn't seem to mind his absence. Will would have liked to ask them where he was; but he was afraid to make any inquir ies, lest he should be led to say too much. He thought that the more prudent course for him to take was to keep silence, in the hope that they would themselves refer to Joe's whereabouts, and to go off to bed as soon as possible after the meal was through.

Besides, Will wasn't very happy about that time. The wicked thought, that had at first seemed like a spark of fire in his heart, had become like a lump of lead-cold and hard and heavy. It oppressed him. He couldn't breathe easily. His blood was He no longer hot; for a shiver went through him as he thought of Joe's grief for the loss of the bird, and the ossibilities of punishment for himself He was half sorry that he had opened the door of the cage ; but his remorse was altogether selfish-he might have o smart for it ; that was what troubled

him then. He didn't feel like saying his prayers. The "Our Father" had an objectionable passage in it-to which his confessor had called his attention at his last confession, -- that said : "Forgive us our trespasses as we forgive them that trespass against us;" and the Act of Contrition-well, it's not the most comforting formula to re peat when one has tried to "get even" and is still unrepentant. He did kneel down, it is true; but he didn't stay long in that posture ; and if he said any prayers at all, they must have been short, but they could

not have been sweet. He got off his clothes in a jiffy, and was in bed and asleep an hour before Joe had returned. He was not disturbed by his brother; but in his sleep, the mocking bird, grown to the size of an eagle, haunted his dreams and gave him little rest.

III.

The next morning Will was aroused a little before 6 o'clock. His mother was calling him. "Get up, Will !" she said, as she

shook him, -- "get up ! Jennie is sick. You will have to make the fire while Joe goes for the doctor."

Will opened his eyes reluctantly as his mother turned to go downstairs again. But, after the first peep out from under the covers, he had no desire to close them again ; for they had seen what his heart had been longing for-a pair of skates. He thought that he was still dreaming, until, having sat up in bed, he little table near the window, and saw that the skates were real. "Whose are they, Joe ?" he asked, turning to his brother's side of the room, as a merry laugh from that cor ner assured him that his embarrass ment was noticed. "Yours," was the laconic answer. "Mine? What do you mean Where did you get them?" "That's telling," said Joe. "Come, boys ! come, boys !" cried Mrs. Moran, coming into the room again; "hurry up! Jennie is very sick; and I want a hot fire made for her as soon as possible, and there is no wood cut. And, Joe, she's crying for the doctor.'

"Do tell me, Joe, about the skates ! Whose are they? They're beauties, any way. I took one good look at them before I came downstairs; fine steel, latest patent, nickle-plated; and just as good as Dave Clark's who brags-They are Dave Clark's," interrupt "or, rather, they were until ed Joe ;

"Whose are they now ?"

"Mine, Joe !- mine ! Oh, don't tease me, but tell me true ! Whose are

I knew that you had set your heart on a pair, and I heard only day before yesterday that Dave Clark is going to California this winter. So, as they'd be of no use to him there and he had no tennis set, I thought I might make a trade with him. But I did not want to tell you about it before I had tried to make the bargain, because it would have been such a disappointment to you if I had failed to-"

"That wasn't your tennis outfitthat you had in the bundle-you took away-yesterday morning ?" asked Will in a low voice, and with a long pause between every few words.

is no need to answer that question. and worked to make reparation for his

against the porch-rail for support. He covered his face with his hands. "O

"Why, Will, what's the matter? You don't seem pleased with my gift, and I thought that it would give you joy

brother. He was unworthy, he felt, to be near that generous heart. His own baseness seemed to weigh him down. "And did you walk-the twelve

"Why, of course I did ! I wasn' in the problem of success, and while vigor of body is not the least of the revery cold except the half mile by the river ; and the hore of making you quirements for prosperity in the ordinhappy kept me warm, and made the seem short."

"O Joe !" was all that Will could pose and industry-these are what the young man needs to win his way, say. He was crying now. The big tears coursed down his cheeks and fell unheeded to the ground. He was touched to the very quick.

"But you don't seem very happy, said Joe. "Hello, what's that?" added, as he went down the steps of the

porch, and out to the maple near the gate. "Why, Will," he cried, "look at

this! Here's my Prince, my mocking bird, frozen, stiff and dead! O my poor little bird, - my poor little bird How did you get out of your warm place into the storm ?" And he held it tight in both hands, one over the other and put it to his cheek, and looked at it again, and stroked its glossy side, and tried to warm it once more to life.

Will did not go when called. His onscience told him what the object was that had attracted Joe's attention, as soon as he looked at the black spot in the snow toward which his brother was running. He only cowered still more and cried the harder-his sin had found him out.

Joe went back to the porch, and held out the dead bird. "Look, Will." he said, sadly ; "look at poor Prince !"

and of a saving disposition. With such training, and a great store of vitality, the country lad is well fitted to Bat Will could not bear to look at the consummation of his revenge and his brother's pain. "I don't want to look !" he wailed.

Joe stood astonished. The tone of Vill's reply smote him. He did not

city youth, whose every want is pro-vided for ; but it is the harvest that This morning Joe was awakened by the notes of a canary-bird. It thrilled tells the real story of the seed time o preparation, and the harvest for the and carolled and chirped, and filled country lad may be vastly richer than the room with a whirl and ecstasy o for his city cousin, owing to the ad-vantages he enjoys of training in inand sweet. It sang as if it knew the mission of computetion and pardon dustry, patience and frugality. If disposed to be disatisfied with it he and peace that had been entrusted to should borrow some of Touchstone's philosophy, and consider its good as It hung in a new brass cage, large and bright, near the window on well as its evil aspects.

He

IV.

When he had \$7, he went to a

For whom was the canary? There

If Will had not suffered and planned

how Will Moran "got even.

first.

CHATS WITH YOUNG MEN.

Habits, as well as health, are factors

ry competition in trade, it is not the

Training in the Country.

It is quite common to read in the

memoirs of successful business or pro-

fessional men, particularly those who

have been the architects of their own

fortune, that they were born and bred upon a farm. It is usually assumed

also that their success has been due in part to the physical strength and high state of health developed by a life of toil in the open air. This is no doubt

a factor in fitting the country-bred youth for an active career in business,

but it is not the most important factor.

The training which a farm lad re ceives, quite unconsciously, is very useful in preparing him for a success

ful career in business. He has to

labor hard and almost unceasingly un-

til work becomes with him a matter of

course. He is trained to patience, for

months must elapse before the result of

his labor can be seen in the harvest. He is inspired by faith and hope,

through his experiences. The small return for his labor and the uncertain-

ity of crops tend to make him frugal

whether he be sturdy or delicate.

High principles, a steadfast pur-

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

yourself WELL. Do Nor DELAY.—When, through debil-itated digestive organs, poison finds its way into the blood, the prime consideration is to get the poison out as rapidly and as thorough-ly as possible. Delay may mean disaster. Parmelee's Vegetable Pills will be found a most valuable and effective medicine to as-sail the intruder with. They never fail. They go at once to the iseat of the trouble and work a permanent cure.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing. Severe colds are only cured by the use of Bickle's Anti Consumptive Syrup, a medi-ine of extraordinary ponetrying and heal.

ine of extraordinary penetrating and heal ing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeebleness to the taste makes it a favorite with ladies and children.

THOS. SABIN. of Eglington, says : "I have removed ten corns from my feet with Hollo-way's Corn Cure." Reader, go thou and de likewise.

likewise. STREET CAR ACCIDENT. — Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the feet with DR. THOMAS' ECLECTRIC OIL, when the dis-coloration and swelling was removed, and in nine days he could use his foot. We slways keep a bottle in the house ready for any emergency." mergency.

SCIENCE AND LIFE.

WE ARE INDEBTED TO THE FORMER FOR THE LATTER.

cience Gave us Dodd's Kidney Pills-Dodd's Kidney Pills Give us Secur-ity From Death — Mr. Charles Dean's Case Proves This Claim.

London, Jan. 30 .- At this season, when everybody one meets is com-plaining of "the Grip," "Backache," or some other similar complaint, it comes as a relief to know that there are some diseases from which people can free themselves at very slight expense, and scarcely any trouble. When we find that these diseases

have for centuries been looked upon as incurable, and have carried hundreds of thousands to untimely graves, we have reason to be thankful to science and its votaries, who have given us the means to free ourselves from this horrible nightmare of Death. As everyone knows, Kidney Dis-eases have, until less than ten years ago, been looked on as utterly incur-Hundreds of thousands have able. died of them. Until lately there was no medicine known to man that would either relieve or cure them.

To-day, thanks to the wonderful medicine known throughout the civilized world as Dodd's Kidney Pills, Kidney Diseases are no more dangerous than a common cold.

Proof of this fact has been given by thousands of startling cures, by Dodd's Kidney Pills, of cases that the physicians had "given up."

The latest evidence in this city comes from Mr. Charles Dean, an employee at the City Hotel. Mr. Dean suffered for three years

vesterday noon. it. "Yours." Joe's side of the room. How did it get there? Will had been saving up for a toboggan like Frank Bowen's. He had \$4, and the price was \$6. He had carned \$3 more they ?" "Yours, Will. I got them for you. in ways that I shall not tell you of --

they were all honest, but some of them were hard and menial. The harder they were, though, the better satisfied Will was. He didn't care so long as he got the money fairly and soon. was working heart and soul for a purpose. When he had \$7, he went to a bird-fancier, and got the finest singer and the nicest cage in the shop.

price was 88, - 85 for the bird and 83 for the cage ; but when the man saw the boy's crestfallen look as he produced the \$7, he let him have them for that amount. "Yes, it was," said Joe, laughing

gaily at the rueful face of his brother. He did not suspect the guilt that was back of that distress. fault, it is probable that I should not

"O Joe !" gasped Will. He leaned Joe, how could you !'

But Will shrank away from his

have told you of his revenge. But his last action, while it shows that people who give way to their temper times have to pay dear for their hastiness, also proves that there is a deal of true metal in him. Besides, it gives a sort of artistic finish to this narrative, and makes it read like a make believe story, instead of being, as it really is, the unvarnished statement of

miles-to Dave Clark's and back-for me?" he faltered.

Right Rev. James F. itadelphia. by the Rev. D. D., late Professor rgy in the Professor rgy in the Theological les Borromoo, Phila ant of an addition pub-tion of nearly all the an Hierarchy several Ryan, of Philadelphia, robation given by his no of the Holy Bible. express order, or in a u will receive the book carriage prepaid, and YEAR'S SUBSCRIPTION RD. ., CATHOLIC RECORD

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II.

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That day was pretty cold. The sky was overcast, and everybody said that it would rain only that the wind was so high. The sun came out late, and went back early behind the clouds.

they were wanting in vigilance. "They slept" when it was their boun Will spent the forenoon with Frank Bowen, admiring the new sled, and helping to finish it. He turned the den duty to keep guard over them, to grindstone while Frank sharpened O parents, I entreat, I conjure you, some tools; he lifted a dozen heavy by the judgment of God, to bear in boards out of the way; he went to the store to buy some oil for the paint, mind the terrible account which God will demand in your last hour, when which had become too dry ; and he did He will require of you His property, the souls of your children ; therefore, half the work of putting into the shed a ton of coal that the Doctor had do all in your power, not only to educate them as good Christians, but also

bought that morning. He hadn't forgotten about Joe's taunt, however. He told Frank of it, and in the telling of it he made it out worse than it was. He thought of it when he returned home, and more than once during the afternoon it regers, scandals and seductions, which that his memory recalled it, his blood boiled and his temples throbbed, and he said : "I'll get even with him yet!" Therefore, tolerate in your family no suspicious servants who might bring destruction to their souls.

It was in one of these spells of temper that his eyes lighted on Joe's birdcage ; then a wicked thought crept into his heart, and, alas ! stayed there : he would open the door and let the bird out.

above all, do not allow your grown children to form the friendship of Now, this bird was one of Joe's pets. frivolous persons. And, when obliged It was a poor, worthless mocking-bird, with a discordant cry for its only note, by circumstances to have one of your children withdrawn from your watch-"-a miserable bird, that Joe's father called a nuisance, but that Joe's mother encouraged him to keep, "because," as she explained to her husband, "it ful care, seek for it a house, a service, a situation where you may rest at ease with regard to its spiritual welfare. Cherished parents, if in this manner makes the boy more kind and gives you exercise the sacred function of him something to be tender to." Joe watching over your children, then, was very fond of it. He found music and then only, may you hope that they in its shrick, and thought that it really will be your joy and consolation, and, at your last hour, you will be able to liked him in return. He had for years render a favorable account of their longed for a canary-bird; and Prince, as he called it, was the shadow of that dream. He loved it, therefore, more for what it represented than for what

Good health is worth more than anything else to you, and every bottle of Hood's Sar-saparilla contains good health,

In his haste to get out Joe took no notice of Will's failure to split the wood. His affectionate heart was at wood. once full of sympathy for the poor sick girl, and he had but one thought : to fetch Dictor Bowen as soon as he possibly could.

But Will's emotions were many. He wondered if the skates were really to be his. He was reminded of his rage of the day before by Joe's repetition of the expression, " That's telling " then he remembered the liberated bird and he felt ashamed of himself and sorry for Joe. He didn't care now if he were to be whipped-he almost wished that he were.

"It was a mean thing to do," he said to himself, as he buttoned the last button of his jacket and hurried out to the wood pile. "And, thank good-ness," he added, as he kicked away the snow, which had fallen during the night, and hunted in the brush heap for the axe, "nobody'll ever know of this!" He found it without much trouble, and was soon making the chips

fly at the chopping-block. He took in an armful of wood, and started a roaring fire in the kitchen stove. Then he went out to split up another stick, and had just struck the first blow when the doctor and Joe drove up to the gate in the former's He hurried around to the other side of the house, and opened the front door for the physician, who was at once taken to the sick girl's room.

Unable to restrain his curiosity any longer, Will halted Joe on the front porch, and said :

understand. "O Joe, I did it !" Will blurted out.

"You did what ?" was the perplexed question. "Killed Prince."

"You !"

It was only one word, but it was full of feeling, of surprise, of hurt. Will winched as if he had been struck. But the new pain gave him courage

to confess. "Yes, I," he said ; "I did it. Hit me ! for I deserve it. Take away the skates ; for I'm not fit to receive any kindness from you, I did it. I was so angry with you because you would not tell me where you were going nor what you had in the parcel and tecause you said I was too young to go with you, and that babies shouldn't go with big boys, --I was so mad all day that I hated you, and thought that couldn't do enough to hurt you. was burning to do you some mischlef when I saw the cage. I opened the window and drove the poor bird out, and now it's dead 1 O Joe, I can't look in your face !- beat me. But I was so mad. I wanted to 'get even

"You poor fellow !" exclaimed his

brother, pltyingly. "Oh, don't say a kind word to me!" he went on. " The more I think of it, the more I hate myself. And if I had given way to my temper right away, I wouldn't feel quite so bad ; but I didn't et Prince escape until the afternoon. Oh, my ! oh, my

"You poor fellow !" said Joe again "And, then, I wouldn't cut the wood for you — and you giving up your tennis set and walking so far for

"Never mind, Will," said Joe.

"On, but I must mind, Joe, and I must tell you all ! I threw the axe in the brush heap over there, so that you couldn't find it when you should come home

"Did you ?" laughed Joe, who had a keen sense of humor, and was amused at the way in which Will's effort to "get even" with his brother had in this instance come back on himself. "Well, you worried yourself there, so you needn't feel for me in that case. And as for the rest, if it in that case. weren't for this poor bird, all the knots in the tangle would be untied."

ings. He may not think of any of these things, but his habits have been formed upon right lines. He afraid of work, but goes about it methodically; he is not impatient when the daily drudgery brings no sign of advancement, for he has become accus tomed to sowing long before the day of harvest; he is hopeful and frugal and saving. To such a man success in some degree is tolerably sure to come, for he is a good employe, and

with his genius for economy he soon acquires capital, which enables him to start out for himself.

City-bred young men, as well as country lads, succeed, but their envir onment is not as favorable to the devel opment of industry, patience and fru-gality, except when attention is given to their training. The boy upon a farm does not appreciate the advantages he enjoys; hence his desire or ambition to enter the larger life of the city ; but he does enjoy advantages in a kind of training which, unknown to himself, prepares him for the keen competition of business life in a great Shakespeare humorously touches citv off the different aspects of life in the country when he makes Touchstone reply to an inquiry as to how he likes a shepherd's life :

"Truly shepherdry, in respect to itself, is a good life; but in respect that it is a shepherd's life, it is naught. In respect that it is a solitary, I like it very well; but in respect that it is private, it is a very vile life. Now in respect it is in the fields, it pleaseth me well; but in respect it is not in the court it is tedious. As it is a spare life, look you, it fits my humor well but as there is no more plenty in it, it goes much against my stomach.

There is philosophy as well as humor in this passage, for any situation of life has its advantages along with its disadvantages. The country lad, bred to daily toil, and poorly remunerated, sometimes seems to be at a disadvant age compared with the well-cared for



with terrible pains in his back could get no relief from any of the many medicines he used.

One day a friend advised him to try Dodd's Kidney Pills. He did so. As a result he is now as str ng and well as he ever was. Dodd's Kidney Pills, he says, are worth their weight in So they are to victims of Kidgold. ney Disease.

The Catarrh Clutch

This Disgusting Malady is at the Throat of 900 of every 1,000 of our Country's Population.

This Is Not Hearsay. It is Borne Out by Carefully Compiled Statistics of Diseases Most Prevalent. Its Development is Watched Carefully Because it is so Sure a forerunner of Consumption if Neglected. Most Catarrh Cures Contain Cocaine, which is a Dangerous Narcotic, and Prof. Heys, of the Ontario School of Chemistry and Pharmacy. says:--

ays:— "After an examination made from samples pro-ured on the open market, 1 declare that there is no DOCAINE contained in the preparation of Dr. Chase's Catarrh Cure." Most astonishing results are daily coming into Dr. Cnase's office of the cures made. Here are a few in condensed form. We ask you to call or write to the following parties if at all sceptical: DOCTI AND

or write to the following parties if at all sceptical: OSWALD BURKHARDT, 159 PORTLAND STREET, TORONTO, suffered from Catarth for nine years, and was cured by Dr. Chase's Catarth Cure

ure. MR. J. PALMER, HAIR DRESSER, 673 QUEEN TREET WEST, TORONTO, could not sleep for

MR. J. PALMER, HAIR DRESSER, 673 QUEEN STREET WEST, TORONTO, could not sleep for years on account of the mucus dropping into the throat; cured by Dr. Chase's Catarrh Cure. MR. WHITCOMBE, OF THE METHODIST BOOK ROOM, TORONTO, suffered for two years; sured by one box of Dr. Chase's Catarrh Cure. MS, COWLE, 467 QUEEN STREET EAST, TORONTO, thirteen years ago was attacked with Hay Fever. Never knew what it was to have any relief until she used Dr. Chase's Catarrh Cure. If suyone toubled with Catarrh calls on Mrs. Cowle she will give her endorsation as to her cure.

GOOD BOOKS FOR SALE.

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

O. LABELLE. MERCHANT TAILOR 372 Richmond Street. Cold Business Suits from \$15 upwards. The best goods and careful workmanship,



ARCEDIOCESE OF OTTAWA. ev. Father McCanley Remembered by His Parishioners.

(Special to the CATHOLIC RECORD.) (Special to the CATHOLIC RECORD.) Evidently the zeal and solicitude which Rev. Father McCauley of St. John's Church, Oscode, ever manifests for the welfare of his fock is not altogether unnoticed by those upon whom this zeal and solicitude have been be-stowed. After a day of toil in the harvest-field of the Lord, on the evening of the festival of the Three Kings, Father McCauley, on entry mast certain bace of this, this room of care and proper, in the possession of strangers. Strangers who has the paered the door, but soon found them to be a few faithful and thoughtful mem-bers of his own dear flock. The following address, there and then road to him, by Miss Marshall, explains the purpose of their visit and then ature of the surprise met with by this "Bey, and dear Facher—On behalf of the as

Marshall, explains the purpose of their visit and the nature of the surprise met with by this rood pastor: Tex, and dear Father-On behalf of the as sociates of the League of the Sacred Heart of this parish, we, the undersigned, take this op-portunity of expressing to you our deep sense of gratitude for the many valuable services you have rendered the League since its organ-zation. During the time you have been with us we have learned to esteem and admire you for your noble qualities of heart and mind and for the great zeal and untiring devotion you have shown for our spiritual welfare. To have labored hard and assiduously, but, we fagt, not in value. Since your coming you found-bed his orgent of the league in our midds, and through your uptiving efforts in has grown to its present meanificent project items, and has been for Us and a mourful meaning and the league from the second the sub classed has been for Us and any mourful second of the fruitfulness of your apostole work To nave effort, sind and artifate, and an intumerable other evictin marks of your mout a director, kind and prident, and ar-may associations of your welfare, and a priest ways solicitous for your welfare, and a priest mout a director, wind and erite great. To thave and devoted and ever attentive in your sposed of un holy religion. The second divide the read and article and a may solicitous for your welfare, and a priest may solicitous for your welfare, and a priest ways solicitous for your welfare, and a priest we with to express to you this cynnik, and an we may the evertile you welfare, and a priest we with to express to your his cynnik, and an we with to express to your his cynnik, and an article that far flower of lowing recogni-tion of favors received, gratitude unbounded we with to express to your his cynnik, and an your second we with to express to your welfare.

Gratitude, that fair flower of loving recogni-tion of favors received, gratitude unbounded we wish to express to you this evening, and as a token of this, our gratitude, and as a mark of our esteem for you, we, the members of the League of the Sacred Heart, now request you to accept of this little New Year's gift—this office desk and chair. In conclusion, we beg leave to express to you our earnest hope that you may long shide with us, and for many long years to come, be to us a director and a pastor. May good health and happiness ever attend you and prosperity be Signed by the Promoters: Mirs. N. Turner, Mrz. T. Daley, Miss L. Her-bert, Mrs. H. Clehand, Miss M. Tobin, Miss A. Marshall.

Marshall. Emotions more than words expressed the good pastors sentiments that evening. He was taken infirely by surprise and he expressed himself in a few words, but these were words much felt and long to be remembered. All then parted feeling that a gracious act of grati-tude had been made to one who highly mer-ited it.

Thursday, feast of the Purification of thy Blessed Virgin Mary, was also the anniversare of the approval of the Rule of la Congregation de Notre Dame de Montreal, founded by the Venerable Margaret Beurgeoys in that city, about two hundred and fifty years ago. Grand Conge in all the houses of the institution.

etreat for boys was preached at Renfrey week by the Rev. Faiher Dowdall o

ville. St. Francis de Sales Society-celebrated patronal feast on Sunday last in th

their patronal feast on Sunday last in the Basilica. On Friday, 7th Jannary, the fittiethannivers-ary of His Holiness the Pope's approval of the Rule of the Order of Grey Nuns of the Holy Cress was observed at the Mother House of the Order in this city. His Grace the Archbishop celebrated Holy Mass. The Sisters Adorers of the Precious Blood will commence their annual retreat in prepar-ation for the holy season of Leut, on the 6th February, until the Iôth. During that time it is requested that no visitors present themselves, The chapel will be open, however, as usual, and Benediction of the Blessed Sacrament will be given daily at 5:39 p. m. Miss Agues Burke, daughter of Mr. Thomas Burke of the Geological Survey, will soon be-come a member of the Sisters Adorers of the Precious Blood. The Forty Hours adoration of the Blessed Sacrament takes place at the Gloucester street convent on Sunday, 6th February.

acrament takes place at the Gloucester street onvent on Sunday, 5th February. Thesermon at Eastman's Springs on Sunday flast week was preached by Rev. Father dyrand, P. P., of st. Thomas Aquinos. Billings

Myrand, P. P., of St. Thomas Aquinas, Billings Bridge. Rev. Father Mangin of Deschenes was in the city last week. The reverend gentleman has just recovered from la grippe. The directors of the St. Patrick's Home at their recover meeting passed a resolution of con-doince with the Rev'd Superior, Sister Howley. on the death of her sister, Mrs. James D. Cal-lery of Pittsburg; and also with her husband in his sad beravement. Mrs. Callery was a generous benefactor of the institution. The Very Reverend Canon Bouillion of the Basilica, chaplain to the Sisters of the Precious Bicol, attained the twenty-fifth anniversary of his ordination on Wednesday of last week. Thereverend gentleman declerated Mass as usual at the Monastery, during which severai hymns were rendered by the Sisters. Beyond this the roverend gentleman adeclined having any public observance of the occasion. He re-ceived many congratulations and other marks of friendship. Rev. Father Rochon, of des Chenes, Que., was in the city last week.

dolence, and humbly pray that God may com-fort them in their bereavement. The secretary to be instructed to forward a copy of this resolution to Mrs. McDougal and to the CATHOLIC RECORD for publication. Elizabeth Mara, Sec. L A.

C. M. B A. Grand Organizer Killackey Delivers an Address,

The hall of the C. M. B. A. was well filled last night by ladies and gentlemen to hear ar address from Grand Organizer Killackey of Windsor on the C. M. B. A. The Ven. Arch-doncon Casey filled the chair and after a shori but pleasing programme of music had beer rendered, introduced the speaker of the even ing.

denon Casey Micd the chair and after a short but pleasing programme of music had been rendered, introduced the speaker of the even-ing. After a few preliminary remarks, Mr. Kil-lacky launched forth into his subject and for one hour held the undivided attention of his audience by his cloutent language. "Knowing the disadvantages which we our-selves meet with and the obstacles we have to overcome, far be it from me." said the speaker "to say anything in opposition to aster socie-ties. But the membership of this society is limited, and for that reason desurves favor ad your hatcles. None but Catholics are enrolled as members. Any from the ago of eighteen to fifty years are eigible, and, unlike other socie-ties which seek your favor, the C. M. B. A. has for its corner-stone the faith in which we all be likeve. It's constitutions are approved by our spiritual leaders, and large numbers of our priests are on the rolls. The C. M. C. A. does not exist as a menace to the liberties of any who are not Cath-olige, It is willing that all should enjoy the same liberties, and labors to that end. The ob-ject of the society is to unite the Catholics from one end of Canada to the other for the purpose of mutual improvement, for uplifting and ben-efiting each other. Life Insurance is not the be all and end all of the Association. It's aim is higher. To encourage by all honorable means a unity among Our fincids ". A the conclusion of the address a vote of hanks was moved to Mr. Killackey in a few well-chosen work forward its best interests. You have the best society to work for accord-ing to Government reports of assessment so-cieties, and that is he only gurantee the pub-ic have of a society's standing." A the conclusion of the address a vote of thanks was moved to Mr. Killackey in a few well-chosen words by A. J. Gough, President of the local branch, ably seconded by M. L. M. Hays."

of the local branch, ably seconded by an in an Hays. Mr, Killackey made a neat reply. The members of the association and friends then entertained Mr. Killackey to a supper in the National Hotel. The President occupied the chair and short speeches were made by Ven. Archdeacon Casey, M. Killackey, Thos. Cahill and Provincial Treasurer Seguin of the Catho-lic Order of Foresters. The proceedings were brought to a happy termination by all rising and singing the National Anthem.—Peterbor-ough Times, Jan. 25.

Bro. Killackey at Ayton.

From the Ayton Advance, Jan. 19.

Bro. Killackey at Ayton.
From the Ayton Advance. Jan. 19.
The C. M. B. A. entertainment was held in their new hall here on Monday evening and was a huge success in every particular. The hall was full to overflowing and even standing room was at a premium. Many were denied admittance—a clear case of incapacity. Rev., Father Owens occupied the chair, and an intermental selection by Miss Steila Doersam and Mr. J. D. Lynch, foilowed by a song from a select choir composed of Misses Minnie Wenger, Mary and Tida Kingd, Magzie and Alice Mengher, Ellen Green and Lizzie Scanlan. Mr. Michael Murray then read an address of welcome as follows, to Grand Organizer Killackey: DOERSS.
Address of Welcome to W. P. Killackey, Esq., Grand Organizer of the C. M. B. A. of Canada:
Dear Sir and Brother—On this your first official visit to our branch we deem the occasion an most opportune one for our chief motors is to be keen a secondly, because your mane has predicted you, as an earnest worker in node case, whose sole ambition appear to the Organizer of the Cound or an approximation on a secondly, because your mane has predicted you, as an earnest worker in node case, whose sole ambition appear to the Marking and the mark of the organizer of the Catholic Mutual Benefit and bar of the Catholic Mutual Benefit association of Canada.

THE CATHOLIC RECORD

MONSIGNOR BEGIN, ARCHBISHOP OF QUEBEC.

MONSIGNOR BEGIN.

Archbishop of Quebec, who Received the Palilium on Sunday at the Que-bec Basilica.

bec Basilica. Very imposing ceremonics marked the invest-iture yesiterday of the Archbishop of Quebec by Archbishop Duhamel with the Pallium re-cently received from Rome, Mgr. Begin oc-cupied the Episcopil throne in the Basilica, having on his right Rev. Mr. Rheault, capitu lary viez of Three Rivers, as deacon, and on his left Rev. Father Murphy, of Halfax, repre-senting the Archbishop of that diocese. As sub deacon. Mgr. Duhamel, ot Ottawa. officiated at high Mass, being assisted by Mgr. Laftamme, near an deacon and sub-deacon of honor. Special seats had been provided in the sanc-tuary for the visiting prelates, the following being present : Mgr. Cameron, Antigonish; Mgr. Bruchesi, Montreal; Mgr. Laroeque, Sherbrooke: Mgr. Blais, Rimouski; Mgr. Emard, Valleytield; Mgr. Gauthier, Kingsion ;

of the able lecture delivered by the Grand Or-ganizer on that evening in the interests of that

canizer on that evening in speciety. Mrs. John Diebolt was presented with an easy chair by the C. M. B. A, branch 165 of this village as a recognition of her services and at-tention to the members of the Branch while they held their meetings at her home. Mrs. Diebolt wisnest to sincerely thank the Associ-ation for their kindness and disclaims any worthiness on her part for same.

ST. BASIL'S HYMNAL AND HYMN

BOOK.

MR. JEREMIAH KELLY, BIDDULPH. Heartfelt condolence is on all sides expressed on account of the rather sudden death of Jere-miah, son of Mr. James Kelly, of Bidoulph. The deceased was in the prime of life and, until ten days before his death, in the enjoy-ment of excellent health. The sad event took place on the evening of Thursday, Jannary BJ, after a severe attack of la grippe. He was, we are glas to say, well prepared to die, having lived a model life-and as he lived so he died. The parish priest, Rev. Father Noonan, was in constant attendance at his bed-side, and ad indistered to him all the consolations of our holy religion. The funeral took place on Saturday

New editions of those volumes have just even issued. They make four editions in a ew years, so that the enterprise is successful eyond all expectations. The last editions ome to us with letters of approval from His minence Cardinal Gibbons of Baltimore, hough an appendix, of some very choice se-ctions has been added, prices are lowered, atrons can secure the works through any of heir local dealers, or by applying directly to St. Lichael's coilege, Toronto, at the following ttes:

Basil's Hymnal, words and music per s Hymnal, words and music, single Bas

copy 75 Special r t. Basil's rates to the trade per 100 copies. I's Hymn-book, cloth, plush, per 100 copies \$12 St. Basil's Hymn book, cloth, braids, per 100

copi s of the above at 15 cents and 25 Single cents respectively, St. Basil's Hymn-book, fancy Russian leather, per copy, 40 cents.

Bismarck and the Church.

An cld church stood in a far off land : Its massive walls had with time grown g ray The Builder said that no mortal hand Could tear one stone from its place away. The strength of earth and the hate of hell Had raged 'gainst it ever since the First Strong stone was placed; but the fourder's scall

spell Held good, and they vainly tried their want Around the walls where the records hung,

From the Herald, Montreal. Around the waits which deadly hate To tell of those who with deadly hate Had sought her ruin and madly flung Their fierce defiance before her gate. Their fierce defiance their foeman show

OBITUARY.

MR. JEREMIAH KELLY, BIDDULPH.

May his soul rest in peace !

A VICTIM OF NEURALGIA.

Mrs. Roberts, of Montreal, Tells a Won-

derful Story.

MARKET REPORTS.

London, Feb. 2.-Grain, per cental – Red winter, \$1.15 to \$1.16; white winter. \$1.15 to \$1.17; sprinz, \$1.15 to \$1.16; cats, \$8 to \$86; peas, \$5 to \$5c; barley, \$5 to \$1.00; cern, 75 to \$60. Dairy Produce-Eggs, fresh laid, dozen, 18 to 20c; down, wheat, \$90 to \$1.00; barles, 75 to \$90. Dairy Produce-Eggs, fresh laid, dozen, 18 to 20c; down, acked, 14 to 16c; batter, best roll 18 to 19; buitter, creamery, retail, 19 to 21c; cheese, pound, wholesale, 74 to 8c. Farm Produce-Hay, per ton, \$6.00 to \$6.50; straw, per lond, \$250 to \$3.00; straw, per ton, \$5 00 to \$6.00; honey, per bond, \$1 to 12c. cabbages, per doz, \$250 to \$3.00; bit os 80. \$2 straw, per lond, \$2.50 to \$3.00; bot os 80. \$2 straw, per lond, \$2.50 to \$3.00; bit os \$0.50; cabbages, per doz, \$2.50 to \$3.50 to \$2.50; alsike cheves - ad \$2.60 to \$3.00 to \$3.75; alsike

straw, per lond, \$250 to \$300; straw, per ton, \$5 001 058.00; honey, per hound, \$1 0 120; Seeds-Clover seed, red, \$5.50 to \$3.75; alsike clover, seed, \$3.00 to \$4.00; timothy seed, per bushel \$1.25 to \$1.75. Meat-Pork, per cwt., \$5.00 to \$5.25; beef, for-quarters, \$4.50 to \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$6.00; beef, bindquarters, \$6.00 to \$6.00; beef, sides, \$5.50 to \$6.00; mutton, by carcass, \$5.00 to \$6.00; beef, bindquarters, \$6.00 to \$6.50; beef, sides, \$5.50 to \$6.00; mutton, by carcass, \$5.00 to \$6.00; by carcass, \$45.00 to \$6.50; lamb, by pound, \$ to 9c. Poultry (arcessed) - Fowls, pair, 50 to 60c; ducks, per pair, 60 to 75c.; turkeys, per lb., \$ 10 10c; geese, each, 50 to 60c. a. Live Stock-Live hogs, \$1.00 to \$4.10; strags, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00. Toronto, Feb. 2.-Four firm; moderate trade; straight roller, at \$4.50 to \$3.30; mood, west. Fran, \$14 here, and \$12 to \$12.50 west. Shorts, \$16 here, and \$12 to \$15.00; fat merch, and at at \$1 to \$5c. Owen Sound and Midiand, and at \$1 to \$5c. Owen Sound and Midiand, and at \$1 to 55c. Huck wheat 49c. to 50c. Corn firm, at \$1 to 55c. Huck wheat 49c. to 50c. Corn firm, at \$10 to 35c. West for Canadian, and at 43 to 41c, on track for American. Barley steady, with No. 1 quoted at 47c. west, and 45 to 45; east. Oatmeal is firm, at \$3.60 in bags, and \$3.70 in barled on track. MONTREAL. MONTREAL. MONTREAL, Feb. 2.-The grain market is re-ported stronger. According to advices re-recived here to-day, bidding at Manitoba coun-try points was 50 brisk that as high as 75c. was about 35c. less than No. hard. Hoiders are ask-ing 5c. for Ontario red winter wheat, west of Toronto. Peas were file one for No. 1 hard spot. Accual sales took place at 71c. May wheat was 77c. and No. 1 Northern was about 35c. less than No. hard. Hoiders are ask-ing 5c. for Ontario red winter wheat, sto 54.50; here ; barley, at count Mgr. Labrecque, Chicoutimi; Mgr. Decelles, St. Hyacinthe. Mgr. Labrecque, Chicoutimi; Mgr. Decelles, St. Hyacinthe. The Bishop of Portland, Maine, was repres-ented by the Right Rev. Father Charland; the Bishop of Chatham, by the Right Rev. Mr. Barry, V. G.; the Bishop of Halifax, by the Right Rev. Mr. Murphy, V. G.; the Bishop of Charlouetown, by the Rev. Mr. McDonaid, parish priest of Miscouche. It is estimated that about 150 clergymen wit-nessed the imposing demonstration. Among prominent people present and occu-pying special seats were: Licutenant-Gover-nor Jette, Mrs. and Miss Jette and Major Sheppard, A, D. C.; Hon. Messrs. Tarte and Fitzpatrick, representing the Dominion Gov-ernment isir C. A. Pelletier, the Senate; Hon. Messrs. Marchand, Duffy, Dechene and Par-ent, the Provincial Government; Sir Hector L Langevin, Hon. Messrs. Flynn, Chapais, Sharples and Larue; Sir L. X. Casault Chief Jusice; Justices Routhier, Caron, Pelletier, The music and decorations were on a very elaborate scale.-Montreal Star, Jan. 23. HARD ON THE ARISTOCRACY. Special Cable to The Mail and Empire. Special Code to The Mail and Empire. Rome, Jan. 26.—The Pope gave audience to-day to two hundred members of the Roman aristocracy, to whom he spoke very plainly about the prevailing corruption of manners in high society. His Holiness urged the aristoc-racy to mend its ways and set an example of morality.

Toronto, Feb.2.—Shipping cattle is in excel-lent demand at from 41 to 41c, in fact to-day a shade more than the latter price was more than once paid, but we cannot quote it as a very choice selections \$1 37, is paid ; light hogs sell at from \$1.12, to \$1 25, but no kind of heavy fat hogs can go over \$3.75 per cwt. Sows sell at no more than \$5 per cwt., and stags at \$2 per cwt. Following is the range of current quota-tions:—

ions :-Cattle -Shipping, per cwt., \$4.25 to \$1.75; butchers' choice, do., s3.69 to \$1.23; butchers' medium to good, \$3.25 to \$3.50; butchers' in-ferior, \$3105; s3.125; Sheep and Lambs-Ewes, per cwt., \$3105; \$2.57; bucks, per cwt., \$3.25 to \$3.623; do., per cwt., \$2.95 to \$2.623.

hent largs, per cwi., \$4 to \$4.25; heavy, do., per cwi. \$3.75. EAST BUFFALO. East Buffalo, N. Y., Feb. 2.— Cattle — Re-cepts, 9 cars, largely Canada stockers, which hold over: feeling ftra; veaks, easier, at 84.75 to \$7.75. Hogs - Recepts, 35 cars; the market opened higher, but east off for pizs and light grades; Yorkers, \$3.90 to \$3.95; mixed, \$3.35 to \$4; mediums, \$4; heavy, \$4.02; to \$4 to \$5; few, \$4,10; roughs, \$3.25 to \$7.55; closed steady for good grades; all sold. Sheep and lambs-Re-ceipts, 30 cars; market strong; top lambs, \$5 co.54,5; few, \$5.10; cuils to good, \$4.25 to \$4.59; mixed sheep, \$4 to \$4.25; fair to good, \$3.50; closed steady; bulk sold.

FEBRUARY 4. 189

SIXTEENTH EDITION. Benziger's Catholie Home Annual for 1809 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Annual par ex-cellence. the very best Catholic writers being contributors to its pages. It contains : From inplete: A location of the Cortex of the Crucitizion. "A Christimas Carol" (Poetry). Calendar for each moth. "The Imposible : Storp Marice Francia Erem with 2 flumentions. Full Free Illustration : "Out For a Ride." "Thoughts on the Third and Fourth Command-ment. The Spring of Christians and the Key Ferred Girstider, C. SB., "A christing of Christians". Story : A Winsome Maid, "by Clara Mul-holiand. Illustrated. "Penance, The Key to Heaven : "a Story of the Shrine of Our Lady of Montserrat, Arated. "The Passing of Fippa." By Marion Ames Tace Miracolous Medal." (Prose). By Rev. A. Amblog, Illustrated. "UP action of Lingstrated. "The Passing of Fippa." By Marion Ames Tace Miracolous Medal." (Prose). By Rev. A. Amblog, Illustrated. "UP and context of the Cords Compone-ise." By F. P. Guilfoit, Illustrated. "Dur Prize Story. "The Doctor's Compone-ise." By F. P. Guilfoit, Illustrated. "Dinatienne," By Rene Bazin. Story. Illustrated.

Illustrated. Full Page Hustration : "The Crowning of the Blessed Virgin. List of common Ereclish Christian names, with signification and name days. Besides other illustrated articles, it also given some of the notable events of the year 1867 IS % With numeros illustration, calendars, astron-omical calculations, etc., etc. Single Copies, 25 Cents Each. \$200 per Dozen.

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Infinite reaction of the consolutions of our holy religion. The funeral took place on Saturday January 21, to St. Patrick's church, where Hikh Mass of Kequiem was celebrated by Rev. Father Noonan. In spice of the very inclement weather, the funeral pro-cession was one of the longest scen in that sec-tion for some time, being over a mile in length -thus testifying to the people's regret at the sudden taking away of such an estimable young man. His father and mother brothers and sister-Mrs. C. Wheliban-were the chief mourners.

bucks, per cwt., §3.25 to §3.62¹/₂; do., per cwt., %2.25 to §3.62³/₂, Milkers and Calves.—Cows, each, §25 to §49; calves, each, §210 §6. Hogs.—Choize hogs, per cwt., §4.25 to §4.37⁴/₂; light hogs, per cwt., §4 to §4.25 ; heavy, do., per cwt., §3.75.

E WAS A SUFFERER FOR SOME SEVEN YEARS, AND MEDICAL TREATMENT FAILED TO GIVE HER MORE THAN TEMPORARY RELIEF-A HERALD REPORTER INVESTIGATES THE

We conclude by saying that no man is just-field in stirring up religious strife for political, religious, or selfah motives as your anony imous correspondent has done, judgring by his appeal for a "Trotestant premier." We remind him that Catholics form over 40 per cent, of the Canndian people, and are as evenly divided in their political leanings as any other large re-ligious body : that our missionaries were the first to shad their blood in her defence; and that we are not here on sufferance, and shad haver anologize for our presence, or the tender effect to evangelize Canada; our sons among the or the tot here on sufferance, and shad have anologize for our presence, or the tender effection we entertain for our Holy Mother. Church. Nor should our separated brethren, we think, have reason to compiain of us as citizens so long as we can produce such noble sons and statesmen wird claurier, and the Hon. Thom Poon, Sir Witted Laurier, and the Hon. Thom Dan, Sir Witted besides hundreds of other eminent men to crace every department of our national life. All we desire is to live in peace and har-mois as of the son diver anony with our Protestant fellow-citizens, un-and with our Protestant fellow-citizens, un-sub son our religion and good citizenship as that so wantonly made by your anonymous that so wantonly made by your anonymous that so wantonly made by your anonymous

that so wantony incorrespondent. Your obedient servants, The Catholic Truth Society. of St. Tho

1899 BENZIGER'S ANNUAL SIXTEENTH EDITION.

THOS. COFFEY,

DRESSES

(ATHOLIC FAMILIES

THE NEW ILLUST

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SENDA

G. 61/27

of friendship. Hev. Father Rochon, of des Chenes, Que., was in the city last week. Mr. Denis Burke, of the Privy Council office, has been elected chairman of the Separ-ate school Board. In the hall of the Rideau street, convent on

In the hall of the Rideau street convent on Tuesday of last week, a lecture with selections from Dicken's works was given by Mr. Waters. Mayor Payment introduced the programme, which, in addition to the lecture, consisted in songs by Mr. J. P. Clarke, who is a great favorite, plano solas by Mr. Grounds, organist of St. Jaceph's, in his usual excellent style, a trio on plano and mandolins by Misses M. and N. Neville and O'Brien. The proceeds go to St. Patrick's Home. A new wing for the accommodation of old

St. Patrick's Home. A new wing for the accommodation of old men, and also to contain a hall for public occa-sions, is to be added to this institution next

The Revered Autor to this institution nexts The St. Patrick's Branch of the Catholic Truth Society and the Newman Catholic Reading Circle held their annual meetings on Sunday afternoon in the parior of St. Patrick's Home, and elected officers. The Reverend Mother Provincial of la Con-gregation de Notre Dame for Ontario and the United States has returned to headquarters at the Gloncester street convent.

ARCHDIOCESE OF TORONTO.

The Very Rev. Administrator McCiana has called a second meeting of the parishiomers of St. Mary's Church to further discuss the build-ing of a parish hall, on Sunday next, Feb 5. The successful issue of the meeting last Sunday week, when nearly 22,800 was subscribed, leads the parishiomers to hope that the project will be got under way at an early date.

Me paramoners to none that the project will be got under way at an early date. Mr. David A. Carey, who is acting secretary of the affair, reports great enthusiasm among the good people of St. Mary's. There will be a special Musical Vespers and lecture by Rev. Dr. J. P. Treacy in St. Mich-ael's cathedral, on Sunday expension areas Exb.

ig next, Feb acl's cathedral, on Sunday evening ne 5. A silver collection will be taken up.

RESOLUTIONS OF CONDOLENCE.

Ottawa, Jany 15, 1899.

Ottawa, Jany 15, 1899. At a meeting of the Ladies' Auxiliary of St. Patrick's Asylum, heid on Friday 15th inst., the following resolution was unanimously adopted Moved by Mrs. E. A. Mara, seconded by Mrs. Batterton that The members of the Ladiest

Moved by Mrs. E. A. Mara, seconded by Mrs. Batterton that The members of the Ladies' Auxiliary of St. Patrick's Asylum, having learned with deep re-gret, of the death of Mrs. Dawson J. Callery, of Pittsburg, Penn., U.S., sister of our esteemed treasurer, Rev. Sister Howley, and the members of her family, their sincere sympathy and con-dolence, and humbly pray that God may com-fort them in their bereavement. The secretary to be instructed to forward a cony of this reso-nution to Rev. Sister Howley and to the Carn-otac Records for publication. Elizabeth Mara Sceretary L.A.

Ottawa, Jan. 15, 1899. At a meeting of the Ladies' Auxiliary of the St. Patrick's asylum held on Friday, 15th inst., the following resolution was unanimously adopted:

adopted : Moved by Mrs. E. A. Mara, seconded by Mrs.

II. F. Sims, that, The Ladies Auxiliary of the St. Patrick's asylum having learned with deep regret of the death of the youngest son of our honorary president Mrs. F. McDougal and the members of Mr, and Mrs. McDougal and the members of and con-

amily their sincere sympathy and con-

Deer sir, we consider that we who are for-tunate enough to er joy a membership in this association would indeed be selfab, to say the least, were we to go on enjoying its many ad-vantages, both as regards our association with our fellow-man and also as regards the knowl-edge we possess that in the vigor of youth we had made some provision for those dependent upon us. Should the Almighty Hand, in His wisdom, snap that thread which binds us here below we could then devote our last hours in preparing for another life, having no cause to reproach ourseives at not having done our duty in this. We would, then, indeed be self-ish were we in possession of all these facilities, and yet have no concern for our fellowman. When we consider man as a being who is wholly dependant upon his fellow-creatures and aiways happies, with very few exceptions, when associated with them and since it natur-aity follows that association leads to friendship, we should, therefore, see that these associations are of the most favorable that can be obtained. And believing as we do that no grander or more noble association than the C. M. B. A exists today in Canada, we, therefore, deem it our bounden duty to offer unto others the same advantages that we ourselves possess. But they than the counself, viz, the capability of picturing to others in a true light facts which they themselves are conzizant of and infusing at the same time sufficient magnetism to hold their listeners, we thought we could not do anything more conducive to the welfare of usociety than to extend to you, dear is ra and brother, a warm invitation to come ensembly yourself, together with all the other attributes necessary to make you an eloquent pleader, and a convincing debator, with sufficient per-suasiveness and experience to elevate you to the rank of a benefactor, we trust that your efforts while here will not be visit, and that your labors in the future will be, as in the past incorease of membership throughout this Domin-ion gives ample testimony.

ncrease of membership throughout this Domin-on gives ample testimony. Hoping, dear sir and brother, that you may long be spared in your present sphere of use-tilates, and that the consciousness of doing good may inspire you always to continue on, und hoping that your efforts may bear rich and ubundant fruit here and that you may receive a timely and glorious reward hereafter, we re-main, on behalf of Branch 65, Ayton, Yours fraternally, John Diebolt, Pros.; Mich-ael Murray, Rec. Sec.; Duncan Lynch, Fin. Sec. Mr. Killacker, after thanking the members

el Murray, Rec. Sec. Duncin Lynch, Fin. Sec Mr. Killackey, after thanking the member of the branch for the eulogy and good will ex-ressed in the address, and the people of the illage generally for the kindnesses received ron them since his coming, proceeded to ex-minate on the merits of benevalent specifies village generally for the kindnesses received from them since his coming, proceeded to explain to on the merits of benevolent societies. These societies have a powerful advocate in the speaker. His lecture was methodically arranged. He claimed for these associations that they promote integrity, frugality and piety and his arguments convinced the andient investment, particularly societies, but is a prodent investment, particularly society insurance. He did not condemn any of the other kindred societies, but by way of comparison showed where members of the C. M. B. A. ejoyed privileges not granted to members of the the village in consequence of Mr. Kitlackey's address. The cause of these societies was one of the very largely, in this village, musical part of the pr. Gramme was gin nersund, and Miss Minnie Wenger sing in resumed, and Miss Minnie Wenger sing in resumed, and Miss Minnie Wenger sing in resumed, and Miss Minnie Wenger song in her which the song entitled." Break was song Miss Alice Meacher, which was listened to with pleasure as was also "My Sweethear went down with the Maine" by Miss can have being particularly admired by the Sentan. A German song by Mr. John Diebolt may solitabe the pleasure as asiling song, which, dime the audience. The choir then sang a saling song, which, and so the nobility and underlishes beak on the too planetarization. Pr. Meter Marker and Wenger sing in the under the net to a conso of the C. M. B. A was present and made a few touching remarks on the nobility and underlishes at a making in or transment and measter of making provision for those earned the net of the sing articularity and part of our earning into such an organization. Pr. Meter and Measter and provision for those earning into such an organization. Pr. Meter and Measter and provision for those earning into such an organization. Pr. Meter and Measter and provision for the national mater and provision for the national mater and provision for the national mater and provision for the national mater. The using into

Their fierce defiance before her gate. But vain their rage their foeman show; The fite of one all the rest befalls; For God had said, from no mortal blow Shouid rent appear in His Church walls. This said the devil was out one day. And took a trip through broad Germany; He called on Bismarck, and heard him say Here all have failed—its the job for me. Ive humbled Austria to the dust. And Frace's neek hold in a rope. All Europe dreads me, and now I must Smush up old Rome with her Church an Pope."

The devil said in a drawling tone : 'My friend, I am older by far than you, For mine's, as you know, a most ancient throne; And I've worked hard at this old Church,too. I hate it as I've hated the Lord Who founded it. For a time farewell, If you succeed I will pledge my word. You'll get the keys and be king of Hell."

CLA.A.

Toronto, Jan. 29th. St. Mary's Catholic Literary and Ath Association held its regular meeting this Fourteen propositions for membership were received, some of them from young men out

Fourieen propositions for membership were recived, some of them from young men out-side the parish. Mr, Wm. Kennedy lectured on the Athletic side of the Association, giving valuable hints for the successful culturation of this branch of the Association's work. The feature of the afternon was a debate on the subject "Whether Canada would be better off annexed to he United States, in her present position, or as an independent nation." Mr, Harry Stuart led off in defence of Canada's present position in a concise and able address, he was followed by Mr. James McLaugklin, who tersely placed the annexation view of the question before his hearers. Mr. J. J. Powers, in a trenchant speech, spoke for a national future. Mr. P. J. Hayes and Patrick J. Lowe and James Dee, followed in eloquent support of their respective leaders, the latter dealing in scathing terms with the politi-cal institutions of the United States. The de-bate was postponed until next meeting. Mr. John J. Murray has been chosen to deliver the next lecture.

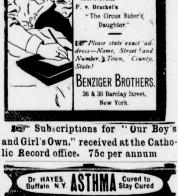
suck needlache, out the puis have made her feel all right again. "I never fail to recommend Dr. Williams' Pink Pills when any of my friends are ill," said Mrs. Roberts. "While visiting at Rad-nor Forzes, I urged a young lady friend who has long been a sufferer from curvature of the spine and obstinate constipation to try them, and they have done her a vast amount of good." nonn J. Murray nas been chosen to deliver the ext lecture. The contest for Investigation Committee esuited in the election of Messra. Will. Henry, J. Hayes and W. LeHare; while Messra J. t. Murray and J. J. Powers were elected uditors, the third contestant in the running eceiving the President's appointment as third nember.

A furray and J. J. Powers were elected readiors, the third contestant in the running the prosident's appointment as third member. A special meeting of the association will take have on saturday evening, on account of the they have done her a vast amount of story is a wonderful one. That she is now story is a wonderful one. That she is now is out of the they have done her a vast amount of good." The reporter confesses that Mrs, Roberts' story is a wonderful one. That she is now is out of the they have done her a vast amount of good." The reporter confesses that Mrs, Roberts' story is a wonderful one. That she is now her and her happy spirit. Mr, and Mrs, Roberts' story is a wonderful one. That she is now her and her happy spirit. Mr, and Mrs, Roberts' story is a wonderful one. That she is now her and her happy spirit. Mr, and Mrs, Roberts' story is a beate one for the says the special Cable to the Muil and Empire. The vast a mount of D. Williams' Pink Pills. In fact he says the shas as we dhim many dollars. The Williams' Pink Pills have no purgative action, and so do not weaken the body, the paper muncio in the city where the con-by the paper nuncio in the city where the con-terence is held.

Case.
 From the Herald, Montreal.
 I' I thought it was something wonderful when twent the days without being sick "said Mrs. Sole cuils and contact, fair to gaid, gaid to gaid the days without being sick "said Mrs. The best of the days without being sick "said Mrs. The best of the days without being sick "said Mrs. The best of ore seven long that the best of ore seven long that the maximum and the renormality without and the renormality without and the renormality without and the renormality without and the scheduler of the days without and the renormality without and the scheduler of the days without and the renormality without and the scheduler of the days without and the renormality without and the scheduler of the days without and the

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"My Strange Friend." FOR 25 ADDRESSES: rion Brunowe's "The Madcap Set at St. Anne's." FOR 50 ADDRESSES: ion A. Taggart's "The Treasure of Nugget Mountain." FOR 75 ADDRESSES:





BINDER TWINE FOR SALE.

<text><text><text><text><text>

much attention as those of an infe In secular studies the be are graded according to the capa of the student. He is admonis according to the advice of the " An of the Schools" to pass from the eas the difficult. But some, if we judge by the methods in vogue, agine that the rules which regu intellectual development may in o chetical study be disregarded, and the open sesame to the treasure Christian doctrine is the placing difficult catechism in the hands of dren. As soon as a child enters Sur

VOLUME XXI.

The Catholic Record.

We are glad to learn that man

pastors all over the country are favor of a simpler catechism. The appear to be unanimous in the opi ion that Bulter's Catechism is beyon

the capacity of young children, an that something should be done, and

once, to give us something more suit able. Now, let us hope they will pe severe in the agitation until they have succeeded in procuring or drafting

We venture to say that the avera Catholic does not possess an extensi

knowledge of the doctrines of his n ligion. He has the faith, but he ca

not explain or defend it. We do n

include those who have enjoyed t advantages of a college or conve

training, but the ordinary boy a girl who are rushed through school a then into the world, to hear day af

day in factory and work-room common objections against Catholici There are, we admit, some among these who are very Apostles in wo and deed, but they are few company

to the many who have a vague reme brance of Catechism, and take ca

not to revive its memory by instru

And what good service to tru

might be rendered in our days by

telligent laymen ! When infidelity rampant and indifference is steali away enthusiasm from Catholic heat

and effacing the distinctive marks

the supernatural, there is need of m

with a practical love of their religi

There is calumny to be rebuked, and

who knows and venerates his fa

will not fail to challenge and to rebu

it. He may shock, by so doing, tender susceptibilities of those w walk on tiptoe because we must

prudent, but he will be respected by

who respect courage and sincerity.

But how few are there who can

this with any degree of skill !]

amine some of the graduates of

Sunday schools and you will find th

despite their testimonials for efficien

etc., they have a slender store

knowledge. Things of picus be

and of faith are jumbled together,

become a dead weight without stren

or life on the mind. Their religi

training seems to have been done w

out order or system, and yet Catech should be taught and studied i

scientific manuer. If it is the scie

of sciences it should receive at leas

ive reading.

simpler catechism.

London, Saturday, February 11, 18 A SIMPLER CATECHISM.

school he is forthwith plunged in maze of big words and complic sentences which have no meaning him. He may memorize them at cost of infinite drudgery, but t will be no assimilation, no thou and no education. If we are ass time and again that any system of cation which does not aim to stim the reasoning faculty is barren of f why should not the same view be with regard to the Catechism ?

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

NOTES BY THE WAY.

In the beginning, the world w made, said Cicero, that certain came before certain events. He probably repeat the words if he now and observed the antics o anti-Catholic newspapers. They bade farewell to calumny an hastening to the pleasant pastu truth and charity. And so we mise there must be a general el at hand. The windy politican w