# Catholic Record.

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

### **VOLUME XXII.**

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## The Catholic Record. London, Saturday, January 13, 1900.

#### IAN MCLAREN.

Our esteemed contemporary The Westminster regrets that Dr. Watson did not come out of the controversy with Canon Hammond with credit to himself. Dr. Jno. Watson (Ian Me-Laren) is an accomplished master of fiction of a certain kind, but he is, as a controversialist, a pitiable failure. His method of argumentation has long since been relegated to low-grade ranters. What surprised us in his sermon on Sacerdotalism was not so much his ignorance of Scripture and faulty reasoning as his discourteous. ness and scurrility.

them.

a mother's lap.

But everyone can resolve to be

gentle and charitable. It is an em

inently practical resolution, and bur-

dened withal of more good than we

know. Hearts ache and life is be-

moor because there is no sympathy or

SOCIETIES.

A correspondent requests us to boom a certain society. Very modest of course and quite in line with the ideas of those who expect every fad and scheme to receive approval.

We decline to stand sponser for that hear words brimming o'er with bittersociety. We think we have too many societies. One good mutual benefit life, it is good to know that near each organization, a temperance society for men, and sodalities for the women folk highways-harried and hunted, with are enough for any community. We have had some experience and we assert that a multiplicity of societies child that was ever crooned to sleep in prevents us from concentrating our energies on a given object and becomes the prolific mother of ungenerous rivalry and cliques and dissensions. Instead of various meeting places, why not have a building large enough for all purposes, where all classes could meet, become acquainted with one another and make thereby some attempt at unity. Every now and then we hear an individual who lives in dreamland debating on our unified condition. We should like to believe it, but cold facts warrant us in stating that some self - sacrifice and much patient work must be given before we can claim the right to place the word Unity over our doors. And we say that societies tending to estrange class from class, devoted to diverse interests, source of the purest happiness that can and "used" betimes for petty purposes, are responsible for much of our disunion and disorganization.

#### THE POPE AND THE ITALIAN cords of eternity. GOVERNMENT.

The protest of Leo XIII. against the Italian Government is replete with a dignity and fearlessness that cannot but impress those even who owe him no allegiance. Though in his own Rome, ennobled and made the world's bit in the work of non Catholic bit in the work of the commuseum by his predecessors and glori. fied by his genius, he is to all practical intents a prisoner, he has never ceased to protest against the sacrilegious robbers who despoiled him of his dominions, not that they amount to much, but that they belong to him by title, before which in point of antiquity the proudest kingdoms of Europe fade into insignificance. Times have been, when shadows gathering o'er the Vatican, and its inmates wearing the crown of thorns, men have declared that the end was nigh; but the shadows have lifted, the sunlight of victory has rested upon the crown and the enemies have crumbled into dust and Peter lives still, rejoicing in imperishable vigor and vitality-never, even though in stress and storm, retrograding, but always in the van of the highest forces of civilization.

when even in the face of Europe, they do not besitate to violate the sanctity of the rights and duties which naturally flow from Apos-tolic powers. Nevertheless, whatever the future may being, we should certainly never, fly God's help, be found among those who are afraid." after 'our own people,' meaning Catho-lics, and totally ignore 'the others'? Was ever a fortress successfully defended without at least an occasional sally by the garrison ? If only to keep up the courage of the faithful, we must make some systematic provision for the conversion of non Catholics. If you GOOD RESOLUTIONS FOR 1900. owe money, your conscience upbraids you till your debt is paid, and if you Just now is the time for good resoluowe what is above all money or price, tions. What shall be ours? We all the true faith of Christ, will your conknow of course the weakest parts in science be less sensitive ? our make up, and we should endeavor Let us realize that all non Cathoduring the coming year to strengthen

lics are our brethren. They may be friendly or they may hate us; they are nevertheless bone of our bone.

THRY ARE OUR BRETHREN,

and therefore co-heirs with us-lost Leirs of the one kingdom of God on When we go out to seek them earth and win them we go out to our brethren ; and when we offer them the Catholic faith it is only offering them times as desolate as a wind-swept what is their heritage, theirs by a title as clear as our own. One Lord, love. Day after day we mest our one faith, one baptism, one God and Father of all affirms God's purpose with brethren staggering under the burdens and we let them pass with never all men, and describes a universal cona word that may be for them a dition as yet far from being realized. All men are made in the divine Image, all are saved only by Jesus Christ, and His salvation is to be obtained only in the case of the control wellspring of joy and strength. And when we look around and see the strong trampling down the weak-the the one, true, Catholic, Roman Church. craft and the shame; and when we All power is given to Me in heaven and on earth ; going, therefore, teach all nations, teaching them to obs rve ness, in a word all that blights human all things whatsoever I have commanded you; and behold I am with one of us is the God who trod life's you all days, even to the consummation of the world. How universal are soul sorrowful unto death, but with these words ! All power, all truth, all men, all ages. Where is there any heart far gentler than the gentlest room here for any racial or personal narrowness?

CONDITIONS ARE FAVORABLE.

He was the Model Man. He came to "Here in America the tavorable conditions for making converts are uplift the world in a manner undreamt multiplied. The whole nation is in off before His time, and to give us the clined to religion, the non Catholic people, although held to particular new commandment of love and charity. When we think of it all-the cave on modes of erroneous belief, are yet the hillside, the home of Nazareth, the mainly concerned about real religious truths. The love of liberty and the wondrous story of the thirty-three years, we wring our hearts of all that passion for knowledge open men's to reason and revelation. hearts is mean and ignoble : and when we When these real religions truths are proposed intelligently and in a kindly hear the words that have left a trail of spirit, converts are made. The true light across the centuries and bahold religion could hardly desire a better Him so gentle to children, to sinners, field for its apostolate than our great republic. There are literally tens of illumining hearts darkened with care and sorrow, with the sunlight of hope thousands of viilages and towns and joy, we cannot but take a resoluscattered over this entire country and in English speaking Canada which will furnish our missionaries with tion to imitate Him. Mark it down, dear readers, as your resolution for the audiences of religious-minded, earnest coming year. It will be for you a non Catholics. At one of our missions the village music teacher said that if be had this side of the grave ; and the meetings were kept up for another week there would be one hundred converts -a dream, to be sure, and distributed almost everywhere in Amer founded upon the emotional results of ica. what it does for those around you will be known only when you read with wondering and gladsome eyes the rerevival meetings. But it is actual truth that a regular and universal provision of lectures, with renewals at intervals, change of topics and of missionary literature, would in course Father Elliot Says the Church is of time convert the majority of the honest people of the United States to

the true religion. Rev. Walter Elliot, C. S. P., the "Even at missions where the attend.

since the discovery of America. The ROME'S CHRISTIAN TRIUMPH. missionary establishment, priests, seminaries, students, sisters, doing good work in many places in the South, and rapidly estending their influence and increasing the number of their de voted missionaries, the main part of the work being done by the Josephites under the leadership of Very Rev. John R Stattery of Baltimore. So that the two classes of our separated brethren most in need of spiritual help, have, as was right, received it first. "Meantime, very many converts

have been received from among the millions of our white non Catholics, AS MANY AS 700,000

during the past two generations, according to a very moderate computa-tion. It is true that only in recent years our prelates and missionaries have organized the work and made it systematic. It was time to do so, and yet it was not easy to do it sooner. How can you ask a guest, even a be loved one, to visit you when your house is but half built, the furniture absorbed in getting things into order So it was with our era of church building or school building and debt paynow passing into an era of better-Oar Lord's established conditions. house and home, His beloved Church, is ready for His guests ; let us go out and invite them to His heavenly banquet of truth and love, and let us go out even into the by ways and heages. "It is a vast undertaking to con vert America. But we are equal to it.

WE HAVE THE TRUE FAITH and can prove it. We have the Holy Spirit to guide us. We have a splen

did clergy, led by noble bishops and enrolled in many glorious religious orders. The Church of Christ was made to do great things, and chiefly to save the nations of the world. And now we have begun to organize our home missions. The Catholic Missionary Union, whose president is the Archbishop of New York, is a corporation of prelates and priests whose purpose is to raise and distribute funds and support priests for the conversion of our non Catholics. Oar main efforts are directed towards those parts of the country where Catholics are fewest and Protestants have everything - the South. Though but a few years in existence, our corporation now supports priests in Virginia, North Carolina, Alabama, Mississippi and Texas, zealous and successful missionaries whose sole occupation is making converts. Besides this, a very large amount of missionary literature, books, pamph lets, leaflets, is either given away or sold for a nominal price, and these are

ica. "Besides this part of the work several bishops have in recent years organized

DIOCESAN BANDS OF MISSIONARIES. These are composed of diocesan priests, and although they give Cath olic missions, yet their first duty is to non Catholics, whom they convert in considerable numbers, mainly by that was in him drew men after him giving non-Catholic missions. These and his teaching. It was not long unof New York, Hartford, Cleveland and several dioceses in the west, and are beginning in the diocese of Provi-dence. This form of apostolic enterprise will no doubt extend to all or nearly all the dioceses of the country, and it will, in my opinion, be the most afficacious means of converting Amer It will enlist in this work that ica. part of the Catholic clergy which is the most universal, the most numerous and the most intimately acquainted with non-Catholics, namely, the dio cesan clergy. "Meantime all the religious orders are doing good work in making con-verts. Besides the Paulists, whose primary vocation is non Catholic mis sions, the Passionists have entered heartily into the American apostolate, having lately given to it two of their ablest priests, whose labors are wholly gratuitous and have resulted in many conversions. The laity, too, have a part to play, and a great one. For if the bishops and priests are the main arteries of truth and love flowing from the heart of Jesus, the laity are the smaller ones, and they are the innumerable veins bringing the whole world back again to that fountain of life for renewal.

Brilliant Paper by Father Yorke, an Observer and a Philosopher.

Rev. Father Yorke, of San Francisco, pent several months in Rome during is recent trip abroad, Before he isited the Eternal City he was thoroughly conversant with her glorious history ; even the topography of Rome was as familiar to him as to a resident Thus Father Yorke saw and under stood more of the city of the Popes after three months than the ordinary

tourist does in as many years. He has contributed a brilliant paper on Rome to the San Francisco Examiner, which is in part as follows :

Byron was inspired by the spell of Rome when he sang, "O Rome ! My Country ! City of the Soul !" With the poet's insight, he penetrated the mystery of her power. She is the city of the soul. Other citles, it is true, are also cities of the soul-nay, in some sense, every city is a city of the soul. We recognize in objects and places that which we bring to them. The charm 'comes not in at our eyes. hardly got in and arranged, the family Like all good things, even the king dom of heaven, it is within us. Every where we see only such meaning as we know how to see

Herein is the pre eminence of Rome. There is no city with such a history and such associations. There is no city whose name is so widely known, no city whose influence has been so deeply feit. There is not any system of education that can ignore her, and there are few of us who, from youth, have not heard or read of her grand eur. Within her walls every street, every square teems with memoriesmemories not of one sort, nor of a single interest — but memories as varied and as complex as are the classes and conditions of men.

She has been a stage on which the world has played its part. For over two thousand six hundred years the flood tide of life has roared through her ways. The baser passions, lust and haste, greed and evil ambition, have built their monuments thick on her seven hills. But the higher things of the soul are there to balance and overbalance the bad - patriotism and self sacrifice, justice and courage, temperance and great mindedness, with ligion high and secure above them all. Athens, Carthage, Florence, Jerusalem, they are harps of a single string. Rome is the great organ that responds to every mocd of the player's soul, and never proves unequal, no matter how high the theme, no matter how skilful the master's touch.

When the empire was at the height of its power there came a poor Jew fisherman to the Eternal City and took up his abode with his own people across the Tiber. He taught a strange doctrine that he had learned in a far eastern land-a doctrine that struck at everything the Romans reverenced or held dear. Blessed are the poor, blessed are the meek, blessed are they that mourn, blessed are the merciful. He went among the Romans, aye, even among the noblest, and the authority

fitting honor should be paid to the grave of the Prince of the Apostles. The Christians inherited the ancient Romans' respect for the dead, and they considered it a sacrilege to disturb the sacred bones.

Therefore out beyond the walls on the side of the Vatican Hill a stately church arose, built after the model of the law courts and called by the same name - Basilica. The tomb of the apostle was untouched, the Emperor contenting himself with laying a golden cross upon the sarcophagus. Over it an altar was erected, on which the sacred mysteries were celebrated, and tomb and altar bore the olden name, the confession of St. Peter.

For 1200 years this Basilica was the During monument of the first Pope. these years great changes have taken place. A new Rome had arisen by the Bosphorus and the barbarians had again and again lotel the palaces of the Cæsars. The power of old Rome was broken and the arms wherein she trusted. The new influence that rose from the Tullianum needed neither weapons nor soldiers to enforce its authority. It was a spiritual power that was mightlest when it seemed most weak. in ancient days the legions marched forth to the conquest of kingdoms so now the Roman legions of a new warfare marched forth to the conquest of souls. Patrick to Ireland, Augustine to England, Boniface to Germany, we see them coming weary and tra stained to invoke the blessing of Peter and setting forth stout-hearted to change the face of the earth.

Year by year the Christian con quests of Rome extended and larger and larger grew the crowds of pilgrims that came to visit the apostle's shrine. After 1200 years the Basilica built by Constantine showed signs of decay and Pope after Pope searched Italy for men of genius to build another that might be worthy of the city and of its patrons. They succeeded. From where I stand I cannot see the

" dome-the vast and wondrous dome to which Diana's marvel was a cell. The Capitol hides the view. But as I turn away from the silent Forum and walk to the west end of the gardens it breaks upon my sight. With good eyes one can see the gigantic statues that look down from the facade, and above them the great blue mass lifts iiself into the sky. It is the type of the new power and the new Rome's grandeur and aspiration-the Forum is old Rome ; let the dead bury their dead.

NEWMAN'S "MAKE HASTE SLOW-LY."

This it is that makes Catholics so anxious about the Protestant who is convinced of the truth of the claims of the Catholic Church ; it is not that they wish him to be precipitate, but knowing the temptations which the evil one ever throws in our way, they are lov-ingly anxious for his soul, lest he has come to the point of conviction, and is passing it, and is losing his change of conversion. If so, it may never return, giving non-Uatholic missions. These and his teaching. It was not long un-missionaries are now permanently es-tablished and at work in the diocesses the peace and they arrested big it may be offered to be a Catholic ; it may be offered to us once in our lives and never again; and, if we have not seized on the "acceptable time," nor known "in our day the things which are for our peace," oh, the misery for us! What shall we able to say when death comes, and we are not converted and it is directly and immediately our own doing that we are not? "Then shall they call on Me, and I will not hear ; they shall rise betimes, but they shall not find Me. They shall eat the fruit of their own way."- John Henry Cardinal Newman: Discourses to Mixed Congregations. p, 236, Ed. London, 1882.

To-day Rome evokes no thought of kingly bandits, it brings to mind only the labor of those whose memory is handed down by storied piles from generation to generation, of conquests in art and science, of the gifts of the masters to posterity, fof the illustrious Pontiff who has from the day he was called to the dread dignity been the teacher of the world. Men may impugn the assertion, but the fact remains that no man receives anything like the attention accorded to the aged prisoner of the Vatican.

His words circle the globe and are quoted, because we have learned that a deliverance from Rome on a vexed problem, if not a comprehensive and satisfactory solution of it, is at least a valuable addition to the literature on the subject.

Pope Leo refers to the action of the Italian Government in depriving him of a place at the Peace Congress at the Hegue and says :

"What hostility have we to fear from them

"Life of Father Hecker," which created, so much controversy, finally culminating in drawing forth an encyclical from the Pope, lectured in Catholic Union Hall, Boston, on Friday evening, Dec. 29. A number of Protestants were in the large audience present. The lecturer was introduced by Mr. Peter A. Dowd, president of

TO CONVERT AMERICA.

Equal to the Undertaking.

the union. Father Elliot's subject was "Mis sions to Non Catholics." He spoke sub stantially as follows :

" The Church is necessarily a missionary body and non Catholics are our brethren. We should give them their spiritual heritage in the Church. We should give them We should make them Catholics.

"The normal condition of the Cath olic Church is missionary. A purely defensive attitude can only be a tem porary state for an organization to which its Father said : 'Go into all the world and preach the gospel to every creature.' The tactics of defence are different from those of ad It is one spirit that holds the vance. fort and another that sallies out to surround and capture the enemy. In-stead of digging trenches to cover ourselves from danger let us force the enemy to do it for his own safety. Hiding in a ditch is proper for error and falsehood, and has never been the policy of truth except when its exponents were recovering from disaster.

A REPROACH TO THE CHURCH.

"It has long been a reproach to the Church in America that she has no home missionaries for her separated children — a repreach not quite just, nor yet wholly unjust. Various ex-cuses have been offered. Why not at tend exclusively to our own people, it have not a surplus of try, or just left to themselves. their ordinary wants? "If it be asked why systematic and is said, since we clergymen for their ordinary wants? But it may be answered, Who are our people? If the non Catholic people are not 'our own,' then whose own are they? Are they the devil's own, finally and forever? But if they are they ? God's own, then must they be looked after by God's Church. If they are the devil's own, when they are his lying and fraud, and we must win them back to God by truth and virtue. Yet

leading men and women of the com munity. The more thoughful, the more religious, the more disputatious, the skeptics, the lawyers and doctors, the politicians, the school teachers, the jour nalists - these classes never fail to be well represented.

THE WHOLE AMERICAN NATION

is anxious about religion. We have often known Protestant men and omen of respectability to come to the hall half an hour before the time of be ginning so as to secure good seats, and that in such bigoted regions as northern Ohio, the old Western Reserve. That is a section in which antagonism to the church survives in pristine vehemance. But so does religious earnest ness, even among those who are tending toward rationalism. For a mis sionary opening the main thing to be desired is foudness for religious discus sion, because that is seldom disassoci ated from sincerity of character ; and ] am persuaded that Catholicity will win its way into the disputatious minds of the New England race if we can man age to present it in accordance with their natural mental tendencies.

"The country people of America have many noble traits, are religious, patriotic, frank and intelligent. They Win them are the truest Americans. and all is won. They will listen to us. Furthermore, an audience of farmers can be had without serious difficulty almost anywhere. And it is much to be regretted that among the rural population the Catholic religion is weak. Except a comparatively small number of Catholic parishes, the

ENTIRE AMERICAN FARMING POPULA TION

is Protestant, led and misled, taught and deluded by the Protestant minis-

general missionary work was not long since set on foot in this country, I answer that it was set on foot and kept constantly agoing for that part of our population most spiritually necessit-ous, the Indian tribes and the negroes. Better priests and sisters are not to be found than those who now serve the poor remnants of the original

native population of the United States, again : Can we look properly even and such has always been the case GOD WILLS IT.

" And that God wills that this great work should be begun at once, is also evident. What but the divine spirit of truth moves our separated brethren to give us a hearing ? What else inspires so many fervent Catholics to pray for conversions? What but God's love has inspired our zealous missionaries to the colored people and the In-dians? What else instills missionary and what else but God's spirit has What brought in so many converts? earnest appeals for the return of the straying sheep of Christ? This lecture is a faint echo of that voice, at once so majestic, loving, tender, en treating.'

A merciful man does good to his own soul (Proy. xi., 17.)

cast him into the Tullianand um. He lay in the lowest dun-geon, a circular cave to which there was no entrance, but a manhole in the There he was bound with chains roof. and without air, without light he en-dured the weary hours in a chamber of such loathsomeness and' filth that even in a pagan and cruel age voices were raised to condemn its horrors. But They one day he saw the sun at last. dragged him out of the noisome pit and hauled him through the city, outside the walls of Nero's circus, beyond the Tiber, where they crucified him head downward between the goals to make a

Soman holiday. With all their cruelty the Romans re spected the dead. No matter how great the crime, no matter how horrible the death inflicted, the friends could ransom and safely inter the remains. Once interred, it was a sacrilege to disturb their dead.

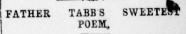
So Peter's body was taken down from the cross and borne by his friends a little way ontside the circus, where a few tombs by the roadside marked a cemetery on the slopes of the Vatican There they laid him. Hill.

Year by year, on June 29, the anniversary of what in their strange delusion they called his triumph, the dis-

ciples came to visit his grave. humble monument erected over it was known as his confession, for was it not by his confession of Christ that he won his crown ? Some years, indeed, his disciples came not, for the hand of the Emperor was heavy upon them, and one by one his successors' martyred remains were laid close to his. Poor and humble that little cemetery was : and land into the hearts of bishops, priests the nettles grew rank before it and the and leading spirits among the laity?

But at last there came a day when pagan Rome gave up the battle. At the Milvian bridge Constantine put has stirred the soul of Leo XIII., the the Milvian bridge Constantine put shepherd of all Christendom, to lift his her champion to flight and entered the voice to the whole world in so many gates, the first Christian Emperor. The days of concealment were at an end. The Christians might now flock to the tombs of the martyrs to do them honor, and above all to his tomb whom they called their Moses, the leader of

the people of God. The Emperor himself decreed that



From the Monitor

Did you ever hear the verses of Father Tabb's entitled "Confided?" It is one of the sweetest poems that was ever written. It's about a dear little baby whose sorrowing mother sees it laid in its little grave. And the pathetic and deeply wistful appeal she makes to God is enough to draw tears of real pathos from the heart :

"Another lamb, O Lamb of God, Within this quiet fold. in this quiet fold. ig Thy Father's sheep

Among Thy Father's succe I lay to sleep! A heart that never for a night did rest, Beyond its mother's breast. Lord, keep it close to Thee, Lest wakening, it should bleat and pine for me!"

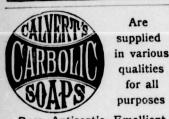
John B. Tabb is one of the really fine poets. As Whittier said of Holmes' "Chambered Nautilus," his work is "booked for immortality." Most of his lovely poems are short, but as Wil-liam Callen Bryant used to say, "A. long poem is as impossible as a long ecstacy.

So you see in poetry length does not count so much as thought, the kind of thought that glows in "the divine fire.

#### 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 Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper) 25 cents, cloth (strongly bound) 50 cents. Address : Thos. Coffey, CATHOLIC RECORD office, London, Ontario.





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GLENCOONOGE. By RICHARD BRINSLEY SHERIDAN

## KNOWLES.

CHAPTER XXII.- CONTINUED. "You need be under no apprehension, ma'am," he said, when she had finished. "You needn't even trouble to remove it. Twill be nowhere so safe as under your own eyes. There will be no difficulty;

own eyes. There will be no difficulty; dismiss that from your mind. And even if there should be, I, as executor, could pot it straight for you in a twinkling. But there will be none; rest perfectly easy bet it straight for you in a twinking. Bat there will be none; rest perfectly easy on that score." The book keeper thanked him heartily. Her sigh of relief was not lost on Mr. Jar-

Her sigh of relief was not lost on Mr. Jar-dine. "Egad," he said, stopping in the door-way on his way out, " 'is as handsome a head as I ever saw, and with a likeness to yourcelf, ma'am, unless I'm mistaken?" he added, inquiringly, unable to restrain his curiosity in regard even to a matter altogether foreign to the business he had in hand. The book-keeper colored and laughed, but replied readily enough, " Thank you for the compliment, Mr. Jardine; though I talk of the painting as mine, in reality it is only in my charge for somebody else" " I see, I see. Just so, just so," he re-peated as they got to the end of the pas-saze, and he stopped to think in what order he would take the rooms. It was decided to begin with the coffee-room and and to take the other rooms seriatim. One by one, with patient slowness, were the contents of each noted down. Pas-ing the bar, they found the book keeper there turning over her books and looking back over her accounts. Mr. Jardine stopped in passing to explain precisely what it was he wanted to know, and then continued his work. Conn accompanied

what it was he wanted to know, and then continued his work. Conn accompanied him, leading the way into each room. The last on the ground floor was that in which the trio had so lately stood-the linen-room. What it contained besides the portrait was of little value, lamber chiefly-old boxes, disabled furniture, and the great linen chest. Mr. Jardine's support was scale arrowed by the porttention was again arrested by the por-

"Don't you see yourself the likeness to your wife?" he said, turning to his guide. Somehow or another Conn was rather dis-posed to resent the lawyer's curiosity, and would have done so, unmistakeably, had not Mr. Jardine been too important a person just then to lightly run the risk of person just then to lightly run the risk of cflanding. Bat there was that in Conn's tone which discouraged further question-

"Twould be no wonder if there were, "Twould be no wonder if there were, sir, "Tis my wife's grandfather."

sir, "Tis " Do you must st have been, "Do you tell me It must h so!" that he was going to say; no other phrase could adequately have expressed the astonishment on his face. But he checked the words, and instantly recovering his countenance, quietly observed : "I see, I see. Just so. As handsome a head as ever I saw !" he murmured,

a head as ever I saw !" he murmured, abstractedly, after some reflection. But there was a look in his eye as if he was considering how he could most skilfully extract more information from Conn un-awares. He thought bettar of it, how-ever, and quitted the subject, scared from it perhaps by the decision with which Conn, who nad no intention of being further "drawn," taised the heavy lid, and letting it fall to, closed up the case.



Mr. Jardine on his way home called a **(tract of Malt** Is made from the best Canadian Barley Malt and English Hops; and is put up in 16 connee bottles to retail at 25c. per bottle, while others at he same price con-tain only 13 and 14 connee tain only 13 and 14 30c. per dozen terms to have anything to do with the

Mr. Jardine. "Our most likely custom-ers, unless I am mistaken"—with a glance at The O'Doherty—"live in the neighborhood; and as for those at a dis-tance, they will in any case be obliged to travel down here to look at the property, so that if they time their visit well, they need not be put to any additional trouble by our having the sale on the spot." "D) you expect many from a dis-tance? Goble and Lend, perhaps?" indifference. soon they would belong only to the Past. Already was gathering over them the re-trospective light, sweet yet full of pain, that rests upon the far-off days, all links with which are broken. The poor old inn! The lackless "Harp!" Yet there, unconscious what a melaocho'y ownerless thing it was, there it stood headlessly sbining in the morning sun. The soul-less plants, too, climbing about its walls were throwing out fresh shocts and buds.

THE CATHOLIO RECORD

tance? Goble and Lend, perhaps?" asked The O.Doherty, with a show of "Those to a certainty," answered Mr. Jardine, " and others in all likelihood. "Tis quite on the cards there may be a sharp competition for the old inn. Only yesterday I cent off a very attractive ad-vertisement, de alling the advantages of the place and its many beanties, to be in-metred in the Cork and Limerick and Dublin papers, too." " Yood heavens!" cried The O'Do-herty, " you'll swallow up the estate in costs!" " You'll have all the speculators in the three kingdoms buzzing about the place

three kingdoms buzzing about the place

like flies !" "Sura, isn't that the very thing I want?" said the lawyer, triumphantly. "You don't suppose for my own credit I'd like a hole and corner sa'e? I must sell to the best advantage for the sake of

"Well, Dan, what cheer?" "Ah, sir, is that you? I thought I heard a footstep some where near." "You were not far wrong, as you see. And so the fiat has gone forth and The Harp' is to go out of the family !" "Yea, sir, so it seems. Mr. Jardine was here a few days ago making preparasell to the best advantage for the sake of my client." The O'D.b.erty muttered impatiently, "Hang your client!" or at least so it sounded to the ears of the nervous lawyer, who stared half alarmed, half-astonished, at his vexed host. The latter's temper had not, however, got quite so far beyond his control as to prevent him from seeing that he was going on a wrong tack, and he almost im-mediately caught himself up. We had entered the house and turned

mediately caught himself up. "The fact is," he said, forcing himself to laugh, "well-you know I've never made it any secret with you, that I have my eye on the place myself; so you may imagine I look askance at competitors."

"Ingine I look askance at competitors." "Holding the position I do in this mat-ter," rep.ied Mr. Jardine with cantious dignity, "I am bound to s'and unbiassed between all parties. As soon as the battle has been fought, then I shall be free once more to follow my own prelilec tions; and personally, sir, I would be the fact mean to concurrentiate wou on your first man to congratulate you on your success, if you were the winner. I will even go farther, and say that if you will

tell me beforehand what price you are willing to go up to, I will undertake that it shall not be knocked down to any one "Sure I can go up to my own figure without any one's help!" cried The O'Doherty, his irritation rising again. "Do you think I don't know B from a bull's foot?"

"I merely say that, to show I am no in any sense antagonistic—"
"D'ye think I've lived all my life on the land without knowing what 'tis worth?" Egad, I ought to know as much about that, as any lawyer within a hundred miles can tell me!"

miles can tell me?" "No offence, sir, I hope?" "Not in the least, sir. None is taken where none is meant." where none is meant." Madame O'Doherty, who had sat hitherto mostly silent—she rarely spoke much when the inn was the topic—here struck in; and I seconded her as well as I could in trying to laugh the matter cfl, and turn the conversation into other channels; but there was an angry light in The O'Doheriy's eye which neutralized our (fforts, and made Mr. Jardine remem-

business waiting for him at home. "Egad," he muttered when he was well out of the grounds, and having re gained something of his composure was driving more securely along the road to Lisheen, "twill be a month in Sandays before I'll put my head in there again— not till the sale's well over, anyhow." Ms. Larding, was hardly, some hefere

The O'D berty began to have an uncom-fortable feeling that he had ill treated the

"Pat up your horse for the present," "Pat up your horse for the present," said a voice out in the road, "and come to me for orders later on "And then there were footsteps in the hall. "Will you want a room, sir?" asked Dan. "I don't know. I'll tell you bye and

"Well, Dan, what cheer?"

into the little room called the library.

"And where is Conn?" "The two of them have driven over to

bye." "Do you want luncheon, sir, or to

lawyer, whom he, nevertheless, abused dine?" roundly, walking in a fume up and down "Get something ready. Anything.

more canguine every day—they have rrown to certainty "—his voice had risen a excitement as he said these words, but it broke as he added, "what if the certainty should take a shape more terri-ble than despair?" What he said made me run cold. I feared to speak; I thought that he was mad.

"You know Mr. Jardine?" he resumed,

quietly. "The lawyer at Lisheen? To be sure I

"The lawyer at Lisheen? To be sure I do. Very well indeed." "Hearing him spoken of at Lisheen as the best informed man in the neighbor-hood, I consulted him professionally, not expecting to be listened to without im-patience by a hard-headed lawyer. To my surprise he heard all I had to say with the greatest attention; and encour-aged by his sympathetic hearing, I was drawn from one detail to another, and did not finish until I had put him into possession of the facts from beginning to end. The strangeness of the story seemed to take his fancy; and he was disposed to ad heightening touches of his own which would have lifted it at once into the was the thought that, hitted through my mind, "with beauty which tells you plainly it will be as joyous and as bright when your pulse has failed, and your eyes look fondly on it no more?" Dan, coming out of the doorway, stood shading his eyes with his hand, peering into the glare and looking up and down the read.

end. The strangeness of the bory seconds to take bis fancy; and he was disposed to add heightening touches of his own which would have lifted it at once into the region of the marvellous. I hope-fervently I hope, that his imagination has run away with him in suggesting the idea that has brought me here." "Nothing more likely," I said. "I know his tendency. He is constantly telling extraordinary stories which cannot possibly have any but the slightest foundation in fact." "Thank God if it is so! Come, perhaps you can help me. My head has been in a whirl with doubts and half recollections. Was there a wedding here that winter's night you found me in this room, or is it only fancy on my part?" "Your memory is better than you think. It was a bona file wedding, and a pleasanter one I never remember."

# "Who were married?" "The boots and the book-keeper."

Ballyford to see a bit of land they've heard of, that might do for a building site "Don't you remember my telling you so at the time, and how much I pressed you to join us? Ah! the place is sadly changed since then. I was only think-ing when you came, how desolate the old in her backens? " My God!" But that's a secret, sir." "Hallo!" I cried; "this is looking abead with a vengeance. What wild scheme is in the wind now?" scneme is in the wind now?" "Well," said Dan, shrugging his shoul-ders and evading the question, "there's no telling, sir, what may happen." "It must not be," I said. "Conn can

"" "What has become." "What has happened?" "The kind old landiady who smoothed the way to make two lovers happy, is dead." "And the poung couple have they

"The Harp' without him." "Och ! it doesn't rest with him to say gone?" "As good as gone; they will hardly be

here much longer." "They are still here, then — in the

"Och i it doesn't rest with him to say whether he'il go or stay," at swered Dan, hurriedly, as catching sound of wheels in the roadway, he dashed from the room making for the hall-door. Of course Dan was right; his words flooded the current of my interrupied thoughts. "Poor Conn, thou harmless peasant! they say you are the swiftest swimmer and can take the highest jump, and as a dancer as a lasst without your house ?" "Not at this moment. They have gond "Not at this moment. will come back in a to Ballyford ; but they will come back in a

The young man wrung his hands. "It is impossible!" he cried out, "It can't be!" and then while I looked at him much and as a dancer are at least without your better in the village. Alas! you may have to leave Arcadia and go out into the puzz'ed, he turnel again to me and said, Do you know the room they call the cheerless world! Your freshness of feel linen-room ?"

ing unsullied with a thought of evil, your kindly spirit untainted by greed, your soul free of sordid ambition—how will "The linen-room ? Let me see. Yes to be sure—the room where the linen is kept. I saw women there folding it one they endure contact with the wear and

"It is in your power to do me a great service." "Only name it-"

"Take me to the linen-room-now

once." "Good gracious—why?" "Don't ask me. Come, they are away-quick—now, while the coast is clear."

The linen-room was much as I had Ine innen-room was much as 1 had seen it on the only other occasion that I can remember to have been there. The linen-chest stood in its accustomed corner, the various pieces of lumber re-mained in their places much more the store of the

mained in their places unchanged, and nothing seemed to have been movel ex-cept the case which I had on that day heard the book-keeper refer to as her "This is the room," I said, and pro-

ceeded as cicerone to point out those ob-ects I have mentioned. reat heavens, it is a picture-case !" Mr. Chalmers as I referred to the said Mr.

said Mr. Chalmers as I referred to the property of the book-keeper. "They have been moving it lately, whatever it is, and ses—it is open." I raised the lid an inch or two and saw the gilding of a frame and the dark surface of a canvas. "It is a picture-case," said I, " and the picture is inside." Banidly, and without a word. Mr.

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of my name? Will you be noble, brave and true, generous and self sacriticing?' and still the look flickers between doubt

and etill the look flickers between doubt and certainty—it did that when I was a child—it has been doing the same shut up there all these years." Ha ! I knew now. Our first meeting roshed back upon my mind, bringing with it disjointed fragments of that part of his story in which he had described his childish companionship with a por-

trait. Was his story true then after all, and not the delusion of a cracked brain? He turned away at length with a miser-

able sigh. "It is my grandfather's portrait. My

"Your grandfather's portrait! I thought it was your sister you were seek-

"In finding this I find her. Unhappy girl ! Much better for her to have died!" "Found her? Where?"

died!"
"Found her? Where?"
"Here, in this house. That girl—the
—the book-keeper."
"She your sister!"
"Have you not told me yourself that
that picture is her property? Have I not
learnt from the Lisheen lawyer that it is
the portrait of her grandfather? I tell
you that is my grandfather's portrait,
mine—and hers—my sister's—married to
that\_O God! What came over her, what
did she go through before she came to
this?"
It was of the book-keeper and of Conn-

It was of the book-keeper and of Conn, It was of the book keeper and of Conn, that happy pair, that he was raving! of the book keeper, whose devotion to her husband was so beautiful to see! of Conn, that breath of fresh air, blithesome and kindly, as true and tender of heart as he was sound of wind and limb—of Conn, Conclose of donver free as the wind happy was sound of wind and limb-of Conn, fearless of danger, free as the wind, happy of spirit-whose love had brought back joy to the youth of a drooping giri! Div-ided between alarm and curiosity to know what Mr. Chalmers would say next, I watched him anxiously as he now paced to and fro, beating his breast and talking to binneaf.

to himself. "It is my fault! I am accursed! What a retribution! If I had been near to guard her! Deserted, unprotected, driven, it must have been, by want-or by force, ch heavens! to think of it! Bound for life to a ploughman's son, a barman in a wayside public-house! On i why did she die? How could she do it, she who was so prond that she would be to himself.

she who was so proud that she would be beholden to none of her own rank, how could she sink so low ?

could she sink so low ?" Asindignation succeeded to compassion and self-reproach he paced backwards and forwards with fierce energy. His teeth were clencned, his lips compressed. He clasped his hands in front of him, balance there demonded as a two length holding them downwards at arm's length as he presently stood once more regard-ing the portrait, that discovered relic of his youth, which brought the Past and bitter Present face to face, sharpening the

hits yout, which brought the rast and bits Present face to face, sharpening the wretchedness of to-day by contact with early dreams, and bridging the interven-ing gilfout of which, like phantoms, rose the dreary years of hardship, of ill-starred endeavor, and of deceifful success. How cruelly this last had mocked him! It had kindled hopes doomed to violent death—all of them but one; and that to a sickly life long drawn out and withered t when at last attained. 'So this is the end! I may go back now into exile, and work for the sake of killing thoughts—thoughts that will not die, God help me! There is nothing but shame for me here. I will go back to the country in which I have no pride—go back, I and speak no word to her. No, nothing— nothing shall induce me to own her now.''

now." He put out his hands repellently, and

spoke with a fierceness as if an unwelcome suggestion was being pressed upon him-as if the features of the old man there depicted were working still, and the lips still forming the words: "Will you, my child, be noble, brave, and true, generous and self confidence" and self sacrificing?

Abruptly turning away, he clasped his head between his hands, and held it as if it were bursting. " I don't know what I am doing or say-

Athlone, quite as much as she

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IRELAND'S HOLY WELLS.

Bishop Healy on the Health Givin Fountains-Faith vs. Superstition.

Bishop Healy, writing in St. Peter Magazine, London, says: As a rule, all the Irish saints hav

one or more blessed wells dedicated their memory in the immediate neig borhood of the churches which the founded. Indeed, the church w never founded except near a we Pure water was necessary, not only f baptism and for the Holy Sacrifice, b also for the daily needs of the holy m and women whose lives were give there to the service of God. Pu water was for them an urgent nee for they led lives of extreme rig for they led hves of extreme rig hardly ever tasting animal food, e cept a little fish from time to tim Bread, herbs and water was th daily fare; they drank neither wi nor beer nor spirits nothing but crystal spring. What wonder the became holy wells-blessed for be tism, used at mass, giving daily dri to generations of saints, whose p and grateful hearts blessed God them these crystal springs,

blessed again and again the fount quench their thirst at every fru meal ! For a somewhat similar reason find constant reterence to the "bleat trout," or the "enchanted trout that frequented the holy wells. doubt some of the saints sought to b

fish for their own use in some of t wells and streams, as the religiou med aval times certainly did in larger rivers, nigh to which they ways built monasteries. Then Christian would touch those l fishes which the saint or hermit in the stream or well near his cha It would be almost a sacrilege to the holy man of the little he claime his own, so that the fish, like stream, would be holy things in estimation of the people, and cam enjoy a kind of immortal life.

We have a remarkable instan this at Aghagower, in the co Mayo. St Patrick founded that ch for his disciple Senach, who, ou count of his spotless innocence, called the Lamb of God. The cl was built on the bank of a li river, which still flows as full and as in ancient days, although c and round tower are now in r Patrick himself loved the place for its sweet retirement, and minded to stay there, as he "weary faring round so "weary faring round so churches, and cressing so many fi But the angel said "No"-it w God's will. Whereupon Patric God's will. Senach there, and placed in these for him two salmon, as the "T tite" tells us, that always ke gether, and could not be ha through the blessing of Patrick,

left angels to watch over them. are told in this book, written than one thousand years ago; a wondrous tale has come down th the ages, and, for aught we know blessed salmon are still at Aghan as they are said to be in so man;

the holy wells in Ireland. After St. Patrick, the greater sionary saints of Ireland were H and Columcille. St. Bridget, Mary of the Gael, was a woma only of great holiness, but also o zeal and energy in doing the w God. She made missionary jo throughout various parts of I She founded many churches, an to her churches we find the hol that still bear her name, and a held in great reverence by the Bridget was venerated at Cam,

Her comards, or suc

were entitled to collect the ba

penny from all the men of Hy

and the holy well close to her

in which they were baptized clerics is still one of the mo

brated of those bayond the S

It is yearly frequented by grea of pious pilgrims, who perfections there on the saint's fe

and leave many votive offer

hind them to testify to the el her prayers on their behal called Bride's well, and has b

frequented from time immem all the men and women of H

He founded, before setting lons, many churches and mo

in the northern half of Ireland

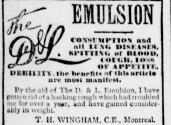
So it was, likewise, with Co

Kildare.

they endure contact with the wear and tear and sharp competition of the lower life in the great world? I wish for your sake and for the cause of fresh simplicity your old mistress had not died. The inn will remain, likely enough. The O'Doherty, for all his declarations, will e never pull it down should he become the owner. But its old life will be swept away, and it is certain you will go. Some , Swiss, some Dane, some anybody but a sapling of the soil like you, will take ty your place; and everything will be as 1 monotonously regular, as precise, metho-dical, and uninteresting, as like establish-1 ments are in countries where they are ter, sooner than his wont, that he had business waiting for him at home. ments are in countries where they are managed on ordinary commercial prin-

Mr. Jardine was hardly gone, before

turned, thus making AV-STEN "O'Keefe's" the mor economical Malt Ex-tract made. Refuse all substrfutes said to be just as good. W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

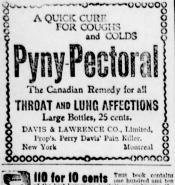


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best humorous recitations, embr. Yankee, Irish, and Dutch dialects ind verse, as well as humorous com y kind and charters

overtures to buy up his share which had been made through Mr. Jardine by Goble and Lend, the representatives of his brother's interest. "Indeed," said Mr. Jardine, "their off'r was so niggardly that Justin can be deale is the sale is empty bottles when re-

"Indeed," said Mr. Jardine, "their cff:r was so niggardly that Justin can hardly suffer by comparison if the sale is by auction. And with that proposal of mine Justin has fallen in. Listen to what he says: 'Your advice in this mat-ter tallies entirely with my own opinion, and I feel that my interests can be in no safer hands than those of the wise and long-trated adviser of my family.' A most estimable young man," added Mr. Jardine, as he folded up the letter, "whose high natural endowments have been carefully fostered by cultivation, im-proved by application, and enhanced by unvarying uprightness of conduct. They are the conduct that the state of the conduct of the wise and the says: 'Your advice in this mat-ter tallies entirely with my own opinion, and I feel that my interests can be in no safer hands than those of the wise and long-trated adviser of my family.' A most estimable young man," added Mr. (Obherty, after a further pause. "His has overy, very ridicalous with his grotes-que importance." There is no doubt that the the the state is no doubt the the the state is no doubt the the state is no doubt the the state is no doubt the state is no doubt the the state is no doubt the st

been carefully lostered by childvalion, int-proved by application, and enhanced by unvarying uprightness of conduct. Egad, you never saw two men so touched up by the refosal I sent them as my friends Goble and Lend. The place is half theirs already for a song, and they've got a hungry eye on the whole of it. I had hardly written them 'no' when down There is no doubt that Madame O'Doherty has the knack in quite an eff ortless way of subduing her husband's humours, of guiding his wrong-headed-ness, of showing him how to make dexterous advances towards reconciliation. If she continues to exercise this faculty as successfully as hitherto, the day may not be far off when he will not be at hardly written them 'no,' when down they travel'ed here the other day all the way from Dublin; and after going over the place and seeing everything with their own eyes, what did my gentlemen loggerbeade with any of his acquaintance. Already under the influence be had called some time before on his consin old Lord Lisheen at Killany, whom he had quite do, but come over to me and privately double their bid! Did y'ever hear of such a pair of swindlers ? "What might they have offered, if 't's

Lisheen at Killany, whom he had quite roused with his spirits and flow of anec-dote, and on whose gouty old toes he had not once trodden during their interview. "No one can be more agreeable than you, James, when you like," his wife had said to him as he was starting on that journey. A few mornings after this ebulliton with the lawyer, The O'D.herty rode over to be how more the owner. "What might they have cflored, if 't's a fair question?" "They thought to take away my breath, which between ourselves they fairly did," continued Mr. Jardine, who was sometimes hard of hearing, "but I needn't tell you I have declined that cflor also. Indeed, armed as I was with these instructions"—and he held up Jus-tin Ennis's letter and wagged it—" there was nothing else for me to do; and I gave Goble and Lend distinctly to under-stand that I could not entertain any priv-

Lisheen on business; he was not to come home without having dropped in on Mr. Jardine and done all he could—and that meant, said Madame O'Doherty in a halfbut had gone home without calling at the

gave Goble and Lend distinctly to under-stand that I could not entertain any priv-ate proposals whatever. 'Everything,' said I, 'must be done openly and above-board.' But the thing's a worry to me, an unceasing worry! Now for the next month or two I shall hardly have a mo-ment I can call my own. The sale must be hurried on as fast as possible, for the season will begin in six or seven weeks, and 'would never do not to have every-thing settled by then.'' The O'Doherty acquiesced, but doubt-The O'Doberty walked his horse to suit The O'Doberty walked his horse to suit my pace as far as the park gates, and then preking its sides he set off in a canter marest—don't stare at me—you could for Lisheen. Left behind, I strolled down the road in the opposite direction towards "The Harp," thinking how well I knew the road and its turns, and the great trees springing from its bedges. There was the gap through which Conn had led us one that gone The tarp, was the bridge on which it was a second nature with me to beg rushing below; and now circled into thing settled by then." The O'Doherty acquiesced, but doubt-fully, as if he was balancing in his mind whether the hurrying on or the delaying of the business would increase or dimin-ish his abune of actions the place a business

ish his chance of getting the place a bar stand, and look over at the basis Diffin gain. "So I have fixed the sale for to-morrow four weeks at Lieheen." "Ah !" responded The O'Doherty, "Tm very glad it will be so close at hand." More convenient in every way," said

Don't bother me about it. Anything you like.

"I hope you have not offended the httle man," said Madame O'Doherty, The tones sounded familiarly to me. The tones sounded familiarly to me. But standing in the open doorway I was regarding the face of the new-comer for some seconds before I recognizad, in the haggard man in front of me, the stranger of the wedding night, so gaunt had his figure become, so pallid were his cheeks, so much brighter was the light in his dilated eyes. He came towards me with a suppressed excitement in his dameanor and held out

excitament in his demeanor and held out his hand : "I am glad, but did not hope to see you," he said.

Welcome once more to Glencoonoge. rapid and contased transitions. Follow-ing his eyes as soon as I could withdraw mine from his face, I saw for the first time the snowy head, the black eyebrows, the grey eyes, and the florid face which Conn Hoolahan a few days previously had disentombed. The massive figure seared, the two hands resting, one on the other, on the handle of a walking-stick, and the grey ages loging out at you had There was, as I have said, a suppressed excitement about Mr. Chalmers, and I for my part was taken very much by sur-

Prise. "You are the very last person I ex-pected to see," I said, when I had shut the door and we were alone. "I calcul-ated you were hy this time well on your journey to Australia. It is a pity you are net?"

"" "Do you too take me to be more dead than alive? Miss Walsingham, when I went to see her, did not know me." " Neither did I—at first. Have you any news? What a strange mistake we made: It all seemed so likely. Has Miss Walsingham been able to help you?" "No. She had heard nothing, could do nothing. But without knowing it she affected me. While I was in the act of talking with her, the conviction awoke again within me stronger than ever, that my sister is to be found." "And is it a mere feeling of that kind that has brought you back here?" As I

Jardine and done all he could—and that meant, said Madame O'Doherty in a half-and is, a great deal—to efface the unpleas-ant impression he must have produced, for Mr. Jardine had since been at the inp, with here a brought you back here?" As I spoke I noted again his suppressed agita-tion, his trembling hands, his pale and sunken cheeks, and the wildness of his eyes. "It is not 'a mere feeling.' It is some

shine was streaming out again, and a rainbow bloomed into life against the departing cloud.

"Where else should I come but to the district in which there is clear evidence of her having been." He tapped his breast-pocket sharply as there—that worn-out piece of evidence! I had no faith in it. But I did not dare either to question or to answer. "We jumped too soon to a conclusion," he added, waving me away, and looking eagerly around the room and at the objects on the walls. "I had not half scoured this country. Without my knowing why, my hopes have grown

"Come away," I said; " your old room empty. Rest there a little. Don't look is empty. rest there a little. Don't look at that again "—his eyes were wandering back in the direction of the painting— "don't let the people of the house see you in this state, it will be misunderstood. Should you really here made the direct. " and the picture is inside." Rapidly, and without a word, Mr. Chalmers lifted the lid I had dropped and threw it back upon its hinges. It struck against the wall and floor with a loud bang. I thought it was the noise that made him rush away with his hands to his head, uttering a sharp cry. But he stopped short and turning quickly round forced himself to look upon the picture; while pain, amazement, inv. grief, and Should you really have made the discov-

ery you think—" "Should I really have made it !" he re-peated bitterly; " can you suggest the shadow of a doubt ?"

"Well, well! you will be better fit to de-cide what to do when you have had time to think quietly. Come !" while pain, amazement, joy, grief, and despair coursed over his countenance in rapid and confused transitions. Follow-

TO BE CONTINUED.

PROTESTANTS AND THE CATH-OLIC PRESS.

A Protestant reader of the London Catholic Times writes to that journal

as followe : "I find great help to truth in readand the grey eyes looking out at you, had the natural ease and almost the reality of life. I had never seen the portrait being Catholic papers because (1) I get life. I had never seen the portrait be-fore, yet it struck me familiarly, recalling in an indefinite way something I had seen, or heard or read of. I turned in-quiringly to Mr. Chalmers. He was clutching the back of a chair, his chest was heaving, his head was turned away; and suddenly covering his face with his hands he fell a-crying. More than ever puzzled, I stood for a moment looking from him to the picture and from the pic-ture to him; and then remembering that it was hardly fair to watch a man in the moment of his weakness. I went over to the Catholic position first hand ; (2) the news and statements are reliable regarding Catholicism, and (3) not garbled or 'faked up 'to humbug the readers ; (4) it smooths difficulties and removes prejudice ; (5) I can read the other side of the questions that concern us; (6) I am helping a good cause by (7) helping to spread light and increase knowledge.

" I certainly think that every Cath-It was hardly fair to watch a man in the moment of his weakness, I went over to the window and stood there looking out, waiting until the fit should have passed off; wondering at the same time what it all meant, and trying to recall the associ-ation that was linked in my mind with that portrait. Outside a shower had just olic ought to have a standing order with his news agent to supply weekly and monthly at least one Catholic newspaper or magazine, and when read post or send it to some Protestant friend for perusal. On a recent occasion I astonished a Protestant friend passed over lake and mountain : the sunby sending him a paper containing the Pope's letter on the Sacred Heart; for he admitted after reading it that he had no idea the Pope had such There was a sound behind me, and looking round, I saw that Mr. Chalmers had moved forward a step or two in the direction of the portrait. He stood look-ing at it for some minute Moved lookliberal views, and he added : 'After that I shall always put a good word in for the Pope."

TOTALLY DEAF.-Mr. S. E. Crandell, Port Perry, writes : "I contracted a severe cold last winter, which resulted in my be-coming totally deaf in one ear and partially so in the other. After trying various remed-ies, and consulting several doctors, without obtaining any relief. I was advised to try DR. THOMAS' ECLECTRIC OIL. I warmed the Oil and poured a little of it into my ear, and before one-half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

ally in Donegal, Darry, S Meath, and at all these found find some reference to the h blessed by the prayers and use of the saint and of his con Like St. Patrick, he was a gre ler, and on his missionary went mostly on foot. Hence to pass that, often tired and sat down by the wayside to r fresh himself with a draugh pure waters of the cooling Then he preached there, and those who flocked to hear h the place were otherwise su chose it as the site of a church mitage, or monastery, for, most of the monks lived in co others preferred a solitary sought to serve Gcd in s mountain valley, or lonely pathless wood, where they alone with Him far remove distractions of the world. mountain valley is Glen Col the base of Slieve Leagu county Donegal, cut off, as from the world and lookin wild western sea. But loved it for its very loneline boly well on Sileve Leag greatly venerated by the conneil, who confide in t their special patron and pro

Then every diocesan par most parochial saint had h

## THE CATHOLIC RECORD

#### **JANUARY** 13, 1900

#### IRELAND'S HOLY WELLS.

Bishop Healy on the Health Giving Fountains-Faith vs. Superstition.

Bishop Healy, writing in St. Peter's Magazine, London, says: As a rule, all the Irish saints have

one or more blessed wells dedicated to their memory in the immediate neighborhood of the churches which they founded. Indeed, the church was founded. never founded except near a well. Pure water was necessary, not only for baptism and for the Holy Sacrifice, but also for the daily needs of the holy men and women whose lives were given there to the service of God. Pure water was for them an urgent need, they led lives of extreme rigor, hardly ever tasting animal food, ex little fish from time to time. cept a Bread, herbs and water was their daily fare ; they drank neither wine nor beer nor spirits nothing but the crystal spring. What wonder these became holy wells-blessed for baptism, used at mass, giving daily drink to generations of saints, whose pure and grateful hearts blessed God who them these crystal springs, and blessed again and again the fountain itself that gave its grateful waters to quench their thirst at every frugal meal !

For a somewhat similar reason we find constant reterence to the "blessed trout," or the "enchanted trout." that frequented the holy wells. No doubt some of the saints sought to keep fish for their own use in some of these wells and streams, as the religicus of med aval times certainly did in the larger rivers, nigh to which they always built monasteries. Then no Christian would touch those little fishes which the saint or hermit kept in the stream or well near his church. It would be almost a sacrilege to rob holy man of the little he claimed as his own, so that the fish, like the stream, would be holy things in the estimation of the people, and came to enjoy a kind of immortal life.

We have a remarkable instance of this at Aghagower, in the county Mayo. St Patrick founded that church for his disciple Senach, who, on account of his spotless innocence, was called the Lamb of God. The church was built on the bank of a limpid river, which still flows as full and clear as in ancient days, although church and round tower are now in ruine. Patrick himself loved the place much for its sweet retirement, and was minded to stay there, as he was "weary faring round so many churches, and cressing so many flods." But the angel said "No "-it was not God's will. Whereupon Patrick left Senach there, and placed in the stream for him two salmon, as the "Tripar-tite" tells us, that always kept together, and could not be harmed, through the blessing of Patrick, for he left angels to watch over them. So we are told in this book, written more than one thousand years ago; and the wondrous tale has come down through the ages, and, for aught we know, the blessed salmon are still at Aghagower, as they are said to be in so many other

as they are said to be it so many order of the holy wells in  $Ir \epsilon land$ . After St. Patrick, the greatest mis sionary saints of Ireland were Bridget ard Columcille. St. Bridget, "the Mary of the Gael, was a woman not only of great holiness, but also of great zeal and energy in doing the work of God. She made missionary journeys throughout various parts of Ireland. She founded many churches, and nigh to her churches we find the holy wells that still bear her name, and are still held in great reverence by the people Bridget was venerated at Cam, west of Athlone, quite as much as she was in

well, of which the memory is now sometimes lost, but in very many cases is still fondly cherished. The Wed-der's well, in which St. Brendan was baptized. is greatly venerated, and votive offerings still hang around it on the bushes that grow on its margin.

Another famous well was St. Muilin's, near New Ross, but we believe its an cient celebrity is now waning. Many holy wells were dedicated to the Blessed Virgin, like that near Anthenry, which is still much frequented by pilgrims on the eve of the Assumption, for it is believed to possess great curative virtues. Even in remotest Connemara we find a Tober Maire. or Mary's well, in the townland of Kilbride, in the barony of Ross. This shows that the church was dedicated to St. Bridget, and perhaps the well, too, for she is often called the "Mary of the Gael." There are, how ever, many other ToberMuires throughout the country, which certainly bear the name of the Blessed Virgin, most probably on account of cures believed to have been wrought through her inssion.

There was a second holy well near the monastic Church of St. Augustine in Galway, at which some wonderful cures took place. One of these has been formally attested by more than a deen formally attested by more than a dozen of the first citizens of Galway, both clerical and lay. It was in the case of Patrick Lynch, and took place on June 11, 1673 He himself deposed on oath, and his deposition was con-firmed by the oaths of the witnesses, that he was visited by the most entert that he was visited by "a most grieve and ous, desperate, dangerous dises given over by all doctors to be incurable, and could not eat one bite since Easter last " But when brought to St. Augustine's well on the day named and "totally dipped therein, and having also drank a cup out of the well three times in the name of the Father, Son and Holy Ghost," he at once got up of himself and walked about the well and recovered his strength and his appetite and "doth sleep as well as before," for which the deponent piously adds, the "eternal God be glorified

and praised for the same for ever.' is not the well of itself but the mercy of God and the prayers of St. Augus tine to which he attributes the cure but through the instrumental agency of the water of the well, just as th Jordan's waters healed the Syrian leper, who went to bathe in them by command of the prophet of God. Sim ilar cures, but less formally authenticated, are said to occur every year at

some holy wells. There are certain superior persons even among Catholics who deem any religicus reverence paid to those holy wells to be superstitious ; and hey ar inclined to sneer at the ignorant plety of the simple faithful who perform their devotions at the sacred springs or attribute any healing efficacy to their waters. They say in effect, like the Syrian leper : "Are not the rivers of Damascus better than all the waters of Israel, that I may wash in them and be made clean?" "Would it not be better for these foolish people to go to the doctor than put faith in prayers and blessed wells?" But the water of Jordan alone could cleanse the leprosy of the scoffing Syrian, and so we can hardly biame our poor people, who, in their strong and simple faith, believe that the prayer at the blessed well and the washing in its water have more value than the doctor's medicine With non - Catholics who do not reverence even the cross of we do not reason here. Christ But Catholics ought to know better than regard all these observances as superstitious. It is true that they sometimes degenerate into superstition; but the Catholic instinct that shows reverence to the relics of the saints, and venerates the holy fountains which they blessed, used in the service of the Church, is not supersti-We may indeed well venerate tious. them, for some of the ancient holiness lingers around them still, and it is no too much to hope that the saints who blessed them may still look down from their high place in heaven on the faithful souls who so lovingly cherish their memories in the scenes of their earthly pilgrimage, and risk their strong prayers before the great white throne in heaven. This is not super stition, and the Church has no sympathy with the hollow smile and frozen stare of those superior persons who, with all their wisdom, do not under stand the things of the Spirit of God. This same spirit would sneer at the poor woman who touched the hem of our Savicur's garment that she might be healed, and would have no patience with the superstitious people of the Apostolic age who brought forth their sick into the streets, and laid them on beds and couches, that St. Peter's shadow at least might fall upon them, and that they might thus be delivered from their infirmities. And what would such people say of the folly and superstion of those foolish people who brought to the sick the handkerchiefs and aprons of St. Paul, which yet was powerful to drive away disease from the sick and evil spirits from the ocdies of the possessed ? With this half skeptical faith and sneering piety we have no sympathy. We believe that some of their ancient holiness still lingers round our blessed wells, that their holy patrons still pray in a special manner for those who frequent them in a pious and confiding spirit, add that God often hears those fervent prayers, and grants special requests to the faithful suppliants, through the fervor of their faith and the merits of the saints. No doubt there have been abuses. Let them be corrected, and if there is ignorance let

or surely it is nothing else but laudable to visit in a spirit of prayerful faith those sacred scenes and places hallowed by the foot steps of the saints of God, where every memory moves the peni tent to ask their prayers with confi dence, and recalls to mind for their own imitation the bright example of their lives. Let the skeptic go to Bath, Baxton or Harrowgate to have his disorders cured, but let not our poor faith ful people be blamed too much if, in their own hearts, they preter the sacred streams of the Jordan to all the rivers

#### THE BLESSED VIRGIN.

of Damascus.

Veneration of Catholics for Mary.-The Ambiguous Word Worship-Its Etymology and Original Meaning-Mistakes of Protestant Preachers

It was " old Hobbs " who said, in his "Leviathan," that "words are wise men's counters; they do not reckon by th m, but they are the money of fools." Logicians tell us that most disputes and misunderstandings arise out of an abuse or misuse of words. Two centuries ago Bossuet pointed out that the dispute between Catholics and Protestants of the subject of the 'worship 'of images and the Blessed Virgin and the saints is to some extent a dispute rather about words than things. This is true even at the pres-ent day. The very word "worship" itself is one that readily lends itself to verbal jugglery and controversial ledgerdemain. Reference to any ledgerdemain. Reference to any standard dictionary will show that it includes two such hopelessly and gen erically different meanings as (1) the mere respect or honor which a man may show to his fellow-man, and (2) the supreme adoration which is due to God alone. A class of callow pulpit eers and small controversialist pamph leteers avail themselves of this ambigu ity of meaning to fix the tradition of an cdious charge upon the Catholic body. The rank and file of their hearers and readers have no practical ac quaintance with any but one-namely the divine - form of religious worship We have, of course, been frequently charged in coarser and more direct fashion with the monstrous crime of giving divine honor to our Lady. But the great tradition of the Protestant masses has been f.d in no small degree (1) by the ambiguity of the term "worship," (2) by the limita-tion of its meaning, as stated above, and (3) by the deadly ding dong per sistency with which this comparative ly new idea of its meaning has been for some centuries associated, in their minds, with the legitimate honor shown by Catholics to her whom God's

angel found "full of grace. It is only within comparatively re cent times that the word "worship" has come to acquire the meaning of supreme adoration, as of the Godhead. The scholarly Protestant writer Arch-bishop Trench, in his "English past and present" (6:h ed., p. 245), shows that the word was originally written worthship " and that it meant " hon-It retained that meaning or "only. It retained that meaning exclusively for centuries. It retains it still, though not exclusively. We recommend to the notice of a certain Devonport preacher a number of old English reprints which were issued in London and Birmingham in 1868. 1869. Notable among them is the "Revelation of the Monk and the Evesham," witten in 1196 and first typed by William de Machlinia in 1842. Throughout the whole of this curious work-which is an English forerunner of Dante's "Divina Commedia "- the word "worship" is used exclusively in the sense of "honor." Thus, a certain abbot is described as a man of "wor shipful (i e., honorable) conversation;"

worship and adoration, but by the examination I find that it is an usual English tearm, as 'a gentleman of worship,' etc , and the sense agreeable worship, etc. and the sense agreewife unto Scriptures, 'giving honor to the wife,'etc. But turning to Dr. R'y nolds, with smiling, said His Msjesty: '\* \* \* If you had a good wife yourself you would think all the honor and worship you could do to her well bestowed.

Nobody misunderstands Tennyson when he urges a young man to "wor-ship her (a maiden) with years of noble deeds;" nor Carlyle when he writes of the "hero-worship" offered to Mirabeau, Cromwell, Napoleon, Isbourgen, Madman de Carl Johnson, Rousseau, Madame de Stael and Robbie Burns. Here in the very midst of this Protestant land, Mayors and Magistrates are still addressed 'as Your Worship ; the master of an Orange lodge is styled by the brethren Worshipful " and the grand master " Right Worshipful. A glance the the "Right Worshipful." A gladee at Webster's or any good dictionary will show that "worship" still holds its original meaning of simple honor or respect. But it has also in the of time acquired the later and ourse far different signification of supreme divine adoration. It is needless to say that the merely relative "worship" (r honor paid to a creature-even the spotless Virgin Mother - differs not only in degree, but in kind, from the only in degree, but in kind, from the supreme "worship" of adoration which must be given to God alone. With Catholics the meaning of the work "worship" is defined and safe-guarded by the terms of the Church's known teachings. It is quite another matter when the term is used of us with hostile or controversial intent and in the sense already indicated by Pro testant preachers or writers. Without due explanation and definition the word as applied to our veneration of the Blessed Virgin, etc., is tolerably certain to mislead. It insinuates a gross and monstrous charge of idol In the circumstance an honest atry. man's plain duty is either to explain his meaning of the term or to seek a better one. Those who knowingly de better one. Those who knowingly de cline both alternatives ought to revise their moral code. Those who are ignorant of the slippery character of the term would do well to go to school again.

The teaching of the Catholic Church in the so-called "worship of the Virgin Mary" is well and teresely expressed in the following words of one of our great divines : "The Church condemns the least expression which oversteps that clear line, never to be crossed, dividing supreme worship of God from the highest honor paid to His highest saint." We accord the Blessed Virgin peculiar veneration, just be cause God crowned her with peculiar honors. Huse, Wyclif and the early Reformers, Luther, the authors of the Basle Bohemian, Tetrapolitan and Confessions of Faith, of the D claration of Thorn and of the Leipzig Col loquy (1631)-all agreed in a lesser legitimate form of "worship of the Virgin Mary." In his preface to the "The Story that Transformed the World '(1890) Mr. W. T. Stead says of the veneration of Catholics for Mary :

"Protestantism will have much leeway to make up before it can find any

by appeals to the feelings of ignorant hearers. As for the Catholic Church, her divine Founder prophesied that she should ever be the butt of the persecutor's hand and of the caluminat-or's tongue. We are the heirs of the blessings as of the trials of those who, when the Church was in the catacombs were accused of worshipping an ass Foolish charges and covert insinuations of rank idolatry may and do cause local irritation and effect some local harm. It is our duty to repel them as far as we may. But if they form part of the Church's cross, they will all form part of her crown. "They shall persecute and calumniate you." So in substance and calumniate you." So in substance ran the prophecy. But the gates of hell shall not prevail against her (the Church) So ran the promise. An army of sons of Ananias can no more shake the rock-foundations of God's of stones than volleys Church could shift the rock of Gibraltar. And it is a bad cause that must needs sup

a temporary or accidental improve-ment fixes the Christian Science delu-sion not only on the patient but on BELLEVILLE countless others who hear or read about his case. Thus this modern madness will "deceive, if possible, even the BUSINESS elect," whom ordinary heresy never could mislead. The only safe policy for those who love their body more than their soul - and lots of people dois total abstinence from the literature of the curists. - Ave Maria.

#### CARDINAL VAUGHAN ON PRO-TESTANTISM.

The Westminster Gazette, London,

publishes a remarkable interview with Cardinal Vaughan on the forthcoming act of homage by which the Catholic Church will celebrate the incoming of the twentieth century. Having given some idea of the nature of the celebra tions in England, the Cardinal was a ked whether by this sacred homage he anticipated any substantial expan-sion of the Catholic Church. "That will be as Christ shall direct," he re-plied. "You tell me," he went on, "that the Church of England is also celeb. ating in a special manner the advent of the new century. Ah, well, we shall not interfere with them. There will be nothing controversial or antagonistic in our plan of action We are not opening a net. The Cath-olic Church is above that. Our celebration is purely and solely an acknow ledgment of Christ's Divine sway and of the authority of His Vicar, the Holy Father. I do not connect the crisis in the Established Church with this Jubilee," the Cardinal added significantly. " The one is quite remote from the other; but as you ask me what is my opinion of the so called crisis, I will tell you; but I cannot discuss the matter in any detail.

"It is not for me to pass judgment The Established Church is riding for a fall ; it cannot live, it will not live ; it is simply a sect flourishing like the Arians and the Eusebians for three or four hundred years, and then collapsing. When there is serious and continuous friction the end cannot be far off. I myself am confident that the end is not very distant : but," and his Eminence seemed to shrug his shoulders, "what has this got to do with our homage to Jesus Christ? Such things are impossible in our Church ; we have all precisely the same faith. The learned may have a larger ac quaintance with the doctrines of the Faith than the illiterate, but there is nothing upheld by the most distin-guished member of the Catholic Caurch that is not indorsed by the most simple Catholic everywhere. The Church offers the same Sacrifice of the Mass everywhere, administers that every where, same Sacraments observes the same festival days at the same time. No matter what nationality or political government under which he or she may live, the Catholic is, without exception, under the subjection of the Pastor and the Bishop We are essentially united. In this re spect the Catholic Church excels all others. Is there not a difference ?"-



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Her comards, or successors Kildare were entitled to collect the baptismal penny from all the men of Hy Many, and the holy well close to her church in which they were baptized by her clerics is still one of the most cele brated of those bayond the Shannon. It is yearly frequented by great crowds of pious pilgrims, who perform the stations there on the saint's feast day, and leave many votive offerings be hind them to testify to the  $\epsilon$  flicacy of her prayers on their behalf. It is called Bride's well, and has been thus frequented from time immemorial by all the men and women of Hy Many. So it was, likewise, with Columcille.

He founded, before setting out for lons, many churches and monasteries in the northern half of Ireland, especially in Donegal, Darry, Silgo and Meath, and at all these foundations we find some reference to the holy wells blessed by the prayers and the daily use of the saint and of his companions. Like St. Patrick, he was a great traveller, and on his missionary journeys went mostly on foot. Hence it came to pass that, often tired and weary, he sat down by the wayside to rest and refresh himself with a draught from the pure waters of the cooling fountain. Then he preached there, and baptized those who flocked to hear him, and if the place were otherwise suitable, he chose it as the site of a church, or hermitage, or monastery, for, although most of the monks lived in community, others preferred a solitary life, and sought to serve Gcd in some deep mountain valley, or lonely island, or pathless wood, where they might live alone with Him far removed from the distractions of the world. Such a wild mountain valley is Glen Columcille, at the base of Slieve League, in the county Donegal, cut off, as it then was, from the world and looking over the wild western sea. But Columcille loved it for its very loneliness ; and his holy well on Sileve League is still greatly venerated by the men of Tir-connell, who confide in the saint as

a monk is represented as being punished in purgatory for having unduly sought "worshippe" (or honor at the hands of the people; and the writer describes how "oure Lord did wor schyppe (i. e., honor) His servante-a holy Bishop-by bestowing upon him holy the gift of miracles. And so on and on in a score of other passages throughout the work.

The Bible improperly attributed to Wyclif-and dating from about the year 1382-translates Matthew xix, 9 as follows : "Worschippe (i. e., honor thi fadir and thi modir," and our Savlour's words in John xii., 26, thus "If any man serve me, my Fadir schal worschippe (i. e., honor) him." A precisely similar meaning is given to the word in "The Babies Book" (p. 37). word in "The Bables Book (p. 37), published by the Early English Text Society; and in Langlard's "Piers Flowman" and Chaucer's "Canter-bury Tales." The two last named works were written in the lat ter half of the fourteenth century, and port itself by falsehood.-New Zealand Tablet. are easily procurable by the general reader. We have counted no fewer than nine different places in which Shakespeare uses the word " worship " in the sense of mere honor and without any reference whatever to that supreme worship or adoration which is due to God alone. The authorized version of the Protestant Bible thus translates our divine Lord's words in Luke xiv., 10:

" But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee: Friend, go up higher; then shalt thou have 'worship 'in the presence of the them sit at meat with thee.

In the Church of England marriage service the bridgroum says to the bride: "With my body I thee 'wor-ship '" (meaning, of course, to "bon-or.") In Cardwell's "History of the Conferences " (p. 200) exception is stated to have been made to these words by Dr. Reynolds. Thereupen greatly venerated by the men of 11r-connell, who confide in the saint as their special patron and protector. Then every diocesan patron and al-most parochial saint had his own holy

#### A WARNING.

We have received a little volume intended to win converts to the gospel of faith cure, and we refer to it only to warn our readers against the whole school of literature of which it is a specimen. Every book issued in the interests of "Christian Science" and cure is a compound of quack faith medicine and quack theology. That the mind influences the body toward health or sickness, and that confidence helps toward cure in innumerable cases, are the commonest truisms, and

have ever been recognized as such ; no competent physician neglects to profit competent physician negative people by them. But the "queer people" quote so many Scriptural texts in just-ification of their theories, and the faith of many people in real Christianity is on sittling weak and their fear of illso pitifully weak and their fear of illness and death so monstrously strong, that even to read the literature of the faith curists is an extremely dangerous experiment. When physicians honest-

proper food, rarely ever medicine. If they do not thrive on their food something is wrong. They need a little help to get their digestive machinery working properly.



will generally correct this difficulty.

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# London, Saturday, January 13 1900

TORONTO'S BIRTH-RATE.

Toronto is somewhat alarmed by the fact that the births in that city during 1899 were 115 less than during 1898, while the deaths were 423 more. The number of births registered was 4 007, and of deaths 3 294 during 1899, as reported by the city clerk. This birth rate is smaller than in any year since 1893, inclusively, when there were 4.064 births and 3.426 deaths.

It is hoped that this state of affairs is temporary, and that it does not indicate that the natural increase of popu Istion is permanently growing less.

#### NOT RECOGNIZED BY THE CHURCH.

According to the Liverpool Catholic Times, Vilatte, who was recently reported as having applied to the Holy See to be reconciled to the Catholic Church, with his order of Bishop recognized, has failed in his effort to be recognized either as Bishop or 'Archbishop : neither was he re admitted into the Catholic Church. This Vilatte is the erratic man who ridiculously claimed to be the Archbishop of the Independent National (Polish) or Old the office of a preacher; and where Catholic Church of America. He also pretended to consecrate two Bishops for his Old Catholic Church, and to ordain to priests' orders the well-known Father Ignatius a deacon of the Anglican Church at L'Anthony, Wales. Father Ignatius' priestly orders are Churches which are so numerous in this thus not recognized either by the Catholic or the Anglican Church.

#### REV. A JAYNE ON THE DEWEY INCIDENT.

It is pleasant to see that there are Protestant clergymen who are not influenced by such motives of bigotry as those which led some of the people of Washington to manifest ingratitude in the name of the American p ople tcwards Admiral Dowey, the greatest hero of the Spanish American war, merely because he married an amiable Catholic lady. The Rev. John A. Jayne of the Christian Church, Pittsburg, said recently in a sermon

Durg, said recently in a serioon: "If the admiral had married into the Pro-testant faib little or nothing save in the way of pleasantness and congratulations would have been said. But now, horror of horrors! a veritable tempest in a teapot has been started. For my own part I have long since reached this conclusion that our Catholic citizens are just as brave, loyal and true as the Protestant. The Civil and the Spanish-American wars demonstrated that fact. I them to rob the bank, refused to give the would-be robbers the desired op-American wars demonstrated that fact. I am not fearful that Catholicism will under-mine our American principles am not teartol that Catholican with dudi-mine our American principles, or do dis-credit to our country's flag, but I am fearful of the spirit that snarles, snaps and sneers because a man dare tollow the dictates of his heart, marries the woman of his choice and give her the choicest possession of his life."

RITUALISTIC PRACTICES. The Anglican Archbishop of Canterbury and York have announced that Italian soil. their decree on the use of lights and incense in Church services has been A NEW UNIVERSALIST CREED. generally obeyed by their clergy, and that the number of those who still use States held in Boston toward the end of these objectionable adjuncts of public Ostober their biennial Conference worship is insignificant, for which reason it has not been deemed advisable to have recourse to prosecutions to enforce obedience. They further recom. mend those who are still not satisfied with the results attained to read care-

What gave special importance to the fully and ponder upon 2 Thess. iii : recent meeting was the fact that a new 14, 15, which recommends that those creed was adopted which is to take the who "obey not our word" be made place of the Winchester Confession ashamed by a stoppage of friendly inadopted in 1803, and the most remarktercourse with them, though they are able thing about this profession of Uninot to be esteemed as enemies, but as versalist faith is its brevity, it being brethren. It would suraly be advisthe boast of the compilers and of memable that their Graces should make bers of the Convention that it is "a good their claim to be truly successors creed of forty eight words." Sarely, if of the Apostles before insisting upon brevity is the only quality requisite to having the obedience paid to them constitute a Christian creed, this Conwhich was due to the Apostles; but this vention deserves the palm, for in this claim they can never establish. respect it has achieved an unprece-

#### PREACHER ARRESTED.

A man named Daniel McKenzle has been arrested by the police at Brantford on a warrant from Port Rowan charging him with having illegally married a couple from Burford Township who have now discovered that their marriage is not legal. McKenz'e calls himself a religious Evangelist, and under this character conducts religious revivals. It is held, however, that he is not entitled to be ranked as a clergyman. Beside the present offonce, McKenzie is also charged with stealing a horse and buggy in Port

country.

crease the confusion which has aiready Rowan before he entered upon his been noticed in the foreign work of career as an evangelist. Protestant missionaries, for there are It is difficult to say on what ground already loud complaints that the misthe right to evangelize can be denied sionaries in the field now find it a to McKenzie, whereas in these times it great obstacle to success that there are is sufficient for any man to assert that so many sects teaching contradictory he feels himself called by God to take and contrary doctrines, leaving the heathen entirely perplexed in regard to every man has the right to start a rewhat he should oelieve. ligion for himself, Mr. McKenzie has

The new Universalist creed does no as legitimate a claim to be considered differ very much from that which it rea preacher or evangelist as any of places. It is as follows : those who have assumed that office with the consent of the man made

Bible as containing a revelation from God a certainty of retribution for sin; the fina harmony of all souls with God." Bibl

what is omitted than for what it con tains; and yet, short as it is, it does not omit stating in a plausible form of words, the distinctive doctrine of the sect, which, in plain English, is that the punishment of hell will not endure everlastingly, though it is asserted that there will be a punishment, while it is left to the fancy of every one to suit himself as to whether that punish ment will be finished in the present life, or extended to the life to come. Christian Scientists assert that disease and suffering exist only in the imagination. We are not exempt from these, however, by imagining lished religion of France. that they do not exist ; neither can

fore the present one had the courage to sacraments, nor even of the two to be satisfied that a policy of decision attack the Mafia, but it is now expected sacraments in which nearly all Protes'- and determination brought it safely that it will be effectually uprooted from ant sects express their belief, because through the crisis. they, as well as the other doctrines referred to, are most clearly inculcated

in Scripture. It is easy to see, then, that the fortyeight word creed is too brief to be a complete, or even an approximately full expression of Christian faith, and which is described as being the most important general meeting of that body since 1870, when the centennial Christianity may not be a condition of anniversary of Universalism was celefellowship. This was indeed boasted by Dr. A. J. Canfield, one of the lead-

ing spirits of the convention, who said :

Bald : "But in order to attain supreme fellow-ship, we must step outside all ecclesiastical enclosures, and stand in that wider area which embraces influences not even nomin-ally Christian, . . . We can consist-ently welcome very agency of good, whether it be avowedly Christian or not. Our idea of brotherhood is wider and deeper than the bounds of official Christianity."

Here we have a plain statement of the case that Universalism is that form of Christianity which embraces teachings which are not Christian at all, even nominally. Surely it would be as well that this form of Protestantism

should throw off the mask, and the Church has come forth from the Many years ago, Universalism was a acknowledge itself to be what it really favorite denomination, many Protestis, unbelief under the cover of a partial ever ; and at the present moment, notants having been attracted to it by the acceptance of the teachings of the withstanding that there have been simplicity or brevity of its doctrinal thirty years of anti Catholic legislation, Bible.

belief, but of recent years it appears to As distinctive sects, Universalism and the Church is by its own forces strong have dropped almost out of sight, and Unitarianism seem of late years to be er than it was when this period of anti the adoption of a new creed has apparon the decline, but this arises, not from Catholic and anti Christian legislation ently taken place with the intention of the fact that their unbelief is less prewas inaugurated. giving it a new impulse, and with this valent, but rather because it has beobject in view it was determined to income more widely spread among all augurate a new plans of campaign for the sects, and the other forms of Prothe establishment of a number of fortestantism are become more tolerant of eign missions. If this plan be actualit because that unbelief affects them all ly carried into effect, it will only into a greater or less extent. The time seems to be approaching when the forty eight words' creed will be the only one recognized by Protestants.

> THE FRENCH GOVERNMENT'S POLICY OF PERSECUTION.

The attitude of the French Governthe course it seemed to have adopted ment toward religion at the present on this occasion, we fully believe it moment is truly a puzzle.

Mr. Waldeck-Rousseau, the present country, which is thoroughly Catholic premier, is not thought to be popular in the Chamber of Deputies, yet he at heart, notwithstanding that, through apathy in regard to politics, infidels succeeds in obtaining considerable are allowed to hold the reins of Governmajorities in favor of all Government ment in their hands. But the Governmeasures, opposed though he is by a ment has determined to cultivate the combination of forces which one would support of that very extreme section of expect to be invincible, including as irreligionists who have already shown it does the Royalists of every shade, the Bonapartists and anti-Semites, as their hand in the bill which was thus defeated in the Chamber of Deputies well as a considerable number of Conservative Republicans, and some by a large majority. The Govern ment proposes, in fact, to begin again Socialists. Friends of the Church are an era of persecution against the also opposed to him on account of his Church and it has introduced into the anti-Catholic policy, to which he ap pears to be irrevocably attached, as Chamber three bills for this purpose. without such a policy he could not keep together the heterogeneous elements in the Chamber on which he depends for support. Yet there are occasions when he refuses to accept the suggestions of the Socialistic element, whose unceasing aim it is to abolish the status of the Church as the estab-We may ask here, why is it that he secures a majority in the Chamber, while he is said to be so unpopular there? It appears to be true that he olic schools ; and if these pupils can be is really popular throughout the coun try, at least with those parties who make most stir in politics, and though the escapade of a few anti Semitic Royalists who, under M. Guerin's leadership, defied the whole power of the Government to dislodge them from Fort Chabrol, in which they had shut themselves up for some weeks, brought ridicule on the Government for a time, the final collapse of these Royalist rebels appears to have satisfied the people, and the temporary weakness of

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even against hope that it will meet just such a storm in France.

Of the other two bills introduced by the Government one is aimed at the So far as the merely political events existerce of religious communities, and above referred to are concerned, the Government has deserved its present the other at taxing them at an enormously high rate as long as they popularity, but we cannot say the do exist. The tendency of all three same of the attitude it has assumed bills is towards religious persecution, toward religion. In fact, Mr. Wal-

deck-Rousseau appears to desire to and unless the Government itself be secure above all things the support of dissuaded from pressing them, the that faith in the revealed truths of that section of the Socialists whose aim only remedy for the threatened evils will be to turn them out of office at the it is to destroy religion altogether, and first opportunity. We hope the people and who will support no Government of France will be faithful to their eviwhich does not fall in with their views, dent duty. at least with their principal projects.

The Government will not adopt at

history teaches that the devices of polit-

ical plotters against religion have

many times come to naught, and that

The Socialists made recently one ef

See. This was likewise defeated.

If the Government were to follow up

CATHOLICITY AMONG THE BOERS.

present all the proposals of the extreme Socialists, as it is well aware that the While public attention is being country would not uphold it in so so strongly attracted toward the doing. These Socialists may flatter Transvaal, it will be interesting for our themselves that they can inflict fatal readers to know the strength & the blows upon the Church by hostile Catholic Church among the Boers of legislation, but they miscalculate the the Transvaal and in the Orange Free inherent vitality of religion. They State. have not learned the lesson which

The Transvaal is under the ecclesiastical jurisdiction of a Prefect Apostolic, who is a priest having Episcopal jurisdiction. It was erected into a Prefecture Apostolic in 1886, and like severest trials more vigorous than most missionary countries is subject directly to the Congregation of the Propaganda at Rome. The Catholic population is estimated at about 5,000, nevertheless there is a Catholic college at Johannesberg with nearly six hundred pupils. The Marist Fathers and Brothers have charge of this flourishing institutiou, and the Marist priests fort aiming evidently at future dishave charge of the parish work. establishment, proposing an abolition

There are also convent schools and of seven episcopal sees and one thouacademies to the number of about sand rectorships in the country. The twelve, which are taught by ladies of Government was not dragged into acthree religious orders - the Sisters of the cepting this policy, and the proposal Holy Family, Dominican Sisters and was defeated in the Chamber by a the Sisters of Loretto. There are also large majority. Another instance was two hospitals under charge of one of the proposition of the Socialists to supthe orders of Sisters. press the French Embassy to the Holy

The Orange Free State became a Vicariate Apostolic in the same year when the Transvaal Republic was made a Prefecture Apostolic. In that year the Right Rev. Bishop Gaughran would continue to be sustained by the was elevated to the Episcopal dignity and took charge of the Vicariate. He was welcomed to Bloemfontein by the Boer population, and his installation was attended by all the civil authorities, including the President of the Re-

public. Catholics are more numerous in the Orange Free State than in the Transvaal, and the laws there give more religious liberty, as in the Transvaal no Catholic is allowed by law to hold office, or to be elected to the Racd or Legislative Chamber. In practice, however, these laws thave been somewhat modified and there are at pres-The first bill proposed aims at ent a few Catholics in Government emptying the Catholic schools of their offices.

pupils by indirect means. It is to be In the Orange Free State there are made a necessary condition for qualitwenty-five missionary pricets, and fication to any office under Govern twelve Brothers of the Oblate Order, ment to spend their last three years of seventy nuns of the Orders of the Holy preparation in a Government school. Family and the Sisters of Nazareth. It is evidently expected that this law There are eighteen parishes and the will bring all the pupils who expect to same number of Catholic schools, be-

#### JANUARY 13 1900.

Sepenticual literature is by far the is t most sought after in these fast living most fought after in interestate inving days. The consequence is that the young Catholics of our day are very ill informed about the dogmas and history of their own religion.

It is a matter of personal observation with me, from intercourse with non-Catholics, that they have a great desire to learn the truth concerning the Catholic religion. But their minds have been so prejudiced by so called ex-priosis and ex nuns, and by the writings of such individuals as the late Chiniquiy and Maria Menk, that they will not read Catholic papers or Catholic works of any description. This prejudice against the Catholic people reatly handicaps them, even in their ordinary pursuits.

The only way to overcome this condition of things is to adopt some plan. by which the greater portion of the Eaglish speaking people can be effect-ually reached and shown exactly what the Catholic doctrine is, and Catholic people all over the world be lieve. In every portion of the English-speaking world there are so called non-sectarian English newspapers which are circulated amongst, and read by Catholics as well as non-Catholics, clergymen as well as laymen. Now, if in all such communities the parish priest would form a small committee of the leading and most influential Cath olic laymen to wait upon the proprie tors of these papers and induce them explanations of Catholic to publish doctrine made by the proper authori ties and written in a spirit of concilia tion rather than of controversy, these explanations would reach and be eager ly read by all classes and sects, and the seed thus sown would not fail to bear abundant fruit.

What is needed is to have the real true belief of Catholics known to the world, instead of having the fiction and calumnies of a Chiniquy or a Monk pass amongst non Catholics for doctrines of our Church.

The Catholic press might at the same time publish explanations in order to enlighten their own readers, who in a great many instances know imost as little about their religion as those who are not within the pale of the Church.

The newspapers could easily be in duced to allow these explanations to be published, as the interest aroused would help to increase the circulation

of the papers. Now, Mr. Editor, as this is a matte which grows every day more im portant to our Church and our people hope you will insert this in you paper, and will also give your ow mpressions as to the feasibility of th proposal, and point out what you con ider to be the weak points in th plan. I would consider my effor well spent if the only effect of th would be to open up a discussion of th matter from which discussion son method might be evolved of account plishing the end in view. A Catholic Layman

#### YOUTH OF LEO XIII.

Account of His Early Years by French Author.

France, which shared to the full solicitude of the rest of Christend during the recent illness of Leo XII has been provided with a biography His Holiness by the pen of M. Ju de Narfon. It is a work that is thing if not French, but it has be done into English by G. A. Roper an edition issued by Messrs Chappa and Hall. The London Tablet pri the following interesting account the early life of the Pope taken fi

e volume : "The interesting and, one imag

"The essential principles of the Universal ist faith are the Universal Fatherhood of God the spiritual authority and leadership of Hi Son Jesus Christ, the trustworthiness of the Bible as containing and containing from the spiritual spiritual superstanting from the spiritual form This creed is more remarkable for

#### YELLOW JOURNALISM.

The ecclesiastical history manufacturer has been again at work, and this time he asserts that Pope Leo XIII, has issued an encyclical in South America, and which grants permission to priests to marry. The history maker proceeds to say that many priests in South America have taken advantage of the permission extended to them. It is needless to add that the whole story is in the tyranny and other doings of the th another heax hatched out in the fertile Mafia, at which they are shown to brain of a newspaper reporter. It is have connived and of which society it not the first time that an assertion pre cisely similar to this has been concocted, and on this occasion a later des bers. patch is reported as coming from Rome to the effact that the Holy Father has authorized the announcement that the pretended encyclical is a forgery. After the announcement that the pre tended encyclical had been issued, Bishop Foley of Datroit was interviewed on the subject by a reporter of the Evening News, and made the following statement, according to that

#### paper

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'I have received no such notice from Rome, and I think the report is unfounded. I am morally certain that the Pope would issue no such edict establishing: a precedent wholly at variance with the ecclesiastical cus

portunity. Through the influence exercised by man in a burning house escape the the Mafia over Crispi and the Marquis di Rudini, Signor Notarbartolo was dismissed from his position in the bank, and a Mafian chief named Patizzolo was actually put into his place, and though his character was well known, Palizzalo was decorated by the Government with the insignia

MAFIAN ATROCITIES.

Some strange revelations have come

to light through the trial at Milan of

several Sicilians who have been

charged with the murder of Signor

Notarbartolo, who was at one time man

ager of the bank of Sicily at Palermo.

Signor Notarbartolo was known as

a thoroughly honest man who managed

well the affairs of the bank ; and who

when certain chiefs of the murderous

society known as the Mafia ap-

proached him first by promises of a

share in the plunder, and afterward

by threats, to induce him to allow

fire merely by supposing it not to exist : so neither can we by an effort of the imagination do away with hell as the punishment of sin. The doctrine euphemized under the name of "the final harmony of all souls with God " arises from a non ap-

preciation of the enermity of sin, of knighthood. This man made away which is the voluntary turning away with the funds of the bank according from the infinite God, our Creator, our to the plans which had been proposed Master, our Father and our Banefacto and rejected by Notarbartolo, and tor. If we appreciated the enormity now Palizzolo is accused of having of the evil, we would find no difficulty contrived and brought about the murin believing the words of Christ, adder of his predecessor, and it appears dressed to the wicked :

from the recent revelations that the "Depart from me, ye cursed, into ever-Depart from me, ye cursed, into ever-lasting fire and these shall go into everlasting punishment: "(St. Matt. xxv., 44-46; or these words of the prophet Isaias (lxvi, 24] "Their worm shall not die, and their fire shall not be quenched; and they shall be a loathsome sight to all fish." charge is just. Not only this, but Signor Crispi and the Marquis di Rudini are proved to have been implicated With the exception of this doctrine, the Universalist Convention can discover only four doctrines which are essenis now exceedingly probable that they tial to Christianity. Even there is not will be proved also to have been mema clear word on the divinity of Christ.

As Sicily has been and is still terror- He is called therein, indeed, the Son of ized by the Mafia, the present Govern- God, but we all know that even Arlans ment of Italy, which is determined to and Unitarians have used this phraseput an end to the doings of this band of ology as a blind, because they could not assassins and robbers, has had the place get over the frequent use of this exof trial of the murderers of Signor pression in Holy Scripture ; but they Notarbartolo changed to Milan, where interpret it in the figurative sense that the Court will be beyond the inflaence He is not the only begotten Son of God, of one substance with the Father, but has had a reputation for fearlessness of the Mafia, and the revelations made have been already so astounding as to merely God's Son by adoption or grace. and firmness, as a General, and as have caused a sensation throughout In fact at this very meeting a delega

Italy, but especially in Sicily ; and it tion from the Unitarians attended to this reputation gives him in his true is now said that Palermo will purge it- endeavor to arrange terms of union colors. self of the disgrace which has attached between the two sects, on the plea that itself to that city on account of the they are practically identical in doc- case, the energy of General Gallifet

the Government passed away from the public memory. A majority in the Chamber seem to

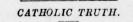
be convinced that if that body were suddenly dissolved, the outside influence of the Government is so great that it could win in case it should resort to an appeal to the people, while those who might be the cause of its being defeated would be themselves beaten at the polls, if the Government should oppose their re election ; and this is what keeps the Government from its fall.

General Gallifet is also said to be a schools. But this is the cost of the alsource of strength to the Government liance with the anti-Christian element in his position of Minister of War. He in the Chamber of Deputies, and it is Minister of War he has shown that and foolish legislation.

Daring the discussion of the Dreyfus

wholly at variance with the ecclesistical cus-tom of centuries. Of course, there is no divine command forbidding the clergy to marry and in the Greek Church many of the priests enter the state of wellock. The main reason for forbidding the clergy of that a pricest whose whole love is toward to more by the Catholic Church as less accept-entighten anybody, as the great mass towner that a pricest whose whole love is toward to spiritual and temporal welfare of his charge." wholly at variance with the ecclesistical cus-tom of centuries. Of course, there is no divine command for bidding the clergy to marry and in the Greek Church many of the priests of Mafian leaders have been made, and the true character of those bitterly appers. They are often unfit to im-part the knowledge to others since they and temporal welfare of his charge." apprint and temporal welfare of his charge." wholl y at an temporal welfare of his charge." wholl y at an temporal welfare of his charge." wholl y at an temporal welfare of his charge." wholl y at an temporal welfare of his charge." wholl y at an temporal welfare of his charge." wholl y at an temporal welfare of his charge." wholl y at an temporal welfare of his charge." wholl y at an temporal welfare of his charge." The Government makes pretence

pass the qualifying examinations for sides one House of Refuge for the poor the civil service into the Government and infirm. schools, to the detriment of the Cath-



brought in, it may be expected that We publish with pleasure the followwith the current thus created, other ing letter from a Catholic layman, pupils will be brought in similarly. There would be no objection to the containing suggestions by the adop-Government schools, if there were in tion of which the writer hopes that Catholic Truth may be made better them adequate provision for religious known to enquiring minds outside the instruction, but our readers are aware Catholic Church.

that all religion is excluded from them, There is an organization of Catholic to such an extent that even the name lavmen established in many parishes, of God is not to be mentioned in the school-room. Such a condition of afespecially in the cities of Oatario, for the purpose of making Catholic Truth fairs is disgraceful to a country which better known, and in our opinion the ought to be Christian and Catholic. suggestions of "Catholic Layman" So far the Catholic schools have might be acted upon by the branches steadily beaten the Government of this Society, in many places, though schools, both in the progress of the they might not always be found pracchildren, and the number of pupils, ticable. We strongly recommend to while in regard to morality, it has been our readers the establishment of frequently shown that nine-tenths of branches of the Catholic Truth Sothose young persons who have been clety in all parishes where there is convicted of great crimes and disorderany prospect of their successful operaly conduct have been pupils of the Govtion, and it might be considered in ernment schools. In such a state of affairs, it is inconceivable that a Goveach such branch whether the suggestions of Catholic Layman can be sucernment which is not stark-mad should cessfully carried out. entertain the idea of alluring or forc-

Editor of THE CATHOLIC RECORD. ing the children out of the Christian Dear Sir :- I have often noticed in the CATHOLIC RECORD articles advising Catholic laymen to take an active part in spreading the Catholic to be feared that the proposed measure faith first by good example, and will pass unless the Catholic Christian neopla of the rural districts avia in olics as to the beauty and truth of people of the rural districts arise in Catholic doctrine. Now, Mr. Editor, their might to prevent such arbitrary in the first place the rising generation of Catholics are not always equipped to enlighten anybody, as the great mass

the more authentic portion of M Narfon's narrative is that which d with the Pontiff's early years. has been told before, particul by M. Boyer d'Agen in his book, Youth of Leo XIII., but not, we th in English. It is not always can draw the dividing line between g and history-what is gossip in the of a private citizen in the case public man easily slips into his letters passing between schoolboy and the family at Carp may at least be assumed to genuine; and the simple a of that simple family have events, of the force come part of the annals of co come part of the abnels of co porary Christendom. The F of Anagni, who had promise baptize the little boy, som failed of the appointment 'Joachim' the name of the late, was put second on his names -- Vincent Joachim R Louis. Nino was his pet name a pineto ; then he signed himself V for a time, and later signed Joachim, until he became Leo. his mother, writing to her broth Anthony Pecci, could i law, Little Vincent can already alone,' she was able to add : a passion for horses.' Although big enough to be seen, he gets le chairs, and yesterday saddle horse all by himself to th tain-we in fits of laughter w admonished the hoase Woa,' like a full - grown Since then, but 'all by himself, had more difficult cattle to lead waters, and to cry out ' Wos no longer amid laughter, wh hurried the pace.

When Joseph and Joachi in early childhood to a Jesuit s Viterbo, the mother, who had k worms to eke out the family r to this end, addressed to a fr almost despairing question knows whether I shall be abl the separation ?' But bear it aware even then that, as F Ravignan has it, the mothe

#### JANUARY 13 1900.

days. The consequence is that the young Catholics of our day are very ill informed about the dogmas and hisof their own religion.

It is a matter of personal observation with me, from intercourse with non-Catholics, that they have a great desire to learn the truth concerning the Cathto learn the truth concerning the Cath-olic religion. But their minds have been so prejudiced by so called ex-priests and ex nucs, and by the writ-ings of such individuals as the late Chiniquiy and Maria Menk, that they will not read Catholic papers or Cath-olic works of any description. This olic works of any description. This prejudice against the Catholic people greatly handicaps them, even in their ordinary pursuits.

The only way to overcome this condition of things is to adopt some plan by which the greater portion of the English speaking people can be effect-ually reached and shown exactly what Catholic doctrine is, and Catholic people all over the world be-lieve. In every portionjof the English-speaking world there are so called non-sectarian English newspapers which are circulated amongst, and read by Catholics as well as non-Catholics, clergymen as well as laymen. Now, if in all such communities the parish priest would form a small committee of the leading and most influential Cath olic laymen to wait upon the proprietors of these papers and induce them explanations of Catholic to publish doctrine made by the proper authori-ties and written in a spirit of conciliation rather than of controversy, these explanations would reach and be eager ly read by all classes and sects, and the seed thus sown would not fail to bear abundant fruit.

What is needed is to have the real true belief of Catholics known to the world, instead of having the fiction and calumnies of a Chiniquy or a Monk pass amongst non Catholics for doctrines of our Church.

The Catholic press might at the who in a great many instances know imost as little about their religion as those who are not within the pale of the Church.

The newspapers could easily be induced to allow these explanations to be published, as the interest aroused would help to increase the circulation

of the papers. Now, Mr. Editor, as this is a matter which grows every day more im-portant to our Church and our people, hope you will insert this in your and will also give your own impressions as to the feasibility of the paper, proposal, and point out what you consider to be the weak points in the plan. I would consider my efforts well spent if the only effect of this would be to open up a discussion of the matter from which discussion some method might be evolved of accom. plishing the end in view. A Catholic Layman

## YOUTH OF LEO XIII.

#### Account of His Early Years by a French Author.

France, which shared to the full the solicitude of the rest of Christendom during the recent illness of Leo XIII., has been provided with a biography of His Holiness by the pen of M. Julien de Narfon. It is a work that is no-thing if not French, but it has been done into English by G. A. Roper for an edition issued by Messrs Chapman and Hall. The London Tablet prints the following interesting account of the early life of the Pope taken from

Separticul literature is by far the is the accustomed place of grief. The most scought after in these fast living pathos of the parting is a little spoiled pathos of the parting is a little spoiled by the narrator who reports her as say ing to her husband: 'Imagine that Joachim will be Pope and Joseph a Curdinal.' The ante dated prophecy Cardinal.' The ante dated prophecy was sure to be made for her; but not in such easy optimism is consolation snatched by her who is called upon to make supreme sacrifices. Father Ubaldine, the rector of the college, was able to send some really comfort. ing messages when he wrote to the be reaved Counters : 'Vincenino still ba haves admirably, and is quite a little angel. Peppine is rather more lively, and is developing into a first class scamp-not that I have any cause to complain of him, but he keeps me constantly on the alert, and makes me stand sentry in spite of myself '-a passage which pus prettily enough le philosophy and true inward.

the wh ness of the much canted about system of espionage. "No doubt the countess began to

count her ecclesiastical chickens a little before they were hatched. Perhaps she was conscious of the illness that was soon to deprive her sons of her devotion to their interests ; per haps she was a victim to panic lest her boys should miss by delay the vocation believed to be theirs. Certain it is she that she was a mother in a harry when she wrote to Mgr. Lolli, the Papal Delegate at Viterbo, to beg him to give her little boys the tonsure. Mgr. Lolli, nothing loth, promised to manage it, and to this end he asked the 'The Bishop of Viter. boys to dinner. he wrote a few days later to the bo,' bo,' he wrote a lew days into the boys' mother, 'happened to pay me a visit, and I begged him to be good enough to tonsure the children.' The Bishop, too, was nothing loth. The boys were summoned, but 'they frankly replied that such was not their The discomfited prelate looked will.' around for any reason, but the right 'Nino and Peppino,' he wrote one. to his mother, 'are evidently afraid to be the only boys in the school time publish explanations in to wear the priestly collar and cape, order to enlighten their own readers, and of being called 'parsons' by who in a great many instances know their playmates.' The astute prelate, with that mixture of worldiness and other worldliness which is sometimes to be found in bosoms really innocen of guile, concluded his letter with the exhortation : 'Do not fail when you write, to urge your sons to reflect how necessary it is that there should be clerics in the Pecci family in view of the banefices to which their descent gives them a claim.' Yet even this very matter of descent, at a late stage, Joachim Pecci waiting at the re kept luct doors of the College of Noble

Ecclesiastics in Rome. "A certain expense was necessary before his father could be formally ad mitted to the ranks of the nobility, and till this was done - and it was done quickly, though not without sacrifice - the future Pontiff had to hesitate on the very threshold of his high career. Not that hesitations were unwelcome to him. He was for deliberation above all. The pause he insisted upon before taking the tonsure was remade as he ascended the A grades of the ecclesiastical state. the end of 1832, after he gained admission to the academy, he said, wait, Your Eninence,' to Car to Cardinal Sala, who proposed to give him orders. Two years later he received Minor Orders ; and he was already one of the Prelates of the Vatican when, in the December of 1837, at the age of twenty seven, he received the sub-diaconate and the diaconate from Mgr. Sinibaldi and was consecrated by Cardinal Odes calchi a priest for ever. A month later he began, as Papal Delegate in the Province of Benevento, that career

the fact of the relief that it affords to heavily burdened soul is unde-le. It certainly is much stronger ntable. among Christians than among those who belong to other religions ; and the reason of this is that the sense of the evil of sin is far more keen in those who believe in the incarnation and death of the Son of God. Almost every revival of religion, outside the Catholic Church, has been accompariel with some form or other of public or private confession. The early Nesleyans related in public their relig. and the leaders ious " experiences," and the leaders of the evangelical movement at the beginning of the present century re ceived from their disciples a "manifestation of conscience " that was little else than a confession of their The rapid growth of the pracsins. tice of confession among the ritualists is not

A MERE IMITATION OF ROME but is the natural outcome of their re-

ligious earnestness and sincerity. Aside from its purely religious significance, says Father Clarke, the confessional farnishes practical bene fits of a high order in the council it provides to all who are in any intellectual or moral perplexity or distress such cases, he continues, the confessional furnishes a counselor who is perfectly unprejudiced, whose one and only desire is to promote the happiness and well being of his peni tent, who speaks with the authority belonging to his office, whose long experience gives weight to his words, and who, above all, knows the severe account that Almighty God will exact of him, and the awful responsibility of the task entrusted to him. He knows that if he swerves one hair's breadth from the law of God in the advice given out of any human respect, or desier to please, or any other inferior motive, he will be guilty of a great sin before God. What better means than this could possibly be devised for giving peace to troubled

souls, or for SETTLING DOUBTS AND DIFFICULTIES that, to those who are entangled in them, often seem insoluble? I do not mean to say that the confessor is infallible or may not judge the case wrongly. But there is every possible chauce that his judgment will be the right one, and that he will be able to give such advice as may release the perplexed conscience from its difficulties and dangers. My own experience is that seldom have I encountered any problem as to future action, how (apparently hopeless, which did ever not admit of a solution that was not only practically possible, but that could arried out without any very serious difficulty by the person asking advice.

#### PROUD RECORD OF THE OBLATE FATHERS.

#### Daily World, Vancouver, B. C.

At the present time all eyes are turned towards South Africa. Everybody follows with concern and anxiety the sudden turn of a war which, it seems, will be long and terrible. The Boers are very numerous, brave, well disciplined, furnished with the best arms, have great confidence in themselves and in divine Providence, which, they say, will never fail them, because they are fighting for justice, their rights and independence.

The theatre of the war is precisely the parts of South Africa confided by the the Holy See to the Oplate Fathers of Immaculate. For forty-eight Mary years they have labored with extraordinary devotedness, zeal and persever-ance in an arid and ungrateful soil. The work was hard and laborious. without reaping much fruit from their labors. The good seed, how. ever, was not without fruit, and for the past twenty-five or thirty years in many places it has produced a most abundant harvest. In 1851 the first Oblate Bishop was consecrated. Right Ray. Bishop J. F. Allard, O. M. with a few Oblate Fathers were the only Catholic priests in those vast regions of Natal, Transvaal, Orange Free State, Bechunaland, Zululand and Basutoland, and only a handful of Catholics scattered over those immense territories. Now, there are five Vicariates, with over eighty Oblate Fathers, a very flourishing monastery of Trappist Fathers, Christian and Marist Brothers, Holy Family, August inian, Dominican, Nazareth, Mercy, Ursuline and Kermaria Nuns. Of late years the number of conversions among both the white and black populations have been very remarkable Catholic institutions have become very prosperous in all the principal centres of population. Let us give a few of the institutions. At Johan aames nesburg there is the largest and best equipped hospital in South Africa, a large boarding school for young ladies, under the direction of the Sisters of the Holy Family ; near by a home for old men and women and an orphanage, under the charge of the Sisters of Nazareth ; besides these, the the Marist Ursuline Nuns and Brothers teach more than five hundred children in their schools. At Bloemfontein the Sisters of the Holy Family have another boarding school, and day schools, having a large number of pupils. The same good works are carried out at Kimberley, where there is also a school for the negroes. The schools of the Christian Brothers are well attended. In the same city the Sisters of Nazareth have an orphanage for children, and a home for the old men and women. At Mafefriend or acquaintance who poured king the Sisters of Mercy, and at forth, in the gloaming or by the dull Taungs the Sisters of Kermaria have

THE CATHOLIC RECORD for young ladies. Ladysmith and Est. court, the headquarters of the British, have each an hospital and school, under the direction of the Augustinian Sis-Pietermaritzburg is not behind ters. the other cities for institutions ; there is a college, under the direction of the Oplate Fathers, boarding school and orphanage, day schools for white children, Indians and Kaffirs, under the charge of the Sisters of the Holy Fam ily, and a sanatorium under the care of the Augustinian Sisters. At Durban is another sauatorium, an asylum for old persons and for orphans, a board ing school for young ladies in a beau-tiful position, besides large and four ishing schools for Indian and Kaffir children.

These details are sufficient to show the progress that the Catholic religion has made in those countries whose inhabitants a few years ago were either pagans, infidels or heretics. Bat, alas what will now become of those grand establishments? They will undoubtedly experience the fatal consequences of In the cities already occu war. pied by the troops some wards are en tirely solitary on account of the emi gration; but the hospitals are filled with sick and wounded; the schools are transformed into ambulances, and teachers into nurses and Sisters of

Charity. Many of the Oplate Fathers have been obliged to abandon the ordinary works of the sacred ministry and to devote themselves to the service of the soldiers to follow the armies as military chaplains. We find the Oblate Fathers in both armies, because in both there are Catholic soldiers. Rev. Father George Ogle, O. M. I., is with the British at Mafeking; Ray. Father Michael Morley, O. M. 1, and the other Fathers of the residence at Kimberley give their care to the soldiers at and around Kimberley; Rev. Father Wil-liam Murray, O. M. I., and Rev. Father James Saby, O. M. I., perform the same duties to those at Ladysmith. Rev. Father L30n Marchal, O. M. I., of Johannesburg, is chaplain to a regiment of two thousand Irishmen, who have taken the part of the Biers ; Rev. Father Stephen Hammer, O M. I., of

the same city, is chaplain to a corps of three thousand German volunteers. The Oblate Fathers, on the battle field, in the camp, amongst the soldiers as on their missions, will reap an abundant harvest of souls for heaven. Father Wm. Murray, O. M. I, at Lady smith, has already administered the Sacramentsto nine hundred men, many of whom had not approached the sacraments of penance and Holy Com-munion since they had made their firs: Communion. Almighty God does all things for the salvation of souls. It is to be hoped that He permits the horrors of this war in order to bring many souls to everlasting life. He may spare our institutions, which we have established with much labor and many sacrifices. May we ask our readers to

offer a prayer for this intention? Patites Annales, O. M. I. December, 1899.

## CATHOLIC PROGRESS.

The Position of Our Holy Mother the Church in England.

The progress of the Catholic Church in England has formed the subject of some measure of comment in the Cath olic, and non-Catholic press. From days of Elizabeth onward the British public seems to have never quite lost its secret fear of Rome. Be that as it may, it is certain that indications of our progress awaken misgivings somewhat out of proportion to On the other hand, their significance. any assurance from any quarter to Even the almost babyish delight. Times heaves a sigh of relief in large headings and leaded type, while cer tain dissenting and second rate Anglican organs are overcome with a joy which nothing less than whole columus can adequately express. Catholics may well derive some Catholics may well derive some amusement from the evident glee and gusto of such naif outpourings. We may even fear that they may be tempted to derive something of self satisfaction from the thought that their numbers and progress are evidently a matter of deep import to the general public. It may perhaps read to them as a confirmation of the old saying that in every land the Catholic Church is either dearly loved or fiercely feared and hated, but that nowhere, save by a transparent and momentary effort of affection, is she regarded with apathy or indifference. Neither we nor those who find so much pleasure in locking at us through the inverted telescope can have any real interest in the concealment of Needless to say, our numbers are what they are. The most sanguine optimist will not add one to them by his optimism, nor can the most croak ing pessimist take one away by his pessimism. Moreover, if upon investigation it was ascertained that our numbers in England are really decreasing, we should indeed regret the fact, but we should have no difficulty in accepting Our right and claim as the Catholic Church in this country is of course absolutely unaffected by the considera-tion of our membership being great or small, increasing or decreasing. Whether the "little flock" be a little less or a little more, our strength is in the truth of our position and not in our numbers. Happily the Catholics of England today have not to deplore any decrease \$10. or retrogression of this kind. Very C: M: B.A.-Branch No. 4, London, inuch the contrary. Undoubtedly Meets on the 2nd and 4th Thursday or there is much to be done and much to be remedied, and, above all in our own Murray, President; P. F. Boyls, Secretary

lives, there is much to be amended. But in the midst of all these drawbacks we have to thank God that over the face of the land the proofs of our pro-gress and increase both in souls and in shrines are written far too plainly and broadly and undeniably to be rationally called in question.

Only those who have a reason for closing their eyes or blindfolding the eyes of others will question the plain fact written upon the face of the land fact written upon the face of Eogland is thatour Catholic progress in Eogland is We do steady, solid and undeniable. for a moment that our progress orge is hampered in many ways by hostility from without and by our own unworthiness from within, and that thus it is smaller and slower than it ought to be.

But when we have said all this and more it still remains true and a subject for devout thankfulness by every Catholic in the land that never since the days of the Reformation was our position more strong and our prospects more promising and our work more consoling than they are at the present moment. We stand well and compactly together. The rare instances of disloyalty in our ranks are so isolated and so ludicrous in their feebleness and following that they only serve to bring contempt upon themselves and to give luster and emphasis to our un-

baken solidarity. When, in the autumn of next year, the new Westminster cathedral is opened in commemoration of the jubiiee of the restored hierarchy, it will find the Catholic Church in this "Oar Lady's Dowry" in a condition which as to numbers, strength, equipment, unity, z al loyalty of clergy and faithful to our holy religion, and to the Archbishop and Bishops, and to the Vicar of Christ, has never been surpassed at any part period from the apostasy of the sixteenth century to the present day .-- London Tablet.

Eliminating religion from morality, reason becomes the slave of passion ; and the only supports left for virtue are the natural sentiments, instincts, and inclinations. And these are precisely what, when unrestrained by religion, lead to vice, crime, immorality, -every species of sin and iniquity .-Dr. Brownson.

Take the crucifix in your hand and ask yourselves whether this is the reli gion of the soft, easy, worldly, luxurious days in which we live ; whether the crucifix does not teach you a lesson o' mortification, of self denial, of crucifixion of the flesh. - Cardinal Manning.

The great evil of an excessive devotion to society and fashion is the mechanical hollowness and insincerity it breeds, -- an evil as fatal to happi-ness as it is to virtue. -- " The Friendships of Women."

Oh, what a meeting of Son and Yet there was a mutual Mother ! comfort. for there was a mutual sym pathy, Jesus and Mary-do they for get that Passiontide through all etern ity ?- Cardinal Newman.

## CARD OF THANKS

# From the Sisters of Mount Hope Or-phanage-Donations Gratefully Ac-knowledged.

#### A. O H.

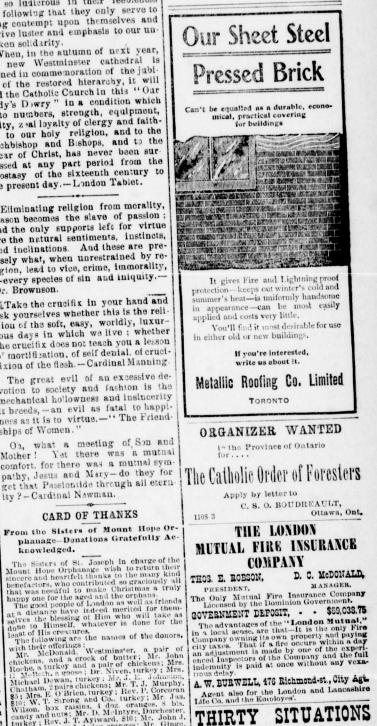
5

Toronto, Jan. 8:b. 1990, At a meeting of Division No. 2. A. O. H., the following resolution was passed: Whereasi it has plassed Aimighty God, in His infinite wisdom, to take from this life Poter Sweeney, son of our esteemed Brother, Poter Breasived that we, the officers and members of Division No. 2, A. O. H., do hereby tender to Brother Sweeney and family our heartfelt sym-paty in the dark hour of their affliction And Resolved that

he it Resolved that a copy of this resolution be en-tered in the minutes of this meeting and sont to Brother Sweeney. Thos. Hyland, Sec.

#### E. B. A.

St. Mary's Branch. No. 31, Lindsay. At the last regular meeting of St. Mary's Branch the foliowing offliers ware duly cleated for year 1900: Chancellor, J. 1, O. Neill; President, W. E. Naker; Vice.President, M. E. Tangny; Resording Secretary, John C. Branift; Treasurer, Daniel Curtin; Stewards, Wm. Denis, Jos. Murdock; Marshal, Frank Braniff; Assistant Marshal, Br Baker; Inside Guard, Edward McMahon; Outside Guard, Harry Corbier. The Brockville Business College is a worthy Institution, as shown by the record it has made. One of the strong points in favor of this college is the Perrin system of short-hand. Their advertisement appears in another column. St. Mary's Branch. No. 31, Lindsay.



THIRTY SITUATIONS within a recent period shows what the . . . Brockville Business College is doing. Perrin System of Shorthand. Latal gue free. 1108-14 C. H. GAY, Brockville, Ont. 1108-14 1900. SOUVENIR OF THE HOLY YEAR.

of ecclesiastical diplomacy of which " The interesting and, one imagines the more authentic portion of M. de Narfon's narrative is that which deals with the Pontiff's early years. with the Fontin's early years. True, it has been told before, particularly by M. Boyer d'Agen in his book, The Youth of Leo XIII., but not, we think, It is not always easy to in English. the dividing line between gossip and history-what is gossip in the case of a private citizen in the case of a public man easily slips into history. The letters passing between the schoolboy and the family at Carpineto may at least be assumed to genuine; and the simple annals of that simple family have now, by the force of events, be-come part of the annals of contem come part of the abnais of contem-porary Christendom. The Bishop of Anagni, who had promised to baptize the little boy, somehow failed of the appointment and 'Joachim' the name of the Pre-late, was put second on his list of names – Vincent Joachim, Barbard Vincent Joachim Raphael names — Vincent Joachim Raphael Louis. Nino was his pet name at Car-pineto; then he signed himself Vincent for a time, and later signed only Joachim, until he became Leo. When his mother, writing to her brother-inlaw, Anthony Pecci, could record, Little Vincent can already walk alone, 'she was able to add : 'He has law, alone,' she was able to add : a passion for horses.' Although hardly big enough to be seen, he gets astride chairs, and yesterday led your saddle horse all by himself to the foun-tain-we in fits of laughter when he admonished the hoase with a Woa,' like a full - grown 'ostler.' Since then, but 'all by himself,' he has had more difficult cattle to lead to the waters, and to cry out 'Woa' to, but no longer amid laughter, when they hurried the pace.

When Joseph and Joachim went in early childhood to a Jesuit school at Viterbo, the mother, who had kept silk-worms to eke out the family resources to this end, addressed to a friend the aware even then that, as Father de concerned with the source of this out striking a blow, the Dominican Ravignan has it, the mothor's heart curious instinct of self-revelation, but nuns possess a large boarding school

every succeeding step is our readers."-Providence Visitor.

## THE CONFESSIONAL

# His Manifold Advantages to the In-dividual and Society.

A well known Jesuit scholar, Rav. R F. Clarke, S. J., comes to the de-fence of the confessional in the North American Review. He contends that it has manifold advantages to the individual and to society and has its source in a fundamental need. He says :

The natural origin and fountain head of confession is to be found in an instinct of human nature which leads us to communicate to others any strong emotion present to the soul, any powerful influence engendering in us joy or sorrow, hope or fear, self-ap probation or self reproach. If some counter motive render concealment necessary, the suppression will be painful to us and will aggravate our suffering, where the influence present to the soul is one unfavorable to its happiness. Now a sense of guilt is, of all emotions which affect the soul, the one which causes the most deeply rooted misery and is the most destruct ive of all true peace. Shame, self reproach, fear, remorse, disgust at the thought of the past and despondency at the prospect of the future all commake life almost intoierable. bine to The desire to exterminate that which is the source of our mental suffering

sometimes becomes irresistible. THE STORY OF EUGENE ARAM is an instance in point, as is that of the murderer who approached the cradle of his victim's infant in order that he

might whisper to a human ear the crime that he could no longer bear in silence. Probably most of my readers have, in the course of their lives, listened to the confidences of some to this end, addressed to the 'Who almost despairing question : 'Who knows whether I shall be able to bear the separation?' But bear it she did, story of his past misdeeds. I am not story of his past misdeeds. I am not story of this past misdeeds of this out striking a blow, the Dotalnican Chatham, 2 pairs chickons; Mr. T. J. Murphy, \$5: Mrs. E. O'Brien, turkey; Rev. P. Corcoran \$10: W. T. Strong and Co. turkey; Mr. Jas. Wilson, box raisins, 1 doz, oranges; S bls. candy and utte; M. Asjward, \$10: Mr. John J. Cox. turkey and 4 doz oranges; Mr. Ginze, Cox. turkey and the cox for the core and Mrs. Geo. Roinson, 2 turkeys and a web off factory: Mrs. J. Gould, S.; Payne 2 bars vegetables; Mr. M. Gould, S.; Payne 2 bars vegetables; Mr. J. Gould, S.; Payne 2 bars vegetables; Mr. D. Regun, 55: Mrs. Hors, S.; Mrs. John Garvey, quar-ter of beef; Mn. J. Mc. Bregun, 55: Mrs. Thos. Coffey, S. W. Coreoran, case of peas; Mr. W. Robson, turkey; Mrs. Brenna, \$1: Mr. W. Robson, turkey; Mrs. Brenna, \$1: Mr. Brooks, 29: Rev. T. J. Valentin, \$5: Miss Mary Clearr, S.; Mrs. John Pocock, quarter of chickens; Mrs. K. M. Bures, turkey; Mrs. A. M. Tilman, case of canned tomatoes; Mr. Mr. Brooks, C. Rove, E. Ladouceur, So: L'Heuree Russell, 3 lbs. figs, box candy, box dates, box raisins; E. A. Adams & Co., 10 lbs. taisins, 10 lbs, currants, 10 lbs. coranneal 10 lbs. raisins, 2 pais mince meat. 1 box vernicell, raisins, 2 pais m

cider; Mr. Geo. J. Aust. 2 bags rolled oats: Mrs. P. Mulkern, turkey, Mrs. P. J. Pocock, 2 huadred flour; Mrs. M. Wasnret, turkey; Mrs. Darcey, turkey; Mrs. R. Mehnel Heenan, St. Thomas, turkey; Mrs. R. Dewan, St. A friend, 5 turkey; Mrs. Thos. Flood, crock of butter; Mr. John M. Daly, turkey, Oox of relsins, A case canned vegetables, 4 doz. oranges; London Florid Co., DCX of flowers; Mr. R Mounitor, 2 boxes of candy; Mrs. J. (Cleary, a zoose and a crock of butter; Mr. Michael Mulkern, a turkey and a grose; the McCleary Manufacturing Co., side of lumb; Mr. J. Mers. New, a turkey and a grose; the McCleary Manufacturing Co., side of lumb; Mr. J. Mers. New, a turkey and 50 bs. dour; Mrs. F. Mer-Neil, 2 turkeys and 50 bs. dour; Mrs. F. Mer-Neil, 2 turkeys and 50 bs. dour; Mrs. F. Mer-Neil, 2 turkeys and 50 bs. dour; Mrs. F. Mers, New, Strad 50 ds. Matter, Child-ren of Mary, 3 doz, pairs of stockings; Mrs. Medfrady, SU; Groom, 4 pairs of stockings; Mrs. M. Groom, 4 pairs of stockings; Mrs. M. K. J. Greeen, Grosvenct street, Alarge pack-ter of toys; Mrs. V. Harper, 83; Ladies of toys; Mrs. W. Hwaterbury, St. Thomas, 3 targe boxes of toys; Mrs. W. T. Meermed, Kres. T. Gould, S2; Mrs. N. T. Melpermid, Kres and St. Manufacturing Co. 21 box of choice aste and candy to each of one hundred and externed theart, 4 case of orange in Mcor-nack Manufacturing Co. 21 box of croom aster of toys; Mrs. W. Harper, 83; Ladies of the Sacred Heart, 4 case of orange in Mcor externed mark be actor on hundred and externed in markes, also 25 bs. of croom and externed in the start and Coffee Co., sto.

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## THE CATHOLIC RECORD

Beard Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXVII.

Let me say here that I have inadvertently attributed to the eminent divine Holden a remark which belongs to a still more eminent divine, namely, that in the Middle Ages there was an excess of interdicts and excommunications, and an excess of ecclesiastical legislation, not always the most dis creet. This remark comes in fact from the great Spanish theologian, Melchior Cano, Bishop of the Canary Islands. Holden, on the other hand, says what perhaps a Spaniard would hardly have perhaps a Spaniard would hardly nave feit safe to say, namely, that a good many "very pious and very learned men have approved neither the prin-ciple nor the practice of the Inquisi tion." This remark, of a divine so frequently quoted by Catholic divines, is of itself enough to refute the assump-tion continually made among Protest tion continually made among Protest ants, that a Roman Catholic is bound, as such, to hold the Inquisition high, as such, to hold the inquisition high, and is only free, at most, to reprobate certain excesses of procedure. Holden represents the "very plous and very learned men," with whom he signifies his own concurrence, as having re-jected both ratio and ursus, "princi-ble and pressive," of the Leonistica

ple and practice," of the Inquisition, and moreover, not of the Spanish In-quisition alone, but of the Inquisition large. A Catholic, therefore, is perfectly free to reprobate the Inquisition, in all its forms and workings, as it was rejected by Catholic England, Catholic reland and Catholic Scandinavia. It has never been taken under the pro-tection of the defining power, as indeed it never can be, according to the Vati can Council, since it was confessedly no part either of the Apostolic or of the patristic Church, except in that vague sense in which we all approve of an iniquisition by due authority into dos-trines ecclesiastically taught. Of course the Roman Inquisition, as now constituted, as a tribunal of universal doctrinal appeal, is in no way in Holdon's thoughts.

) purpose going through the whole series of Dean Hodges' recent lectures, all the more willingly as we find in m nothing virulent, and again and again come upon the most unstinted praise bestowed upon Roman Catholics and on Catholic movements. As the lectures, however, are quite extended, I wish now and then to in-tercalate a more miscellaneous paper. I have just read through for the first time two books of the late Charles Carleton Coffin, " Old Colonial Times " and " The Story of Liberty.' It is not altogether pleasant to me ment on Mr. Coffin's books, for al though he was not a friend or even an acquaintance, yet I can not forget that five of my female ancestors within the last two hundred and fifty years have been ladies of his family, so that though a remote kinsman he was a kinsman five times over. Yet had he been a cousin german, not to say a brother, I could not well have passed by two books staggering under such a weight of monstrous and continual blunders, and so replete with virulence towards Cath. olice and even, in lesser measure towards Episcopalians.

The "Colonial Times" is a book of references for Cambridge Public schools, and the "Story of Liberty" is nublished by the Harpers. Harpe & Brothers rightly disclaim responsibility, within certain wide limits, for the opinions expressed in books published by them. Moreover, being, I pelieve, a firm originally they may be held to have inherited a special right to publish books directed against Rome. reputation, however, as a firm that does not publish books below a certain intellectual level, could hardly have been wide awake when they sent out the "Story of Liberty," as I shall en deavor to show. The two books are of the same character, although "Colonial Times," the smaller, is perhaps a little less blundering, and a little less virulent. Tast Coffin could, if he would, write both accurately and impartially, is shown by the account of the New England origins, which holds the scales between the different parties of founders with extactest poise. Catholic, and even Anglican history, he did not care to know, and therefore having a thoroughly superficial equipment of prior knowledge ( not so very much superior to that of the Rev. Isaac J Lansing himsel<sup>()</sup>, he misin terprets facts and characters, mixes vements, and confuses the sequence of time, in a way which reduces both his books to the level of mere vulgar incompetence. Then, of two forms of a story, he chooses, as of course, the melodramatic and sensational, espec ially if it will help to discredit Catholigism. Authenticity he never in quires after. The character of the two books is well expressed by a picture in the smaller, called : The First Mass said in Maryland. Here we see a bearded monk, in cassock, but without a sign of vestments, lifting his hands, with his head thrown back, not towards a crucifix, but towards a large wooden cross planted in the earth, and this fantastic act of adoration is supposed to be the Mass ! The artist, evidently es not in the least know what the Mass means, and so he gives us neither altar nor elements, neither paten nor chalice, not to speak of candles. How ever, to make some amends, he has put into the left hand of this obscure monk an elaborate episcopal crosier. Indeed the artist seems to be every-

shrick from meeting the opposition of late below the rank of an Archbishop shrick from meeting the opposition of their family to their conversion. May they have full light and ample grace, to see clearly and act promptly, so that they may soon come to Him who will give them rest. I can not cite from Coffin any such necromantic chronological feat as that by which Mr. Lansing brings a great Cardinal out of his grave one hundred and fifty three years after he went into it in order to poison a Pope. In the sum total, however, I think, Mr. FIVE . MINUTES' SERMON. Coffia beats Lansing. Thus, he gives Catherine de' Medici Jesuit confessors

#### First Suuday After Epiphany. to form her budding character eleven PARENTAL RESPONSIBILITY.

And Jesus advanced in wisdom and age and trace with God and men." (Luke 11, 52.) This is a summary of the life of

years before there were any Jesuits, and five years before there was even an enbryonic germ of the society. He makes Jesuits "set up there torture chamber" in the Low Countries seven Into is a summary of the inte of Jesus from His youth until His thir-tieth year. "Jesus advanced in wis-dom and grace with God and men. More the Evangelists do not relate con years before the name of "Jesuit" had ever been heard. He makes Las Casas Bishop of Chiapa (which he concerning the youth of our Lord. Little ounds with Chispss and then turns into Chiopia) thirty years too soon. He ordains Roderic Borgia a pries as it is, however, it is so instructive, so edifying, that you will, no doubt ex-claim : Would that all our children eighteen years before the time, and seems never to understand that he was followed this divine example ! that as a Cardinal twelve years before he was a priest. He tells us that he immedthey advance in age, they would also advance in grace and wirdom, with God and men. On you, principally, O parente, it depends whether this wish will be realized. In a great iately succeeded his uncle Calixtus III. whose name and date Coffia seems never to have thought worth finding out) at the next conclave. In reality measure it rests with you whether your children will be objects of pleas ure or of disgrace in the sight of God Here are feats of somersault chronology smounting to one hundred and fiftee and men for time and eternity ; wheth years, besides some fifty years more which I can not recall in detail. er they will be saints in heaven or re robates in hell. A great deal de-

pends on the parents, for as they rear and educate their children now, so He tells us that Hildebrand, Pope Gregory VII., put forth, among other cregory vil., put form, among other propositions, these three: "The Pope cannot err," "The Pope is holy," "The Pope can do no wrong." Though the whole of both books, but they will be hereafter. Ah, dear parents, from this moment consider seriously what a holy and responsible duty is imposed upon you. What is the real duty of parents? more especially throughout the "Story of Liberty," he continually recurs to these supposed sayings of Hildebrand God has given you a treasure, a thou sand times more valuable in His eyes, whose strong individuality hardly than all the gold, silver and precious allows us to merge him among the stones in the world ; a treasure fifteen Gregories succeeding the great Anician Pope) as the foundation of his He Himself has purchased with His own blood ; for this pearl of great price He unremitting polemics against the Roman Catholics. He assumes from hesitated not to sacrifise His life on the cross. By this valuable gift is beginning to end that Gregory, who never said these things not only said meant your innocent child, washed in od of the Lamb, sanctified in the blo them, but said them ex cathedra, and the blood of the Redemption, the that they have been accepted ever since by the Catholic Church as the brightest and most beautiful image and likeness of God. You must guard substratum of faith. It never occurs well this treasure lest God should be deprived of it. You must protect this gem, see that it will not be tarnished,

you plunge it into eternal perdition. What a terrible thought! If one of

your children by your carelessness or

bad example or by your not being suf-

heir of heaven would thereby become

to him that the inexorable usage which requires the Pope to confess to a priest once a week is wholly inconsistor if, unfortunately, it has lost its lus ent with assuming that the Pope is ter, that its brightness be restored as soon as possible. Oh, can you be sufficiently diligent, sufficiently watchalways holy, above all, that he can never do wrong. Probably Mr. Coffia would have been astounded to be told ful and prudent in complying worthily that the Pope confesses to a priest. No doubt he would have fallen back with the duties and obligations in which even the angels are involved ? on the popular story which about once in so often goes the round of Protestant Woe to you if you neglect this holy and responsible duty, thus causing papers, and which I have just seen the loss of your child's immortal soul again in Spanish, in the Champion, to How sinfully you act towards God who wit, that the layman confesses to the has called you to so honorable a post priest. the priest to the Vicar General, tion, how criminally towards society which you increase with wicked, god less individuals; how wickedly, yes, the Vicar-General (or dean) to the Bishop, the Bishop to the Pope, and the Pope to God ! how diabolically, against your We will now revert to Doctor

thirty four years came between.

jes, and after a while return to Hot Mr. Coffia. Charles C. Starbuck. and misery and in the life to come

North Cambridge, Mass. MANNING'S CONVERSION. When the Late Cardinal Became

Catholic.

12 Meacham street,

an enemy of God and a slave of Satan. The sufferings of a convert leaving his old friends -- ' What my human af-Through your fault its innocent soul fections have suffered," (so Dr. Man-ning wrote to a friend three months would have been murdered and for it, the precious blood of the Son of God shed in vain. Through you the most before his conversion) "in leaving my beautiful image and likeness of God home and flock. where for eighteen would have been defaced, the temple of the Holy Ghost defiled by the abomyears and my whole life as a man has been spent, no words can say; but God gave me grace to lay it all at the ination of sin. Ah, what a fearful responsibility ! foot of the cross, where I am ready, if But even this may not be the it be His will, to lay whatsoever re-mains to me." "Life has been sad dened for me down to the very root, measure of your crime. God alone knows how much woe and misery your corrupted shild may bring Their care for their the last thirteen or fourteen years of others. Even in its youth, how many solitude, and the last five of mental innocent children may it not seduce and lead to eternal destruction ! As it trial have, I trust, broken me to a spirit which will keep fast by all affection." advances in years, it will grow in tion." I have been in a deep ; and human sorrow has all but broken my wickedness, and the danger will increase in proportion for all its compan heart. No one but God only knows ions. Your child will, perhaps, be en-gaged as a servant. Woe to the in nocent children of a family, employwhat it has been ; what my only home and flock were to me. But my reason has never doubted of what was my duty, ing a wicked servant-woe to the feland through all I have had a call servants-woe to the whole house which is enough.' hold. After many scandals, after hav The last days. "In the month of ing corrupted and destroyed many March, I think, I went into the city souls, your child may enter the holy and executed the resignation of my bonds of matrimony. What kind of a companion will so corrupt a nature office," (Archdeacon . " and benefice" ( Lavington, Sussex ). " before a pub-Will it not be one equally crimlie notary; and then returned over Blackfriars Bridge and went to St. seek ! inal? Yes, birds of a feather flock together. What deplorable results for Beorge's and knelt before the Blessed society will not such a union bring Sacrament. It was then and there Sacrament. It was turn the third that I said my first 'Hail Mary.'" for what kind of an education will such parents give their children ! And The last act of worship. "Shall I tell you where I performed my last act thus the vices of the parents will be inherited by, and transmitted to child of worship in the Caurch of Eagland It was in that little chapel off the Buck ogham Palace road. I was kneeling ren's children for generations. And of all this woe and misery you will be the cause. God will hold you responsthe side of Mr. Gladstone, Just ible, you will be made accountable for before the Communion Service comthe crimes and scandals, because you menced, I said to him: 'I can no lad the foundation for all these onger take the Communion in the sins, by the neglect of your parenta Church of England.' I rose up, and laying my hand on Mr. Gladstone's shoulder, said, 'Come.' It was the parting of the ways. Mr. Gladstone And in consequence of this duties. terrible guilt, what can you expect Nothing but tears and misery in this life, despair in the hour of death and remained, and I went my way. The memorable day (6:h of April, 851) Letter to Robert Wilberforce : hell for all eternity. Christian parents, should you not be 1851) filled with fear and trembling at the . My Dear Robert-You will not be very thought that so dreadful a fate surprised that I now tell you of the may be your portion? Should you step James Hope and I have this day taken. With the fullest conviction, may be your portion r Should you not prostrate before the Blessed Sacra-ment, and with heart and soul pray to both of reason and conscience we have sought admission into what we alike vour Divine Saviour : O God, I most sincerely promise, yes, I solemnly believe to be the one true fold and Church of God on earth. Pray for me that with the assistance of Thy divine grace I will do everything that is in that I may be thankful for the peace my power, to keep my children pure, innocent, plous and God-fearing. I which overflows even in the midst of human sorrow. So it must be, for so He foretold ; but all is well if we may will spare no labor that they may learn to know Thee, to serve Thee and do His will and see His face at last." where strong on mitres, croslers, and Pray for those who are going to love Thee. I will watch over them pontifical crosses. To judge by his through the trial, who almost believe and guard them from evil companions, free use of the latter, I should suppose that the Catholic Church is right, but that he disdains to bring in any pre- who either dread that conviction or them to be exposed to sinful tempta-

tions. Oh yes, dearly beloved par-ents, if the last spark of faith has not been extinguished in your hearts, you tions. will certainly pray thus to God, and will also act accordingly. But for those parents who have hardened their hearts against these fearful considerations, for them I have no further words of admonitions, I have only a words of admonstrong, I have only a prayer for their poor children and this prayer is: O God, Thou who art infinitely just, take the millstone with which Thou threatenest every one who scandalizes one of these little ones, and hang it around the neck of these murderers of souls. Permit them to day rather than to morrow, for it is better that two such monsters of ini quity go alone to hell, than that through them whole generations of in nocent souls will be damned A fear-ful prayer, my dear Christians, and yet I say it with all possible ferver.

#### A SENSATIONAL SERMON.

Amen.

The Rev. Dr. A. C. D xon, of Brook lyn, will think twice before he invites the Rev. Dr. Lon G. Broughton, of Atlants, Ga., to occupy his pulpit The sermon was on Hell-fire again. The sermon was on Hell-fire and Eternal Damnation; and Dr. Broughton was all worked up, as the brethren say. It is refreshing to find a Protestant minister who is a firm be liever in a personal devil and a real hell, but Brother Broughton goes too far. We will not accuse him of sensationalism, but we fear he has been sit ting up too late these long nights reading Dante. He expresses himself like one who sees visions and things. When taken to task for his sermon he replied-we quote from a Southern

aper: "I wanted my New York congregation which to flee the tortures of hell. I have no doubt the new religion is more accept able to many New Yorkers and Boston-ians than the old. I believe that Har vard University, with her Unitarian

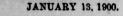
Universalist and infidel propagan-dism, will yet know and realize 'in the day of His wrath ' what hell is. The whole of that teaching, let it come from whatever source it may, is hell bound. I believe it is true that the great majority of our institutions of learning in the North and West are going to hell at the rate of a mile a minute, sweeping as they go preachers and laymen by the thousands. The eat of the devil to-day is the great institutions of learning. Is not the Bible full of warnings and expres sions- 'unquenchable fire,' 'fire

and brimstone,' and 'torturing flames'-describing the kind of pun-ishment in hell? And the doctrin aires, the new teachers of religion, will be there in droves." This is something fearful-enough

to make the preachers shake in their shoes. It is against them in partic flesh and blood ; for you deprive it of its temporal and eternal happiness. ular, it will be noticed, that Brother Broughton inveighs. - Ave Maria. In this life you cast your child into woe

#### LORD HALIFAX.

Lord Hallfax is another of those who, though descended from a long line of lords, seem to have worked up again ficiently watchful over it, would be pretty well. His temper in a particueternally lost, then, a child of God, an larly trying crisis has been an admirable mixture of firmness in opposing the decision of the Anglican Arch bishops and reverence for their posi-tion of High-priests of the Establish nent. It was inevitable that a layman so gifted and so religious should be an influential force at the present time in England ; and the English Church Union, of which he is president, numbers among its members four thousand clergymen, including thirty Bishops, mostly in the colonies. Considering his position, this statement made in one of his addresses is ex-tremely interesting : "We are con- Legacies by testament (payable to the Archbishop of St. Boniface).
 Clothing, new or second hand, materias, or clothing, for use in the Indian achools.
 Promise to clothe a child, either by faur inshing material, or by paying Si a mouth it case of a girl, 81.50 in case of a boy.
 Devoting one's self to the education of Indian children by accepting the charge of ay schools on Indian Reserves—a small salary ached.
 Entering a Religious Order of men or women specially devoled to work among the Databased to His Grace Archbishop Lange vin D. D., St. Boniface, Man., or to Rev. C Cahill, O. M. I., Rat Portage, Ont. Indian Singura Charge achildren achildren achildren dersed to His Grace Archbishop Lange vin D. D., St. Boniface, Man., or to Rev. C Cahill, O. M. I., Rat Portage, Ont. vinced that there is nothing whatever in the authoritative documents of the English Church which, apart from the traditional glosses of a practical Proestantism, contains anything essentially irreconcilable with the doctrines of the Church of Rome." Now, it is nothing to the point that Lord Halifax is egregiously mistaken in believing that the Church of England is so utter y like the Church of the Whole World ; the interesting reflection is that these words from a man representing so many clergym: n show how rapidly the old fashioned Protestant spirit is passing away - Ave Marie.



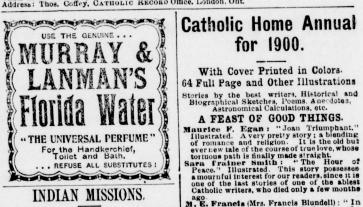
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Catholic writers, who died only a lew months ago. M. E. Francis (Mrs. Francis Blundell): "In St. Patrick's Ward." A pathetic story of a poor old Irish woman. Mme. Blane: '. The Norsling of the Count-ess.' One of the most tender stories we have had the pleasure of reading. It is sweet, simple and touching. Anna T. Sadlier: 'Marie de l'Incarnation." Illustrated. A sketch of the foundress and Girst Superior of the Ursulines of Quebec. Eleanor C. Donnelly: 'Not Dead, But Sleeping.'' A Foem Illustrated. Very Rev. F. Girardey, C.SSR.s "Thoughts on the Fifth, Sixth, and Ninth Commanduceuts.' Illustrated. Commanduments." Illustrated. Rev. Edmund Hill, C. P.: "Per Mariam." Illustrated. A Poem in honor of our Blessed

for 1900.

Lady. t the Barracks. Illustrated. A stor

## JANUARY 13 1900.

## OUR BOYS AND GIRLS.

Likely all our young folks have heard during the past few months frequent talks on the subject of Armenia and the Armenians; and while they may not have any very definite knowledge as to the geographical limits of the country or the history of its inhabitants, they do know that Armenia is in Asia, and that its people have recently been the victims of frightful massacres at the hands of the treacherous and bloodthirsty Turks. One of the immense districts of which mention is often made in the newspapers when treating the "Armenian question" is Anatolia once called Asia Minor. The young Armenian hero that I am going to talk about was born, a good many hun-dred years before America was ever

dred years Defore America was ever heard of in that part of Anatolia which used to be called Phrygia. Pancratius was the son of a wealthy pagan named Elion, who, unfortun-ately, died while the boy was still round - leaving the little follows full young-leaving the little fellow a full orphan, as the mother also was dead. Elion's brother Danys was charged with the care of Pancratius, and looked after him with great d'ligence. He was especially zealous in procuring for him a thorough education.

Providence seconded the uncle's designs. Danys himself became a Christian, and at once concluded that it was his duty to have his nephew fully instructed in the doctrines of Christianity. In order to carry out his project he took Paneratius to Rome, intending to entrust his edu cation to a Christian priest. Just at that time, however, it was not very easy to find priests ; for those who had escaped the clutches of D.ocletian's executioners were forced to remain in concealment. Danys did not lose confidence, however, and he eventually verified the truth of Oar Lord's words Seek and you shall find." Having gained the confidence of some of the Christians, he was at length introduced to Pope Cornelius, who had retired to a cavern near Mount Celius.

This holy Pont ff received the two strangers with much kindness in-structed Pancratius in matters of reli gion for three weeks, and then baptized him. Shortly afterward Danys died, and the boy found himself alone in the world; although not abandoned, as in those days all Christians were brothers in deed and truth as well as in dame.

Although only fourteen years of age, Pancratius displayed all the ardor and courage of a full-grown man. He be came noted for the z sal he manifested for the true faith ; a zeal that he did not or could not always suppress ever in the presence of pagans. One day when he was dilating upon the beaut of Christianity, he was arrested by some pagan bystanders and led befor the Proconsul Turpilius. This magis trate asked him how he had come t Rome and who had taught him the re

ligion of the Christians. "The grace of God," said Paner "brought me to Rome by th tins. hand of an uncle, whom I have had th misfortune to lose. As for him with instructed me in the religion which yo affect to consider false, his name is a concern of yours. It is enough for yo to know that I am a Christiau, and th I have a perfect horror of pagania

and its false gods Irritated at such bold language co ing from a mere boy, the Procons angrily What !" he exclaimed, " you de to despise what Cæsar honors! have you tortured to death, you you villain ! Pancratius thought of our Saviou promise : "Blessed are ye when m shall revile you and persecute you, a speak all that is evil against you, t truly, for My sake. Be glad and plice ; for your reward is very great Recalling these consol heaven. words, he rejoined : words, he rejoined : "I am not afraid of your three nor am I afraid either of the deat which you can condemn me. You r as well understand that we Christi have so great an idea of the true whom we adore, and He gives us a strength and courage, that our pe cutors don't frighten us a bit n than those pictures painted on y walls Turpilius grew so furious at that he ordered Pancratius to be headed forthwith. The young heard his sentence with great Beheading was, perhaps, the easie the deaths to which the early Chris martyrs were subjected. It was least painful and the soonest done Pancratius was at once led out o Solana road, and at one stroke his was severed from his body. His cutioner left the corpse as a pre wild beasts ; but no sconer was h of sight than Octavilla, a Chr maiden of Rome, had the body holy martyr taken up, scented fragrant perfumes, wrapped in shroud and buried in Calepodius tery. Pancratius' memory was he high honor among the early tians, and a church was built ov tomb. Pope Gregory the Great of his relics with the greatest v tion. St. Gregory of Tours say God punished miraculously a visibly any one who swore fals the relics of St. Pancratius. the reigning Pope sent some o relics to the King of Englan France, in Spain, in Italy, i many-all over Christendom. in Italy, i churches have been dedicated Armenian saint. Thus are in his case also the psalmist's 'The memory of the just shi forever."

An Armenian Hero of the Long Ago. BY FATHER CHEERHEART.

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and he was filled with compassion for

The priest knew his weakness

"Who done it ?" he cried. "Only

trate figure which one of the policemen

The priest's eyes opened and a smile

when I promise you—and promise Al-mighty God here and now—that this shall be a lesson, and I'll touch no more of the drink that's ruining my

soul ?" Again the slowly opening eyes which expressed such full under-

standing, such infinite love ; again a

smile, but not the words for which

Andrew Johnson begged so piteously. "Stand back," said the policeman, as the conveyance which had been sent

for came up to the spot ; and the crowd,

For these ; for such as these, Christ

them all.

lived and Christ died

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An Armenian Hero of the Long Ago. BY FATHER CHEERHEART.

Likely all our young folks have heard during the past few months frequent talks on the subject of Arnia and the Armenians; and while they may not have any very defiaite knowledge as to the geo graphical limits of the country or the history of its inhabitants, they do know that Armenia is in Asia, and that its people have recently been the victims of frightful massacres at the hands of the treacherous and bloodthirsty Turks. One of the immense districts of which mention is often districts of which mention is often made in the newspapers when treating the "Armenian question" is Auatolia once called Asia Minor. The young Armenian hero that I am going to talk about was born, a good many hun-dred years before America was ever heard of in that part of Anatolia which used to be called Phrygia. Pancratius was the son of a wealthy

pagan named Ellon, who, unfortun-ately, died while the boy was still young-leaving the little fellow a full orphan, as the mother also was dead. Elion's brother Danys was charged with the care of Pancratius, and looked after him with great diligence. He was especially zealous in procuring for him a thorough education.

Providence seconded the uncle's designs. Danys himself became a Christian, and at once concluded that it was his duty to have his nephew fully instructed in the doctrines of Christianity. In order to carry out he took Paneratius to his project intending to entrust his edu cation to a Christian priest. Just at that time, however, it was not very easy to find priests ; for those who had escaped the clutches of Diocletian's executioners were forced to remain in concealment. Danys did not lose confidence, however, and he eventually verified the truth of Oar Lord's words Seek and you shall find." Having gained the confidence of some of the Christians, he was at length introduced to Pope Cornelius, who had retired to a cavern near Mount Celius.

This holy Pont if received the two strangers with much kindness in structed Pancratius in matters of reli gion for three weeks, and then baptized him. Shortly afterward Danys died, and the boy found himself alone in the world; although not abandoned, as in those days all Christians were brothers in deed and truth as well as in dame.

Although only fourteen years of age Pancratius displayed all the ardor and courage of a full-grown man. He be came noted for the zeal he manifested for the true faith ; a zeal that he did not or could not always suppress even in the presence of pagans. One day, when he was dilating upon the beauty One day, of Christianity, he was arrested by some pagan bystanders and led before the Proconsul Turpilius. This magis-trate asked him how he had come to Rome and who had taught him the re-

ligion of the Christians. "The grace of God," said Panera "brought me to Rome by the tins. hand of an uncle, whom I have had the misfortune to lose. As for him who instructed me in the religion which you affect to consider false, his name is no concern of yours. It is enough for you to know that I am a Christiau, and that I have a perfect horror of paganism and its false gods

Irritated at such bold language coming from a mere boy, the Proconsul

The boys of our day are not likely to be called on for such manifestations of courage as was St. Pancratius. No him persecuting proconsul will ever threaten them with death unless they and we don't want to harm you," said one of the more sober of the party deny their faith ; but there are other which had surged through the bar and more insidious dangers to which they are exposed, and which it reroom door. "But Johnson's got to stand by quires genuine courage to withstand. To dare to say "No" when tempted by companions to take part in any what he's been saying, and fight it out." "We won't have any cursed priests meddling with us," shouted another. "Clear off, mister! if you don't want your head broke." wrong doing, to put up with the sneers and laughter of schoolmates be cause one will not join in sinful pas times, to be called a coward because one will not fight-these and scores of In the light of the street lamp, Father Robertson looked upon those angry faces, half crazed with drink, and ha mea filled with eimilar instances furnish abundant op-portunities for boys to show themselves truly brave and courageous. Aud whenever any of our young folks on such trying occasions feel that they need assistance to stand firmly for the right, I trust they will think of and invoke the noble boy martyr of Armenia, St. Pancratius.

# CHATS WITH YOUNG MEN.

## Catholic Columbian.

Now, in the holidays, when many temptations to drink will be spread be fore young men, they may remember from this story the price that was paid to redeem one drunkard from his sin :

#### How Arthur Won.

When Arthur Robertson grew up and looked out on life for a career to follow, he chose the path of sacrifice that is trodden by the priest. He wanted to be of use in the world, to make his life tell, to do good to his fellow men.

After his ordination he was sent to a town where there was much poverty, with misery, ignorance, vice, drun-kenness, debauchery and despair. But even there, in that lowly commu bottle. nity, there were some chosen souls some lilies among thorns, some nobl hearts filled with the spirit of selfsacrifice

Even they were rather a rough lot the scene. whom he called his people; there was work to be done among them which appealed to Father Robertson's heart yet he longed to do more for them. H began to have some conception of that "greater love," which can lay down life for friends; he often felt that if let me know who's killed the best friend ever I had, and the best man ever I knew, and I'll "-but then, with the choice were his to die for the a great sob, he knelt down by the prossaving of these sinful souls, he would

accept it thankfully. But, practically, he had to live for them. To bear with their brief efforts was trying to support. "Father! Father! tell me you're them. only in a big faint ; tell me you're not to do better, and struggle to get them dead !" he groaned. Drink from each relapse. back seemed the curse of that town as it is of passed many another, and it was especially against this evil that Father Robertanswer.

son waged constant war. This made him many enemies, but you, Father ?" continued Johnson, now himself-his best self-again. "It were an ugly blow, that it were ! But then he had many friends among his poor parishioners. Perhaps none of it wasn't meant for you; it was meant for me, and if it'd killed you I'd never the men were more truly attached to their young priest than was a certain Andrew Johnson, voted by general had held up my head again, through feeling you'd died for me, and all by opinion one of the most confirmed drunkards of the place. "Make another try for it ; fight the my fault. Can't you give me just a word to say as you're feeling better, Father? Can't you tell me if you hear

enemy like a man, till you conquer,' would Father Robertson urge when, after some terrible relapse, Johnson would declare "nothing was of no use." "I tell you that God can, that God does forgive all; and God will help you to a better life-I know He will

And then there would come both hope and contrition into that dulled brutalized nature and, with his and face buried in his hands and many a sob breaking from him, the man sob breaking from him, the man in the called provide the sepectful now, would make his confession with full quiet, horrified, almost respectful now,

quiet hour to kneel and pray beside a half-maddened by anger and by the humble, grass grown grave - the grave of the priest whose death was drink, seemed scarcely to recognize his rescue from the power of sin. . "We've nothing to do with you, sir

A DISPUTED TEXT.

When criticising the teachings and practices of the Church on the subject of the honor and veneration due the Mother of God non-Catholics frequently seek to justify their position by quot-ing the words addressed to Mary by lesus at the marriage in Cana. Right Rev. Mgr. de Harlez, of the University of Louvain, recently wrote an ex planation of the text, Quid mihi et ibi, which was published in the Ave Maria. The distinguished Monsignor's article is strengthened by information

recently received from the East, and upon which he writes as follows : A Dominican religious in Palestine informs me that this expression (Quid

"In the name of God," he cried, "I entreat, I call upon you one and all to listen to what I have to say." , ihi et tibi) is still used in daily speech, and that it is often one of But his words were drowned in a respect or of modesty. Mgr. Amanton, delegate in Mosu', was one day mak derisive shout, as Johnson and his fierce assailant fell upon each other. ing some advantageous propositions to a schismatic Bishop to induce him to enter into the true fold. The Bishop but with the energy of one who would save replied with astonishment: "Quid mihi et tibi? Mahlak in lak," mania fellow creature from drowning, he was in the thick of the growd ; and clutching anew the arm of the man festing his surprise that so much should be done to win him over. These words often have the meaning, whom, physically and spiritually, he meant to save if he could. A shower of stones followed, there was a gather-Why do you address yourself to me? Why do you do me this honor? The second meaning is certainly not that which our Lord had in mind at the ing mob from all the narrow streets in the neighborhood ; men-and women, too-who without knowing or caring very much what might be going on, wedding in Cana, but the first approxwere ready to help whole heartedly in imates very closely to the sense of the anything which savored of disturbwords as we have explained it. In any case, it is entirely out of the

Suddenly from out of the window of question that Jesus used the expression an upper room in one of the houses an in a sense deprecatory of His Mother, arm appeared, brandishing a heavy or that He wished to say there was Chancing to look that way nothing common between Him and Father Robertson saw it, and saw that it was aimed at the head of Andrew her.

Johnson ; he started forward to inter-The once-a-week religion of the cept it but it struck him violently on sects is thus happily hit off by the the forehead, and he fell to the ground Sketch Pious lady, on prayer intent, ad-

just as two policemen appeared upon dressing the old sexion of a lovely Gothic church : "Do people ever "You've done for the priest, now, cried some voice—a statement which seemed partially to sober the crowd, and wholly to sober Johnson. enter the church on weekdays to pray ?" Sexton, interrupting his sweeping :

"They do, mum. Only last week ketched two of 'em at it !"

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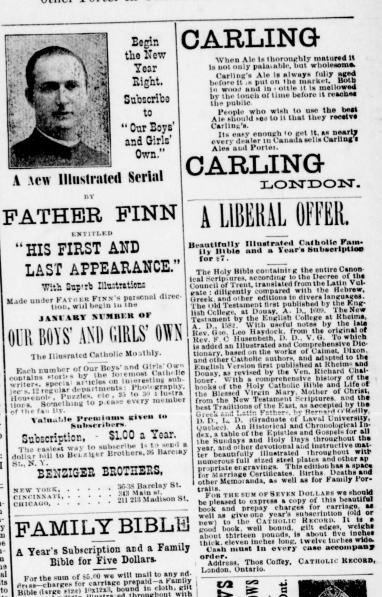
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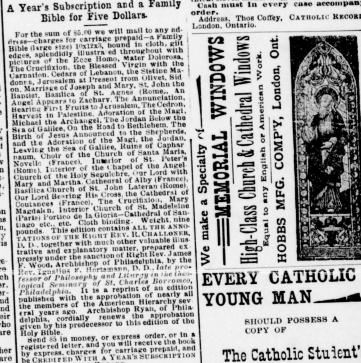
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angril

"What !" he exclaimed, " you dare to despise what Cæsar honors ! I'll you tortured to death, you young villain !

Pancratius thought of our Saviour's promise : "Blessed are ye when men shall revile you and persecute you, and speak all that is evil against you, un truly, for My sake. Be glad and re-joice ; for your reward is very great in Recalling these consoling heaven.

words, he rejoined : "I am not sfraid of your threats, nor am I afraid either of the death to which you can condemn me. You may as well understand that we Christians have so great an idea of the true God whom we adore, and He gives us such strength and courage, that our perse-cutors don't frighten us a bit more than those pictures painted on your

Turpilius grew so furious at this that he ordered Pancratius to be be headed forthwith. The young hero heard his sentence with great jyy. Beheading was, perhaps, the easiest of the deaths to which the early Christian martyrs were subjected. It was the least painful and the soonest done with. Pancratius was at once led out on the Solana road, and at one stroke his head was severed from his body. His exe cutioner left the corpse as a prey for wild beasts ; but no sconer was h out of sight than Octavilla, a Christian maiden of Rome, had the body of the holy martyr taken up, scented with fragrant perfumes, wrapped in a fine shroud and buried in Calepodius cemetery.

Pancratius' memory was held in high honor among the early Christians, and a church was built over his Pope Gregory the Great spoke tomb. of his relics with the greatest venera tion. St. Gregory of Tours says that punished miraculously and invisibly any one who swore falsely on the relics of St. Pancratius. In 656 the reigning Pope sent some of these relics ito the King of England. In France, in Spain, in Italy, in Ger-many-all over Christendom, in fact, churches have been dedicated to this Armenian saint. Thus are verified in his case also the psalmist's words : "The memory of the just shall live forever."

Ntar yde

purpose of amendment. Nevertheless under temptation he fell again and again with lamentable frequency dur ng the first two years Arthu Robertson's acquaintance with him. "You will never reform Johnson some of the young priest's friends would assure him. "He is an incurwould assure him.

able.' Even Father Daane, the old priest who had been for years in charge of the massion, shook his head despond ently when this particular case was

talked of in hi; hearing. Yet the younger man hoped on ; he was firmly resolved to see Johnson a changed character, if prayer and changed effort could accomplish it. Gradually moved more and more by the "greater love," which was one of his favorite subjects of meditation, he began to offer to heaven his life for the rescue of this poor friend of his from the power of the demon which seemed to hold him bound.

One winter evening, a clear, cold, star lit evening of December, Father Robertson had a sick call to one of the poorest streets of the town.

It was not a case of very severe illness; rather the need of nourishing food than of medical treatment. Bastowing a little help and promising a visit early on the next morning, the young priest started homewards, thinking much of the people who lived in those close, crowded streets ; thinking of their souls, and remen bering how the great mission of Christ was the calling of sinners to repent

one. If the danger signal is not heeded, serious results will follow and a complete collapse may occur. In nine cases out of ten the di-Suddenly the door of a small saloon he was passing, swung open, and two men evidently in fierce dispute-came rect cause of the trouble is impoverished blood, or weak nerves. You need something to brace you up - to make your blood rich and your out, bringing a penetrating smell of spirits into the cold air. nerves strong. Dr. Williams' Pink Pills is the only medicnie that

One of them was Andrew Johnson can do this promptly and effectively. They strengthen from first dose Recognizing him in such a condition and in such company, a look of sorrow swept over the face of the priest, as he to last. laid his hand on the man's arm as though to draw him away. But others were now crowding out, and a " row seemed imminent, the majority taking sides against Johnson and muttering against the priest, who did not relax his grasp. "Come away from here, come home

\$2.50, by addressing the Dr. Williams' Medicine Co., Brockville. with me," he urged ; but Johnson,

was lifted to the cushions inside the carriage. Then, headed by Johnson, who by this time was crying like a child the motley gathering followed to

the presbytery. Father Robertson died early on the next morning, but he had rallied enough to beg for Andrew Johnson to remain with him for a part of the

night. What he found strength to say, what passed between them, was never made public.

But from that date, the once incurable drunkard became a sober and a Christian - living man ; and if ever temptation assails him, he goes for a

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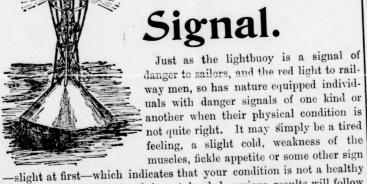


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## DIOCESE OF LONDON.

## Father Hogan's Departure From Forest.

which seemed to bring new life into the parish at once-the old indifference has vanished. All services of the church are regularly and well attended, and it would be indeed hard to find a priest who can deliver a better English ser-mon than ours. He has a happy faculty of clothing his utterances with an earnestness which earries conviction to any one who can be convinced, and certainly claims the attention of all-and he has succeeded in building up a peaceful congregation socoid to none in the Province in their efforts for good. "Sather Quesnel lives up to the command "Seek first the Kingdom of God and His rightcommens." believing in the promise, and "behold all things shall be added unto you." The following addresses were presented to Rev. Father Hogan on the occasion of his leaving Forest to not as curate to Rev. Father Tiernan, P. P., of Mount Carnel. The presentation took place on on New Year's day after Mass, when Messra. John Farrell, W.m. Leonard and Jas. Hubbard. on behalf of the cougregation, approached the altar rail and presented him with a well filled purse, while Mr. Farrell read the following address

Attar rail and presented him with a weil filled putge, while Mr. Farreil read the following eddress read the set of the set of the set of the set of the records of mer's lives, that ebb and flow as no coan tide, with pleasures and regrets in the records of mer's lives, that ebb and flow as no coan tide, with pleasures and regrets in the flow of the set of the set of the set of the interflow of the set of the set of the set of the ones." It is cheer goes with the festive brided pair at the nuptai altar, and his sorrow ac-companies the tearful ones at the copin grave made fresh for our sleeping ones. With the set on the set of the set of the set of the first he rejoices; with the second he is tearful. Yes, he is a shareholder in the successive senti-mentalities of mer's lives. On this occasion, Rev. Father, we are the graved ones. It is a bruise to our hearts to have our lips uiter what most be said, and the time has come. Fatowell, used to another field, and to give the what most be said, and the time has come. Fatowell, and the the flow of the set of aur priset-baod. What the Church has taught on the discipline of her morial and degred brought forth the solutary fruit from is here to give testi-mony. Our lard choir have been stimulated by your control for the Sacred Heart, Altar Society and choir have been stimulated by your energical for brug the set of by one energical for brug the set of by one energical for brug the set of the sacred heart, Altar Society and choir have been stimulated by your energical for brug the set of by rour energical for brug the set of the sacred heart artifices of personal comfort and pleasure, mather so the sacre set of the sacred heart and broken head here in your giving instructions. The set of the sacred heart in vain it it was broken head here have and head head heart of the sarrefield of personal comfort and pleasure.

broken unto them in your giving themeson of our religion. Sacrifices of personal comfort and pleasure. Were made for our sakes. You sparod noihing to pay the price for a repurchased soul. In a word, our hearts shall ever beideeply pene-trated with the memory of your example, the example of a holy life. We have prized your labors and have found them beyond repay, though perhaps an occa-sional breathing prayer will partially pay the

them beyond here will partially pay the price. Our beloved pastor, Rev. Father Kennedy, who has watched over us and guarded our in-terests so carefully since he has been appointed our parish priest, will, no doubt, he pleased to year that yenest, will, no doubt, he pleased to year that yenest, will, no doubt, he pleased to year that yenest, will, no doubt, he pleased to year that yenest, will, no doubt, he pleased to year that yenest, will, no doubt, he pleased to year that yenest, here to learn that the comercent of the please of the please of the please new you doe now fields of labor. Our esteem, how ever, must be partially measured by some worldly mana, and as such we offer you this necompanying gift, radiating from the ardent by eof our hearts. Kindly accept it, Rev. by the predist of good will.

Father, and be senter, study accept 16, Rev the Christmas choral from men of good will use Christmas choral from men of good will we humbly request that you will remember us at the alter of God, and when this transitory spin of the is o'er we hope to meet you on that error sorrow never enters and friendship mever dies.

distinguished and well beloved Artholshop Gautiner, line and again has borto willing and loving testimony to the sterling worth and the great qualities of his lamented predecessor. Our present Archbishop, by his wiscand gentle rule, has endeared himself to the whole arch-dioceso, and has the prayers of all that he may be spared for many years to wield the pastorul staff so well wielded for eighteen years by the great Archbishop Cierry, and for whom we may breathe the fervent prayer Requised in pace! never dies. Wishing yon a happy New Year and un-bounded success in your future undertakings. Signed on behalf of the Forest congregation, Wm. Leonard, James Hubbard and John farrell

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THE CATHOLIG RECORD

UPTERGROVE.

St. Columbkill's Historic Cemetery.

#### DIOCESE OF HAMILTON.

# The Christians season was indeed fruilful of good in this diocese. In all the churches the services were carried out with much solema-ity. At the cathedral the Bishop celebrated Pontifical High Mass, assisted by the Fathers Mahony, Holden, Donovan and Walter. His Lordship spoke on the feast, its significance and the reasons we have to be thankful for God's goodness. The music of the choir was excellent. At the 6 o'clock Mass, a children's sang bymns appropriate to the holy season. An orchestra, aiso composed of children, as-isted.

ARCHDIOCESE OF KINGSTON.

PARISH OF ST. CHARLES, READ.

CHESTERVILLE ITEMS.

An orchestra, also composed of children, as-statd. In the evening His Lordship was present at St. Parick's and preached a very effective ser-mon on the divinity of Chilst. On Sucday, the Slst ult., the Bishop preached at St. Lawrence's church. The midnight Masses were celebrated in the different churches in the presence of large congregations. At the cathedral especially the congregation was very great, hundreds being unable to get admission to the church on account of the number already pre-sent. Here Mass was celebrated by Father Holden, assisted by Father Donovan as de-sanctuary boys choir sang at the offertorr. At St. Patrick's His Lordship debrated Mass, assisted by Fathers Coty, Walter and Dayle. ARCHDIOCESE OF KINGSTON. PARISH OF ST. CHARLES, READ. The annual Christmas collection in St. Charles Church, Read, and St. Parifek's invas a fair collection, but not as large as it ought to be, owing to the size and ability of the mission. However, it is to be hoped that the large collection realized at St. Mary's cathed-city is an another the size and ability of the mission. However, it is to be hoped that the large collection realized at St. Mary's cathed-city is an another the size and ability of the mission. However, it is to be hoped that the large collection realized at St. Mary's cathed-tive to all the missions in the archdiocese for the future. This parish has done great things in past years, and we wish to see it progress in all things. The past or, the Rev. Father Mc-Carthy, and his people may well feel proud of their work in the past and look with pride at the number of young men that they have sent forward for the priesthood and the number of younglwomen who have become nums. Twenty-thered the good Sisters of St. Josech The late lamented and well beloved Archbishop Cleary, of lolessed memory, always spoke kilodly of this mission and in years gone by before the diocese of Alexandria was created, stated that and best Catholic communities in his diocese. If that great and good man were hving to day it would reiote his heart to see the flurishing so many pious young women becoming Spouses of their Divine Lord. But two yooning Spouses of the role who die in the largest and good man were hving to day it would reiote oth sheart to see the flurishing so many pious young whomen becoming Spouses of their Divine Lord. But two yooning Spouses of their Divine the as a scholar and the diardow the sentiful thouchout the Archdioesso in the dire works do, follow them. "Go and we find be

Doyle. At St. Lawrence's and St. Joseph's midnight Masses were celebrated by Fathers Brady and

At St. Lawrence's and St. Joseph's midnight-Masses were celebrated by Fathers Brady and Henchey respectively. On the feast of the Epiphany Solemn High Mass was sung in the caihedral at 10.30, by Father Mahony, assisted by Fathers Walter and Donovan as d-acon and subdeacon respect-ively. The Bishop was present. At Vespers at the cathedral. Sunday, Jan. 7. His Lordship spoke of the pleasure it gave him to see the great devotion of the members of the congregation during the past few weeksand said that he was delighted to hear from the rector that nearly eighteen hundred persons re-ceived Communion at the Midnight Mass. At St. Patrick's he himself helped to give Communion to a very great number of people. Of St. Joseph's and St. Lawrence's churches he also heard very cheering reports in this mat-ter. He then exhorted ine members of the con-gregation to endavor to grow in fervor by in-creased love 4 God and heighbor, by assiduity in prayer and good works.

enated love of God and neighbor, by assumption prayer and good works. Just previous to the closing of the Christmas rm. entertainments were given in the differ-at schools of the cuy. At each school as hristmas tree, bearing a present for each application arealistic turn to the event, and he distribution of the gifts made the children

The provide the provided of the provided and the provided and the provided and the programme was very good and the audience enthusiasite. Last week the members of the Leo Literary Union entertained the orphans of St. Joseph. An appropriate programme of masic and a tasty luncheon after made the little cness very much pleased. much pleased. Below will be found the report of the Gay erament Inspector regarding his recent visit a the Hamilton schools.

Bilow will be found the report of the Government Inspector regarding his recent visit to the Hamilton schools. It speaks well of the earnest and indefatiguable efforts of the local inspector, Father Holden :=
REPORT OF THE INSPECTOR OF SFPARATE SCHOOLS VEST TO HAMILTON SFPARATE SCHOOLS VEST. VIENT VEST. TO HAMILTON SFPARATE SCHOOLS VEST. TO SCHOLS VEST. TO SCHOLS VEST. SCHOLS VEST. SCHOLS VEST. VIENT VEST. VEST. VEST. VIENT VES

Vincent's School-Number of teachers, 4 upils encolled. 160; pupils present 140 rganization, satisfactory. Discipline, ve-bod. No changes have been made in build

acod. No changes have been made in buildings or equipments or accommodation since last report except painting class rooms and general repairs. S: Patrick's School-Number of teachers, a Pupils enrolled, 157: publis present, 169. Organization, satisfactory. Discipline, very good No changes in the school buildings have been made since the last report public school-Number of teachers, 4. Pupils enrolled, 157: pupils present, 160. Organization, satisfactory, Discipline, good. The summer and general repairs made. St. Lawrence's School-Number of teachers, 4. St. Thomas School-Number of teachers, 4. Subject of the class tooms were tinted during the summer and general repairs made. St. Lawrence's School-Number of teachers, 5. Pupils enrolled, 239. Pupils present, 168. Subject of teachers, 5. Pupils enrolled, 230. Pupils present, 188. Organization, satisfactory. Discipline, very 500d.

solution, satisfactory. Discipline, very St. Lawrence's School – An addition was made to the building last summer: this is divided into two rooms which are used for closets. They are well arranged. St. Josen's School-Number of teachers, I. Pupils enrolled, 32: pupils present, 30. The pupils who attend this school are the little kirls from the orphanage. The teacher is working earnestly and faithfully in their be-half.

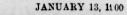
REPORT ON SEPARATE SCHOOLS IN HAMILTON. All the buildings are well and peatly kent All the buildings are well and nearly kept: some of them are oid and of poor design, but they are kept in such excellent condition that one aimost fails to notice the way in which the rooms and corridors are laid out. The schools are well organized: they are

# WAITING FOR THE DAWN. ; am weary of the clanging and the turmoil of the strife That is raging round my life, And my ionely spirit sighs he glory that is waiting wounded hearts beyond the skies.

St. Columbkill Historic Cometers.
A. Columbkill Histor he memory of the late Archibald MacDonald,

Barrie Gazette, Jan. 3. Last Wednesday evening the C, M. B. A. gave a concert in the Music Hall, at which Hon. F. W. Laichford, the new Minister of Public Works, addressed the andience in a pleasing manner on the aims and objects of the C. M. B. A., of which he is a member. He also told the sudience, at the chairman's sug-gestion, how to get rid of taxation, viz, follow the example of the Outavio Government. The musical part of the programme was given by the Misses Roliero of Toronto, who snug with good effect in solos and duets. Mrs. W. Moore contributed a vocal selection of merit. The little Misses McDonaid and Hartt delighted the audience with their rendering of "Life's Lorg Dream is O'er" The choruses and intel girls was much enjoyed. Miss Ryan ac-companied the soloists, and Miss Moran the choruses. Dr. S. M. Wells occupied the chair. Rev.

The following officers were elected Dec. 20 S. D., Rev. Wm. Kloepfer; C. R. John Dillon, C. R., Alexander von Neubron; P. C. R.



### MARKET REPORTS.

LONDON. London, Jan. 11. -Grain, per cental - Wheat \$1.00; pats, 83 to 55c; peas, 70c to \$1.00; barley, 80 to \$20; corn, 75 to \$5c; fyee, \$5c to \$110; buckwheat, 90c to \$1.00; beans, per bushel, \$1 to \$115; \$1 to \$1 15. Secas-Clover seed, aliske, \$5 to \$5.70; clover, dc, red, \$5 to \$5.70; timothy do, \$1 \$5 to \$1.75; Farm Produce - Hay, \$9.50 to \$10.00; straw, per load, \$3.00 to \$3 50; straw, per ton, \$5.60 to

per load, \$3.00 to \$3.50; straw, per ton, \$0.09 to \$6.00.
Live Stock-Live hogs, \$4; stage, per lb., 2 to \$2;c; sows, per lb., 2; pigs, pair \$3.00 to \$5.00; fat beevee, \$5.50 to \$4.00
Dairy Produce-Eggs, fresh laid, per dozen, 21 to 23c; eggs, basket lots, 19 to 21c; butter, best crock, 19 to 21c; butter, cheese, pound, retail, 21 to 23c; cheese, pound, retail, 12 to 13c; honey, per pound, 10 to 14c; lard, per pound, retail, 9 to 10c.

pound, wholesale, 7 to 7 le; lard, per pound, re-tail, 9 to 10. Vegetables – Potatoes, per bag, 60 to 75c; onioa, per bag, 90 to 95c. Poultry – Ducks, dressed, per pair, 60 to 75c; fowls per pair (undressed), 30 to 50c; fowls, per pair (dressed) 45 to 55c; reces, cach, 60 to 75c; geese, per ib. 6 to 65c; reces, cach, 60 to 75c; meat-Pork, per cwt., \$500 to \$5,00; ow, \$125 to \$1.75; beef, heifers and steers, \$5.25 to \$5.75; veal, by carcass, \$4,00 to \$5,00; mutton, by carcass, \$5.00 to \$6,00; lamb, by the carcass, 61 to 7c; lamb, by the quarter, 7 to 8c. TORONTO. TORONTO.

#### Toronto, Jan. 11 .- Flour is quiet, and prices

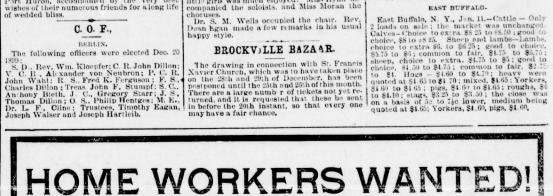
Toronto, Jan. 11.—Flour is quiet, and prices are stendy: straight roller in barrels are onoted at \$2.89 to \$2.85 weet. Bran, \$12.60, to \$13.05 west, and shorts at \$11 to \$14.50 west. Wheat wint, with the another and the straight of the straight with the another and whet quoted at \$2.80 to \$2.85 west. Bran, \$12.60, to \$13.05 west, with the another and whet quoted at \$2.60 west, and \$2.60 west, \$2.60 west, and \$4.72 west, \$2.60 west, \$2.60 west, at \$2.60 west, and \$4.90 west, \$2.60 west, at \$2.60 west, \$2.60 west, \$2.60 west, and \$2.60 west, \$2.60 west, \$2.60 west, \$2.60 west, and \$2.60 west, \$2.60 west, \$2.60 west, \$2.60 west, and \$2.60 west, \$2.60 west,

Ontario sprint, east, 554 to 557 to 557 rot, 57 at 3% c; and No. 3 at 350, in store, M-peas, 555; barley, No. 1, 475 c; rye, 58 wheat, nominally 550. Flour continu and easy. Manitoba patents, quoted a \$1; strong bakers', \$3.69 to \$3.70; patents, \$3.55 to \$3.89; straight rollers, \$3.40, and \$1.57 to \$162, in bags; bran i at \$11.50 to \$15 for Manitoba grades, and Ontario grades in bulk shotts. The sight is seen that the people, and the was appreciated fully by the people, and the sight. It is doubtful if there was a family and Ontario grades, in bulk, shorts, \$10.00 mm of the sight. It is doubtful if there was a family and Ontario grades, in bulk, shorts, \$10.00 mm of the parish of which some one member was not there, and a spirit of devout attention was visible from the beginning to the very close of the service.
The music throughout was very well remdered by the choir. At offeriory Rossin's O'slutarus'' was sung.
C.'M. B. A.
Barrie Gazette, Jan. 3.
Last Wednesday evening the C, M. B. A.

#### Latest Live Stock Markets.

Latest Live Stock Markets. TORONTO. Toronto, Jan. 11. – Foliowing is the range of prices at western cattle market this morning: Cattle-Shippers, per cwt., \$1.00 to \$1.75; butcher choice, do., \$375 to \$1.25; butcher, medium to good, \$3 to \$3 5; butcher, inferior, \$2.30 to \$2.75; stockers, per cwt., \$2.25 to \$3.25; Sheep and lambs-Sheep, per cwt., \$3.30 to \$3.62; lambs, per cwt., \$3.51 to \$4.50; bucks, per cwt., \$2.25 to \$2.50; Mikers and Caives, Cows, each, \$25 to \$50; caives, each, \$2 to \$10. Hogs – Choice hogs per cwt., \$1 to \$4.37; butch light hogs, per cwt., \$4.00; heavy hogs, per cwt., \$3.62; to \$3.75.

EAST BUFFALC.



The Catholic Record. wi London, Saturday, January 20, 1900. THE ELIXIR OF LIFE. Professor Melchinkoff of Paris reports

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

VOLUME XXII.

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

#### "PROGRESS."

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

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

#### We are of course pushing on-dropping the dreams of the past, and picking up the realities of the great progressive age. Progress ! Progress ! What does it mean ? Do we know in reality more than the mer who lived hundreds of years ago Theories, scientific guesses, reports we have, but we have to go far afield for any real addition to our store o knowledge. Does the crown of purity shine more brightly in the brow of womanhood than in past times ; or i the "New Woman," the female wit

golfing instincts and the desire to re generate humanity in her own swee way, superior to her sisters of lon ago, who reigned as queens in cabi and castle, and sat betimes as pr fessors of acknowledged prowess great universities?

This progress is the reason assign by some for their departure from t reverential line of conduct of the forefathers. They must be up to-da -free with the audacity of the ha educated to criticize anything a everything ; but that method w never be employed by the Cathol who regard their pastors as the d pensers of the mysteries of God.

the memory of the late Archibald MacDonald, who many years ago superintended large lum-bering interests in Mara and Rama. He was a noble specimen of the Highland Scotchman, and was well-spoken of by every one who knew him. I would like to say something about such men as the late John Fox. Thomas Healy, John Steele *et al*, but time forbids. I trust, however, that some more competent person with leisure time on his hands will deal more extensively with "God's Acre" here and do, what I can-not, fall justice to the many good men and women buriedhere. F.J. Gillespic. MARRIAGE. BURKHART. MCGOWAN.

Samples of work done on machine as shown

in this

antina.

Mar 1

BURKHART-MCGOWAN. On Monday, January I, St. Peter's caihedral. London, was the scene of a pretty wedding, the contracting parties being Mr. Henry Burkhardt and Miss Mary McGowan, eldest daughter of Mr. Wm. McGowan of 867 Colborne struct, this city, the nuprial knot being tied by Rev. P. J. McKeon. Mr. Wm. Don-hoe attended the groom, while Miss Jennie McGowan grace-fully performed the office of bride's maid. A dainty wedding breakfast was served at the residence of the bride's parents, after which the happy young couple left for Detroit and Part Haron, accompanied by the very best of wedded bliss.

C. O. F., BERLIN.

#### DIOCESE OF VALLEYFIELD.

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Treasurer, Miss Aggie Fisher. The C. M. B. A.here has at present thirty-two members in good standing and has a great prospect of increasing its numbers during the winter months. The president for the year 1900 is Mr. Frank McCloskey : Financial Scere-tary, Frank Dwyre; Recording Sceretary, J T, Kearns; Treasurer, Thomas MacMahon.

...

ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA. Very Rev. Canon Plantin has been appointed Chaplant to the La Saile Academy recently established. Three new Separate school houses are in course of erection. St Agatha's will be occu-jied acon sfort the holidays. The devotion of the Forty Hours will 'open in the Gloucester street convent on Sunday. Ith inst. Tracerdance with established custom in St Patrice's parish, a general Communion of re-baration by men and boys will take place in that, clourch on the second Sunday Ster Artice's parish. A general Communion of re-baration by men and boys will take place in that, clour of the Holy Name of Jesus. Triday, 12th inst., was the two numes world of the View ble Arther Margaret. Bourgeois, phones of La Congregation de Notre Dame, choese process of Caconization is now in pro-uess.

ess. Rev. Father Thomas Patrick Phelan has een appointed assistant priest in St. Patrick's

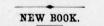
parish. Sunday last, the first Sunday of the month, he usual procession in honor of the Blessed in usual procession in nonor of the Dresser firgin to implore her protection against con gion, took place throughout the conven-miding. Gloucestor street.

midium, Gloucestor street. Mr. J. L. Gauthier, now a resident of Over-on Cal. U. S. A., has been in the city during he past week, visiting his two daughters who re members of la Congregation de Notre bure.

OBITUARY

**CBITUARY** Miss Mary McKinnos, Larnter, It bits week becomes our painfui duty to chronicle the death of Miss Mary McKinnon, a highty eachemed young lady of Lebret, N. W. T. Miss McKinnon had not been enjoying good health for teveral months, although she always bore a very cheerfui demeant. About a month previous to her demise she took a change for the worse, and, despite all that medical skill and kind attention could do, grew steadily waker until Christmans morning when her soul took its flight from this vale of tears to the graat eternity beyond the grave. Miss McKinnon was a person of pleasing manner and amiable disposition, a practical and devoted Catholic, and had by her many es-timable traits of character won for herself a large circle of warm friends who all deeply mourn her death, in the morning of a life rich with promise. The funeral took place on Wednesday, 37th

mourn her death, in the hormony of a state with promise. The funeral took place on Wednesday, 27th pl., to the church of the Sacred Heart, where Requirem High Mass was solemnized by the venerable Father St. Germain. The pall-bearers were Messrs. McDonald, Lynch, Les-lie, Mechan, Cameron and Smith. May her soul rest in eternal pace !



"Over the Rocky Mountains to Alaska" by Charles Warren Stodd-rd, and published by B. Herder, 17 South Broadway, St. Louis, Mo. Tois new publication will be read with in-terest and profit by the intellignet public. Of its gifted author nothing need be written in these columns, as his numerous writings are well known to our renders.

The schools are vell organized: they are n a need as a single system under one head, and it is the system under one head, and it is the system under one head, and the teachers are working earnestly, and most of them ably. Thirty three pupils were successful at the High School Entrance Examination last July ; i at the Public School Leaving ; 8 at High School Form 1; and 4 at University Matricula-tion Examination. (Signed) Wm. Prendergast, December 28th, 1899.

THE TRANSVAAL WAR.

whereas it was expected they would be taken by surprise. At Colenso, on the other hand, there have been several small encounters in which the British have met with successes, two Beer gans being disabled on one of these occasions. Previously to the reverse met with by Gen-eral French, as mentioned above, about 1000 Beers had attacked General French also near Colesberg, and the fight was gailantly con-ducted on both sides, but the Boers were driven off, losing 50 killed and wounded, and 19 prisoners.

ducted on both sides, bit the Boers were driven off, losing 30 killed and wounded, and 19 prisoners. General Lord Methuen's position is appar-ently unchanged and he finds the Boer imas in front now extending for forty miles, so that it will be difficult, if not-impossible, to carry out any flanking move-ment. He requires to be considerably rein-forced before he cun make an attack. General Buller maintains a pretty constant bombardment of the Boer position, which he is waiting for Inforded that he will fight the most data is bein very rolicent regarding his days on tas he is very rolicent regarding his max on tas he is very rolicent regarding his max on the simple of the war within a few days ments and intentions, this view of the common and so that his may be the responsibility or the glory of the result. Ladysmith, Kimberly, and Mafeking are still hoiding out, but their position is every day be-coming more critical.

Nature, like death, makes no distinction be-tween palace and hovel. Her gentlemen are born alike in each, and so her churls.-Long-fellow.

🖼 🗃 🥅 Canada's Greatest Industry. BY THE PEOPLE, FOR THE PEOPLE. People's Knitting Syndicate, Limited.

## Head Office and Mill, TORONTO, ONT.

#### AUTHORIZED CAPITAL STOCK, - - \$180,000.00.

Divided into shares of \$1.00 each, of which 100,000 shares are offered for public subscription. (Each subscriber of twenty shares to be furnished a twenty dollar knitting machine free to work for the Syndicate and to share in the net profits of all goods made.)

PRESIDENT: A. W. MAYBURRY, Esq., M.D., Toronto. DIRECTORS: P. J. M. HORROCKS, Esq., Consumers' Gas Company, Toronto; H. D. HARDY, Esq., Toronto; J. H. HUNTER, Esq., Toronto. BANKERS: THE INPERIAL BANK OF CANADA, Toronto, Ont. SOLICITORS: GIBSON, ARNOLDI & CO., Toronto, Ont. TRUSTEE AND TRANSFER AGENT: STUART S. ARNOLDI, Esq., North British and Mercantile Co., Toronto.

## WORK FOR YOU WINTER AND SUMMER.

#### Read Carefully and Become a Shareholder.

te has been formed for the purpose of manufacturing knitted goods cheaper than any exist-eep down prices, and to oppose the large knitting conduces and companies which have sep prices. To do this successfully it will be necessary to got yarn at the first cost and to costs with the least possible expense. Therefore— are will handing target a constraint which it has a will and every facility, are will handing the price of the larget and handling the first cost and to be and which the set of the set of

be made payable. .....

#### APPLICATION FORM FOR STOCK AND MACHINE.

STUART S. ARNOLDS, Trustee and Transfer Agent, 26 Wellington Street, TORONTO, ONT. DEAR SIR,-1 enclose you herewith \$20.00 in FULL PAYMENT for twenty shares of stock (subject to no other calls), in The People's Knitting Syndicate, Limited, which I wish allotted to me, and one of your machines, with samples, instructions and yarn, which I wish sent me as soon as possible to enable me to begin work for the Syndicate at once upon receipt of same. The said stock to entitle me to participate in the semi-annual dividends of the Syndicate in addition to being paid cash on delivery for all the Knitting I do for the Syndicate.

Your Name .... Name your nearest Express Office : Post Office ... Name Reference, Mr ..

Owing to the large number or applications already pouring in, the number of shares has been limited to twenty for each subscriber. SUBSCRIPTION LISTS CLOSE IN THIRTY DAYS. NEWMAN'S INFLUENCE.

Mr. C. Kegan Paul says, in Mem ies, just published, that the man helped him most in his search a

truth was Cardinal Newman : "In the training of my intel and literary faculty, such as it is, man had always held predomin sway. These young men who ente on their Oxford careers towards end of the decade, 1840-1850, fc that one prophet at least had ga honor in his own country, even had experienced also scorn and r. ton. John Henry Newman w moving intellectual force along moving intellectual force and Tennyson, Browning, Ruskin Carlyle. I came to know the poets as I know my Bible it be not irreverent to say so-in a way that after a time I need longer to read them, because the words surged up in memory thought was directed to them there was no need of the printed Ruskin and Carlyle delivered message and passed on, but Na abode, and his intellectual infl developed into one that was more spiritual, preparing my soul fe great grace and revelation which had yet in store."

Referring to the Gramm Assent, he tells us that it j "to be the crowning gift

many I received from that great er, who had been my guide th the years of my pilgrimage though I knew it."

The luminous intellect of N has been indeed a beacon th guided many a belated way traveller to the haven of truth much he has influenced his gen we are not prepared to say, but has destroyed, amidst the educ least, the bogies of prejudice

m bay for all properly made goods at once upon red The syndicate will say for all properly made goods at ones upph feeding of same, and beaute pay in the feeding of same should be pay in the syndicate will sail prove much by its shareholders.
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 any one of estimary intelligence can make any of the kinited goods required by two syndrotes such as locats locats, ladded Stockings, Goif and Heyde Hose, Kiniders, Leggings and Torques for Children. THE PRICES Student bars for knitting these goods are: -Socks, 4500 per 100 pairs; Ladled Stockings, 810.00 per 100 pairs; Gents Colf and Beyde Hose, Kiniders, and these prices any person willing to work can make good pay, much mere than elerking in stores, working in shop or laboring on tarm. Shareholders can device all or parts of their time knitting, but at all limes they are expected to work for the prices of the syndicate to them, and to return made goods promptly to the Syndicate. WHO CAN JOIN. All persons willing to accept and honestly knit the yare entrusted to them, and to return made goods promptly to the Syndicate. Receiving pry as reaction work is sentine-must out out the following APPL/CATION FORM, sign their name to it. fill in address and reference, and cackes it with Exponents of the Syndicate's Society of the Syndicate's except and the sentine and the sentence of the Syndicate's event of the syndicate of the Syndicate's of the Syndicate's of the syndicate. WHAT YOU MUST as the sentence of the Syndicate's of sock, rarelleparting in the sentence to it. fill in address and reference, and cackes it with Exponent to the Syndicate's event of the Syndicate's to the Syndicate's of the Syndicate's of the Syndicate's society are to be made payable.