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

# VOLUME XX.

# LONDON, ONTARIO, SATURDAY, DECEMBER 10, 1898.

## NO. 1,051.

# The Catholic Record.

# Lordon Saturday, December, 10,1898 BOYS' SOCIETIES.

We are glad to notice that our articles on Boys' Societies are attracting some attention. We cherish the hope that the New Year will usher in an era of energy in this direction. It work that is needed. It will demand time and self-sacrifice but it will bear fruit a thousand fold. We hope to return to the subject in a future issue.

# A GOOD OMEN.

The "Kindly Light" is leading many to the true fold. The labors of Apostolic men and the example of good Catholics, who, conscious of their responsibility, show by their lives that they have the God of truth and love within them, are battering down the walls of prejudice and misrepresentation. Our separated brethren do not attach the same credence as formerly to pulpit fairy tales. They are investigating the claims of Catholicity, and will see for themselves on what basis they rest and of what material are composed the objections against them. They will see that the unity which the Redeemer left as heritage and distinctive mark of his children cannot be claimed by the sects, who, without authority, are drifting slowly to annihilation. The

"criticism," so called, is playing havoc with the Bible. The ministers do not venture to en-

unciate anything save moral platitudes or political disquisitions. Our friends have been robbed and wounded, and let us hope that they may not wait long for the Good Samaritan.

# "SOCIETY'S" INCONSISTENCY.

The members of a society established in order to prevent cruelty to animals waxed angry because Catholics did not participate in their enthusiasm, and were reminded by a Catholic prelate that they did not know what they were talking about. Cruelty to animals is, of course, condemnable, and is so regarded by every sane individual. But we should like to understand why the members of those societies are so merciless in their condemnation of the teamster who tiluses his cattle, and so lenient toward the gentlemen of leisure who boast of their prowess in the hunting field and herald themselves to the world as the killers of so many braces of patridges, etc. We confess to our inability of seeing how this, when judged by their principles, can be declared void of evil. We do not say that it is so because Catholic philosophy teaches us the foundation of rights no duties of any kind to lower animals. it. But we must not take the members too seriously. The man who is very kind to his horses may be very unkind to his groom, and the tender-hearted ladies who indulge in rhapsody on our duties to animals are sometimes very inconsiderate to their domestics. We say "inconsiderate " because journalistic etiquette forbids unparliamentary language; but the manner in which some servants are treated-the unceasing toil to which they are subjected by the individuals who are on the alert for the overworked horse and the ill-fed cow-would justify anyone in using some good Angle-Saxon expletives. But it a fad baptized at the font of society, and having as sponsors the individuals who dress, eat and talk according to the dictates of fashion.

faith within him; and this is, in a prying and questioning time, so far as Church interests are concerned, of propriational value. We are made to be a school. All these good qualities not only mark the person of refinement but the true no practical value. We are weary with the condemning of this criminal ignorance: and we content ourselves with saying that the man who cannot show reason for his allegiance to his creed, knows not, to say the least, of

the pricelessigift of faith. One reason of this is that so soon as school days are over the catechism is abandoned and relegated amidst the relics of childhood. Life's work begias and life's interests absorb every energy. The teachings of life eternal lose their savor, and the Catholic becomes in time an inert member of the body of Christ, prone to criticize and

indifferent to its interests. The importance of the catechism cannot be over-estimated. It should be taught thoroughly. Laymen should consider its teaching not only a duty but a sacred privilege.

What infinite possibilities are there for men of good will who, even as Veronica in the olden days burst thorough the ranks of the mocking soldiers and wiped from off the face of the Redeemer the spittle with which it was befouled, burst through the bonds of custom and indifference and endeavor to do what is in them, to remove disfigurement from the Church, the body of Christ.

Looking at things in their true light, we must say that the honor of teaching human souls to know and to love God is greater than any which is in the gift of the world. It brings indeed no notoriety, which after all is but the caprice of the multitude, but it gives a peace which comforts us here, and becomes, in the land beyond the grave, unchangeable.

# THE PARENTS ARE TO BLAME.

One reason of the little esteem in which the Catechism is held is the indifference of parents. The father may be thoroughly respectable but is immersed in the selfishness which belongs to a worldly life. They may be very anxious about religious instruction, but their mode of life does not warrant us in supposing it. Children are very observant, and when they hear much talk about the improving of one's condition and of the indispensable necessity of acquiring secular knowledge as a means to it, and see the Arithmetic more in honor than the Catechism, they get the idea that to have fine clothes, to surpass one's neighbor in extravagance and to obtain the things of which they hear so much at the fireside, the Catechism can give them little assistance. If parents would it for a certainty. These sincere

Christian and the saint. Let us open our hearts to newer and better things. Do it when we recall the Saviour's birth-we will please Him by thus imitating Him, make others and ourselves happy, and practice the charity that cheers -Carmelite Review.

CHURCH UNITY.

We have received from the Rev. Silliman Blagden, of Boston, Mass, a communication thanking us for our insertion of an article from his pen denouncing the intolerance of that remnant of the English penal code by which the sovereign of Great Britain binds himself, or herself, by oath, on the day of coronation, to maintain Pro-

testantism, and always to abjure Catholicism, and especially the doctrines of Transubstantiation and the Pope's anpremacy.

The Rev. Mr. Blagden is a strenu ous advocate of Christian Unity, and he sends us the following communication with the object to promote a better feeling between Catholics and Protestants, and thus also to bring about that unity for which he is laboring.

While gladly publishing Mr. Blag den's communication, we feel it neces sary to remark that we cannot by any means agree with the principle laid

down in it, that the revealed truths taught by the Catholic Church and rejected by Protestants, are "non essentials." Christ intended that His faith as He promulgated it, and without which His Apostle declares "it is impossible to please God," should be accepted by all men, and it is injurious to God to reject a single article there-

of. Nevertheless God Himself permits the tares and the wheat to grow up together, and error is thus found on earth at the same time with truth.

We may, therefore, adhere to the truth and endeavor to propagate it in accordance with the divine will, while not persecuting or calumniating those who do not see things in the same way as ourselves.

There is an obligation upon all to believe what God has taught. Invincible ignorance of what He has taught is the only excuse which can be pleaded as taking away the sinfulness of rejecting that teaching. While believing, therefore, that it is the duty of Protestants to investigate the claims of the Catholic Church, we may freely admit that there are many sincere souls among them who are truly desirous of knowing the truth, and who would willing. ly embrace it if only they could know and duties, and tells us that we have show a respect for the Catechism, and people are really members of the "soul iorly they are not united thereto. Those who are not sincerely seeking the truth, and are, therefore, not of the soul or body of the Church, are certainly responsible before God for rejecting Him : but their responsibility is to God. and not to us, and we have neither the obligation nor the right to persecute them on account of their religious pro-We should clivities or preferences. pray for them, however, that they may be brought to know the truth, and that they may become members of the one fold of which Jesus Christ is the shep herd and protector.

The next letter is from Colonel Thayer S. Abert, U. S. A., of Washington, D. C., and a member of the Protestant Episcopal Church. A gentleman well advanced in years and one of much reading, travel and experience; he writes as follows— Metropolitan Club, Washington, Nov. 13, 1898. Den Sillene Blacker.

Washington, Nov. 13, 1898. Rev. Silliman Blagden. -My dear Mr. Blagden. -Many thanks for your kind letter. I am not "scared" at your Catholicity. Unity can be secured only by your course-ignoring differences. Many great and able and good men have essayed the same thing-Unity. Leibniz tried it. - Franklin and Lord Da-spencer labored to the same end, but Frank-In was sent on public duty to France-. I am not acquainted with the details of their plan, but I do not think it can be better than yours-that of ignoring differences. Our Lord treated Judaism in the same

And now, dear Mr. Editor, I am sure you will generously grant me a little more of your valuable space to add the following, which has been brought to my attention, since sending you the above pleasant letters. I have just been told upon reliable authority, that at a recent semi dinner and conversational meeting, of some Boston Protestant clergymen here in this city, the most uncharitable, erroneous, and even blasphemous criticisms and assertions were made respecting the Catholic Church ; which is, of course, as much of a Divine institution, as is the Protestant one : and the former is certainly the oldest. Now these outrageous remarks and

utterances, only sadly show, the de plorable and inexcusable ignorance, bigotry, and prejudice of their authors who as ministers of the Gaspel, should surely know, and behave better. And it is another illustration of the old say And " that it is all according to how ing, you are raised !

These men were raised wrong ; they were probably raised in an intellectal atmosphere of spiritual ignorance, bigotry, prejudice and hate of every thing Catholic ! And just as the Chin-ese having been "raised" from time immemorial, to bind-up and deform their infants' feet, because they think so to do, is right and beautiful ; and just as they and other heathen nations " raised " to observe and have been practice all manyer and kind of heathenish and devilish customs, religions and practices for hundreds and hun-

dreds of years ; and so cannot now, excepting some Christian converts, and other few exceptional cases, be made to see the error, and sin, and wickedness of their ways, and brought to reformation of manners and to true repentance unto life, and to love for and in obedience to Christ's Gospel: and all because they have been "raised" wrong! Just so exactly, the ministers who abuse, slander, and libel the Catholic Church ; and also those mistaken priests and others, who say and write un Christian, and conse uently unrighteous things, about the Protestant Church ; have all been "raised" wrong ; that is, in just so far, as they are guilty of palpable error. And in behalf of and for the sake of Christian Unity, we wish to put these mistaken and sinning ministers, right. And they must be spiritually enlightened, and carefully taught and in-structed in the A. B. C. of "Christian " Christian Unity," which is to both respect, love, and reverence every soul, everywhere churches, who also loves and in all Jesus. And that they must not by any means believe all that they hear and read ; until they have first tried, ex amined, and proven its truth or falsity. And that they must read Catholic book histories, and sermons, as well as Protestant ones ; in order to see things, from both sides ; so they can be posted, well, and thoroughly informed, upon both sides as well; for over both the Protestant and Catholic Church, are the Inspired, Infallible, and Divine Words -one Lord, one Faith, and one Bap-These blessed Words embrace tism ! and include all true, full-fledged, orthodox Christians, and genuine lovers of Christ Almighty, all the wide world over ; and they bind us all up together in the great " bundle of life,' " whether we will or nct, so long as we love, obey and glorify Jesus as God, in sincerity and in truth ! And then, Protestants and Catholics should take pains, and make it a religious duty, to become acquainted with each other, personally and experimentally; especially priests ninisters, prelates and clergymen, ministers, prelates ooth Catholics and Protestants, should make it a Christian duty, and religious cross, to become so well acquainted with each other, and with the ways, customs, and doctrines of Catholicism and Protestantism, as to stop and make impossible, such exhibitions of most reprehensible ignorance, bigotry, prejudice, and hate, as mentioned in the beginning of this article. And so that, on the other hand, all Clergymen, both Protestant and Catholic, will agree to disagree, upon what we can't agree, since these are generally non essentials ; and because as a rule, we are all thoroughly agreed upon and in love with, the great and essential and fundamental principles, and doctrines, and dogmas of the one

ten ",--" And we are his witne ses of formable to their words. tian Unity "; and then work and pray life.'

and Divine way ! And to this end, I degree. beg of you, dear Mr. Editor, to en-He taught by words. Jesus, say deavor to find the room for, and to Gospel, began to do and to teach. squeeze in, the accompanying short, Its symbolic and representative character and traditions of the Jewish people The Catholic Church is a reformed Churchar are drawn toward Him more by charm of His life than by the sublit of His doctrine and by the eloqu by Cardinal Gibbons; that people may and Cardinal Gibbons and Archbishop Keane are erawn toward Him more by charm of His life than by the sublit of His doctrine and by the eloqu by Cardinal Gibbons; that people may and Cardinal Gibbons and Archbishop Keane are erawn toward Him more by charm of His life than by the sublit of His doctrine and by the eloqu of His words. The sermon of Saviour inspires us, indeed, with estemulates us to the practise or reader, while reading it, remember the following incident in the Cardin-spoke. The most admired disc that you may see he al's early life, practices what he preaches.

Years ago, when Cardinal Gibbons was only a priest, there was an epide-mic of small pox in Baltimore. Many people left the city on account of it but the priest Gibbons remained at his mission to the preaching of the world, religious post of duty : he continued to like the Scribes and Pharisees, without live and preach the Gospel in their illustrating that word by His glorious midst, and to visit the sick and dying, example, He would never have caused and minister unto them the consolations of religion. There was one poor has changed the face of the world, nor colored man dying of the dread disease; everyone had forsaken him; no one dared to go near him ; but the faithful ting of the sun. When Our Lord was priest Gibbons, at the risk of his life, asked by the disciples of John the Bap visited this poor colored man dying of his dying wants and necessities, both compelled to become his undertaker, and buried him, because no one else would do it

burning, and shining light, for Him, Who has said — "Ego Sum Lux Muudi !" John 8:12.

And behold, dear reader, how wicked it is, to abuse, slander, libel, malign and traduce such a man, and men, as you will read below for yourself, in Cardinal Gibbons' sermon, wherein he writes himself out so to speak, that he is ; and as most of them also are too, in the Catholic Church ; and recollect that these men are the offspring and fruit of this self sameCatholic Church, which some blind and sinful ignoramuses take upon themselves to speak against, and blaspheme ! And it is indeed wonderful that God,

who struck dead Ananias and Sapphira for lying to the Holy Ghost, does not also and likewise reward these slanderers and libellers of the Catholic Cnurch, according to their works?

Herein, again, we see God's wondrous ercy ! Let everyone now make mercv ! haste to cultivate the desire, and then to work and pray for "Christian Unity," with such a man of God, and with such a Church of Christ, as Cardinal Gibbons shows both to be, in the following Sermon, copied from the "Church News" of Washington, D. C., of Nov. 12, 1898.

SERMON BY CARDINAL GIBBONS.

Marcus these things; and so is also the Holy Aurelius taught sublime self-denial, Ghost, whom God hath given to them but said no word about eternal life. Gnost, whom God nath given to them but said no word about eternal life. that obey hum." (Acts 5, 32) There But we have no apology to offer for it all is, in a nut shell! There is the our Master. We need no mantle to hide His faults. He alone is above re-old dictum is true,—"Qui nucleum proach, and can say of Himself: we may learn to really respond and He his four can convict Me of sin?" we may learn to really respect and He alone can say : 'Follow Me. I am love each other, and try to help one the way and the truth and the life. another Heavenwards; and cultivate He that followeth Me walketh not in a desire for Christ-commanded "Chris- darkness, but shall have the light of

by any means.) but in God's own time that He does not practise in an eminent He taught by example before Jesus, says the We squeeze in, the accompanying short, are drawn toward Him more by the and remarkably el quent. true, and inspiring sermon, recently delivered of His life than by the sublimity of His doctrine and by the eloquence Our see and realize what grand and Christ Saviour inspires us, indeed, with an esteem for virtue, but His conduct stimulates us to the practise of it. reader, while reading it, remember Never did any man speak as Jesus spoke. The most admired discourse He ever delivered was the sermon on the Mount. But even the sermon on the Mount yields in force and pales before the sermon on the cross.

we find elequence in action. "If Oar Lord has restricted His

would He be adored to-day by millions of disciples from the rising to the settist whether He was the true Messiah small pox, nursed him, ministered to He laid more stress on His deeds than on His words to prove that He was the temporal aud religious ; and then was Messiah. Go, He says, and relate to John what ye have heard and seen. The blind see, the lame walk, the lepers are cleaneed, and the poor have Surely Cardinal Gibbons is a bright, the Gospel preached to them.

"Beautiful above the sons of men does Jesus appear to me in his glorious transfiguration, when His face shone like the sun, and His garments became white as snow ; but far more beautiful is He to me when suspended from the cross. The crown of thorns is more comforting to my soul than the halo which encircles His brow on Mount Tabor. Let us now illustrate these principles by an application to the ser-mon on the Mount. When we hear Our Saviour on the Mount saying : Blessed are the poor in spirit, for theirs is the kingdom of heaven,' we are impressed with the sublimity of His teaching. But when we see Him in His infancy lying in a manger and experiencing all the privations of poverty, when what few men can say, what scarcely the tramp can say of

himself, we see him in mature life saying of Himself: 'The foxes have holes, the birds of the air have nests, 'The foxes have but the Son of man hath not whereon to lay His head ;' then we are made to feel the biessedness of voluntary poverty, and we cherish and embrace our Teacher, who, when He was rich, became poor for our sakes.

"When we hear Our Lord say Blessed are the meek, for they shall possess the land,' we admire the vir-tues of meckness and humility, but Cardinal Gibbons preached an elo quent discourse in the Cathedral, Balti-Iaying aside His outer garments, gird-ing Himself with a towel, pouring He water into a basin and washing His Disciples' feet, then, indeed, that virtue acquires for us special attractions. "When we hear Him say, 'Blessed we see Him giving 'lf you will not forgive, utterances are totally at variance with his public and private life. I but when we see Him praying from Just so of Our Saviour. We ad- the Cross for His executioners and saymire the beauty of the moral maxims ing, 'Father, forgive them, for they He utters in His sermon on the Mount, know not what they do,' He gives us but their intrinsic beauty derives but their intrinsic beauty derives lustre from the example of His spotless life and matchless virtues. They shed a halo on His words. Other men be-Blessed are they who suffer persecufore and after Our Saviour's time have left us sublime lessons of morality. I kingdom of heaven, we are in admirmight mention among others Plato, ation of His doctrine, but when we see Socrates, Zeno and Marcus Aurelius, the innocent Lamb led as a felon from Seneca has uttered maxims which bear one tribunal to another, when we see a resemblance to those of St. Paul, but the God of Truth accused to His face of the lessons of these men lose their savor being a liar and a hypocrite, we derive such a spectacle a consolation which no language can adequately

# THE REASON WHY.

The Ave Maria has in a recent issue a timely article entitled : An Apostacy with a Moral. It tells us of a young lady who became conspicuous as a Theosophist. She rejoices in the name of Marie Agnes Walsh, and was in the days of her youth and "ignorance" a Catholic. She may have been a starpupil in the Sanday school ; but she never really mastered the lessons of the Catechism, and hence her downfall. A sound knowledge of the truths of our religion is ever a barrier to the onrush of infidelity, but ill-instructed Catholics are the sport of every passing wind of error and spiritual indifference.

A fact, too obvious to be overlooked, is that the average Catholic has a very modest knowledge of the and we deplore the loss of the

act it out in their lives, the children would not only study it but remember

# A SIMPLER CATECHISM.

We have often thought that a simpler catechism than that of Butler's should be placed in the hands of begin ners. Butler's is indeed a classic The vast amount of knowledge within its covers is accurate in expression and admirably systematized, and as a compendium of Catholic doctrine it has no rival. But the child is apt to be affrighted at the big words, and the labor of learning them becomes irksome. If some of our learned priests would draft a simple Catechism for the use of beginners they would earn the gratitude of a great many little boys and girls.

CHARITY THAT CHEERS.

The poorest of us can dispense alm these days. There are other things besides a well filled basket or an embroidered bit of wearing apparel. We We are richer than we seem to be. can cheer by our words. It costs nothing, and returns to us with interest. Many look for sympathy, and, alas ! too They in vain look for seldom find it. one with whom they may establish a kinship of heart and mind-a heart that answers to every need and throb of their own, and which understands Therefore, the unuttered thought. learn to sympathize. Again, we are Let us forget self in maktoo selfish. This will give us a ing others happy. This will give us a taste of heaven, and, moreover, help us to forget our own miseries. We, also, considering the feelings of lack in others and cause more harm than we are aware of. We ought to get into the habit of giving. Let it be anything, be it but a smile, for such prac-tices enlarge the heart. Someone says tices enlarge the heart. that old-time courtesy is passing away,

THE REV. SILLIMAN BLAGDEN'S LETTER.

The following letters have recently been received by Rev. Silliman Biagden, which pleasantly confirm, corroborate and endorse his labors and writings in behalf of "Chris-Unit

ian Unity." The first two were particularly called-forth by his article entitled, —A Cry of Warn-ing in behalf of "Christian Unity," which was published in the Brooklyn Standard Union, the Frederick, Md, News, and sev-eral Catholic papers.

Catasauqua, Pa., Sept. 20th, '98.

Key, dear Sir .- Having read your letter to Mr. Hammond. I beg to congratulate you. The Paulist Fathers who are now here giv-ing a mission to Catholics and non Catholics extend to you the right hand of fellowship and encouragement, and they request me to state that you have a large share in their prayers. state that yes prayers. I beg to remain, Yours sincerely, Peter A. Quinn.

The next communication is from H. A. Wimbush, of 602 McPhee Block, Danver, Colorado, and dated Sept. 24, 1838, and evoked by the above mentioned letter.—A Cry of Warning, etc., which was originally addressed to Rev. Edward Payson Hammond, of Hartford, Connecticut ;----wherein he writes as follows :

"Doubting in my mind as to the possibility of the address being sufficient, I take the liberty of writing you after having read in a Catholic Paper your letter 'Dear Brother Hammond.

Hanmond.' "The warmth of your words impress me so much. I cannot retrain from congratulation of you. This you may appreciate, when I say that on Sunday last only I celebrated my twenty-ninth anniversary of my mar-riage to the Bride of Christ. Yours.

"Christ's Sermon on the Mount." spoke in part as follows :

"When a Christian statesman, conspicuous for his civic virtues and the integrity of his private life, addresses are the merciful, for they shall obtain the public on some great political issue, mercy,' we are delighted with His dochis words are received with marked trine, but we are more profoundly attention, and have a commanding in moved when we witness His compassion fluence irrespective of the intrinsic for the hungering multitude in the merit of his arguments and the elo desert, and when quence with which they are presented ; sight to the blind, hearing to the dea but if a demagogue and time server and speech to the dumb. When He employs the same arguments his words says : are received with impatience, incred- neither will the Heavenly Father ulity, or a smile, because his official forgive you,' He is only clothing an

because their lives did not always com- from pare with their words.

road of perfection, He is ever before

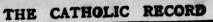
in the cause of righteousness we find of His substance.

Him laden with a still heavier cross and bearing deeper wounds. He ness, your companion in solitude, your and bearing deeper wounds. sweetens the most unpalatable ordin- rest in weariness of mind, your teach doctrines, and dogmas of the one only, Christian religion; which The beautiful maxims of Plato, Seneca are heart-sick, your strength in weak is Faith in, Love for, and Obedience and Zeno lose much of their savor be- ness, your consolation in sorrow, your Yours, H. A. Wimbush, Convert. to Jesus as God! And "It is writ- cause their lives were not always con-life in death."

e with their words. No matter how fast we run on the convey. ''If you would, then, be perfect, ''If you would, then, be fore the second us, urging us on to the goal of victory. study and imitate the life of Christ, as No matter how high we may soar into it is presented to you in the Gospel. the regions of spiritual life, He is still Look and do according to the pattern hovering above us, inviting us to that is shown you on the Mount, that, ascend higher, as the eagle entices her contemplating our Saviour, you may No matter how earnest- admire Him ; admiring, you may love ly we fight in the arena of Christian Him; loving, you may embrace Him

warfare, we find our Captain in the embracing, you may embrace film; warfare, we find our Captain in the embracing, you may imitate Him; and thick of battle, 'dealing heavy blows and inspiring us on by His example. No matter how much we may and use colorder of Code closer and the form No matter how much we may endure splendor of God's glory and the figure

when you



SOLITARY ISLAND. ten a man who s neglected shealth finally alizes that he being attacked by serious ill-health it is no time for half-way measures. Death is an A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc.

pretty sur

CHAPTER V.

ON RETREAT. memy that must be ON RETREAT. Linda during the next two weeks con-tinued to improve, and by the middle of October was sitting cheerfully, in the warm parlor, with every soul in the house and many more out of it her devoted slaves. Choice flowers came from Mr. Buck, through Sara, to call back the sum-mer to her room and have it live again in nocked out the first ound, or he to conquer in the end. A weak stomach, an impaired di-Buck, through Sara, to can back the similar to ber room and have it live again in their sweet perfumes and gay colors. Squire Pendleton brought his fearful voice daily to her court and related over again the new and old phases of his political exile. Ruth's gentle touch and sweet eyes were there most frequently, and most welcome; and Pere Rougevin and Florian made up a background of spiritual and physical lights that were very dear to the sick girl. When she arrived at this stage of returning health, Florian make ready to visit the hermit for a week's hunting and fishing. "More for the pur-pose of studying the hermit," he ex-plained to Linda, "and learning the secret of his happiness, if there is any." Linda took up a bunch of ferns arrived that morning from the kindly solitary, mer to her room and have it live again in impaired di-impaired di-gestion and a disordered liver with death. Unless he manages to strike the knock-out blow, it means that death will come up in the second round in the guise of some serious malady. When a man's stomach is weak and his digestion the knock-out blow, it means that death will come up in the second, round in the man's stomach is weak and his digestion is impaired, the life-giving elements of the food he takes are not assimilated into the blood. The blood gets thin and weak, and the body slowly starves. In the meantime els have forced into the blood all manner of impurities. The body is hungry and egrely consumes anything that the blood-stream carries to it. In place of healthy intriment, it receives for food foul poisons that should have been excreted by the bloods. Continued, this system of starva-tion onbined with poisoning, will wreck weakest organ will give way first. If a man is naturally nervous, he will break down with nervous exhaustion or prostra-tion. If he inherits weak lungs, the con-sume of some disease of the stomach, di-stated blood diver, it purifies the blood and and hiver. It purifies the blood and blow for and hiver. It purifies the blood and file in with the life-giving clements of the food how with the life-giving clements of the food here so and hiver. It purifies the blood and file it with the life-giving clements of the food here to blood maker and hesh-builder and laces of consumption. Thousands have disease under this great medicine.

Linda took up a bunch of ferns arrived that morning from the kindly solitary, and buried her face in it. "You but waste your time," she an-swered, "as far as he is concerned. Still he is a good mirror. You will certainly learn something about yourself." She said this in the tone of a hint, which

covered him. "Your sickness has made you sharp,"

he said." "Well, let me confess, I do go to study mvself. What then, Cassandra?" "Cassandra, indeed!" she pouted, and then surprised him with a sob and a few tears. "I am so weak yet, Florian, and I know you are only going to ask his ad-vice about leaving here. I want you to promise that you will tell me every word."

word." "I am not so certain that he can or will advise me, Linda. Nor would I be apt to follow his advice if it were against my own desires. But I promise you, my dear; and you are quite right. I am going on my retreat." He sat looking at her with troubled eyes. He never looked at her otherwise since sickness first struck her down, and his first sensation of real grief was gnaw-

his first sensation of real grief was gnaw-ing at his heart as he thought of what he would lose in losing her. And unconsci-ously, too, he was studying the course of feeling in her bosom, the gradual ripen-ing certainty of death which, amid doubts and fears, was already blooming in the girl's heart and soul. Ambitious as he was, death had always appeared to him as a monster who might at any time dehis first sensation of real grief was gnawwas, death had always appeared to him as a monster who might at any time de-stroy his ambitions. He had never yet come in contact with it. But now it had seized most surely on Linda, and he watched its process with a sort of fascina-tion that sickened body and soul, and crowded his dreams with terrors. He must come to this one day. How soon? I tilled his heart with a disgust for life that all his days he must walk under the THE WILL & BAUMER CO" CHURCH CANDLES must come to this one day. Indo soon -It filled his heart with a disgust for life that all his days he must walk under the threatening shadow of that greatest mis-fortune. Why live and work at all when death might shatter the handiwork of years at one blow? The reasoning was poor and foolish, but his melancholy had to find vent. The day shamed his mel-ancholy by its magnificent joy. The wind was not strong enough to roughen the water into ugliness, but white caps lay along the deep green of the river, and, like the foam at the mouth of a wild beast, gave a suspicion of the cruelty that lurked below. Against Round Island's rocky flat shore the waves beat with monoton-ous murmuring, and distant Grindstone showed dimly through the mist. Across Ede Bay the afternoon sun sent a blind-ing radiance. The islands about were and Baumer's Patent Finish Samples and prices will be cheerfully sent THE WILL & BAUMER CO. For sale by THOS. COFFEY, London, Ont. ing radiance. The islands about were still in somber green, for very few maples found a foothold in the rocky soil. Their warm colors of death relieved the dark background. The swish of the water from the bow, the brightness of the sky, the somber shores, the green waters, the Cobbett's "Reformation."

"She is kind," was all Scott replied and set about getting supper. Florian made no offer to help him, but walked out on the boulder with his book and pipe, and gave his attention to the long shadows that crept through and over the islands and the last feeble whistle of the dying winds. Far away east glimmere a single star.

dying winds. The any derived states of the states of the state of the state of the states of the sta the solitary cleaned them and put them away, then he came out and sat beside

"I am going away," said Florian simply. "I wanted to talk with you first, and so came over." These are a complete the second sec Inst, and so came over." Thestars were coming out more rapidly as if a mist were being swept off the sky, and the shadows lay very deep around. The water in the channel, like a wizard's

The water in the channel, like a wizard's mirror, changed from dark to bright and back again, as if veiled forms swept up and down beneath the surface. "And so you are going away?" said South presently

Scott, presently. "I should have gone long ago. Clay burgh is no place for one who looks to a future. I am smothered and cramped for a better element.' "Your dreams are too big for you ain. Six feet of earth hold a man com

brain. fortably when he's not full of nonsense. "But it takes an eternity to hold th Not as I understand it, boy. It's not

"Not as I understand it, boy. It's not the soul gets cramped with such quarters as ye have here. It's proud notions of one's body: what it should eat and wear, how it should look to others, an' the nice-ness o'bein' better than its kind. People don't go looking for eternity to New York. Them who found it suited to their consti-tutions hunted in narrow caves an tutions hunted in narrow caves an' monks' cells for it, long afore New York

monks' cells for it, long alore total was known to a soul." "I won't dispute your assertions. But what would you have me do? I am young and ambitions. The world must go on as it has from the beginning. Why should not I take place and part in it, using my talents for the good of the many? I have no inclination for any

many? I have no inclination for any other kind of life, and there I feel that I shall do the most good." "Why not?" echoed the hermit with a touch of sarcasm, perhaps. "Saints did the same often, I've heard; but they

touch of sarcasm, perhaps. "Saints did the same often, I've heard; but they made their talents and high power a means to an end. With you it will be the end. With the big majority these good things of the world are the end. The man that looks after his own soul keeps away from 'em till God calls him to 'em.'' He rose suddenly as if he had spoken

too much and was just aware of it. There was no moon, and Florian could not see his face nor discover what mood accom-panied these words, but he would have given something to catch the light of his eyes at that moment. You can have the hut to yourself

"You can have the hut to yoursent while you stay," said Scott, starting off down the shore. "Thank you," Florian said quietly, and was tempted to ask him to remain, but adhered firmly to his determination but where the start of the start of the start of the but adhered firmly to his determination. and kept his mouth shut grimly until the sound of oars down the channel had ceased. It was chilly and dark on the island. There was no wind, only the gentle splash of the waves; and the odd, nysterious sounds, which break the vast silence of nature, quivered on the air. He could see nothing but outlines and the shining surface of the water. Like an in-verted bowl the sky arched over him. shining surface of the water. Like an in-verted bowl the sky arched over him. don't think much about the soul. They return the was there was no liv-ing man, and he was in utter darkness and solitude; and it seemed to him that he was left nothing to look upon but his own soul. He was too sad to endure thought at that moment, and began to bustle about, lighted a candle in the hundow. fixed the curtain to the window. The October nights were cold and left a tonch of frost in bare places. When the

taking a look at the new sun that will shine for her only a little longer." "Poor little girl!" muttered the hermit, giving a harder pull to his oars. "But what of that, Scott? She goes to heaven safely, I know, and her agony will be trifling to her recompense. I would not care but for that other dying at the same time, not in her body but in her soul."

such a rainfall, making weird fancies out the mists and preparing charms against their fatal powers! And all the these were dead! Linda was dying! Old affec-tions of his heart were dying! The very scene about him was showing symptons of decay. In fifty years at most he too would be dead. What difference then between him distinguished and influen-tial and the unknown hermit? Would "It is one of the world's chances," said Scott. "She will marry the minister and ome to believe what he will preach day and night for her sake. There is no fix-n' sich accidents". Scott. in' sich accidents

You seem to know all about the mat-"It is town-talk, lad. Ye brought it up

yourself as if ye wanted my opinion, an' yourself as it ye wanted in your opinion, 'he said ; "I wanted to know what you would do in such a case as that of my sister's. If she wishes to marry Mr. Buck I see no way of preventing her, unless it be by stratagen. It is not so much love of the minister as a romantic silliness that promote her to marry." God ?

minister as a romantic silliness that prompts her to marry." said Scott, "If you want stratagem," said Scott, "see Pere Rougevin. That's my whole and only opinion on a family matter. Jes' hand up the minneys, will ye, and I'll drop the line yonder." The strong colors of the early morning that glowed around him only added to his melancholy. He merely raised his head and smiled when Scott landed his first pike, a handsome five-pounder, and felt none of that joyous excitement which such an incident raises in the heart of feit none of that joy out extended where the such an incident raises in the heart of the true sportsman. It was as if life had come to a standstill with him because of the tangle in his affairs, and he was borne away through a fairy region of in-

difference. Before noon the hermit had landed a Before noon the hermit had landed a few dozen of the shining pike and Florian had dreamed the hours away. Not un-profitably, perhaps, for he had arrived at the sensible resolve that he would make no attempt to win Scott's confidence, but let the man display himself as it pleased him. And was he to spend the hours as he had spent the forenoon, in useless imaginings and doleful picturings of his future troubles? He took the rod after dinner and began to whip the water with an energy unnecessary so far as the fish

an energy unnecessary so far as the fish were concerned, but he wished to show himself that he was in earnest. He have come to fish, hunt and study the hermi The true way to do all this was to fish, hunt, and study at the proper times, and Scott implied by secret smiling that he conjectured his course of thought. As a consequence, when night found them again on the plateau in conversation the that, and my enemies and friends. hermit was quite humorous and fluent and inclined to talk of anything. When Florian made bold to tell him something of his present sorrows he was sympathe

after, for

I find it confusing; and as

studying myself, my blunders will do

" If you wait to know yourself that way

my lad, very good ; your political life wil

"We must run some risks, Scott. Any way, I have got enough of solitude, as I have of Clayburgh, and I see nothing in ic. "I am afraid there is little real warmth

<sup>110</sup>C. "I am afraid there is little real warmth in my nature, Scott. I contemplate Lin-da's death, and Sara's apostasy, and sep-aration from Ruth with a light degree of sorrow, and I foresee how I shall work all the harder afterwards." "A young man's feelings," said Scott, "are not to be depended on. Wait till all these things happen, and then you'll find how you'll take 'em. It's much like a man in consumption. He will die in four years, the doctor says. He's resigned, and surprises himself by not thinking o' death often at all. When death gets hold on him, though, he finds his former feel-ings weren't much. Now, I think your Lunda will die and Sara marry the minis-ter, an' ye'll go to New York without ter, an' ye'll go to New York without Ruth. An' it isn't so much these things Ruth. An' it isn't so much these things that ought to bother a man as his steppin' out inter life an' takin' a choice of labor. He ought to see that he got the right place. He ought to be sure that he couldn't do better in all ways whar he is than thar. People are hasty about things of this kind. Money is the object an' high position. If they got these, life is complete. If not, they're lost. They don't think much about the soul. They drag it anywhere, quite sure it can get be surprised." "Done," sa

## DECEMBER 10, 1998.

## AN APOSTASY WITH A MORAL. and sat in the open doorway singing at

Miss Marie Agnes Walsb, who has lately become conspicuous as a Theosophist, will arrive here in a few days. This priestees of Theosophy is of Celtic parentage and was educated in France. A number of years ago she was a teacher in the schools of New York. —Daily paper. and set in the open doorway suging and the mists that were closing in around him and the melancholy murmur of the rain. How long and how often such a dismal scene had been played upon the island ! Perhaps a generation previous a group of savages had sat in their smoky wigwams on this very spot and looked grimly on such a rainfall, making weird fancies out

The number of Catholics who fall away from their faith and take up with away from their faith and take up with Theosophy, Christian Science, and other popular fallacies, may not be large; but it is not so small as is gen-erally supposed, and it is certainly large enough to emphasize the import-ance of thorough religious instruction. would be distinguished and influen-tial and the unknown hermit? Would wealth and station and influence be more than the simple pleasures of the solitude ? And it was a doubtful matter if the states-man blessed by his country would stand as high as the hermit in the esteem of God 2 Well well what queer thoughts If young people are well grounded in their faith, there is little likelihood that they will ever apostatize, no matter how negligent they may become in practising their religion; and there is Well, well, what queer thoughts ways reason to hope that, sooner or later, by some means or other, they will be led back to the right path. 8 But God 7 well, if they are ill-instructed, there is no telling to what lengths they may go "I'm goin' to take possession of the bed," said he "and you must shift to the floor. I'm ill." and if they ever return to the Church it becomes necessary to deal with them as if they had never been under Catho lic influence.

bed," said he " and you must shift to the floor. I'm ill." "Oh!" said Florian, quite surprised that the hermit should make such an ad-mission, but asking no questions. Soott had taken cold and was in a fever, and the youth rejoiced that fate should have thrown them together at a critical time. He was handy about a sick bed, woman-like in his gentleness and skill and power over his tongue. He made himself master of the situation at once and proceeded to treat the patient according to his own ideas. Had he discovered the true way of dealing with the hermit? Scott made no objections to anything he said or did, but seemed rather pleased with him. He was sick until the third day, when he be-came convalescent and began to turn to It is frequently asserted that relig-ious instruction in the United States is more thorough than in most other countries; and that those who fall away from the Church do so not through ignorance of its claims upon them, but hrough weakness of virtue-simply preferring the service of the world to the service of God. We are not so sure of this; however, if their religion is well taught to American Catholic children, there are strong reasons why it should be. But, unfortunately, it was sick until the third day, when he be-came convalescent and began to turn to the old routine of cabin-work—meal-pre-paring, mending, and reading. It was raining still and the mists lay heavier on the island world, and Florian had by in-tense and desultory thinking wrapped his mind in mists so profound that he feit a positive desire to fly to the town. There-fore on the fourth evening he announced his departure for the next day. "And I hope," said Scott, "that you got some benefit from the close study of your-self, and that you can pretty well answer the question ye asked me when ye first came. often happens that young people who have "gone through " the Catechism creditably and are snpposed to know it well have very imperfect ideas of re ligion. The little book is dropped too quickly. It is apt to be taken for granted that children understand what they have learned only parrot-like, as they do exceptions to the rules of syntax. Missing the sense of the lessons they glibly recited, they quickly forget the words ; and thus, unless they read doctrinal books and hear system-"I shall go to New York," Florian re atic catechetical instructions from the plied, "come what may. I shall not trouble myself with much thought herepulpit, they grow up very ignorant of

their religion. Marie Agnes Walsh, "the priestess of Theosophy," probably never really mastered the lessons of the Little Latechism, though she may be one of the pale, thin, large-eyed children near the head of her class, and a star pupil of the school she attended ; a have of Clayburgh, and I see nothing in my strength or weakness to tell against success in my chosen life. On the con-trary I find myself longing for it. I shall be alone, I suppose, and for a time grief-stricken, but life will be there and will; while you will fish and sleep in this prison and groan over your rheumatism. Before going it would tickle my vanity to know your estimate of my character, and a hut. model of diligence and a marvel of talent in the eyes of her teachers, and regarded as a prodigy by her admiring companions. When a future Arch-bishop of Philatelphia presented him-self for instruction in the teachings of the Catholic faith, the eminent prelate who had the happiness of receiving him into the Church gave him a copy your estimate of my character, and a hint, ist a hint, of that situation you spoke of of the Little Catechism, the lessons of which he was required to learn, one the other day." Florian had no expectation of receiving Florian had no expectation of receiving an answer to his request, and turned to the window through which he could see a break in the cloudy sky and the gleaming of a few stars. It was a dreary scene and his heart was full of its dreariness. by one, word for word, until he had ompleted the course of instruction. He was amazed at the amount of knowledge the little book contained, and admired the way in which it was his heart was full of its dreariness. "I'm not anxious to disturb your good feelings," said Scott. "You are bound for to go, and your blunders will teach you better than my words. I can fancy how you won't know yourself ten years from now, and I propose that when you go home to-morrow you sit down and write an ac-count of year present feeling and orinions systematized. It is to be feared that many who teach and study the Little Catechism nowadays do not fully realize its importance,-that teachers in many cases are less careful and competent than they should be, and that students are seldom so earnest and docile as Archbishop Wood. The count of yer present feelin's and opinions, and leave it with me. 1'll see that you git it to read ten years from date. You'll office of the catechist is not held in the steem it desarves, and as a conse ne," said Florian eagerly, delighted quence the Catechism is often perunctorily taught and negligently

> studied. The last instructions given by Pius IX. to the clergy of Rome were that they should redouble their zeal in teaching the Catechism to children for "the child that grows up unconscious of the duties of religion will ignore the dutiesof man." The obligation of pastors and parents to impress the lessons of the little Catechi m on the minds of children can not be too much insisted upon. There is, perhaps, no diocese in the world where the clergy have greater freedom of action in their allotted work-where there is less exercise of authority in the more unimportant affairs of parishes-than in the diocese of Peoria. But there is one diocese of Peoria. But there is one point upon which its broad-minded and experienced Bishop is said to be severe. He insists upon painstaking and thoroughness painstaking and thoroughness in catechetical instructions; and when children are to be confirmed they must give satisfactory evidence of thoroughness knowing and understanding the foundations of Christian faith. Young Young people thus instructed and confirmed may be trusted to fight the good fight, to keep the faith and spread it in after life among unbelieving associates. Until Catholic children everywhere are thoroughly instructed in their religion, and their lives and conduct are seasoned with Christian principles, we may expect to hear of many renegades like Marie Agnes Walsh, "priestess of Theosophy."-Ave Maria.

DECEMBER 10, 100

# SISTER VIRGINIA.

A Heroine of the Battlefield and a Martyr to Duty.

The self-sacrificing spirit of the Sister of Charity is as admirable as that of the Catholic priest. The ex-ample of these holy women has often been able to bring about remarkable conversions and to revive faith in the midst of camps. It was in the beginning of July

1866, when the war between Prussia and Italy against Austria was at it height ; the military hospitals of Bree cia were encumbered with sick and wounded soldiers, among whom was young soldier likely to die of hi wounds. He had been put under th care of Sister Virginia, a Sister of St Vincent de Paul. He was one of th braves of the brigade of Parma, who during the disastrous battle of Custoze in which the lalians were utterly d feated by the Austrians, formed square around Prince Humbert, no King of Italy, to protect him again the repeated and furious charges of th enemy's cavalry. The young soldi-had tallen under the blows of the e emy, and he was picked up unco-scious, weltering in his blood with nin

sabra cuts. Carried to the hospital, he bore with out a groan the amputation of an ar and the sewing of his gaping wound In the excess of his suffring work only heard to say, with childish si-plicity : "My God! Oh, my mother As already stated, he was given charge to Sister Virginia, who w

"We shall now see," they s among themselves, "it Sister Virg is will be able to save him from grasp of death ; if she does it will b real miracle.

The misfortunes and sufferings the unfortunate young man excited liveliest sympathies in Sister Virgin heart for him, and she resolved to store him to life by the most assidu care and fervent prayers. She took her place at his bedside

left him neither day nor night. dressed his wounds with the grea care, prepared his medicines, w pered words of hope in his ears, w at the same time she asked God to o him

"Mother, help me !" exclaimed poor fellow in the midst of his excu ating pains, and he turned toward looks of hope as if he had the Ble Virgin near him.

Here I am, my son," answ Sister Virginia, lavishing on him the care and consolation of a moth a suffering son.

In a few days the poor soldies came delirious with fever. In his ing he was restless, trying to jump of bed, to re open his wounds Sister Virginia was always on the out to watch him, soothing him kind words, gently reproving, giving him one drop at a time of preparation to calm him, and doing all she could, she wept prayed.

Who could tell all that pa woman suffered during the days and nights that this pare At last the crisis ended lasted a favorable turn ; the pulsation of patient became less rapid, his del ceased, the wounds assumed a he look and hope once more brigh this bed of suffering. Sister Virginia watched this

young man's restoration to healt the secret satisfaction of having her duty. After the young had recovered consciousness h able to recognize his patient and noticing her wasted and p asked himself when it was he ha her for the last time—if it had no for months and even a whole yea "Sister Virginia," he said, was it that I saw you last? have you been all this time? you been sick? What is the with you ?"

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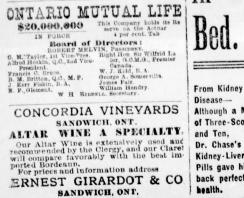


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whistle of the wind, and the loveliness of the scene passed before his senses and became inwoven with his melancholy. became inwoven with his meiancholy. There was a bitterness even in the cheer-ful day. When he arrived at Solitary Island the hermit was away. He took possession of the hut, and, finding some

emnants of the Squire's tobacco and a remains of the squite's totato and began to pipe, made himself at home and began to inspect one of the notable volumes on fishing. Scott returned shortly and gave a cool reception. How do?" he said shortly, bringing aim a

his brows together and sending a sharp look into his face. "How's the little

'un ?" "As before," Florian answered wearily. He had made up his mind that no be-havior of Scott's would drive him away until he had accomplished his purpose. And Scott saw it in his easy manner, and seemed willing to submit to the intrusion. "She had a me thank yan for the ferms." She hade me thank you for the ferns, "Sne pade me thank you for the terns," said Florian, "and if it would not be ask-ing too much, would you call and see her as often as you visit the town, and would your visits be oftener made."

This is to certify that Inpee was sick in bed the mo f the time for three year ith kidney disease. different kinds—ar Years tent medicines ; besid at I was under treatm that I was under treatment by four different doctors during the time and not take Dr. Chase's Kidney-Liver Pills, and since that time have been working every day, although a man nearly 70 years of nge. Dr. Chase's Kidney-Liver Pills have cured me.

JAMES SIMPSON,

Newcombe Mills, Ont

If the Kidneys are not in erfectly clean and healthy ondition, the blood becomes mpregnated with impurities, not a decay of the Kidneys con takes place. Bright's bisense, Diabetes, Gravel, itone in the Bladder, In-land a long list of Kidney liseases become seated, and coner or later in so many metances end fatally. Dr. Chase's Kidney-Liver Pills sure all Kidney-Liver Pills ure all Kidney-Liver Pills cold by all dealors, price 2 cents per box. Although a Man of Three-Score

Kidney-Liver Pills gave him back perfect

bealth.

the out of the curtain to the window. The October nights were cold and left a touch of frost in bare places. When the touch of frost in bare places. When the sun opened his eyes the next morning at an early hour, and Florian looked through the window on the scene without there was a silvery whiteness on certain objects hourtiful but downships beautiful but depressing. An arm individual mists was rising from army of from the river, and every object was bathed in so fresh and deep a color that it seemed to have just been laid on by the great Mas-

ter's hand. He dressed and bade a hasty ter's hand. He dressed and bade a hasty good-morning to the hermit, who was getting the breakfast, and ran out on the boulder to say his prayers in the midst of that sublime scenery. He prayed aloud, and never in his life did prayer seem so

"Grub," said the hermit, briefly, from "Grub," said the hermit, briefly, from the door way, and he went in composedly the door way and hermit heavenward after that ethereal flight heavenward. The meal passed in silence. When it The meal passed in silence. When it was over, "I'm going for pike this morn-in'," said Scott, briefly. Florian took this for a gingerly invita-

tion, and coolly removed himself, his pipe, and his book to the boulder without answering. The bernit busied himself in preparing his beat. "Would you like to come ?" said the

"I have much to think of," he replied. "I have much to think of," he replied, "Better get town cobwebs from your brain first. The fishin' is good, an 'if ye are going away 'twon't be many more chances you'll have after the world's pike

take your time." "To-morrow will do, Scott; much obliged. No. I'm in-doors to-morrow."

"No, 1 m in-goors to morrow. "Next day, then." said Scott, and if his voice was not sharp his words were. Florian was surprised at his urgency. "Oh! if you are determined." he

"Oh! if you are determined," he laughed, and came down, book and pipe, to the boat. They rowed through the channel out into the broader space that opened into Eel Bay—or rather the soli-tary did, for Florian lay in the stern idly

moking. Said Florian, "Why in the name of heaven, Scott, don't you write poetry? I couldn't stay in these solitudes an hour without finding words to paint some of its

beauty. "It is like grief, boy ; no words can ex-

ecause you are cut out for another situa tion

"You interest me," said Florian. "Pray what are the weaknesses and the strengths and the other situation?"

"A young man about to make a jump for such big prizes ought to be ashamed to ask sich questions from any man. Ye came here to study yerself. Do it: I'm off. A pleasant night to you. I'll not

See ye to morrow." Florian sat silent until the sound of oars had been lost in the distance. It was such a night as the preceeding one had been-the earth all darkness, th had been—the earth all darkness, the sky pierced with starlight, and a cool south breeze beginning to wake strange mur-murs from the shore and the trees. A few clouds lay like shadows on the horizon, and above and below was that beautiful stillness, so beautiful yet so painful, like that which lay about the prophet waiting or therefore rock to hear the still. Small on Horeb's rock to hear the still, sma voice of God. It seemed to Florian that some voice must be born of such an agony of silence; perhaps it was born, and his ear too coarse to catch a sweetness so

'Fine that nothing lived 'twixt it and silence.

Those were sharp words the hermit had Those were sharp words the lemin had uttered, and they shed a new light on the youth's mind. What an idea was thus, that some men could be damned for studying medicine? Yet it was true, he admitted, when he found the proper sense admitted, when he found the proper sense admitted, when he found the proper sense of the words. And might not he be plac-ing himself in such a position? He was humbled to admit that, after all, he did not know himself nor had studied the every side of his ambitions. How far was

he prepared to go, in seeking position and name? The kingdoms of the world and name? The kingdoms of the word and the glory of them were sometimes easily bought by falling down to adore Satan. How would he withstand such a tempta-tion? He hardly knew, but stole to bed crestfallen. The sound of the morning rain woke him from a very sweet sleep, but when that mournful patter reached his ears the conversation of the proceed-ing evening recurred to him and a desolaing evening recurred to him and a desola-

tion crept upon his spirit. "Was there another life for which he was better fitted?" That other could be but a retired life in

press it." And then a shade came over Florian's dulinees, and Florian dismissed it with a face, for his mind went back suddenly to Linda. "At this hour," he said, "Linda is He got breakfast, lit his pipe afterward,

"Done," said Florian eagerly, delighted beyond measure at this evidence of the hermit's interest in him. "I'll make it minute in essentials, my friend." "I spose. All the worse for you an' maybe you'll not be astonished and ashamed readin' that paper in days to come. I had an idee of a man gentle and oniet, whose mind was iss' like the water quiet, whose mind was jes like the water on a still night, deep, clear, sweet, and full o' heaven an' the bright pints in it; who'd sett'e down to a steady, pious, thinkin' life, writin' fine thinge for other people to read, comin' nearer to God every year and bringin' others along with him, year and bringin others along with man, till he'd be so ripe for heaven as to fall into it from this world, jes' as natural as a ripe apple falls to the ground. I had that idee, but it's gone; and I mentioned it jest to show ye what a stranger thought

"I'll put that down too," said Florian thoughtfully, "and it might be interest-ing to read at the same time as the other. I'm much obliged to you, indeed; but it doesn't suit, and never would."

doesn't suit, and never would." That was the end of the conversation. The hermit and Florian retired to rest with their usual indifference to each other and in their usual silence; but the other and in their usual shence; but the youth was so charmed at his fancied success in winning the solitary's interest that he fell asleep thinking of it, and dreamed that the honest man rose in the night, and stooping over his bed kissed him gently two or three times, as his father might. He was weeping, for the tears fell in a shower on Florian's face,

which set the youth to langhing, he knew not why. At this he woke. Everything was still save the patter of the rain on the roof, while the hermit was sleeping gently as a child.

TO BE CONTINUED.

A BEAUTIFUL CUSTOM.

In the days when England was Catholic a beautiful custom prevailed. When anyone died, no matter how humble or how exalted his station might be, the moment he expired, the church bell was tolled. Its solemn voice announced to the neighborhood that a Christian brother was departed and invited those who heard it to recommend his soul to the mercy of his Creator. All were expected to join in this charitable office, and in monasteries, even if it were in the dead of night, the inmates hastened from their beds to the church and sang a solemn

A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla posseeses merit unknown to any other MEDI-CNE,

Maltine with Cod Liver Oil-A Palatable, Nourishing Body Builder.

Maltine with Cod Liver Oil – A Pala-table, Nourishing Body Builder. Consumption—that dread disease—too offen arises from neglect. Colds not serious in themselves, by depressing the vital forces. play an important part in provoking condi-tions that render lung disintegration almost certain. To obviate this depictable sequence of neglected colds the body should be forti-fied, strengthened, nourished, and this may with certainty be accomplished by the use of Maltine with Cod Liver Oil. Its mode of action is plain—the oil rendered palatable and of easy digestion, does not irritate the stomach and untit if for the digestion of food ; but this preparation serves a much higher purpose than this, for the replacement of the waste of the body an abundance of fresh strong blood. The patient gains weight, irritation of the bronchial tubes dis-appears, sleep is restored and the general improvement is immediate and permanent. If you have extarth, don't dally with local If you have catarrh, don't dally with local remedies, but purify and ennich your blood with Hood's Sarsaparilla,

"Oh it is only three days sin saw me, or rather ceased to rec me. I have always been here v on you. I have not been away stant

'Only three days ! But whe I all this time? Ah. Sister Vir, understand now. Fever made conscious ; but since I see you a derstand what you have done, I pleased.

"And why so? Have yo wanting anything? Why do fault with me?"

' You have done too much f you have been growing thinned day, and this is painful to me,

"I have only done my dutymore nor less.", "Why do you not take so

"And why did you not ru when the Austrian Uhlans ru you with their swords flashing

"I am a soldier-a man. sworn to die for my colors

King." "Well, I also have sworn to ground to the last. I have t oath before a King Who is grea

all the kings of earth." "But if you work abo strength you will not be able up ; you will become sick and

"And what of it? If you do not fear to die for your flag mortal king, why should I fea for my God ?"

answer came from the No but he drew the sheet over his if he wanted to sleep, while i he was moved to shed tears. that this simple woman was as the soldiers who had falle battlefield ; for, sustained by which came from above and

dirge.

## SISTER VIRGINIA

pledge of a better life, she dared to die

slowly, unnoticed by the world, far from the pomp and glory which attend

One day there was a great uproar in

wounded companions in arms. He

wished to know the history, the acts of

bravery, the merits and sufferings of

Coming to the bed of our soldier, as

soon as he had learned what he had

done and how much he had suffered to

protect his august person, the prince,

with a feeling of affectionate gratitude,

pressed his hand and fastened to his

breast a medal for military prowess. Deeply moved, the soldier thanked the

prince, then rising with a strong off ort. "Royal Highness," he said, " permit

me, I pray you, to part with this hour

give her also a medal.

permit

death in war.

each one of them.

ity

to life

A Heroine of the Battlefield and Martyr to Duty.

The self-sacrificing spirit of the Sister of Charity is as admirable as that of the Catholic priest. The ex-ample of these holy women has often been able to bring about remarkable conversions and to revive faith in the widt of campa the wards of the hospital ; Prince Hum-bert himself had come to visit his midst of camps. It was in the beginning of July,

1866, when the war between Prussia and Italy against Austria was at its height ; the military hospitals of Bres cia were encumbered with sick and wounded soldiers, among whom was a young soldier likely to die of his wounds. He had been put under the care of Sister Virginia, a Sister of St. Vincent de Paul. He was one of the braves of the brigade of Parma, who, during the disastrous battle of Custoze, in which the lialians were utterly de feated by the Austrians, formed a square around Prince Humbert, now King of Italy, to protect him against the repeated and furious charges of the enemy's cavalry. The young soldier had tallen under the blows of the enemy, and he was picked up uncon-scious, weltering in his blood with nine sabra cuts.

Carried to the hospital, he bore with out a groan the amputation of an arm and the sewing of his gaping wounds. In the excess of his sufferings he was only heard to say, with childish sim plicity : " My Ged ! Oh, my mother !' As already stated, he was given in charge to Sister Virginia, who was

enarge to baster virginia, who was very popular among the soldiers. "We shall now see," they said among themselves, "it Sister Virgin-ia will be able to save him from the grasp of death ; if she does it will be a real miracle."

The misfortunes and sufferings of the unfortunate young man excited the liveliest sympathies in Sister Virginia's heart for him, and she resolved to re store him to life by the most assiduous care and fervent prayers. She took her place at his bedside and

left him neither day nor night. She dressed his wounds with the greatest care, prepared his medicines, whis vords of hope in his ears, while at the same time she asked God to cure

him. "Mother, help me !" exclaimed the poor fellow in the midst of his excruciating pains, and he turned toward her looks of hope as if he had the Blessed deserved it Virgin near him.

'Here I am, my son," answered Sister Virginia, lavishing on him all the care and consolation of a mother to there a suffering son.

In a few days the poor soldier be came delirious with fever. In his rav-ing he was restless, trying to jump out of bed, to re open his wounds ; but Sister Virginia was always on the look out to watch him, soothing him with kind words, gently reproving, him giving him one drop at a time of some preparation to calm him, and after doing all she could, she wept and prayed.

Who could tell all that patient woman suffered during the three days and nights that this paroxysm At last the crisis ended with lasted a favorable turn ; the pulsation of the patient became less rapid, his delirium ceased, the wounds assumed a healthy look and hope once more brightened

this bed of suffering. Sister Virginia watched this poor young man's restoration to health with the secret satisfaction of having done her duty. After the young soldier had recovered consciousness he was able to recognize his patient nurse,

and noticing her wasted and pale he asked himself when it was he had seen her for the last time—if it had not been

# THE CATHOLIC RECORD

# TO DAY. Youth. To day is compounded of a thou

critic

in the exclusive possession of ladies and

gentlemen. Imagine being taught that their is one God - a Protestant and

a perfect gentleman-keeping Heaven

sand yesterdays, the one precious drop distilled from the heart-throbs of those who have gone before, a jewel shining in its appointed place, held there by powers invisible, as a feather is sup-pended motionless in the center of the powers earth. The pressure of past centuries im

pels us forward to take our part in the plan of eternal change ; we are pushed onward like wind-driven mist, slowly or quickly, according to the momen tum of that implacable Before, but always surely - solembly so. Can a circle of a hundred years,

with its accumulated sorrows and joys its failures and triumphs; its despairs kitchens of most of the aforesaid gentry and exaltations, pass over a people as thorough servants (general servand leave no impress for good or evil? in favor of a person who has deserved it better than I-to this angel, who has Is not to have been, a reason to always Are not the past and the present incomes of the English lower middle class ! If I had not suffered from these nursed me for three weeks with so much one?

heroism, suffering fearfully herself to The laws of nature are wise and irrevocable-potning is ventured-all is keep my temper about them. To an calculated and that with a nicety which outsider there is nothing but comedy restore me to life. It is she who has the true courage of patience and charconvinces even while it surprises and in the spectacle of a forlorn set of Pro coofounds. We can not separate the testant merchants in a Catholic country In speaking thus he was trying to put the medal in the Sister's hand, who, cause from the effect, the effect from led by a minature plutocracy of stock put the medal in the Sister's hand, who, with eyes cast to the floor, modestly said : "I have only done my duty" The prince, who had been deeply moved by the scene, realizing from the weak voice and pale face of Sister the cause ; if this were possible the brokers, doctors and land agents, and world would sink once more into chaos flavored by that section of the landed and man a troubled soul be adrift seek- gentry who are too heavily mortgaged ing for habitation.

That we suffer for the sins of our a Court and an artistocracy with the Virginia what she had borne for the fathers as we profit by their virtues is a long acknowledged truth; a truth bas been persuaded to accept the post of Lord Lientenant. To this pretance. last three weeks, resolved at once to give her also a medal. The Sister that we know, we feel, we speak, and yet, cowards that we are, we shrink thanked the prince, but when he was gone, looking to the large crucifix from living ac ... ding to its light. We hanging on the wall, she attached at will not care for the grain, that others the feet the silver medal she had just may reap the harvest ; we devour the Now, as an epicure a luscious peach, received, saying : "Here is the true courage; all bravery comes from Him.' then crushing the kernel beneath our A month later the good soldier left heel, we scatter the wounded fraghis bed ; his wounds were healing up, ments to future generations. and leaning on a crutch he was able to walk about the wards and corridors.

coantrymen, and in their own class How vain, how egotistical is man in the supercilious snubs of those who "It is a real miracle," said those who had seen him the first day he was his hopes and aims! Even in those have outdone them in pretension and elevations of thought that lift him near brought to the hospital. "A real miracle of charity," he est the Sublime : in those moments of ecstasy when the incomprehensible is have outdone. would add, and he looked about hoping revealed in a flash of perfect knowl odge, when the stillness of the starry to see the angel who had brought him heavens, the hissing of the hurricane the mingled murmers of the morn re-Bat Sister Virginia had disappeared solve themselves into one grand har for several days and she was not re mony, that sweeps through the inner "She will take a rest," thought her most chambers of his soul, thrilling his young friend, while trying to keep back a thought which made him aoxi-ous. "She will rest the poor, dear whole being with dignity and purpose. In that moment, even, I repeat, the Until Irishmen apply themselves seri-ously to what the condition of Ireland holy of the holies, the tabernacle behind the veil, man is still bound to his Sister ! It was time ! She has well coarser self by infinite chains of materialism, for into whatever ideal consider the matter, at a dinner in And indeed Sister Virginia was resting-resting forever ! One afternoon realms his spirit may soar, the duties of To day, the work of the Present, are came from the yard to the hospital a slow and plaintive singing. cast aside as unfit for these higher All the convalescents and the patients transports.

the future than the past, as the above Oh, the all importance, the signifishows. - Boston Pilot. available openings. They saw and understood. No one moved or said a cance, the majesty of the Present? Of the moment that is ours, that is neither word ; all uncovered themselves, silent gone nor coming, but is with us now close-close by our side. Yet, like Abraham we would sacrifice our best and affected. The singing continued, were shedding tears. It was a proces-sion of virgins following a coffin beloved child to appease an angry God, and giving ear to his promises w covered with a white cloth, on which watch the smoke of the holycaust mur-mering, "it is well." had been placed a single wreath of

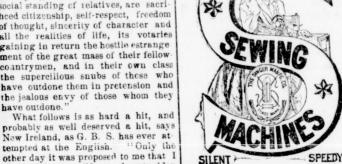
Blind that we are, we immolate our one ewe-lame, and our trust is betray ed ; the Future is no ominipotent deity, but an image put together by our own hands ; an idol of clay bedecked and painted by our own foolish fancies. We live in a world of dreams pompous and meaningless; we worship the so-called infinite and blaspheme the finite; we chant hymns to immortality and give no word of cheer to our weary neighbor; we deny food to the hungry and spread a feast for the birds of the We are like sleeping merchants air. who dream of wealth while their cargo is rotting in the port; we are like mechanics with rusty tools who boast of

their diligence. Let us awake to a knowledge of

orever - or forever lost. - Catholic III your digestive powers are deficient, you need something now to create and maintain strength for the daily round of duties: THE QUALITY ' IN IRELAND. Take the pleasantest of Malt Beverages-"Protestantism in Ireland," says George Bernard Shaw, the eminent

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select for the gentry ; and an idola-trous imposter called the Pope smooth-Preserve + Your + Teeth ing the hellward way for the mass of And teach the children to do so by using the people, only admissable into the CALVERT'S CARBOLIC TOBTH POWDER ants) at £5 a year ! Imagine the pre tensions of the English peerage on the 6d , 1/-, 1/6, & 1 lb. 5/- Tins, or CARBOLIC TOOTH PASTE things in my childhood, perhaps I could 6d., 1/-, and 1/6 Pots. They have the largest sale of any Dentifrices AVOID IMITATIONS, weich are NUMEROUS & UNRELIABLE. testant merchants in a Catholic country, F. C. CALVERT & CO., Manchester. BEST INVESTMENT ON EARTH!! to escape to London, playing at being SIMPLE STRONG NGER assistance of the unfortunate exile who of Lord Lientenant. To this pretence ievolving a predigious and continual lying as to incomes and the social standing of relatives, are sacrihced citizenship, self-respect, freedom of thought, sincerity of character and all the realities of life, its votaries gaining in return the hostile estrange



should help to uplift my downtrodden They earn more money, in country by assembling with other Irishproportion to cost, than men to romance about 1798. 1 do not take the slightest interest in 1798. any other product of

> human ingenuity. The SINGER MANUFACTURING CO. mmmmm

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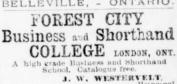
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BELLEVILLE

BUSINESS

for months and even a whole year. when "Sister Virginia," he said,

was it that I saw you last? Where have you been all this time? Have you been sick? What is the matter with you?"

"Oh it is only three days since you saw me, or rather ceased to recognize me. I have always been here waiting on you. I have not been away an in-

'Only three days ! But where was I all this time? Ah. Sister Virginia, I understand now. Fever made me unconscious ; but since I see you and understand what you have done, I am not pleased.'

"And why so? Have you been wanting anything ? Why do you find fault with me?"

You have done too much for me you have been growing thinner every day, and this is painful to me, I assure

you." "I have only done my duty—neither more nor less.

"Why do you not take some rest

" And why did you not run away when the Austrian Uhlans rushed on you with their swords flashing in the air ?

"I am a soldier-a man. I have sworn to die for my colors and my

King." "Well, I also have sworn to hold my ground to the last. I have taken an oath before a King Who is greater than all the kings of earth."

"But if you work above your strength you will not be able to hold up ; you will become sick and perhaps

"And what of it? If you soldiers do not fear to die for your flag and for mortal king, why should I fear to fall for my God ?"

answer came from the soldier but he drew the sheet over his face as if he wanted to sleep, while in reality he was moved to shed tears. He feit that this simple woman was as brave as the soldiers who had fallen on the battlefield ; for, sustained by a faith which came from above and was the

THE MASTER'S RULE

able to get up looked through all the

tender and sad, as if angels themselves

Sister Virginia was on her way to ternal rest. She also had fallen at the

breach, consumed by the fire of pati-

ence and charity, a victim to duty-faithful to her oath, she was going to

All sent her a farewell from their in-

most heart, and the soldier whom she

had recalled to life lay down on his

bed and cried ; he cried like a little

There is not a nobler and truer cour-

age than that of a virgin who gives

her life to save that of brave soldiers.

and the tears of heroes is the greates

honor that can be bestowed on her.

receive the eternal crown of heroes.

child over his dead mother.

white roses

eternal rest.

Once upon a time there was a master who gave unto one of his subjects a who gave the weapon. "Remember," the powerful weapon. "Remember," the mester said, "the weapon I give thee is two-edged and hath a poisoned tip but use it for my honor and no harm shalt thou do with it."

And the subject tared forth with his wonderful weapon, such as no man in all the realm3 over which he travelled could fashion ; for it was not of gold

nor of silver nor of tempered steel. Soon a messenger came to the king and said : " O master, thy subject hath raised the weapon thou didst give him against his fellowman! Bid me take the weapon from him." But the mas-ter, sorrowing, said: "Do thou counsel and warn him rather, that he may amend his ways.

Then appeared other servants of the king, saying : "O master, thy subject hath raised the weapon thou didst give him against thy sacred teaching, and he striveth to rend the garment of truth! Bid us take the weapon from him." But the master, grieving, replied : "Counsel and warn him rather, that he may amend his ways."

Then came still other messengers, their pinions quivering from the switt flight, and they cried aloud to the king: "Omaster, thy subject hath raised the weapon thou didst give him

against the innocence of a child's soul, and he speaketh evil into pure ears And the master arose in his wrath and cried out : "Seize him, and, binding him hand and foot, cast him into ex terior darkness, where there shall be weeping and gnashing of teeth."-Ave Maria

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selves. And if we are healthy, wholesouled, earnest-meaning men, let us hew the granite of to day into our best endsavor, the work we do now is the work that is wanted : the word we speak now is the word that is heard, the life we live now is the first germ of

immortality : Yesterday may be compared to the metal beaten into shape. To-morrow, the ore still buried in the bowels of the earth : To-day, the molten liquid ready

to be poured into the moulds. Why has not To day a thousand tongues that each might cry "behold me !" Why has not To-day a thou-sand hands to pluck us from our bed of sloth ? Phantoms of lost opportunities, arise from your ashes, and confront us with your sunken cheeks and despairing eyes. Graves empty your dead and bid them speak of that Beyond where there is naught to do. To day press nigh unto us : wrap us in your glowing mantle : fold us in your strong young arms; breathe your vigorous life into our veins. Show us your mighty frame lying idle, your power ful hands waiting for work, let your voice ring loud and clear till for very

shame we do your bidding. What claim have we upon the sepulchres of the Part or the cradles of the Future, that we hold them preciously as our best gifts, and cast our own her itage to the dogs.

We must learn to live now before we reach those higher realms where we may say, "we shall forever ;" we must learn to speak the timely word before we may join in the symphony that echoes throughout all time, we must learn to crush the mighty "I," before the mighter "He" rises triumphant.

To work then ere it be too late. No loitering by the wayside, no looking toward the mist covered heights : he that walks with averted or upturned eyes will stumble. But with steadfast, earnest bearing, let us grasp our implements of toil and unearth the rocks that lie round about us.

Behold the task of To-dav-the Supreme duty of the great Now. Ours

ure is decked in her newest and her brightest, and whatever is best in nature we lay at her feet with reverent hand and loving heart; we decorate her shrine, and proclaim her Queen of May, blessed among women and fair-

be in 1998 (probably they will

Our countryman is an ardent

B

some other country in 2098) they will

Socialist, who is more concerned with

MARY, QUEEN OF MAY.

this pretty Mayflower for Mary :

From the Young Catholic we cull

May is pre-eminently the month of

flowers. In pagan days it was called Flora. Life and growth, youth and

gaiety, and whatever there is of love

liness or that hath in itself a budding

promise, are all associated with May, and at that season are regarded with

the domain of nature; the season

when earth and air teem with throb

som and rich promise is consecrated to

Mary, whom the nations called blessed.

get very little patriotism out of G.

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THE COUGHING and wheezing of persons troubled with bronchitis or the asthma is ex cessively harassing to themselves and annoying to others. DR. THOMAS' ELECTRIC Of obviates all this entirely, safely and speedily and is a benign remedy for lameness, sores injuries, piles, kidney and spinal troubles.

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kidney remedies, Uva Ursi, Juniper Berries, and Pipsissewa. Nor are these all. Other very valuable curative agents are harmoniously com-bined in Hood's Sarsaparilla and it is carefully prepared under the personal supervision of a regularly educated pharmacist. nowing these facts, is the abiding faith the people have in Hood's Sarsaparilla a maiter of surprise? You can see why Hood's Sarsaparilla cures, when other medicines totally, absolutely fail. curative agents are harmoniously com-Kn

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# THE CATHOLIC RECORD

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EDITORS : BEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidela."

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey. Publisher and ropristor, and the owner. Messars. Luke King, John Nich. P. J. Neven ad Joseph S. King, are fully authorized to re-itve subscriptions and transact all other busi-uss for the CATHOLIC RECORD. Rates of Advertising-Ten cents per line each pertion, agate measurement.

Approved and recommended by the Arch-ishops of Toronto, Kingston, Ottawa, and Arch-ioniface, the Bishops of Hamilton, Peter-brough, and Ogdensburg, N. Y., and the clergy broughout the Dominion.

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

London, Saturday, December 10, 1898

SUBSCRIBE NOW.

The CATHOLIC RECORD will be given to new subscribers free to 1st January. They will also be supplied with the RECORD of the 19th inst., which contains the beginning of a very interesting story, "Solitary Island." The author is that charming writer Father John Talbot Smith. It will be remembered that a story from his pen, entitled "A Woman of Culture," appeared in the CATHOLIC RECORD some years ago. Those intending to subscribe may give their names to the travelling agents, or send direct to this office.

COMING AROUND.

The Legislative Council of Victoria, Australia, has passed by a large major. ity a resolution approving of religious instruction being given in the schools within school hours, by recognized teachers of religion, with the consent of parents and the children. The resolution was passed in accordance with the expressed willingness of Mr. A. J. Peacock, Minister of Education, to amend the existing law on the subject which permits religious education in State schools only outside of school hours. The large majority recorded in favor of the change is an indication that the Protestants of that colony are opening their eyes to the necessity of religious instruction, which has been so long practically ignored in the school system.

# GOTRY DENOUNCED.

The dow. Dr. Lyman, of Brooklyn, rebuke to some members of the A. P. A. who stood on the porch of South Church the alght previous to the elections, and distributed anti Catholic tracts for the purpose of defeating Catholic candidates. Dr. Lyman, who is one of those Protestant clergymen who detest bigotry, is the pastor of the church, and he was very indignant at this desecration. He wrote to the Brooklyn Eagle :

loudly as they have been doing of late, that they are the chosen people whose office it is to watch over the general interests of civilization and good government.

It was loudly proclaimed before the war was declared against Spain, that hostilities were begun solely in the interest of humanity, and for the purpose of delivery the people of Cuba from an intolerable tyranny.

We are not the apologists Spain, and we do not wish to send them as souvenirs to persons who maintain the right of Spain or any make a donation to the Bethlehem other power to govern colonies solely on the principle to draw from school. We do not assert that this is the them their natural resources and same thing, but when the inducement wealth for the enrichment of the favoris largely advertised, as in the present ites of an alien Government, or to fill case, it seems to come very near to the the coffers of such a Government. traffic in sacred things which the Neither do we approve of the brutal Church by her wise laws aims at premanner in which Captain General Weyler carried on the war against the

Cuban insurgents, by forcing the population to concentrate themselves at Havana, without making provision to furnish them, at least, with the necessaries of life. But with the fact in view that the United States openly encouraged the insurrectionists, even when the island was in a prosperous condition, we cannot but be of the opinion that the desire of extending her empire by annexing new territory was the secret of the general feeling in favor of the war with Spain.

abuse wherever it exists." Yet, the Americans have not been a success in governing the Indians, negroes, and Chinese races, and the treatment of these three elements of the population cannot be called creditable to the American people. lars, handbills and seductive advertise-

Bishop Potter thus speaks very truly, even if severely, on this subject: "The story in severery, on this budget "The story in every case, in greater or less degree, has been one long record of cruelty, rapine, lust and outrage. "The best Indian,' an army officer has been quoted as asying, 'is a dead Indian,' and the best negro or Chinaman apparently is one who has been strung up at a lamp post or grilled alive on a village bonfic-and this is the nation, with such a record, to deal with subject races, which is to give a new and more being civilization to the Spanish West Indies and the Philippine Islands '

The truth is, that another cause, be sides the desire of expansion of territorial possessions, the ministers of the United States were largely responsible for the war, being animated with the wish to humiliate a Catholic country, and they made no effort to conceal their motive.

THE BETHLEHEM APOSTOLIC SCHOOL.

We published in our issue of July some remarks taken from the Philadelphia Catholic Standard and Times concerning an institution named the "Bethlehem Apostolic School" of Lu cerne, Switzerland, which is being very largely advertized in this country and throughout the United States as a worthy object of general charity. The article of the Philadelphia

Standard and Times throws doubt upon the existence of the school in question, and on the genuineness of the work "very well-known authority who has William Vernon Harcourt intends to as readily conceive of the French to the subject of the lawfulness or untravelled over the ground knows of no

and he says that the only hope rests agencies ; donations in honor of St. now in appealing to the laity of Eng-Anthony of Padua are asked for, and land to rally to the support of Protest blessed beads and medals are promised antism and its principles. This, it in return, according to the amount would appear, Sir William now prosent for the purpose of obtaining resary poses to attempt to bring about. He beads blessed by the Croisier Fathers. will raise the cry which has been some-It is strictly forbidden to sell, even times raised in our own Canada for at cost price, rosary beads which have election purposes, that "Protestantism is in danger." This cry will not be been blessed, and the Indulgences attached to these beads are lost when directly aimed against Catholics, but they are thus sold. The managers of against the Ritualistic clergy and the Bethlehem school assert that they members of the Church of England. do not sell the Croisier beads. They

A hundred years ago this cry of 'Protestantism in danger' had great effect in exciting the bigotry of the masses throughout England ; and even forty-six years ago, when it was raised by Lord John Russell in order to make

the authority of the Church thus inillegal the re-institution of the Catholic hierarchy in England, by the illustrious Pontiff, Pope Pius IX., it had great influence over the populace, and resulted in obtaining from Parliament the passage of some anti Catholic legislation, and the celebrated Ecclesiastical Titles Bill was passed by a

large majority. Sir William should not forget that

the Government itself, as well as the Parliament and people of England, churches, convents, or for paying the soon became ashamed of the wave of debts of such institutions, or for any intolerance and bigotry which at that pious work whatever. We vehemently period swept over the land, and that eprove and forbid such an abuse. We, the Ecclesiastical Titles Bill was, from moreover, urgently request that all orelates will stamp out this aforesaid the beginning, so much waste paper. Even London Panch ridiculed Sir John We believe this to be wise, though Russel by publishing a cartoon repreas a law it does not hold for Canada. senting him as a boy who chalked up As a provision of prudence, it holds 'No-Popery" on the door of the Pareverywhere, and our advice to our liament House, and then slunk away readers is to pay no attention to circuin shame to hide himself.

We should be sorry to see Sir Wilments asking for contributions for liam Vernon Harcourt bring with him pious purposes, unless those purposes the great Liberal Party, which has are well known, and have the approval wrought so many needed reforms, once of the Bishop of the diocese to which more through the mire of a ridiculous piece of legislation, on so miserable an issue as the stifling of liberty of conscience within the bosom of the Church of England. Even should he succeed in passing some such a measure all England would soon become as ashamed of its fit of intolerance as it

> If the disestablishment of the Church of England were the issue, it would be a worthy Reform, but an interference with the liberty of the Church people by Parliament as now constituted would be a theme for laughter and derision, rather than a piece of serious work for the most thoughtful and most powerful body of legislators in the world. Imagine a Parliament, in which, indeed, there is a respectable representation of the Church of England itself, but which is composed even more largely of a great variety of creeds, including a goodly array of

Catholics, Non-Conformists, and Deists, with a fair sprinkling of Jews, and out of the Archbishop of Canterbury's even Atheists, legislating on the doccharge to the clergy still continues, trine and liturgy which are to be used but it appears to have turned chiefly in the Church of England. We could

DECEMBER 10, 1000

THE HYMNAL.

David in Presbyterian worship.

all to worship as they please.

be the case says that :

THE PSALMS OF DAVID AND They must, therefore, be bound to make use of the means appointed by Christ for reconciliation with God, and as There is a good deal of complaint Confession is admittedly that means, it among stalwart Presbyterians that the follows that Confession is obligatoryman made hymns which have been not merely a matter which every one issued in a hymnal approved by the is free to make use of or to neglect as General Assembly are rapidly taking he pleases.

the place of the inspired Psalms of The Rev. H. Henson, who has of late put himself very prominently for-The Presbyterian Review of Toronto ward as a controversialist, says, in an in expressing regret that this should article in the National Review, that auricular confession is of apostolic "The practice of passing by the grand old Psalms, instead of receding, is growing at a rate which, if maintained, will soon result in the singing of Psalms being only a tradition in the Presbyleriam. Church. It is high time the question received the attention, at the hands of sessions and Presbyteries, which it deserve." origin, but that in the Church of England it must always be a permission, not an obligation. He adds that the practice has been very extensively revived in the Church, and that it must be continued because "it represents It is somewhat interesting to find the natural satisfaction of a normal

voked for the purpose of over-riding spiritual need." the private judgment of individuals or He discusses the proposal of the Low Church, or, as he styles it, "the Procongregations, among the very sects testant " party in the Church, to revise which have been the loudest in prothe Book of Common Prayer, so .as to claiming that the Church has no autheliminate the Confessional therefrom ority to decide controversies in relig-"So drastic a change," he says, "could ion, whether these have regard to faith, only be made, if made at all, after a morals, or ecclesiastical discipline. If Presbyterians had not ruthlessly protracted and bitter conflict, from which every prudent citizen might set aside all Church authority under well shrink.' the leadership of John Knox, there

As his reason for taking this view would be no reason now for the present of the matter, he adds : complaint. They would be assisting

"The whole High Church party, includ-ing a large proportion of the ablest and most learned clergy, would not accept a decided breach with the traditional system of Chris-tianity. The toleration of the confessional is the condition of preserving the unity of the national Church." every Sunday at the Catholic Vespers while "the grand old Psalms" are being chanted to the magnificent Gregorian music to which they have been set by the Catholic Church. But

It is in fact because the High Church t has a strange look when we find Presbyterian organs advising the clergy have discovered by their researches into antiquity that the con-Presbyteries to interfere to oblige confessional, and priestly absolution with gregations to adhere to old usages it, have always been an institution of while proclaiming the fullest liberty to the Christian Church, that they have revived it in] the Church of England, It appears that there is the same after it had been in disuse for nearly complaint in England, Ireland, and three centuries. Their action was the Scotland as in Canada and the Rev. Dr. Alison, the Convener of the more readily taken because the formularies of the Church of England so General Assembly of the Church of strongly commend the practice. The Scotland, says, while issuing the new whole discussion is a complete vindica-Hymnary for England and Ireland, tion of the Catholic Church, which never discontinued the Apostolic practice, and which, therefore, has nothing

Hymnary for England and Ireland, "With regard to the use to be made of it, (the Hymnary.) we may first express a hope that it will not be misused by displacing the Metrical Psalms and Paraphrases. If our Scottich piety is to retain its depth and ro-bustness, these must continue to have the foremost place, all the more that the Scottish Hymnal has in many cases been so misused to the ousting of the Psalms. With all the excellence of that hymn book, it has nothing to equal in depth, and majesty many of the old Psalms." to correct in her faith or discipline. Herein lies the difference between 'the pillar and ground of truth,' against which the "gates of hell shall not prevail," and man made Churches, in favor of which no such promise was The strangest feature of the matter made by Christ, and which, therefore, is that this "ousting of the Psalms" have no claim to be the infallible should take place in a Church Church which Christ instituted, and which boasts above all things which, therefore, can never teach what that it is the "Scriptural Church"

# A MINISTER'S TRIBUTE.

truth.

Rev. Dr. Pope's Praise of the Church and Her Institutions.

is contrary to the divinely revealed

Rev. William C. Pope, of the (Epis-copal) Church of the Good Shepherd, of St. Paul, Minn., in a recent sermon on "The State of Religion in the City of St. Paul," spoke very highly of the work of the Catholic Church in that

city. He said : "To oppose and overcome the forces "To oppose and overcome the forces in this of the devil the religious forces in this Senate of Nero, enacting laws for the priety of the use of the confessional in city are organized into three corpsthe Roman Catholic Church, 1 gelical denominations and the Protestant Episcopal Church. who are thorough Protestants, and its use in Catholic churches; and this Roman Catholic Church of St. Paul. sented by twenty-five large edifices. The Roman Catholic Church inherits the spirit that made the Roman republic the mistress of the world-the spirit and power of organization. It can trace its origin back to the person of our Lord, and has the apostolic priesthood and sacraments. It teaches the doctrine of sacramental grace, that man of his own power is unable to do right, but that God has provided the sacraments as the channels through which the necessary grace is given to the faithful. This Church is strong in its institutions, believing in the Scriptural injunction, 'Bring up a child in the way he should go and when he is old he will not depart from it.' Parochial and other schools are provided. It is Archbishop Ireland's proud boast that every Catholic See is a centre of Christian charities. The House of the Good Shepherd is the principal institution in the city for the reformation of fallen women. It is undoubtedly doing a good work. Of St. Joseph's Hospital physicians and patients speak in highest terms. It is especially attractive to me on account of the otherworld atmosphere pervading it. My business there is to prepare those whom I visit for a holier life in this world or for entrance into paradise. In this I am helped by the religious tone of the institution. Religious books, pictures and statues and the cross Religious books,

# 1 ECEMBER 10, 1888

# THE IMMACULATE CONCEPT

The universal Church celebrate December 8 the feast of the Imma

Conception. Some non-Catholics, hearing name of this festival and led astr the falsehood instilled into them effect that we worship the Blesse gin and substitute her for ( magine that by Immaculate Co we mean that she was con miraculously, even as Our Lord by the direct intervention of God. this false notion is simply one thousand errors into which Prote have been deceived concernin Catholic faith. By the Immaculate Concept

Mary we mean that, by the will and through respect for Jesus, a preserved from the taint of o in-even at the moment wh was conceived in the womb mother, she was immaculate, spotless, pure, free from sin. This splendid favor was confe

Our Lady because she was to the Mother of the Incarnate He who was purity itself enemy of the devil, would n His flesh, that was to be unite Delty, from a woman who out spiritual blemish or ever been under the dominio Evil One. It was God, therefore, who p

Mary Immaculate, and it was the merits of Christ, the Conq sin, that she was thus made spot

Let us glorify God, then, singular privilege and w grace conferred on our Blessed and let us beg of her to interd her Divine Son for us that henceforth be kept in a state purity and freedom from sin bear, even in some slight w semblance to her perfect sanct should recite the Canticle of in her honor on the feast and those mystical words that are to her, and that say of her t a "lily among thorns," " ful," an "enclosed garden, "sealed fountain." She tabernacle and temple of ( Man and she was made w grace and holiness for he office in the plan of the Ali the redemption of mankind. Columbian.

# INGERSOLL AND PROTI

Ingersoll, in what he h his "new lecture." calls New York the other day, usual announcement that th myth. He does not explain got the notion into his hea there ; at least, we have hi The Protestant preache it. stirred up about it. Some plain, soften their belief of nd even apologize in a w others of them agree with th But those of them who suffer from this fatal defect titude. They are logical this retort, which he can a when they get noisy : gentlemen, I stand on gentlemen, mental and glorious prin glorious Reformation, th which you proudly stand fend, that every man sho Bible and judge for hims

worked on that principle insist is the right way have worked it down to its sis, and you see, or rathe me the result. Having w rule you insist is the rig worked on it in the mann to be the right manner, I at you are

Further: we would here merely point out that all works of charity are highly to be commended. Parochial works of charity or benevolence such as the building of churches, schoolhouses, and presbyteries, and the diocesan works, such as orphan asylums, was in Lord Russell's time. hospitals, and homes for the infirm, are the most pressing and the first which appeal to the benevolence of the people, and we strongly recommend our readers to aid in such good works as these, first of all. They are then certain of doing good, whereas it is cometimes difficult to ascertain whether

distant works are exactly what they are represented to be. In any case these are generally dubious, unless they are authenticated by undeniable approval, and have obtained the approval of the diocesan Ordinary or Bishop.

the appeal is sent.

LIBERALISM AND RITUALISM.

There are still indications that the prediction uttered a few weeks ago by Mr. T. M. Healy to the effect that Sir make anti-Ritualism the cry on which National Convention of 1792, or the lawfulness, the propriety or impro-

From small beginnings important

venting. Impressed with this conviction, the Bishops of the United States have declared in the decrees of the Plenary Council of Baltimore : "We again and again declare that it is an intolerable abuse and a profana-tion of sacred things to publicly aunounce in newspapers and circulars Masses for all those who contribute alms for the purpose of building

Brooklyn Eagle: "The entire Church regards such a trespass apon its sanctuary with absolute indignation and contempt, all the more intense because the handbills so distributed appeared to be in the nature of an attack upon our neighbors and brethren of another Christian communion, the ministers and members of which in this part of the town, from the aged and saintly Father Fransfoll, now passed away, to my present neighbor and friend, the accomplished pastor of St. Agnes', have never offered me aught save courtesy."

The A. P. A. are such boors, and are so steeped in bigotry, that it is not to be expected that they will profit by the lesson.

# A BRUTAL SOLDIER.

A United States officer, Captain Lynn, so far abused his position in Manila as to intrude rudely with a guard of soldiers into the cloister of St. Catharine's convent, Manila, and into the sleeping rooms of the nuns under pretence of ascertaining the commissary supplies. This courageous woman-baiting captain also unnecessarily ordered a door to be opened which led to the Church, and which was used only for bringing the Blessed Sacrament to the dying. The nuns protested, but the door was opened under the threat of the Captain to blow or burst it open. Though the nuns were Spanish, Father Doherty of the American Paulists complained to General Ocis of the brutality of the officer, and as a consequence Captain Lynn was relieved of his duty at Manila, and ordered to Washington to account for his conduct. General Otis deserves the thanks of the Catholic body for his promptness in redressing this grievance. It is now to be understood that the palmy days of Know Nothingism and Apaism are passed away.

## THE UNITED STATES AS A CIVILIZING POWER.

Bishop Potter, of the Protestant Episcopal Church, New York, does not consider the American people to have been so great a success in the treatment of had to deal, that they should boast so sent to Lucerne through these local tion : at least so Sir William thinks, ature. - Ave Maria.

such institution in Lucerne. At this distance from the spot, it is be verified. difficult to ascertain the facts of the

case, but we will inform our readers of them as soon as we shall be able to obtain reliable and authentic information on the subject.

by the notorious John Kensit, the re-We have received from the Rev. P. M. Barral, the Superior of the Bethleresult in raising throughout England hem School, a letter desiring us to coran anti-Ritualistic election war cry rect the unfavorable impression which and a demand on the part of a noisy the readers of the CATHOLIC RECORD might receive from the publication of faction for another thorough godly Reformation of the English Church. the article in question.

Sir William has written to the Lon-It is fair to the Rev. P. Barral that don Times a long letter wherein he we should mention here that among attacks with great vehemence the the papers referring to the institution, principles laid down by the Archthere is a letter purporting to be from bishop of Canterbury in his recent ad-Mgr. Segesser, Vicar General of the dress to the clergy. He points out that diocese of Coire, and testifying that the school is really in operation and the practices which the Archbishop declares to be lawful in the Church of doing good near Lucerne, but twelve England are those which the English miles distant therefrom, and in the Reformers of Edward VI.'s and Elizadiocese of Cotre. Presuming that this beth's reigns directed all their energies letter is correct and authentic, we to abolish, and he even threatens that gladly make mention of this fact. the opinion expressed by the Arch-Nevertheless, we cannot but think that bishop that the Lutheran doctrine of means disproportionately excessive Consubstantiation may be held and are being taken to make the institutaught by Anglican clergymen, should tion a general object of charity for the be tested before the ecclesiastical court whole continent of North America. of last resort, in order to decide upon The entire community in the school its legality. We take this to mean s said to be one hundred persons. We that he will himself bring the matter are not aware to what extent it is before the court, if there be no one being advertized in Europe, but else to do so. agencies have been established in Philadelphia, St. John, Nfld., and

The Bishops of the Church have, under the existing laws, but limited Montreal, and in London, Eng., to adpowers to restrain the clergy from vertise it thoroughly, especially teaching what they will, but as the throughout the United States and Bishops, including the Archbishop of Canada, and all the British colonies ; Canterbury, have made it manifest and the work is being energetically

that they are themselves Ritualistic pushed, often without the authority of sympathizers, it cannot now be exthe Ordinaries of the respective pected that they will use what powers dioceses, and in some cases, notwiththey actually possess to maintain the standing their disapproval of it. Protestant principles of the Reforma-Intentions for Masses are asked to be

he will lead the Liberal party to the decorum of Christian public worship. polls at the next general election will Sir William declares that care must

events have frequently arisen, and it who may be relied on to check "Roman- is what has actually occurred. would not be a matter of very great izing" tendencies in the Church, and in surprise if the Church-brawls begun this case Parliament could be invoked tailer of obscene literature, should to increase their powers.

It will, of course, depend upon future Governments, who will be the future Bishops of the Church of England, but we cannot believe that Parliament can be induced to interfere directly any more with its doctrine and liturgy. The Catholics in Parliament will certainly not back Sir William in his raising up of the John Kensit banner, and we can scarcely believe that the Non-Conformists either will make themselves so ridiculous as to do so. These are, indeed, opposed to High-Churchism, but scarcely would they assume to themselves the right to bishop is certainly correct, otherwise change the whole constitution of a Church in which they do not believe.

Party spirit may induce the Liberals as a wrole to accept Sir William's anti Ritualistic ishibboleth, but we cannot and do not believe that they will achieve success with it, and the party itself will lose prestige if it abandons the principles of a real reform, such as the Irish demand for justice, for the sake of a mere will o'-the wisp as the demand of the Low-Churchmen for the

prove to be.

Some one with a sense of the eternal fitness of things has decided that the "Saint of the Reformation" shall have an appropriate shrine. The house in which Martin Luther lived and died is to be turned into a beer saloon. A copy of the apostate's "Table Talk"

Anglican churches, and under thes circumstances it might be expected

par excellence, while the Cath-

olic Church, which has been so

often falsely accused of being unscrip-

ANGLICANISM AND THE CON.

FESSIONAL.

The discussion in England arising

tural, clings to the Psalms of David.

In reference to the use of the confessional in Anglican churches, the Archbishop plainly asserted that it is

lawful and useful, though he objected against its being regarded as obligat ory. Compulsory is the word he used, but as there is not, and there cannot be any compulsion in the matter, we must infer that by it he means obligatory, that is, he objects to its being taught that people are bound to make confession of their sins to a priest hav-

ing authority to absolve. So far as the pronouncement is to the effect that the confessional is practically declared by the Church of England to be a useful institution, the Archit would be absurd to recommend it, as is done both in the Communion service and in the Order for the Visitation of the Sick. Moreover, not only is the Confession of Sins to the minister or " priest " recommended, but it is positively asserted that he has the power to give absolution. We have, certainly, the right to

enquire whence is this power derived? It could not be granted by any one but Almighty God ; and as ithe texts of suppression of Ritualism is likely to Holy Scripture which show that the Christian priesthood possesses such a power, are precisely those which Catholics adduce, proving that Christ gave that power to His Apostles, from whom

it was transmitted to their successors in the priesthood, the inference is legitimate that confession is obligat-

ory. It is a duty ion all Christians to ought to be left open on the bar to draw patronage. It is bar room liter-God, which cannot be the case so long having felt, suffered, wept, we may te as they remain in the state of sin, lable to understand, love, and bless,

are everywhere in evidence. whose lives are dedicated to God attend the sick for the love of Christ, whose voices reciting their offices in chapel, are to be heard in regular hours throughout the building. In the name of many at whose bedside I have ministered at this hospital, I say God bless St. Joseph's.

Sorrow is not given to us alone that

finding fault with my If my conclusions are wro principle or rule that led wrong ; and if it be wr all wrong in holding th T criterion of truth !" have no answer to this must hang their hear ence of the infidel and misfortune is the logical plan of salvation. Good out of evil if Ingersoll deeply into their minds mischievous fallacy of rule of faith, and convin self-evident truth that can come to the human way of authoritative tea Freeman's Journal.

# NO SUCH DEC

The significance of t patch from Rome gran ourial to Catholics who of condemned secret soc had never shown any h Church, has been variou on by the secular news matter invested with a which it would scarce even if it were authent

It was reported that been transmitted to M and that the substance furnished to a repres press by somebody con delegation.

A telegram receive olic Universe, Tues Apostolic Delegate, wh Detroit to Washington on the matter. The Depot, Toledo

Catholic Universe, Cle Nothing known a

such a decree. (Signed)

Catholics should pu sational newspaper re decisions of the Holy importance to the fai Such decrees are

cated to the Bishops Cleveland Catholic Un

# THE IMMACULATE CONCEPTION.

# The universal Church celebrates on December 8 the feast of the Immaculate

Conception. Some non-Catholics, hearing the name of this festival and led astray by the falsehood instilled into them to the effect that we worship the Blessed Virgin and substitute her for Christ. imagine that by Immaculate Concep tion we mean that she was conceived miraculously, even as Our Lord was, by the direct intervention of God. But this false notion is simply one of the thousand errors into which Protestants have been deceived concerning the

Catholic faith. By the Immaculate Conception of Mary we mean that, by the will of God and through respect for Jesus, she was preserved from the taint of original sin-even at the moment when she was conceived in the womb of her mother, she was immaculate, that is, spotless, pure, free from sin.

This splendid favor was conferred on Our Lady because she was to become the Mother of the Incarnate Word. He who was purity itself and the enemy of the devil, would not take His flesh, that was to be united to the Deity, from a woman who was not without spiritual blemish or who had ever been under the dominion of the

Evil One. It was God, therefore, who preserved Mary Immaculate, and it was through the merits of Christ, the Conqueror of sin, that she was thus made without

spot. Let us glorify God, then, for this singular privilege and wonderful grace conferred on our Blessed Mother, and let us beg of her to intercede with her Divine Son for us that we may henceforth be kept in a state of holy purity and freedom from sin that will bear, even in some slight way, a resemblance to her perfect sanctity. should recite the Canticle of canticles in her honor on the feast and dwell on those mystical words that are referred to her, and that say of her that she is a "lily among thorns," " all beautiamong thorns, " and a "enclosed garden," and a "enclosed garden," and a ful,' "sealed fountain." She was the tabernacle and temple of God made-Man and she was made worthy by grace and holiness for her exalted office in the plan of the Almighty for the redemption of mankind -Catholic Columbian.

# INGERSOLL AND PROTESTANTS.

Ingersoll, in what he humorously calls his "new lecture," spoken in New York the other day, made his usual announcement that the devil is a myth. He does not explain how he got the notion into his head, but it is there ; at least, we have his word for The Protestant preachers are much it. stirred up about it. Some of them ex-plain, soften their belief of the subject, and even apologize in a way, for it others of them agree with the agnostic.

But those of them who oppose him suffer from this fatal defect in their at-They are logical victims of titude. this retort, which he can always make when they get noisy: "Reverend gentlemen, I stand on the fundamental and glorious principle of the glorious Reformation, the principle which you proudly stand on and defend, that every man should read the Bible and judge for himself. I have worked on that principle, which you insist is the right way to truth; I have worked it down to its last analysis, and you see, or rather hear, from me the result. Having worked on the rule you insist is the right one, and worked on it in the manner you hold to be the right manner, I respectfully that you are estopped from finding fault with my conclusions. If my conclusions are wrong, then the principle or rule that led me to them is wrong ; and if it be wrong, you are all wrong in holding the rule as the criterion of truth !" The preachers have no answer to this retort. They hang their heads in presmust ence of the infidel and admit that his misfortune is the logical result of their plan of salvation. Good would come out of evil if Ingersoll could impress deeply into their minds the utter and mischievous fallacy of the Protestant rule of faith, and convince them of the self-evident truth that revealed truth can come to the human mind only by way of authoritative teaching.-N. Y. Freeman's Journal.

"True to Home and Faith and Freedom to the last."

## STORY OF THE "MANCHESTER MARTYRS."

# An Address by Rev. Father Dollard,

An Address by Rev. Father Dollard. On Thanksgiving eve the combined city div-sions of the Ancient Order of Hibernians met anniversary of the death of Allan, Larkin, and O'Brien, the "Manchester unartyrs." The fev. Father Ryan, rector of the cathedral, presided Rev. Father Dollard, in very complimentary trims. The reverend lecturer delivered the intervent of the cathedral, presided men:-Love of country is one of the strongest and noblest emotions of the human heart. As a duty, it comes next after invoired the deeply in the bosom of mean inhomitated it deeply in the bosom of mean inhomitate it deeply in the bosom of the magnitable become inder the trick of the wolf. A control bosom of mean inhomitate it deeply in the bosom of the main heart. As a duty, it de goes out against the boreal borg and the thunder of the grinding floe. He follows on the track of the wolf, he confronts in his icy hannts the dreaded Polar bear, and hen his dealate path. The sturdy Swiss powerned Alle the inhisting to heave inspiring rumble of the imminent avalanche. "So the loud torrent, and the whirtwing's row." "Me. A. M. Sullivan, in his excellent book. "New Ireland," TELLS THE STORY OF THE TRIAL and the events which followed. In the cold grey morning of the 2nd of November, Allan, Larkin and O Brien, were led out to die. An land the events where led out to die. An land the state of bayonets extended on all sides. But even the sadare crowd was hushed for a moment at the depeared. "Allan came first. He was duely paie, but walked with steady and the read. Next came Larkin, greatly or preped forth O'Brien, whose firm and digai-fad hearing was the admiration of all who be-held him. Before he was placed upon the trap-ne moved to where his two comrades stood capped and pinioned, with the fatal cord around each neck, and kissed them lovingly. They were greatly affected, and all three em-braced one another tenderly. The bolt was drawn: the three bodies fell, struggled con-vulsively for a few minutes and all was over."

inspiring rumble of the imminent avalanche. "So the loud torrent, and the whirlwind's roar But bind him to his native mountains more." And when the fee invaded these mountain glens he found out how well that land was loved; when her patriot bands flung them-selves against him, flerce as a storm sweeping the breasts of the primeval glaciers. If, then the children of iess favored climes love them so that men feel WHOSE LANDS ARE THE VERY GARDENS OF THE

that inclusion are the very GARDESS OF THE EARTH, and adorned by God with every beauty to please the eye and enrapture the mind. How well should Erin's sons love their motherland, which "nature formed so fair." Her beauty and richness have ever been unrivalled. James Clarence Mangan, who, had he been born other than an Irishman, would have been given a foremost place amongst the world's great geni-uses, in his grand ballad of "Cahal Mor" gives us a description of Ireland as she appeared in the thirteenth century: I walked entranced through a land of morn : The sun, with wondrous excess of light,

waiked entranced through a hand of indust-ine sun, with wondrous excess of light, and lustrous gardened of er seas of corn. And lustrous gardenes aleft and regist. Stone no such sun upon such a fright, Shone no such sun upon such a fright. Of Cahal Mor of the Wine-Red Hand.

Of Cahal Mor of the Wine-Red Hand. less indeed, Ireland is a lovely country: the numer breezes kiss no fairer fields than the at s of Desmond, or Royal Meath, and the restoral Bann and Suir steal by banks as flow-ry and fair as any of fabled story. And for all these charms she is well paid ack by the wealth of love lavished on her by er children. The ancient Gaelic poet called the system

by 2 ENDEARING NAME OF "DARK ROSALEEN,' in a most beautiful poem he expresses his ction for his beloved land:

and in a most beautiful poem he expresses his affection for his beloved land:
 O' the Erne shall run red
 With redundance of blood.
 The earth shall rock beneath our tread, And gun peal and slogan cry.
 Wake many a glen serene.
 Ere you shall fade, cre you shall die, My dark Rosaleen.
 My own Rosaleen:
 My own Rosaleen.
 My dark Rosaleen.
 And ta meiner bard in this only gave expression to the sentiments that have animated the pression to the sentiments that have animated the waritors, we want to the fight as men go to some row of the result of the pression of the result of the the result of the result

tionality, and thus came to look upon the list as alice and tyrannical, which in many cases it was. The bones of Allan, Larkin and O'Brien, have iong since crumbled into dust in their prayers of burning quick-lime, but their mem-ories are at home and abroad. Erin at least does not forget to cherish THE MEMORIES OF THE PATHFUL SONS that died for her in the hour of sorrow and trial. We may easily picture the fair genius of the island, with dishevelled hair weeping over the grave where her darling Emmet sleeps, or kaceling by that lonesome mound inBodens-town churchyard, or sgain making moan amongst the hills and vales where lie in well-won rest the wild Wexford pikemen. Let us Noor HERE SIMAL BE AN END to the sorrows of Erin, that no longer she shall is by the moaning. Western Soa, the Nobe of Nations, leaning on her broken harp. When the day of Freedom arrives for her at last and the sunberst of Liberty flashes on Erin's fairy glens and olden towers, then by a regenerate race, and only then, can a worthy tribute be paid to the ballowed memories of her martyred heroes. <text><text><text><text><text><text><text><text><text><text><text><text><text><text>

(For the CATHOLIC RECORD.) Through Lack of Love and Care

tained in England that all was not right, and the correctness of the verdict was open to grave question. Men of courage and human-ity amongst the English spoke out. They said that it would be monstrous to take human life on evidence thus tained and uncenable. Ma-guire and Condon were repriored, pending further investigation, but a powerful section of English public opinion yet demanded a sac-rifice. My fainting spirit 'neath its weight of woe Oppressed by memories that around it loom, Unbrightened even by the faintest glow Of dawning hope, amid the starless gloom Weeps bloody tears, beside the cheerless tomb Within my heart, where lies the host I know Of cherished offspring from affection's womb. Mr. A. M. Sullivan, in his excellent book New Ireland,"

Each murdered loved one that I cruelly slew With name above it marked, lies sleeping

there weet to those names as ever Heaven knew one wreathed about with thorns, -so sweeth

fair It were a sin to breathe it save in prayer, Wrought out as if upon the slab it grew Reads thus: "Wife" dead through lack of love and care.

While clustering thick around it smalle while clustering thick around it smaller stones O'er silent mounds like silent sentinels peep To guard the little beds where tmy bones Of Harry, Myrtle, Tom and Mary sleep; But o'er them now my soul in vain may weep For ruthless drink has pawned all kindred own8 And God has claimed their broken hearts to keep.

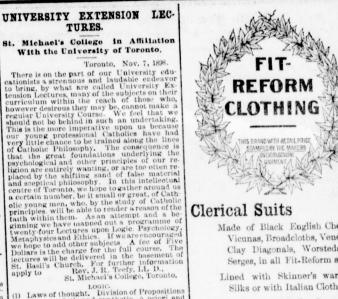
Timothy Bleakheart, M. D. St. Stephen, N. B.

## THE CATHOLIC ALMANAC OF ON-TARIO.

drawn: the three bodies fell, struggled con-vulsively for a few minutes and all was over." " True to Home and Faith and Freedom to the last." The news of the execution caused consterna-tion and dismay and grief in Ireland. Men, astounded, asked could the terrible taile be true. Others more violently moved, went about with flushed check and darkoned brow, clenching their feeth in opponents of Fenina-ism, were overpowed by this blow. For what, asked they, was this deed in Manches-ter but an act of political vengeance, another cruel tragedy in THE LOG STRUGIE nETWEN HISH REVOLT ME LOG STRUGIE NETWEN HISH REVOLT ME LOG STRUGIE NETWER HISH REVOLT in unconsecrated ground, within the jail." Here, siys the writer from whom I quote at length—here was troke that went home; a burbed and poisoned arrow that pierced the heart of Ireland. The news reached the provinces, and in hundreds of churches Massee and prays the writer from whom I quote at length—here was stroke that went home; a burbed and poisoned arrow that pierced the heart of Ireland to be more deeply moved by minuted feelings of grief and anger. It was not the boen stied, their execution was an iter men, arms in hand, attempt such a deed as Kelly's rescue, they must be prepared and concet to abide the penalty though it be death itself. It was the conviction that these monous upheaval of Irish nationality was meant to be the kenptre." All over Ireland FUNERAL PHOCESSIONS COMMEMORATIVE OF THE MANCHESTER MARTHS were held. Cork ted they ary, and soon most of sight of Tunerais—head ary, and soon most of sight of Tunerais—head ary, and soon most of sight of Tunerais. The day may cold and wet, but a hundre and firsh freeling which now statled the true mains, that led to the ware dad to be in reland server the as under the display. The day was cold and wet, but a hundred and firsh theore of fur marching in line over a route of three or four miles. As the three hearses bearing the anons of sight of Tunerais.—hearses, mournera, drapped hanners, and multied drums—where <section-header><text><text><text><text><text> aroused. It would be difficult for mon or other countries To UNDERSTAND THE FEELINGS OF IRISHMEN in this matter. Perhaps they would be in-clined to consider the victims of Manchester as common law-breakers, and not as national her-oes. But then in these countries the laws are made by the people, and for the people's good. Irishmen have been made to feel that with them it was all the other way. They hated and feared a law which seemed to have been framed for their especial torture. Again they never gave up the hope of an independent net tionality, and thus came to look upon the law was.

MRS. JAMES O'DONNELL, FOREST.

spell To fan these efforts to a fuller glow. Thy children exiled in a foreign land, When home returning hail thee on Thy endoted exists and the once again When home returning half thee once again What matter if a stranger now he stand, His love, the birth-place where his life began Tny dark spots hidden from his moistence ey-He only sees the blue that tints thy sky.



TURES.

St. Michael's College, Toronto, LODIC.
Laws of thought. Division of Propositions into analytic and synthetic-h priori and isposteriori-Deduction and Induction.
Doctrine of Universals - Exargerated Realism, Nominalism and Conceptualism. PSYCHOLOGY.
Definition and Scope of Psychology-Re-lation to Physiology - Classification of Mental faculties.
Sensuous Life-Sensation - Perception of the material world - Critical analysis of the leading modern theories - Interior ination.
Intellect and sense their differences.

3) II

the material wohn cheeries - Interior and exterior senses-Memory and Imagination.
Intellect and sense - their difference-Origin of intellectual ideas - Historical sketch and critical analysis of the theories of Plato, Locke, Discartes, the Ontologists, Leibnitz, Kant.
Abstraction - Analysis of the human mind - Approhension - Judgment and reasoning - The Will - Freedom of the will.
Rational Psychology - Substantiality and simplicity of the human soul - Spirituality of the soul - Endited will and body - Ortical analysis of false theories - Immortality of the soul - Union of soul and body - Ortical analysis of false theories or given of the soul - Union of soul and body - Ortical analysis of false theories of the mind - Material possessed - Definition of Certitude and of other states of the mind - Metaphysical and physical Certifude.

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# 1899 BENZIGER'S CATHOLIC - HOME ANNUAL

## SIXTEENTH EDITION.

A Forest City thou, long years ago; To-day, the name befits thee not so well; No laggard thou, abreast with those who dwell By lake of stream, whose trade-winds seaward blow The switchy passing years have seen thee grow; An infant weak to sturdy manhoodswell, Nor yet hath Progress ceased her wonted spell Benziger's Catholic Home Annual for 1899 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Aonual par ac-cellence, the very best Catholic writers being contributors to its pages. It contains :

Frontisplece : A Beautiful Colored Picture of the Crucifixion. " A Christmas Carol " (Poetry).

Calendar for each month.

The Impossible :" Story by Maurice Francia Egan. With 2 Illustrations.

Egan. With 2 Illustrations. Some Funny Advertisements (Prose). Full Page Illustration : "Out For a Ride." "Thoughts on the Third and Fourth Command-ments :" by Rev. Ferrool Girardey, C. SS., R. (Prose). With 2 Illustrations.

Story: "A Winsome Mald," by Clara Mul-holland. Illustrated. y to Heaven :" a Story of the Shrine of Our Lady of Mon Adapted by Rev. Daniel Murray. trated. Penance, Th the Shrin Illus-The Better Part" (Poetry). The Passing of Pippa:" By Marion Ames Taggart. Story. With Illustrations. Taggart. Story. With Illustrations.
"The Miraculous Medal." (Prose.) By Rev. A. A. Lambing. Illustrated.
Full Page Illustration: "The Christening." Our Prize Story. "The Doctor's Compromise." By F. P. Guiffoit. Illustrated.
"Blessed Gerald Majella." (Prose.)
"Donationne." By Rene Bazin. Story. Illustrated.

OBITUARY.

MRS. JANES O'DONNELA, FOREST. Last Thursday's Forest Free Press recorded the death of Mrs. James O'Donnell, whose maiden name was Mary Ann Hatton. She died at her home, on the 10th line Plympton, on the morning of Nov. 19, after having re-ceived the last rites of the Church. The de-ceased had been in failing health for about a year, and for sometime usast it was known to her and to many of her friends, that recovery was impossible. But throughout all she was patient, cheerful and submissive to the Divine will, and endured her liness with Christian fortitude. That peace which passeth all under-standing never forsook her. The sense of Divine favor ennobled her lines comforted her, and in death sustained her. She was an affection-ite wife and mother, a kind friend and neigh-bor, and a loving example of the power and blessedness of the Christian faith. Hinsshard in 1833. In 1853 her parents moved to the town-smartied to her bereaved husband. Mr. O'Don-net was a widower, with three children, viz. Mrs. P. Walsh, Adelaide, and James and affectionate mother, and hercase and affectionate mother, and hercase and martinets to an unmeasured degree. This mart in the store all present at the time of her qualities to an unmeasured degree. The family were all present at the time of her death and Charles, who lage new vita, both soiritual menoting the new shore and show the server and Charles, who has ourive her. The family were all present at the time of her death and had been faithful throughout her inness in attending to her wants, both soiritual The funceral took place from the family resi-tore and had been faithful throughout her ind the bean faithful throughout her ind the bean faithful throughout her index and had been faithful throughout her index and had bee

BUSINESS EDUCATION IS PROFIT-

bernind Metaphysical and physical certitude.
Certitude.
Boubt-Universal Sceptiesm-Criteria of Truth-Consciousness, the senses, reason, Human Testmony.
Mattare and need of Metaphysics-Notion of being-Essence and Existence.
The possibilities of being-The finite and infinite in being.
Three transcendential attributes of being, viz: Unity, Truth and Goodness.
The Categories-Substance and Accident -Personality.
Cause-Space and time.
Errifes.
The Categories-The objective rule (1) The origin of Mortality-The objective rule of human acts, or law-The subjective rule or conscience. Man's duties in general — Man's duties towards God—Internal and external wor-

(2)

Man's duties in general — Man's Mutes towards God-Internal and external wor-ship.
 Revelation-Means of knowing revelation -Obligation of seeking after revealed re-ligion-The absurdity of Indifferentism.
 Duties of man to himself-Intellectual and moral development - Sucide-Veracity.
 Ownership — Property - Communism -Socialism-Labor-Employers-Wages.
 Society in general - End of Society -Authority.
 Domestic Society-Marriage-Authority in the family - Relations of Domestic Soci-ety to Church and State.
 Education-To whom its rights and duties belog.
 Nature and origin of Civil Society -Authority in Civil Society.

# NO SUCH DECREE.

The significance of the alleged dispatch from Rome granting Christian burial to Catholics who died members of condemned secret societies, but who had never shown any hostility to the Church, has been variously commented on by the secular newspapers, and the matter invested with an importance to which it would scarcely be entitled, even if it were authentic.

It was reported that the decree had been transmitted to Mgr. Martinelli, and that the substance of it had been furnished to a representative of the press by somebody connected with the delegation.

A telegram received by the Cath-olic Universe, Tuesday, from the Apostolic Delegate, while enroute from Detroit to Washington, puts a quietus on the matter. The dispatch reads : Depot, Toledo, O., Nov. 22.

Catholic Universe, Cleveland :

Nothing known at delegation of such a decree.

Martinelli. (Signed)

Catholics should put no faith in sensational newspaper reports concerning decisions of the Holy See in matters of importance to the faithful.

Such decrees are always communi-cated to the Bishops of the country.-Cieveland Catholic Universe.

death and had been there wants, both spiritual and temporal. The funeral took place from the family resi-dence on Monday morning, and proceeded to St. Christopher's church, where a Requiem High Mass was celebrated by the Rev. Father Hogan, after which the remains were interred in Beechwood cemetery. All who knew the deceased extend to the bereaved family their heartfelt sympathy. Requieecal in pace.



GRUNDY-FOLKY. GRUNDY-FOLKY. A very pretty wedding took place on Nov. 15, 1985, at the church of Our Lady, Guelph, the occasion being the marriage of Miss Mary A. Foley, only daughter of Mr. Jereminh Foley, of the city, to Mr. Joseph A. Grundy, of the same place. The ceremony was performed by the Rev, J. O'Loane, S. J. in the presence of a large number of friends, of the coheracting parties. Precisely at 739 o'clock the bride entered the church, leaning on the arm of her father, mak-ing a very attractive appearance, as she passed up the aisle preceded by her maid, Miss Maad Keleher. She was met at the altar by the groom, attended by his best man Mr. Thos. R. O'Brien. The bride wore a dress of white organice. over white satin, trimmed with satin, and the bridal party were greeted by the strains of Mendelshon's wedding March. The bride wore a dress of white organice. The order wore a dress of white organice. More a black velve picture nat trimmed with ostrich tips. The bride maid. The bride carried a beautiful bouquet of backs. The conclusion of the ceremony Mass was which he sumptuous dejenner. Was given by the bride's parents, to a number of relatives and the brides by Rev, J. O'Loane, S. J., after the bride's parents, the summer of which was num-the bride wore a number of relatives and the bride's parents, the summer of which was num-the bride's parents, the summer of the summary of the bride's parents. The house was elegantly decorated for the are the mains.

occasion. The presents were numerous, handsome and costly, showing the esteem in which this young couple are held. The groom's present to the bridesmaid was a gold ring, set with pearls and amethysis. Mr. and Mrs. Grundy left on the 10:20 East-bound train. and will be at home after Nov. 23, at their residence on Queen street.

# REGIOPOLIS COLLEGE.

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ABLE.

The first lecture will be delivered by Rev. Dr. Teefy, on Thursday, Nov. 10, 1898, at 8 o'clock in the evening. Second lecture, 18th Nov., 1898, and there-after each Friday evening.

London.

BROTHER REMIGIUS, C. S. S.

ce again

# TEACHERS WANTED

WANTED, FOR R. C. SEPARATE SCHOOL sec. No. 3. Glenelg and Holland, a teacher holding 2014 or 3rd class certificate. Must be qualified to conduct a small choir in church. Applications received by T. Duggan, Dornoch P. O., Ont. 1050-2

R.O., Ont. 1001-2 WANTED, FOR R. C. SEPARATE school Sec. No. 5, Sombra, male teacher, holding a second or third-class certificate, holding a second or third-class certificate holding a second

WANTED, TEACHER FOR THE R. C. SEP-arate school, Picton : second-class pro-fessional certificate. Applications, enclosing testimoniais, and stating salary expected, re-ceived up to Dec. 77, 1898. Richard Harring-ton, Sec., R. C. S. S., Picton, Ont. 1051-17,

ton, Sec., R. O. S. Y. TED, MALE OR FEMALE, TEACHER WANTED, MALE OR FEMALE, for R. C. S. S. Sec. No. 12, Macton. Holding 2nd or 3rd class certificate. Duties to begin January 4, 1859. State salary and experience, One who can sing in a Church choir. Applica-tions received up to Dec. 29. Apply to Michael J. Gibbons, Sec. Treas., Box 54, Linwood, Ont. 1050 2

1080 2 WANTED FOR SEPARATE SCHOOL Sec. No. 6, Biddulph, Catholic female teacher, holding 2nd class certificate. Apply to Zacharia McIlharuy, Lucan P. O. Staring salary, experience, etc. 1050-2

A TEACHER, HOLDING A PROVINCIAL A or non-professional certificate, for school section No. 3, Admaston. Apply at once, stat-ing salary. Duties to commence January 3, Address Con. Lynch. Sec. school section No. 3, Admaston, Culton P. O., Ont. 1050-3, Admaston, Cullton P. O., Ont. 1050-3, WANTED TWO TEACHERS, FEMALE, cate, for Penetanguisnene school for second and third book classes. Ability to teach ele-mentary French desirable. Apply, sating qualifections, experience, testimonials, salary expected, etc., to Rev. Father Labourean, Penetanguishene. 1051-2

# CHRISTMAS GIFTS.

WE HAVE A LARGE SELECTION OF Prayer-Books on hand, ranging in prices from 10 cent to \$1.50. Amongst these are some especially suitable for Christmas gifts. If our readers at a distance will send us the amount they wish to expend for this purpose, we will make a good selection for them and send by re-turn mail. Kindly specify size, and if large type is preferred. Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario.

Full Page Illustration : "The Crowning of the Blessed Virgin.

Biessed Virgin. List of common English Christian names, with signification and name days.

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BOYS' AND GIRLS' ANNUAL.

FOR 1899.

**POPE DEPARE** 

# THE CATHOLIC RECORD

Bacred Heart Review PROTESTANT CONTROVERSY.

XI.

Some Protestant friends of note have begged me to remember that it is un-merciful to annihilate an annihilated man. As I hope I am not inaccessible to emotions of humanity, we will hepra-forth consider futile or malignant statements of the Lansings, the John Moores and such people, with little mention of their names.

I am sometimes asked whether Cath olics are not just as capable of blunders and slanders as Protestants. Undoubtedly. Any one who will look over the Morning Star, but more particularly over the Missionary Review of the World, will see how far I have been from forbearing to use a free hand from for occaring to use a free hand towards them. Yet assuredly I am not responsible for Catholic blunders and slanders in the same sense in which I am for Protestant. Besides, I should like to know whether American Protestantism is not superabundantly able to take care of itself. I do not propose to undertake, except now and then special occasion, a championship which might well be treated as somewhat officious. On the other hand, a championship of one fifth of the people against the other four fifths, by a member of the majority who has the requis-ite knowledge, is plainly neither superfluous nor officious.

I see from the London Tablet, which, ts we know, is the leading Catholic paper of Great Britain, that the fable of Luther's suicide has been finally set at rest by the researches of a German Catholic professor. What could a Protestant, however learned, have done in comparison? On the other hand, the old Protestant fables about the enormities of Bellarmine's spotless life, and the horrors of his peaceful deathbed, had they still retained any vitality, would have had their quietus, not from the Catholic authority, Wetzer and Welte, but from the great Protestant authority, Herzog-Plitt. That zealous Protestant gentleman who is bent on bringing up Cardinal Bellarmine a hundred and fifty-two years after his death, in order to poison Pope Clement XIV., may safely be left to his incantations.

We have now been brought into are Basques Latinized. Now the Bassuch closeness of relation with Spain, and with Spanish countries, that our que is a non Aryan tongue, and the Basques are a non-Aryan race. Great old careless contumeliousness is plainly masses of other Europeans are non something which it is a sin to main Aryan in blood, but only in Spain has tain any longer. I am glad to see that some intensely Protestant sheetsthe Mongoloid race-in a very fine de velopment, it is true-been so largely for instance the Morning Star-have continuous and controlling. Now the worthily frowned upon the hateful self-Mongol is peculiarly insensible to sufficiency which dishonors itself in endeavoring to dishonor a nation with which we have chanced to come into strife. Undoubtedly Spain is dismally burdened by bad government, as in the past she has been weighed down by many ways, but there has been indiffer ence to the welfare of subject races bad government and the Inquisition gether. More than by either she as drained of her true life-blood, the together. easily kindled into blocdy cruelty. Old Christians, by their incessant out-flowing to the New World, and impoverished by the home flow of trans atlantic gold, bringing with it idleness ion, is very stupid. Does everything in a man, good or bad, result from his religion? Is he amiable by nature? Yet, as the Morning Star and luxury. Christianity, assuredly, will tend both citing an admirably fine passage from elsewhere, none of these to enhance his amiability and to guard it against flabbiness. Is he naturally harsh and irritable? Christianity will ourdens have quelled the elastic vigor of the Spanish race, or the possibilities of noble beauty in the Spanish chartend to soften and smooth his temper but he will almost certainly be relat-ively unamiable till his death. So with acter. Moreover, as it says, the modern Spanish literature is one of the finest in Europe. It is to be hoped that many every other trait of character, uprightof our young people will soon be able to read this in its own grand Castilian less, ingenuousness, disinterestedness, purity, affectionateness, mercifulness Unhappily, the present writer does not Principle, however deep and devout, will very seldom give it the spontane know enough to enjoy it. How, at a time when we ous and Spain defeated, ought we to judge her past history? As we should wish our own past history, here and in England or elsewhere, judged, with cordial recognition of its good, and keen but kindly criticism of its evil. How odious it is now for us to puff up our lips and pompously declare : "God, I thank Thee that I and mine are not as these miserable Dagoes. I thank Thee, O Lord, for the deep wells of humanity which Thou has placed in my heart, and which are ever spouting noisily up and calling all the world to bear witness to my profound abhor-rence of a tribunal that no longer exists, and my heart rending pity over people that went to the stake four hun-dred years ago ! What a gracious Providence that created Torquemada, and gave him for me to thunder against ! Otherwise what pangs 1 might be enduring now between my conscience and my cowardice ! There are so many oppressions and inveterate evils right at my door, in my own race, in my own land, among those of my own religion, in the history of my own lineage, that I should be in grea straits between my duty and my interest, were it not that whenever my in ner sense goads me to inconvenient boldness of protest, I can fly in thought over to Iberia. There I can gather around me at pleasure a spectral autoda fe. I can courageously denounce the gloomy Philip to his very face. Be it Deza or Valdes or their successors, I can parade my evangelical free-dom before them, without any fear their shadowy hands will be stretched out to throw me into dungeons below the ground or into secret prisons above. From this visionary review I can come back with an invigorated sense of duty done, and with full inward liberty to be silent at home. O happily accursed Santa Casa, how monotonous would life have been to me without you ! O felix culpa of the dians, body and soul, with such an gracious Queen, whereby you were set

stock, from which the larger part of the upper classes came, but which went far beyond the nobility, was ago or so, there was a little book offered to the American Tract Society by a worthy English Quaker, Joseph John thoroughly Aryan, having a far more Gurney, brother to the famous philan sensitive nature than Basque, Jew or Moor. It would not be an absolute thropist Elizabeth Fry, who so absorbed the mind of Pope Pius when Archdeacon Manning first met him that Man-ning could hardly persuade his Holl-ness to talk of anybody else. A singu-lar gift of the Holy Ghost to the Engextravagance to represent the history of Spain from 1492 to about 1600 as largely a conflict between Aryan humanity and non Aryan callousness and fierceness. There were many mild and merciful men of non Aryan, lish people the Pope virtually pron ounced the great Quakeress to be. The The and many hard and fierce men of Visi brother of this eminent woman could gothic stock. Yet it was the upper classes (and not from interest merely not well be slighted. However, his tractate was soon found to have a sentthat were least friendly to the Inquisi ence something like this : "Had Christion, while, as Hefele shows, the plebe-ian Castilians of the Old Christian tian love had its full effect, where would have been the lash of the slave-driver? stock were enthusiastic defenders of it Horrors! This sentence could never be allowed. His sister herself could not So also the bishops and monastic pre lates, mostly of Visigothic blood, rallied have been permitted to say such a thing to us. Was not the slave-driver at that around Las Casas, in both Old and New Spain. The exceptions were barely enough to point the fact. It was the time the very foundation of the Repub lic? The Presidency could be better great Cardinal Ximenes de Cisneros spared. Besides, a venerable Southern Grand Inquisitor of Spain, who, although a Franciscan, first set for clergyman had lately given a large sum for missions, which, as he said, he ward Las Casas, the future Dominican. could well afford, inasmuch as he had on his great career. Led by such just sold a black man for a thousand

were not to be stopped up.

All races, in the past, have been only too insensible. As Gioberti says, sen

sitiveness to the sufferings of enemies

was an exception even with good men

two centuries ago. Yet the Spaniards

asy.

tion ?"

men, and aided by the bishops in dollars. Such saintly wells of charity America, the friars (many even of the lesser brethren being Visigothe) threw But what to do? The answer wa themselves with unexampled boldness There was the Holy Office at and energy athwart the fearful torrent hand, always benevolently ready to of rapacity and cruelty pouring out in the shape of reckless Spanish advenoffer itself as a scapegoat. Besides, no money could be hoped from that, even turers, and though millions were swept had it not been dead and gone, except away first, they at length checked the hat it survived as a comforting spirit work of murder entirely, and aided, says Helps, by every following king ual presence. Accordingly, the sent-ince was amended thus: "Had Chrisof Spain, and not least by Philip the tian love had its full effect, where would Second, they essentially mitigated the have been the tortures of the Inquisiburdens of the surviving tribes of Indians. Never, says Mr. Mackenzie, Ah, we have not been duly grateful to the Holy Office for lifting us and with full right, has there been a above so many uncomfortable points of more heroic, strenuous, and finally self-application. Our churches ought to combine and rear a memorial in successful contest, than that waged by the Spanish Church and the Spanish honor of it at the national capital. State against the reckless cruelty of

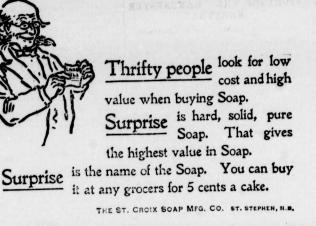
To turn now to a graver mood, what the Spanish Conquistadores. is the foundation of that sad insensibil Charles C. Starbuck. ity of the Spaniards to the sufferings Andover, Mass. of other races which has marked them?

> A JEW WHO SAVED A PRIEST'S LIFE.

oseph Jacobs is the Hero, and He is Now a Street Car Conductor in New York.

have always been peculiarly insensi-ble. Why? The Spectator, as we think, rightly, makes it fundament ally a matter of race. The Spaniards Writing to the Catholic Sun, of yracuse, a New York priest says: The other night I got on the Third avenue electric car at One Hundred and Twen ty-seventh street, and on my way to Forty-second street chatted with the conductor. His name is Joseph Jacobs and he is a handsome looking Israel ite. On every second or third block campaign meetings were being held. From wagons lighted by flaming human suffering, more so than even the negro. Into this stoldity, again, torches, flaming orators launched out in still more flaming phrases on the has been largely infused the fierceness merits of their respective candidates of the Jew and of the Moor. There After deploring the evils that open saloons on Sunday bring to the poor has been great richness of result. in working-man, he asked me if I knew Father Habler, of Tacoma, Wash. I "A grand man, sir, if you did not. know him, and proud I am to say I The notion that everything, good on was the (humble means of saving his bad, in a people, results from its religlife once.

"How ?" said I. "Please tell me. "Well, you see," said he. "eighteen years ago I was foreman in a sawmill in Tacoma. I was in a boarding-house and the partition between me and the next room was only made of very thick paper on laths. Father Habler was a man very much thought of in the city. He had a mission named Coulettze Prairie, many miles from Tacoma. He wanted to build a con vent school and academy there. He had collected between eight and ten thousand dollars round about, and was







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## DECEMBER 10, 1800

# FIVE - MINUTES' SERMON. Third Sunday of Advent.

ON SINCERITY IN CONFESSION.

Who art thou ?"-John 1, 19,

Who art thou ? is the question asked of St. John by the embassadors of the Pharisees, the priests and Levites from Jerusalem. We should often put the same question to ourselves, especially we are about to approach the when tribunal of penance, to be reconciled to God. For then it is an imperative duty imposed by faith, to acknowledge to ourselves in the examination of conscience, what we are before God, and to accuse ourselves to the priest, as we feel guilty before the Omniscien Sanctity. Unfortunately, however, there are Christians, yes, many, who, when they are in actual communica tion with God Himself, make an outrageous mockery of truth. Governed by pride or shame, they either conceal their sins or put them in such a light that the confessor finds no guilt in them.

The terrible consequence is that their confession is unworthy and they receive no forgiveness of sin. Still greater evil follows, for the confession is of no value in the sight of God, and another crime is added to the unforgiven guilt, a crime greater than which cannot be imagined, viz: the profanation of the holiest gift of religon, of one of the sacraments of the New Law. But even here the evil does not rest, for faith teaches us that every sacrament received in such a state is new sacrilege. Behold ! to-day you make an unworthy confession, to-morrow you, as Judas, receive holy Com-munion. After six weeks you again approach the sacraments, and add two ore sacrileges to your fearful guilt. After some years you receive the sacrament of matrimony or of extreme unc tion, new sacrileges, and then a chain of sacrileges is forged and interminably continued, until you repair all the invalid confessions by a good general confession.

Unfortunate sinner, who thus ac-cumulates mountains of sin, I must ask you, and justly so : why do you not remain away from the tribunal of penance? If you insist upon going to hell, the sins you already have committed will plunge you sufficiently deep into that eternal abyss: you need not, by a sacrilegious confession and the crime of Judas, force yourself deeper into the eternal fiery gulf of divine wrath. Remain away from confession even from your Easter duty, remain away, for by a sacrilegious reception of the sacraments you will not fulfil the commandment of the Church, but you will make yourself more culpable and more criminal before God.

But no. what did I say? Remain away! No, do not remain away, mi dear brother, come to confession, bu come in all sincerity and humility What have you to fear; of what hav you to be ashamed? Can that be a di grace which God commands? No, m dear friend, to commit sin is a di grace, shameful before God, the wor and yourself, but to confess the sin and to obliterate it, is no disgrace, b an honor to the Christian, a joy to Go a happiness to the angels and a co solation to the confessor. What easier, I ask you, to confess to the pricet of God, bound to eternal secrec r to be tortured during your who life, by fear, by the remorse of co which is easier, to confess now to on whose mouth is as silent as the grav or to confess before Heaven and eart before all angels and men, and to bu in the fire of hell for all eternit re is no mid Unhappy Christian way, and you still hesitate. Oh, i cast yourself before the blessed Sac ment, that throne of mercy, and pro ise your Saviour there really present I will regain peace with God and conscience; I will no longer hide wh unhappily, I concealed in confessi no matter how enormous the cri may have been, no matter if it read back to the earliest days of my ch hood. I will atone for all my sacr gious confessions and Communions a good, general confession, and sincere works of penance make my worthy of the infinite mercy of G Thus, my dear Christians, you n speak to-day to God, and to yours and do not hesitate to carry your i lution into effect, so that you may gain the peace of the children of ( and that this consoling thought comfort you in your hour of deat have, on such a day, made my p with God, and can now confide approach His judgment-seat. You, however, my dear Christi when you approach the tribuna penance, never forget what teaches you: either acknowledg burn! Confess or be tortured ! must go to confession, or to hell priest or to the devil! Al to the make a sincere and contrite confes without which there is no forgive and present it to God as an offeri penance. Say, with the royal pro David, Confitebor, I will confess God will answer, Remittam, I wi give. Amen.

up, a perpetual refreshment to my self- even in her history. righteousness, a perpetual help for the evading of all inconvenient stress of obligation at home !" She might by no means have found grand purpose as she did both for

obligation at home !" And now, as Hugh Latimer says, "I will tell you a merry toy." Fifty years

ous ease of nature. And what is true of a man is true of a race. There are money in his possession. It was dren instead of letting the latter pick thrifty and the young women are mild and harsh races, upright and known to many he had the money, and tricky, equitable and rapacious, ab-stemious and intemperate, calm and one night I heard two fellows on the other side of the partition planning how they'd get it from the priest. fiery, energetic and sluggish, chaste and sensual. Christianity, especially in its higher forms, will steadily de-velop what is good and discourage what is evil. Yet while a race subsists They were to tie him in the house and burn the soles of his feet to make him reveal where the money was and then kill him, burn the house and destroy it will, relatively to others, show much all traces. I got up for something and they asked : 'Who's that ?' 'It's me,' ] of its original excellences and defects. said, and they said nothing. "The next day I went out in the Had any other race, four centuries

ago, been turned loose upon the American Indians, it would probably woods hunting deer ; they knew I was have left a sad history, except the French, who seem to have been almost going. Coming home, they met me in the woods. One of them said: 'You always mild and merciful. No other are the only one who knows what we said last night and we'll take no race was turned loose upon such masses chances.' With that he raised the gun, but I was too quick for him. I of Indians as the Spaniards, Indians having such wealth to tempt rapacity, such abominable and unnatural corshot him in the shoulder. The other fellow ran for the canal, but in crossruption of morals to rouse disgust, such hideous idolatries in wide regions to ing the river he upset and I saw him drown. I took the gun from the other kindle abhorrence, and such powers of fellow. I was arrested and told the resistance to inflame war-like ardor. The Indian affairs in the English whole story to the police. I got their basket in the house, with candle, rope colonies were a small matter, one way and some luncheon, which they had ready for their trip to the prairie. I or another, by the side of those in Spanish America. Most European gave them to Father Habler. He said other parents urge their sons and he'd pray for me every day of his life. daughters to wed, it matters not whom, aces would have been exterminatingly cruel. Considering the constitutional callousness of the Spaniards, and the You can write and ask him if this is fact that in half a century the process not true. of extermination was completely stayed, leaving millions of Indians

swarms of Castilian adventurers.

zie, and various others.

Soon Left Her.

"I was taken with a swelling in my feet and imbs. I was not able to walk for four months. I read about Hood's Sarsaparilla and procured a bottle. Before I had taken it all the swelling left me. I took three bottles of Hood's and have not been troubled with swelling since." REBECCA SEEVERS, Chatham, Ont. surviving, we see at once that there must have been some very powerful influence to contend with the cruelty and the lawlessness of such countless We know well what this counter Chatham, Ont. vailing force was. It was the Catholic

HOOD'S PILLS cure all liver ills. Easy to take, easy to operate ; reliable, sure. 25c. Church, acting especially through the take, easy to operate ; reliable, sure. 25c. You need not cough all night and disturb your friends ; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflam-mation of the lungs and all throat and chest-troubles. It promotes a free and easy ex-pectoration, which immediately relieves the throat and lungs from viscid phelgm. The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator ; it is an effectual medi-cine. bishops and the orders. We learn this from Las Casas, Llorente, John Fiske, Sir Arthur Helps, Mr. Macken-zie, and various others. The Church, drawing the S ate after her, threw herself into the work of saving the Inenergy as had seldom been seen before,

cine

up life mates by chance. Say what we frugal and fit to manage a home. will against the way that engagements If the parents left less to "love,' there would be more happy marriages, used to be arranged in sou e parts of Ireland and as they are still made in France, and the truth remains that a fewer separations, and more enduring affection.-Catholic Columbian marriage brought about by reason is more spi to turn out happy than a marriage brought about by pission. Matrimony is a sacrament and it should If your children are well

ried at all, forgetting that the

so as to get rid of them.

Purest and Best for Table and Dairy No adulteration. Never cakes

but not robust, they need be entered into for considerations Scott's Emulsion of Codworthy of a sacrament-for the salvaliver Oil. tion of the souls of the parties and the

hope of posterity. Instead of trying to find eligible We are constantly in repartners for their marriageable sons and daughters, some parents discourceipt of reports from parents who give their children age their children from getting marthe emulsion every fall for a once young themselves and that the loveliness of love was not worn homely month or two. It keeps them for them until the anxieties of a home well and strong all winter. drove the romance away. Other fathers and mothers give the young folks no advice on this matter, but let It prevents their taking cold. Your doctor will confirm them find sweethearts where they may or catch beaus by street flirtations or this.

by any similar means of "setting their caps" for the fellows. And The oil combined with the hypophosphites is a splendid food tonic.

Now these persons all do wrong. sec. and \$1.00, all druggists. They ought to have a care to see their grown children settled in life. They SCOTT & BOWNE, Chemists, Torente. should give them proper instruction Financial. concerning the sanctity of the ordin-ance of marriage and help them to choose worthy spouses. They should MERCHANTS BANK OF CANADA. PAID-UP CAPITAL, \$6,000,000. REST, \$3,000,000. A general banking business transacted. Loans made to farmers on easy terms. Cor, Richmond St. and Queen's Ave. (Directly opp. Custom not imagine that no young man is good enough for their daughter or that no girl is worthy to have their son for a

husband. They should not allow any JOHN FERGUSON & SONS, hole-in-the corner courtships nor fly to 180 King Street, Che Leading Undertakers and Embalmers Open Night and Day, Talephone-House 373; Factory 543. the kitchen or upstairs when "com pany "comes. They should see to it that their young make love as Christians and mate as Christians; and



Fever and Aque and Bilious Der ments are positively cured by the use melee's Pills. They not only clean stomach and bowels from all bilious r but they open the excretory vessels, c them to pour copious effusions from the noto the bowels, after which the cor mass is thrown out by the natural pass the body. They are used as a f family medicine with the best results. The Rest Pills - Mr. Wm. Vande

family medicine with the best results. The Best Pills.—Mr. Wm. Vande Sydney Crossing, Ont., writes; "W been using Parmelee's Pills, and fir by far the best pills we ever used. Delicate and Debilitated Consti-these pills act like a charm. Taken j-doses, the effect is both a tonic and ulant, mildly exciting the secretion body, giving tone and vigor.

DECEMBER 10, 180

# FIVE - MINUTES' SERMON.

OUR BOYS AND GIRLS.

House of Never

The house of Never is filled with waits,

The house of Never was built with tears ; And lost in the hills of the By and By Are a million hopes and a million fear-

And lost in the fulls of the by all by a body and by the body and by a body's smiles and a woman's cry. The winding way seems bright to day, Then darkness falls forever : For over the hills of the By and By Sorrow waits in the house of Never.

Don't Snub.

Don't snub a boy because he stut-ers. Demosthenes, the greatest ora-

tor of Greece, overcame a harsh and

Don't snub a boy who seems dull or

stupid. Hogarth, the celebrated painter and engraver, was slow at

learning, and did not develop as soon

as most boys. Don't snub a boy because he wears shabby clothing. When Edison, the

great inventor, first entered Boston he

wore a pair of yellow linen breeches, in the depth of winter.

A Companion in Poverty.

air of a starveling, when a stray dog

came along and crouched at his feet.

The hungry look remained in the boy'

vagabond dog, and said, in a friendly

way. "Wot you want? This ain't no bone. Git!" The dog moved off a

little, and again it crouched and looked wistfully at the food. "Say, do yer

want this wus nor I do?" asked the waif. "Speak, can't yer?" The dog

gave a quick bark, and the boy threw him the rest of the loaf. "Nuff sed,"

he remarked as he watched him eat ravenously. "I ain't the feller to see a pard in trouble." The boy went one

way, and the dog he had befriended

another, both the better for the en

Helps to Patience.

woman, whose life has been long

wistfully at the food.

counter.

him the rest of the loaf.

loaf on the street corner with the

but he glanced down at the

kind, nor right, nor Christian.

ters.

stammering voice.

own name.

# Third Sunday of Advent.

ON SINCERITY IN CONFESSION. Who art thou ?"-John 1, 19,

The house of Never is built, they say, Just over the hills of the By and By ; Its gates are reached by a devious way, Hidden from all but an angel's eye. It winds about and in and out The hills and dales to sever. Once over the hills of the By-and By And you're lost in the house of Never Who art thou ? is the question asked of St. John by the embassadors of the Pharisees, the priests and Levites from Jerusalem. We should often put the The house of Never is hild with waits, With just in-a minutes and preity scons The noise of their wings as they beat the i Comes back to earth in the afternoons. When shadows if v across the sky And rush in rude endesco. To question the hillsof the by and By As they ask for the house of Never. same question to ourselves, especially we are about to approach the when tribunal of penance, to be reconciled to God. For then it is an imperative duty imposed by faith, to acknowledge to ourselves in the examination of conscience, what we are before God, and to accuse ourselves to the priest, as we feel guilty before the Omniscient Sanctity. Unfortunately, however, there are Christians, yes, many, who when they are in actual communica tion with God Himself, make an outrageous mockery of truth. Governed by pride or shame, they either conceal their sins or put them in such a light that the confessor finds no guilt in them.

Don't snub a boy because of the ignorance of his parents. Shake-spear, the world's poet, was the son of a may who was unable to write his The terrible consequence is that their confession is unworthy and they receive no forgiveness of sin. Still greater evil follows, for the confession is of no value in the sight of God, and another crime is added to the unforgiven guilt, a crime greater than which cannot be imagined, viz : the profanation of the holiest gift of religion, of one of the sacraments of the New But even here the evil does not Law. rest, for faith teaches us that every sacrament received in such a state is new sacrilege. Behold ! to-day you make an unworthy confession, to-morrow you, as Judas, receive holy Com-munion. After six weeks you again approach the sacraments, and add two ore sacrileges to your fearful guilt After some years you receive the sacra ment of matrimony or of extreme unc tion, new sacrileges, and then a chain of sacrileges is forged and interminably continued, until you repair al the invalid confessions by a good gen aral confession

Unfortuna'e sinner, who thus ac cumulates mountains of sin, I must ask you, and justly so : why do you not remain away from the tribunal of penance? If you insist upon going to hell, the sins you already have committed will plunge you sufficiently deep into that eternal abyss: you need not, by a sacrilegious confession and the crime of Judas, force yourself deeper into the eternal fiery gulf of divine Remain away from confession, wrath. even from your Easter duty, remain away, for by a sacrilegious reception of the sacraments you will not fulfil the commandment of the Church, but you will make yourself more culpable and more criminal before God.

But no, what did I say? Remain and chequered with many reverses away! No, do not remain away, my dear brother, come to confession, but said lately : "Nothing has given me more courage to face every day's duties and troubles than a few words spoken come in all sincerity and humility. to me when I was a child by my old What have you to fear; of what have you to be ashamed? Can that be a disfather. He was the village doctor. I came into his office, where he was comgrace which God commands? No, my pounding medicine, one day, looking dear friend, to commit sin is a dis "" What is the matter, Mary ?" " 'I'm tired ! I've been making beds grace, shameful before God, the world yourself, but to confess the sin and to obliterate it, is no disgrace, but and washing dishes all day, and every an honor to the Christian, a joy to God, day, and what good does it do? Tc-morrow the beds will be to make and a happiness to the angels and a con-solation to the confessor. What is easier, I ask you, to confess to the priest of God, bound to eternal secrecy, the dishes to wash over again.' "' Look, child,' he said, 'do you see these little empty vials? They are r to be tortured during your whol insignificant, cheap things, of no value life, by fear, by the remorse of conin themselves; but in one I put a tience, as by the stings of a serpent? deadly poison, in another a sweet per-Which is easier, to confess now to one, fume, in a third a healing medicine. whose mouth is as silent as the grave, or to confess before Heaven and earth that which before all angels and men, and to burn in the fire of hell for all eternity? Unhappy Christian! there is no middle nhappy Christian way, and you still hesitate. Oh, no, cast yourself before the blessed Sacrament, that throne of mercy, and prom ise your Saviour there really present will regain peace with God and my conscience; I will no longer hide what, unhappily, I concealed in confession, no matter how enormous the crime may have been, no matter if it reaches back to the earliest days of my child hood. I will atone for all my sacrile gious confessions and Communions by a good, general confession, and by sincere works of penance make myself worthy of the infinite mercy of God. Thus, my dear Christians, you mus speak to-day to God, and to yourself, and do not hesitate to carry your reso lution into effect, so that you may re-gain the peace of the children of God, and that this consoling thought may comfort you in your hour of death : I have, on such a day, made my peace with God, and can now confidently approach His judgment-seat. You, however, my dear Christians, when you approach the tribunal of penance, never forget what faith teaches you: either acknowledge or burn ! Confess or be tortured ! You must go to confession, or to hell! Go to the priest or to the devil! Always make a sincere and contrite confession, without which there is no forgiveness and present it to God as an offering of Say, with the royal prophet, David, Confitebor, I will confess, and God will answer, Remittam, I will forgive. Amen.

## Womankind.

## A Courageous Rescue.

Courage is often spoken of as a 'man ly'virtue, but would it not be a truer definition to say a 'Christian Gift, since it is given even to young girls to exercise it, as well as to brave, unself-ish men? This was illustrated some years ago by Alice Ayres a young ser-vant living as nursemaid in an oil-man's family. Not a grand position as likely to bring her public admiration, but one where she did her daily dutie

so faithfully that her master and mistress felt they could leave her in charge of the three children usually One night sh confided to her care. put them to bed, and had no misgiv ings till the terrible cry of 'Fire !' close below the window came to frighten her; nor even did she realize that the awful enemy was within the very house in which she was, and had so far gained ground that the only hope of escape for her and her charges must be through the window. 'Jump down! the bed will catch you !' sounded in her ears from below ; but I do not believe she for a moment thought of leaving her charges to save herself. Carefully she carried each of the three little ones through the blinding smoke and ever increasing heat, dropping each safely on the bed below held by kindly out stretched arms. Then came the time to save herself and the attempt was made, but whether the strain of what she had just done had been too much for her powers, or the fast increasing smoke and heat of the fire stupefied her, she reeled as she jumped from the window, and fell, not on the bed but on Don't snub any one, not alone be-cause they might outstrip you in the race of life, but because it is neither to the pavement, breaking her spine, and so ending service and life. so also she escaped the danger of praise from her fellow-men, receiving, w may confidently believe, the praise which cometh of God. A waif of a boy was eating a stale

## Three Little Girls.

Gretchen, Marta and Lena sat upon the doorstep twirling their thumbs in the sun

"Get up, Gretchen, thou lazy bones, the porridge burns while you sit dream-Marta go to the barnyard ing away; Marta go to the barnyard and feed the hungry fowls, who are crying from your neglect ; Lena, go fetch the unfinished stockings and knit until the sun sets. You are a pack of shiftless good for nothing wenches, who needs must have the idleness beaten out of you.

And with these words, the angry mother lifts from the nail above, heavy sheep skin lash, with which she beat the bare ankles of her three idle daughters until they howl with pain. "Let us run away!" cry Gretchen

and Marta and Leva together. So the three little maidens leav kitchen and barnyard and gardens and run away, through the valleys, and over the mountains, until they can no longer see the chimneys of the old, red

farm house. "We are free !" cried the little maidens, dancing until their long braids with the beauty of God. coil and twist themselves like golden

serpents. Thus they dance and laugh and sing until they come to the banks of a dark flowing river, near which sits an ugly, dirty, ragged old woman, moaning and wailing as she beats her withered flesh, and tares the gray hairs from her head.

"Prithee, good mother," cry the three little girls in one breath, "why

do you beat yourself so cruelly ?" "Alack a-day, my pretty maidens," cries the old woman, "I beat myself cries the old woman, "I beat myself because when I was young like you Nobody cares for the vials ; it is and shunned honest work, my mother they carry that kills or cures. Your daily work, the dishes washed or the floors swept are homely things and count for nothing in them

write three or four languages, whereas tion will accomplish everything .- CHATS WITH YOUNG MEN the English candidates rarely knew anything but English. Naturally, he Your are your Brother's Keeper. was obliged to engage those whose Have you no pity for the young fel knowlege made them most serviceable low who, a stranger to that peace which you have in your own soul, 'He also mentioned a remarkable trait of difference between his German makes mock of sin, and is thoughtless and his English clerks. When 6 o'clock ly twining round himself habits which came and business hours were over will be like iron bands to him in days every English clerk would jump up to come? How will it be if at the from his seat the moment the clock struck, shut his books with a bang,

> if no soul claims before the Great White Throne to be better because you have lived?

hurry them into his desk, and be off in

a moment to his gymnasium and his

blcycle. The German clerks would, in

the interests of their employer and his

business, quietly wait till they had

finished the particular matter on which

they were occupied. All our sympa-

but the others would be more likely to

Work Without Waste,

ing on the death of a noted English

man, the London Spectator spoke of the change of habit which had been forced

upon him by the announcement on the

part of his physician that his heart was

eriously affected, and noted "the

ably true that a great many valuable

lives are largely wasted by a useless

expenditure of nervous force, by rest-

lessness, haste, and the physical excite-

ment which are induced by the agita

hush which is imposed upon some men

by the knowledge of a possibly fatal

disease ought to be secured by all men

of activity ; for the waste of vitality

the leakage of haste and useless nerv-

ous action. There is an immense amount of activity which is generally

regarded as intellectual, but which is

purely nervous and which means noth-

health and lack of self control.

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Will Cure Them.

people.

ing except ignorance of the laws of

The secret of prolonged and sus

tained working power is the husband-

it to a single end. The greatest

mes not so much from work as from

tion of the body and of the brain.

forever afterwards.

It is unquestion-

The

Not many months ago, in comment-

get promoted and to earn higher sal

lads

thies may be with the English

aries.

## The Consequences of Drink

great day no one confesses to have re-

ceived a good impulse from your life,

The superintendent of a hospital for children at Berne, Switzerland, has found by careful observation that only 45 per cent. of those whose parents used intoxicating liquors habitually had good constitutions, while 82 per cent of the children of temperate parents had sound bodies. Of the children of inebriates, only 6 per cent. were healthy. Can any man "drink and take the consequences," or must his children take the consequences ?- Popular Health Magazine.

The Pledge Against Tobacco.

A junior society in connection with hush "which fell upon the man's life a young men's organization, is often isely influenced. For instance, in a certain locality, 167 boys under fifteen years of age have signed the pledge to refrain from the use of cigarettes and tobacco in any form until they are twenty one years of age ; and also to give over to the Association all cigarette pictures and buttons now in their possession, with the result that hundreds of immoral pictures have been taken away from boys, and a number have been helped to keep from the use of tobacco. - Catholic Columbian.

Respect for Women.

When a man habitually speak slightingly of any women, of women as a class, he betrays himself in at-tempting to injure women. It is related that at a public dinner recently,

at which no women were present, a man of this ilk was called upon to respond to the toast "Women." He dwelt almost entirely upon the weak ness of the sex, claiming that the best among them were little better than the worst, the difference being in their surroundings. At the conclusion of his speech one of the guests rose and said : "I trust that the gentleman in the application of his remarks refers to his own mother and sisters and not to ours." This answer turned his weapon against himself with a vengeance. A cele-brated author says : "The criterion of a man's character is not his creed, moral, intellectual, or religious ; it is the degree of respect that he has for An eminent clergyman pays women." An eminent clergyman pays this noble tribute, "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity and nobility of womanhood than for almost anything else in the world." Such golden memories color the book of life

Short Hand. Young Men's Department :--Can you give me any encouragement? I am studying phonography, but I do not seem to make much progress. I can write only about 75 words a minute. That is my top speed, on trial, when I go no faster than is sale for me afterwards to make out readily and accurate-ly what I have written. Yet I read the other day in a Chicago paper that a shorthand writer in Quincy, III., had written 402 words in a minute, in a itest before a business col-lege. I'l never reach that speed and feel like throwing up the art altogether. I've been at it six monts, but only of evenings, and mostly by myself, having had little prac-tice taking down from the reading of others. C. J. Short Hand.

Don't you believe that Chicago story. it is not true. No man can read 402 words a minute, much less record them

# HOLIDAY GIFTS.

As the holiday season approaches we begin to think about presenting our friends with suitable gifts-and what can be more appropri-te than a good book? Here are a few which we have in stock and which we should be sed to send to any one, at prices given be-

45 40 1 00 rd. Round Table of the Representative merican Catnolic Novelists. echism of Familiar Things nae. By Mme, Augustus Craven. Circus Eider's Daughter. Translated y Mary A. Mitchell Mary A. Mitchell. Miner's Daughter. By Miss C. M. addell ...... 1 50 ...... 1 00 ...... 60 1 25 75 25 85 addell. the Voyages and Discovery. m Playfair. By Francis J. Finn, S. J. ande Lightfoot, By Francis J. Finn, S. 85 J.... Percy Wynn. By Francis J. Fibn, S. J.... Passing Shadows. By Anthony Yorke... Mr, Bull Buttons. By Waiter Lecky..... The Taming of Polly. By Ella Loraine Damon' 85 Dorsey.... etronilia and other stories. By E. C. 85 Severin. By Madame Augustus 45 Ichard Translated from French of Lady B. Murphy... Ive. Translated from French Iarcelle. Translated from French by Lady Blanche Murphy... Mary Huntington... randmother's Secret. Translated from French by Lady Blanche Murphy..... Isherman's Daughter, Madame Valen-tine Vatiter... 45 45 45 45 tine Vattier. Madame valen-rench Captain. By Just Girard..... he Wild Birds of Killeevy. By Rosa Mul-holland hn Longworthy. By Maurice Francis ohn Longworthy. By Egan. Afe of St. Teresa of Jesus. Translated by Annie Porter from French. Afe of Christopher Columbus. By Rev. A. G. Knight, S. J. Afe of St. Francis de Geronimo. By A. M. 1 75 1 00 ory of the Reformation. By William The Church of Old England. By Rev. W. ing of all vitality and the direction of H. Colegan The Little Pilgrims. By M. M. A Runaway Marriage. By Mrs. William Maude. Bridge's History. By Matthew Bridges. Jim Fagan Philip's Restitution. By Christian Reid. Summer Taiks About,Lourdes. By C. M. the most delicate machines work with the slightest possible loss of force, because they work with absolute steadiness and ease. A man like Stephen A. Douglass who was an in-valid for many years, accomplishes immense results by focusing his entire 

 Our Damb Fess, And Seath, By Vincent
 0

 Rosemary, or Life and Death, By Vincent
 15

 Hunlington
 15

 Bertha, By William Bernard MacCabe, 15

 The Fair Maid of Cosmaught, By Kate Duval Hughes, Conversion of Ratisbonne, By Rev. W. 25

 strength along one line and by living calmly and quietly in the prosecution of his tasks. Such a man refuses to be agitated or hurried by insignificant events and by uncontrolled emotions. He is steadled by the very magnitude onversion of filtering and Lockhart cenes and Incidents at Sea. A new seleche Book of Three Hundred Anecdotes. of his task, and the concentration of his energy relieves him, in large measure A new selection. tholic Legends and Traditions. A new of the temptation to waste his power selection.... lobert May lardinal D'Amboise hristian Heroism Arctic Voyages and Discovery of Dr. Arctic Voyages and Discovery of Dr. through a thousand obscure and use Fussy people are rarely effective eople. The greatest executive force coes with a certain calmness and ab-

Kane ales of the French Revolution. ales of Bandits. Robbers and Smugglers. y Branscome River. By Marion Ames By Branscome River. By Marion Ames Taggart. The Bissylvania Postoffice, By Marion Ames Taggart. The Armorer of Solinger. By William Herchenbach. Wrongfully Accused. By William Her-chenbach. The Canary Bird. By Canon Schmid. The Canary Bird. By Canon Schmid. Abbey of Ross. By Oliver J. Burke, A. B. T. C. D. 45 C, D Translated from French of Stephanie Ory. Baby, By Frances I. M. Kershaw... Tales for the Young..... Address- THOS. COFFEY,

CATHOLIC RECORD Office, London, Ontario, Can

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The wisdom of the children of the world is great. Jesus Christ declares it in the gospel, and it is often greater than that of the children of light; but is to be found in it, nothwiththere standing its specious and brillant pretensions, a terrible defect. It is death for those who take it for a guide of

life.

7

Fever and Ague and Bilious Derange-ments are positively cured by the use of Par-melee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood unto the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results."

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selves ; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. These make your life.' '

No strain is harder upon the young than to be forced to do work which they feel is beneath their faculties, yet no discipline is more helpful.

"The wise builder watches, not the bricks which his journeyman lays, but the manner in which he lays, them.

"They also serve," said John Milton who only stand and wait."

## This is How They Rise.

A young woman recently found employment in a queensware store. She

immediately began a course of study, in her leisure moments, upon glassware and china. Then she read some recent works upon the appointments of the table, and in a short time, by apply ing herself to her business, became the most valuable employe in a large

store. In a millinery establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons much greater. She was soon a favorite with greater. the employers and customers.

The young woman, who, to earn an honorable living, went into a lady's kitchen, and instead of gossiping every evening, found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season ; she knew how to serve a meal in its proper courses, and, more than that, she knew something about the food value of

The Best Pills.-Mr. Wm. Vandervort, Sydney Crossing. Ont., writes: "We have been using Parmelee's Pills, and find them by far the best pills we ever used." For Delicate and Debilitated Constitutions these pills act ike a charm. Taken in small doses, the effect is both a tonic and a stim-ulant, mildly exciting the secretions of the body, giving tone and vigor.

With these doleful words, the old woman resumed her journey, and the three little maidens, turning their faces to the wind, run as fast as they can over mountains and through valeys, until the chimneys of the old farm house come into sight.

"O mother," cried Gretchen and Martha and Lena, running into the bright, fire-lit kitchen, "let us stay with you and learn to make porridge, and feed chickens and knit ; we would rather have you beat us now than to have to beat ourselves when we are

# GERMAN CATHOLICS.

old.

## From the Ave Maria.

In an interview granted to a repre-sentative of the Sydney (N. S. W.) Freeman, Cardinal Moran told of a pleasant memory he cherishes of Seckingen, a little German town which he visited in 1888, and where is still preserved the shrine of St. Fridolin, an Irish missionary of the early times. His Eminence said :

His Eminence said : One of the churches at Seckingen had been handed over to the 'Old Catholics.'' The parishioners numbered 3000, and how many think you attended the service ? Six ! When we visited the place in 1885 the church had been restored to the parishioners, who had erected a marble slab commemorating the happy day. On the slab I read that through the hostility of the State, the church had been handed over to the enemies of the Catholic faith. Then followed the record that the whole body of parishioners, walking in procession with their children, with ban-ners flying and all singing joyous hymns of thanksgiving, had re entered their church. I tell you this to show the loyalty of the de-voted Catholics of Germany. Such examples of firmnees in clinging to the faith are not at all rare.

### The Children's Enemy.

The Children's Enemy. Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of diseases Scott's Emulsion is auquestionably the most reli-able medicine.

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

in writing. Try it yourself. If you read 200 words in that time you will be doing well. Now the average speed of public speakers is only 120 words, and very few of them exceed that num ber. If you get up to the ability to take down correctly 150 words a minute you can get plenty of work in the Gov-

ernment service, in law courts, in newspaper offices. So keep on. You You have done remarkably well under the circumstances. If in six months you have acquired the skill to take down 75 words a minute, in three months more of steady practice, with a reader, you could get up to 150. The late Dennis F. Murphy, the best verbatim reporter that ever handled a pencil, who was for many years the official stenographer of the United States Senate, claimed only that he could take down 220 words a minute, and he was the ablest and most trustworthy expert that Congress could find. Take heart, then, and persevere .- Catholic Colum-

# The Young Man in Business.

bian.

Dr. Farrar, Dean of Canterbury, makes this contribution to the wisdom

for young men : "While it is the surest rule for suc cess that a youth should make himself indispensable, he may be sure that, in nine cases out of ten, in promoting the interests of his employer, he is promot-ing his own. In the world of clerkdom, which is a very crowded world, dom, which is a very crowded world, our young Englishmen often murmur that, in many great regions of com-merce, they are being ousted by Ger-man clerks. But why is this? The best things go to those who are best prepared for them. A very wealthy man of high station and a member of Parliament told me that if he advertised for a clerk who knew enough modern languages to conduct a wide business correspondence, he could over and over again find German youths. They had come to England and served for nothing in order to learn English, and, while they were content with modest salaries, could often speak and

Toronto, Dec. 5.-There are thousands of girls in this city who are passing the best years of their lives in sickness and misery, when they should be enjoying the blessings of health, strength, and vigor.

sence of hurry, and it is a significant

fact that the people who accomplish the most always seem to have leisure.

The habit of working without waste is

fortunately one which can be culti-

vated, and which after once being con-

sciously adopted, becomes the natural

GIRL'S TRIBUTE.

SHE TELLS HOW DODD'S KIDNEY

PILLS GAVE HER HEALTH.

housands of Girls Need the Same

Remedy, for They are Suffering from

Similar Diseases-Dodd's Kidney Pills

The observer who will watch the crowds of girls and young women streaming homeward every evening, after their hard day's work, cannot but be struck by the many faces — young faces—that should be rosy with the glow of health, with sparkling eyes, and well rounded cheeks, but which are pale and care-worn, with dark circles round eyes that have lost their brightness.

A glance is enough to show that these tired and worn-out girls are suffering. And such a spectacle is doubly sad, because there is no need for it Dodd's Kidney Pills would bring the brightness back to the eyes, the bloom to the cheek, the firmness to the step, the vigor to the entire body.

No other medicine on earth can pro duce such astonishingly beneficial reults, in these cases, as Dodd's Kidney Pills can and will.

Miss Mary Dinsdale, 73 Esther street, has proved the truth of this statement. She says: "I have been a sufferer from Female Weakness, Nervous and Liver Trouble, and doctored without deriv-ing any benefit. I began using Dodd's Kidney Pills, and my recovery dated from that time. They have

cured me thoroughly." A trial will speedily convince any sufferer that Dodd's Kidney Pills will positively restore her to health.

All forms of scrofula, sores, boils, pimples and eruptions, are quickly and permanently cured by Hood's Sarsaparilla.





## TWO REMARKABLE CASES.

I have been an intense sufferer from Eczema for five years. I tried medicines, four doe-tors, one a specialist in skin diseases, with no improvement, and setting me almost frantic with dreadful itching. After using three bot-tles of CUTICURA RISSOLVENT, and one box of CUTICURA SALVE, I was completely circled. GEO. A. LOWE, 907 Market St., Phil., Pa.

GEO. A. LOWE, 30, Manage St. Finis, Fr. 1 had Eczema for seven years, and my scalp-was in a bad state. Three inches of my back was covered with a dry scab. The itching was so bad I thought it would drive me mad. I tried all remedies, but could not get curred. I used five bottles of CUTICURA RESOLVENT, flwe cakes of CUTICURA SOAP, and five boxes of CUTICURA SALVES, and I was completely curred. C. LONG, 325 Wilton Ave., Toronto, Can.

SPEEDT CURE TREATMENT FOR TORTURING, DISPIG-BRING HUMORS, WITH LOSS OF HARE. -- WAITH Daths with CUTTCERA SOAP, gentle mointlings with CUTICURA, and mild dones of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. How to Cure Eczema, mailed free.





1 Billion

# THE CATHOLIC RECORD

# ARCHDIOCESE OF KINGSTON.

Smith's Falls, Dec. 5th.— Yesterday was an eventfal day in the Catholic church here, and will be long remembered by the people of that congregation. In the morning there was an offer the archibishop, who was pleased thus to some agreest as it was unusual. The visit was a memorable one because the ceremony per-formed was the first exercise of his Grace's arcenagreest as it was a respects ordination, and the intext the first exercise of his Grace's ordined the first accession to the ranks of his pricets with Smith's Falis and its people. The fact, too, that one of the young men to be ordined to the priestbood was a native of the place and a young man who had endeared him-self to all classes and creed by his gerial man-mer and undoubted worth, gave an additional interest to the event. Then beside the usual prices of the day, there was a masteriy ad-dress of the cave. Then beside the usual dress of the even ing by the rector of the first. Accession the cave of the sense and university.

interest to the event. Then beside the usual services of the day, there was a mastery ad-dress or jecture in the evening by the rector of Ottawa University. His Grace Archibleop Gaurhier, accom-panied by Vicar-General Keily, arrived here by the 6.30 train Staturday evening and was met at the station by a grant concourse of people. Rev. Father Station, the able and energetic pastor of St. Francisca & Sales Church, was there to receive His Grace, and with him were Kev. Father Constantineau, Rector of Ottawa University, Rev. Father Patton, of the same institution ; Rev. Father Twohey West-port; Rev. Father Kileen, Pert, Rev. Father T. Davis, Madoc; Rev. F. C. O'Brien, King-ston; and Revds. C. Mea and J. Doyle, the two young men who were to be ordained the next morning. Both the town bands were thread also large deigrations of the local C. M. B. A. and Catholic Foresters, besides a kreat throng of all classes of citizens. It was the Arch bisho's first official visit tofthe town, and Fros-testants united with Catholics to do him honor. A procession was quickly formed and headed by the members of the C. M. B. A. and Forest-to the church. Crowas lined the way and took many an opportunity to give His Grace a hearty greeting as he passed along. A trived scene not soon to be forgotten. Arrived at the scene not soon to be forgotten. Arrived at the church, the Arathabo catered and immediate-ity the choir, with full orchestral accompani-ment, sang "'Vival Pastor Bonus, "finzing out in beautiful mellifluous tones a glad welcome in the scent not when the throne, surrounded by the dustance of the C. P. R. at this division and a following address on behalf of the congrega-To the Most Rev. Charles Huxh Gauthier, D.

 Indent of the C. P. R. at this division and a member of the church, advaced and read the following address on behalf of the congregation: - To the Most Rev. Charles Hugh Gauthier, D. D., Archbishop of Kingston: - To the Most Rev. Charles Hugh Gauthier, D. D., Archbishop of Kingston: - To the Most Rev. Charles Hugh Gauthier, D. D., Archbishop of Kingston: - The please Your Grace. --On behalf of the congregation of St. Francis de Sales, we, the undersigned reverentially approach. Your Grace to extend to you a most respectful and cordial welcome on this, the eccasion of your first visit to Smith's Fails. Under any circumstances, the event of the coming amongst us of the Spiritual Head of the Archdiocese would have been marked in us with sentiments of profound respect and homage; but there are considerations attending the visit of Your Grace to the Spiritual Head of the Archdiocese to the Veneratel's event of Kingston was greeted by us. as it was by the people of every other parish embraced in your jurisdiction, with joy and satafaction, as we saw in it the recognition of merit, of long and splendid service.
 For to a son of Regiopolis in the fullest sense of the term, by birth, education and many years of devoted labor came the summons of the Holy Father to fill the place left vacant by the possing way of our late distinguished Archbishop. Admirably adapted for the exatted on the examplary priest, but by that knowle wrom you have been called to govern-beet wond you make a possing way of our care known and extermed from childhood, and prospective to a son frace in our crystilities of the eories and possibilities of the eories and possibilities of the exatted on the scale of the exatted of the weighty repositilities involved --claims at once spleade, and our loyait.
 The favor of Your Grace's present visit is finanged our crystilities of the eories and whom we and the order erecentily come from that and presentilations in wh Marmora Dear and Rev. Father, we sympathize with Dear and Rev. Father, we sympathize with almoraly on account of the affliction of

main of the people whom you and state of the people whom you been called to govern, - begets symmetry come special and irresistive to out any when he was leaving for his visit to the old main fareway when he was leaving for his visit to the old main concessed and irresistive to out the indication of the people of Marmona, the main continually with the people of Marmona, out the old not feel at home, for his heart and mind of reaces present visit is to the old main concessed and irresistand of the vectorial and irresistand of the vectorial and irresistand of the vectorial and irresistand the other recently come from and extered priestand and from that Alma Mater for main evertaillar source of priests and mind from that Alma Mater for main sincere or priests and mind from that Alma Mater for a sincere prayer that both may be reasonated with his parish at Marmona distribution occurs and during his absence for draw the mainford and onerous duties deviation of our most graaful appreciation for the had been no deaths during his absence for the sailing vers to be raised.
 We should fail in our dury did we omit an expression of our most graaful appreciation for the mainford and onerous duties deviation of the mainford of our saits and the members were failed or the anamifect and nerous duties deviation of the mainford and onerous duties deviation of the mainford of the sail and the sailing verse is the works of the sources has belabored for us, as the works of the source source to shore. Speaking of Ireland in the your care, we bege the favor of Your Grace's most obedient and devoted the and not obtained for the days when the sailing verses are deviation of the days when the sailing verses are deviation of the days when the sailing verses are deviation of the days when the sailing verses are deviating the work and the condition of the inthe volatined for the had

to promote. Offering to Your Grace our homage, and the assurance of our heartfelt prayer that you may long be spared to rule over the people com-mitted to your care, we beg the favor of Your Grace's blessing—and subscribe ourselves. Your Grace's most obedient and devoted children. I Ward F. Kanada, F. P.

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ren how to persevere in the good work and be credit to their Church and their parents. He iso dweit at some length on the import-nt duties of parents to their children who only by precept and example should continue doing their share of the good work. Masse vas celebrated by Rev. Mgr. Farrelly. His prace was assisted by Rev. T. Kelly, V. G. (ingston, and the pastor. In the evening at Vespers Mgr. Farrelly I. K. The preacher took for his theme "The Infinite of the Holy Ghost," and with telling log The prescher took for his theme "The Influ-ence of the Holy Ghost, " and with teiling logic and thrilling eloquexes he taught the mission of the Holy Spiris, hearers to the origin of his argument and held their ray tattention to the end. There have been, said he, in the history of the Holy Spiris, hearers to the origin of his argument have been, said he, in the history of the there and held their ray tattention to the end. There have been, said he, in the history of the origin of the source of the the start of the there and festations of the divin-ity, ty pifving the three persons in God. To oreation, to God the Sou, the sublimity of re-demption, and to God, the Holy Ghost, the eglory of divine unity. God the Father created the world God the Son redeemed it, and God the Holy Ghost preserves forever the fruits of re-demption by uniting Himself to the Church of Christ and, making it imperishable. The Holy Ghost had two missions to perform in the world-to secure the sanctity and perpetuity of sion he devoted his chief attention, tracing the divine influence of the Holy Spirit on matery address by the hope inspiring assurance that as it had been in the past even so it was to day, the Holy Ghost was the enlightener, the sanctify and the stores of the individual. The music was particularly fine at the even. Dec. 5, 1898.

# DIOCESE OF PETERBOROUGH. Lecture by Father Chidwick, Chap-

## ain of the Maine. Peterborough Review, Nov. 26,

ier and the strengthener of the individual Thristian. The music was particularly fine at the even-ing service, the choir, accompanied by the orchestra, rendering with spiendid effect O Salutaris hostia, Quid re Tribuam and Tantum Ergo. In addition to the priests already named as being present at the reception to his Grace on Salurday evening, there were present on Sun-day Rev. Dean O'Connor, of Chesterville; Rev. Father O'Conner, Stanleyville, and Rev. Father O'Rourke, Carleton Place.

Peterborough Review, Nov. 98. Seldem has a larger or more representative intar which last ngur graced the much herider and long expected lecture by Rev. J. P. Chid wick, chen last ngur graced the much herider united. States, the Maine, at the time of ite wreck, and now chaplain of the Lineinuati. Ito make this an occasion of exceptional interest and unique event in the history of Peterboro ough. It was full of an intimate historical association on account of the personality of the lecturer; it was in aid of St. Joseph's hospital, under the auspices of the miller and the full the Association of a second of the personality of the lecturer; it was in aid of St. Joseph's hospital, under the auspices of the miller men of our two, and of equal interest to any or all of these, it was made the occasion of the presentation of medal to Mr. Arthur Mitchell, fora heroic deed. The stage was a mass of bright colors and presented a gay and attractive picture. The "Oid Oiry," the close intermination is the state of the state of the presentation of the stage was a larger belie use. In the "Oid Oiry," the close intermination of the stage on the two great branches of the for-fusion were displated the Union Jack and "Oid States of the state of the form of the 5th Battation, was of the form ing between the two great branches of the form and richer by the scale to those and the form of the 5th Battation, and the states and other. "The state of the form here of the form of the form the state of the form and of the form of the for the States and the states and other. "Batta which complete the two mands the two of the states which complete the scenarion." "The states is the states of the states and other of the the states of the states of the form of the the states of the states and other of the states the states of the states and other of the states the states of the states and other of the states the states of the states and other of the states the states of the states and other of the states the states of the states and states." Father Murtagh's Return. After a pleasant visit to his old home in Ire-land, Rev. Father Murtagh, the beloved parish priest of the Church of the Sacred Heart, of Marmora, returned home on Saturday after-noon last. No intelligence as to the probable time of his arrival had been received until Fri-day when a message arrived saying he would be home the following day. Immediately arrangements were commenced for his recep-tion, and when he stepped off the train at the leading men of the parish were waiting to es-cort him home. On Sunday morning, after Mass. Messrs.

iending men of the parish were waiting to es-cort hum home. On Sunday morning, after Mass. Messra, Wm, Keily, D. Dunlay, Capt. O'Neill and Lack Crawtord surprised Father Murtagh by ap-pearing before him in the sanctuary, when the congregation by Mr. Wm. Kelly: Reverend and Dear Father Murtagh : It is with feelings of the most unbounded gratification that we, your loving people of Marmora hail and welcome you back to your home and friends. We thank Divine Provi-dence for your safe return from the land of our dearly beloved Canada and your parish of Marmora.

Father Murtagh's Return.

with the playing of the National Anthem by the band, the andience loyally rising and stand-ing. This was followed by a d-scriptive selection. "Forge in the Forest" (Michaelis), a musical composition of great beauty, rendered with perfect harmony and exquisite expression. The delicate passages were played with great skill and feeling, and the fuller and more vigorous parts which followed were equally good Mr. Gidddon bowed his thanks to the addence for their signs of appreciation. If Fellow," and a gavoite "The Bell," all of which were toudly was a treat, and it is to be hoped that the town will be as worthy of its band as the band is worthy of the town. Lt-Col, R. W. Bell, the chairman of the even-ing, then came upon the platform accompanied by Rev. Father Chief Mr. Jas Kendry, M. P., Mr. J. R. Stratton, M. P. P. Mayor Davis, Lt-Col, H. C. Rozers, of the Prince of Wales Dra-goons, Major Greenwon, Capt. Several other officer in uniform were exit din the andience. Col Bell briefly introduced that the the andience. The occasion, and second the the andience. Col Bell briefly introduced that the the andience. Col Bell briefly introduced that the the andience. Col Bell briefly introduced that the the Brance There menet being received with loud ap-British empire and the United States, the latt-ter comment being received with loud ap-Dean and tees, rather, we symparize with rou sincerely on account of the affliction of our illustrious father in losing his sight. We chow and feel that your great soul will know now to bear up with fortitude and Christian esignation against that great family afflic-ion.

tion. We pray that Almighty God will bless you with a long and useful life and give you health and strength to enable you to perform the duties of your sacred calling and to be our sheed call do our guide and to break to us the shepherd and our guide and to break to us bread of life. We pray that Almighty God will surround you with His choicest blessings in time and

eterality. This, dear Father, is the prayer of your low ing congregation of the Church of the Sacred Heart of Marmora, Signed on the Church of the congregation, D Dunlay, Lack Crawford, John O'Neill, William Kelly. William Kelly. Replying, Rev. Father Murtagh in elequent periods thanked the congregation for their kindness to him in thus welcoming him home. He expressed his gratitude not only for this manifestation of their love, but also for the manner in which they had bid him farewell when he was leaving for his visit to the old and.

found that the explosion had been an external by the was any action taken. Even then the built distes did not take direct action, but you had not take direct action, but you had not take direct action, but you had not construct the states, but had not action takes a state of an archy in the was declared. No people appreciate was not action to be preferred to war. The as been said that there is no national dishonor can not be preferred to war. The as been said that there is no national meridan sentiment, but despite the differ-est that could not reside as one at the form all parts of the could dishonor the avenue was no exclusion. Not despite the differ-est that could not be sentered to war. Not exclusion the senter is no national meridan sentiment, but despite the differ-est that could not be sentered as one at the form all parts of the could as some at the room and anger. Not only, from all profes-tions at occupations, and bravest of the senter the Sisters of hold way and bravest of the senter the Sisters of the distribution of the room full batts of the senter and braves to the set the bisters of the owner, when an each or the room the battlefelds of death and in the room the battlefelds of the senter to these the spectrum distribution of the room was been been room the battlefelds of the senter to be found in the room of the battlefelds of the senter to be found in the room of the battlefelds of the senter to be a senter room of the battlefelds of the senter to be a senter room of the battlefelds of the senter to be a senter room of the battlefelds of the senter to be a senter room of the battlefelds of the senter to be a senter room of the battlefelds of the battlefel

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# DIOCESE OF LONDON.

# Lacture in aid of the Poor.

orme time previous to his visit wo LittleSisters of the Poor called upon them. The daughter hearing them down shars and asked them what they wanted. On being told she should down to them: "We have nothing for you to, day. We have nothing in this quietly slipped down she then went out shopping. The matter overharing and have a latter ad-tressed to her containing \$6.50. It was a debt which she never experience in giving to the poor is that whenever he gave \$1.40 or \$5.00. In some way or other the money was return the Fathers to this fact many that what they give that 'Them dhe called them.' He told this to con-vince his ound sarrely be returned. The St. Yincenia de Paul Society of Chicago was at one time in great need and the spraker came to the 'tole down in a string the door behave went to the door haven.' The told this to con-ward atd said.' "On being examined the 'name.' Not wishing to bother the supped for-ward atd said.' "On being examined the 'name.' Not wishing to bother the supped for-ward atd said.' "On being examined the 'name.' Not wishing to bother the parker came to the into dispense cur charity- while we are living. A retired merchant not being while to move 'name his children they would have the down have wished it. Now is cur time to give. In was only a few werek aff the momey to his children they would have wished to be give. In was only a few werek if the would have wished it. Now is cur time to give. In a few years more when we die! We have a soul the give of when we die? We have a soul the give of when we die? We have a soul the give of cond it be church have wished it. Now is cur time to give. In a few years more when we die? We have a soul the give of mot die. Will have on his children they would have sould be as genetous as possible. Look at the seasoon of the year? The cold winter is at hand. Look at the houses of the poor as housed in the presence of lesus Orits we should be as genetous as possible. Look at the season of the year? The cold winter is at hand. Look at the house of the <text><text><text><text><text><text><text><text><text><text><text><text><text><text> in this world. Their motive is minima a network wish to relieve human mikery. We Christian and Catholics are taught to look at this matter from a higher biane. We are giving to Jesu Himself—the same Jesus who shed the last droy of His blood for us sand is now waiting for us i His heavenly kingdom. And we may rest as sured that we will not be disappointed in ou reward, for has He not said that whatever w do to the least of His brethren He will conside as being done to Himself?

ARCHDIOCESE OF TOKONTO. The Holy Name Cadets for boys between fifteen and iwenty years of age has been organzied at St. Paul's church. The object is to respect and reverence the Holy Name of Jesus, to promote moral, intellectual and phsi-cal culture, as well as to encourage a regular re-ception of the sacraments the first Sunday of each month. Meetings are held Thresday even-ings in St., Ann's Hall. The officers are: Spiritual Adviser, Icev. Father Finegan Presi-dent, T. Simons : Vice-President, Y. McCabe ; Secretary, B. Mitchell ; Treasurer, A. Whelan ; Board of Directors, H. Sylvas, J. Isbel, J. Koster and A. Sullivan. Catholic Literary and Athletic Associ-

DECEMBER 10. 1998

DECEMBER 10. 1998. Sister M. Angel Ic Encharf, made her final rows and was received into full member-ship of the orier. These who took the hely habit were Miss Victoria Archamback, hely into the orier of the sister Veronica of Jesser. and Miss Piors Cote, of Quebec, in religion sister Aimee on Sister Veronica of Jesser. And the set of the institution, who will remain frequency of the institution, who will remain the during the winter. Throughout the increasing the winter of the institu-tion of Christ Church, New Zeinnd, was in the city during the past week. Cougregation are noter Dame, Glouester street. The Right Schurch, and in the evening, on in-visition of devices and of the differenties and privation and obstacles the missioners had to are and in both the churches His Lordship are the adverting the appeal to beir "kith and wing for making an appeal in view of the heavy expenditure the congregation are the the adverting and appeal to the first apolo-tion de making an appeal in view of the heavy expenditure the interdes His Lordship are for making an appeal in view of the heavy expenditure the congregation areas the Aorme. How interdes His wordship and wing for making an appeal in view of the heavy expenditure the congregation areas the Aorme. He intends sailing from his-barder areas and obstacles the missioner from his-tion and in both the churches His tordship heavy expenditure the congregation areas the Aorme He intender and in view of the heavy expenditure the co

THEY ARE FAST DISAPPEAR-

ING.

ING. The once brilliant and comparatively numer-ous staff of Irish Priesis in the Archalocese of Quebec is fast reducing in numbers. The death of the Reverend Francis Macdouncil, on the night of Monday. Sch ultimo, removes shout the last of the contemporative of the last Rev. Patrick McManon who for the last Patrick's Church, in the city of Manager and the difficulties and obstacles. Rev. mountable difficulties and obstacles. Rev. Fathers Nellygan, Giarke, Thomas Maguire, O'Grady, Dunn, Ciarke, Thomas Maguire, O'Grady, Dunn, Ciarke, Thomas Maguire, O'Grady, Dunn, Ciarke, Thomas Maguire, Campbell, etc., and now Macdon-noil: May God be merciful to their souid: Tather McDonell was born at Dingle, Ire-ind, in 1817, was born at Dingle, Ire-ind, in 1817, and that he had reached the ad-vanced age of eighty-one years at the time of his death is of the late "thirties," studied theology and taught class in the College of Ste Ame Lanocatiere. Kamouraska, and was orianasively filled the positions of a vicaire at Sherbocke, cure of St. Gireroi, Meinerency, in Store left. Canada to become cure of Green is Wisconsin, until 1817, when he returned theology and taught class in the College of Ste Ame Lanocatiere, Kamouraska, and was orianasively filled the positions of a vicaire at low binere, cure of St. Gireroi, Montorency, in Store left. Canada to become cure of Green to this Province, becoming assistant cure of Grand River and subsequently of Can Greensen the Strepton of Steroid Stero In 1895 he lef: Canada '6 become cure of Green Bay, Wisconsin, until 1871, when he returned to this Province, becoming assistant cure of Grand River and subsequently of Cap d'Espou, Gaspe. In 1880 he retired from the ministry not took up his residence at Levis in the hos-nital of St. Joseph de la Deliverance until he breathed his last there on Monday evening, as already stated. Notwithstanding his ad-vanced years, he retained his intellectual fac-ulties to the end. Of the younger generation some four or five still remain.

# C. M BA.

C, M. B A. Resolution of Condolence. At a regular meeting of Branch 23, Ridge-town, Ont., held on Dec. 2, the following reso-lation was moved by Bro. J. H. Tompkins, and seconded by Bro. P. H. Bowyer. Metreas God in His infinite wisdom bad re-moved by death the beloved wife of our es-teemed Brother, F. X. Dilliott. Be it therefore resolved that we ofter to our sincere sympathy in their bereavement, and hand confort them. Be it resolved that a copy of these resolutions the presented to Bro, F. X. Dilliott, and a copy he sent for publication to The Canadian and CATHOLIC RECORD. D. P. McMenamin, P. P. Rec. Sec. Branch 236.

# E. B. A.

ELECTION OF OFFICERS.

ELECTION OF OFFICERS. St. Mary's Branch, No, 31 Lindsay. At the regular meeting of this Branch, held on Thursday, the lst, there was a large attend-ance of members, including their much restect-ed Chapian, the Rev. Father Phelan, who takes great interest in the Branch Two initi-ations took place and the application of a can-didate was received. Others are expected, and the prospects of the Branch for ISSB are very promising. Great interest was taken in the election of offleers-with the following result? Chapiain, Rev. Father Phelan : Chancellor, J. B. O'Neill ; President, W. E. Baker; Vice-Pres, John Merhan; Ree Sec., Chas. Podger; Stewards, Felix Landry and Clem. Courten; Stewards, Felix Landry and Clem. Courten; Source (Marshal, H. Mallon; Asst., Marshal, John Dennis; Inside Guard, Ed. McMahon; Outer Guard, John O'Connell. Avery pleasant evening was spent to the atisfaction of all. W. Lane, S-T.

MARKET REPORTS.

LONDON.

With the refining and elevating influence of classical studies, with the deep knowledge and comprehensive grasp of the principles of individual and social life which Catholic philosophy bestows, with the religious and

any competitors :

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# VOLUME XX.

## The Catholic Record. The London Saturday, December, 17,1898 but BOYS' SOCIETIES - AN EXthe AMPLE.

We sincerely hope that the boys' sowors ciety established by Rev. Father Fin-Even egan of St. Paul's Church, Toronto, may iture have an abundant measure of success. chur Nay, we have not the slightest doubt men of it, for we are convinced that the sand protection of our boys is a work upon inter which falls the benediction of God. The rev. pastor is very much in ized earnest, and will, we are assured, build the up an organization that will be not their only a testimony to his zeal but a hum means of untold good. The protection exti of our boys from the baneful influence nac of the streets is a God-like work and stre fort the man, be he lay or cleric, who puts chu his hand to it is furthering in a practical manner the interests of Catholigra

cism in this country. OUR CATHOLIC COLLEGES.

The Rev. Fr. Campbell seems to have the gift of saying the right thing at the right time. His addresses on education and matrimony are still remembered : and the one which he delivered a short time ago on " Desertions from Catholic Colleges " will provoke interest in a subject which up to this has been treated with heedless cruelty.

Speaking recently on this subject he scored the Catholics who patronize non-Catholic institutions because either they are more richly endowed, or because they are, in the opinion of foolish and worldly-minded parents who look upon social prestige and surroundings as the sine qua non of collegiate training, more capable of imparting instruction that will win success in the world. He points out the dangers to which boys are exposed in non-Catholic institutions. The youth who come through them with faith intact is a marvel. The constant intercourse with individuals of no fixed principles, who consider religion of no moment, or at best regard it as a pleasant scheme to beguile the unwary and uneducated, will sconer or later uproot from the mind, deprived of the grace of the sacraments, every vestige of faith, or weaken it to such a degree that the boy will become, what so many are today, a hickory Catholic, devoid of generosity and consumed by the spirit of selfish indifference. If Catholic col-

THE ORDINATION.

THE ORDINATION. THE ORDINATION. THE ORDINATION. THE ORDINATION. The ordination ceremony is of sufficiently rare find so at 8 o'clock Studiak morning there was here any friends and relatives and acquainty there is a clock studie or the second studies of the particular studies of the second studies of the second particular studies of the second studies of the particular studies of the second studies of the second the second studies of the particular studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of the second the second studies of the second studies of

ra Herald, Nov, 24.

## The Church in Kingston.

The Church in Kingston. Since his consecration the Most Rev. Arch-bishop Gauthier has been very assiduous in the performance of the duties appertaining to his new chapel of Our Lady of Sorrows attached to the house of Providence, a magnificent stone structure erected at a cost of about \$25,000. He also blessed the new cloister of the Hotel Dieu. Hitherto the Sisters and Novices lived in the expressity for their accanodation. They will side world, excent those who are attending to there of the sisters and Novices lived in the side world, excent those who are attending to there to is the second addition made by the side world, excent those who are attending to there to is the second addition made by the side world, excent those who are attending to there to is the second addition made by the side world, excent those who are attending to there to is the second addition made by the side world is the second addition made by the side world is the second addition made by the side world is the second addition made by the side world is the second addition made by the side world is the second addition made by the side world is the second addition made by the side world is the second addition made by the side world the set appointed hospitals in the formation, and under the zealous, self-sac made addition for the entre encored the oblice of the second addition of the entre encored the oblice of the second addition the erecepts did not come up to has year, yet, on the whole, taking the undary successful. The amount realized will be about "The children of Mary hold this bazaar annu-proving ladies, deserve credit for their zeal and

\$400. The Children of Mary hold this bazaar annually for charitable purposes, and those good young ladies deserve credit for their zeal and energy in the matter. Thistores to the bazaar missed the well-known for the second state of the good work, and the door. Mr. O Brien has discharged this duty for yeas. To him, indeed, it was a labor of the the door. Mr. O Brien has discharged this duty for yeas. To him, indeed, it was a labor of the matter for the second work, and the door. Mr. O Brien has discharged this duty for yeas. To him, indeed, it was a labor of the second work of the second work

Wolfe Island.

Wolfe island. Saturday, the 26th ult, was a red letter day in the annals of Wolfe Island parish, the occa-sion being the first pastoral visitation of His Grace the Most Rev. Archbishou. The episco-pal party arrived from Kingston by the noon steamer, a procession to the church being formed as follows: Union Jack, Wolfe Island band, Catholic Order Foresters, C. M. B. A., Separate school children, parishioners, citizens generally, carriage containing His Grace, also Mgr. Farrelly, and the pastor, Rev. T. J. Sprat.

The village was enfote and everything was tone to give his Grace a right royal welcome. Arriving at the church, which was most asterfully decorated, Mr. A. Studey read an ad-fress on behalf the congregation, expressing heir fealty to him as their chief pastor. His Grace made a brief reept expressing his thanks for the very cordial reception given him.

Grace made a brief reby expressing instantas for the very cordal reception given him. On Sanday at High Mass bis Grace admin-istered the sacrament of confirmation to about eighty boys and girls, after which he delivered a very interesting sermon expressing his ploas are at the proficency of the candidates in the Christian doctrine, which reflected credit on the beloved pastor; also instructing the chil-

St. Mary's Catholic Literary and Athletic Association. Toronto, held a most successful meeting in the school room on Dec. 4th, and elected the following officers: Spiritual Director, Rev. J. B. Dollard: President, D. A. Carey; Vice-President, W Henry; Recording Secretary, P. J. Lowe; Financial Secretary, J. Dee: Trensurer, M. J. Madden; Board of Trustees, Dr. McDonagh, Messrs J. J. McCarthy, W. Kelly, M. F. Stafford, and B. J. Cronin. This association will meet in the school room next Sunday afternoon a 3:30, where it will be pleased to welcome all who would wish to join. P. J. Lowe, Sec.
 st. Josenbl'e Church Fancy Fair.

ARCHDIOCESE OF TORONTO.

St. Joseph'e Church Fancy Fair.

19 Hackney street. 31. Joseph'e Church Fhacy Falt. Preparations have been about completed for the grand Fancy Fair which will open on Wedneeday next, lith inst. The committee have secured Dingman's Hall, corner Broad, view avenue and Queen street east, and the dates will be Dec. 1ith to 21st, inclusive. The past few months, and everything in connection with the bazaar promises to be a complete suc-cess. Special arrangements have been made with the various societies who have kindly consented to provide entertainments for the various evenings. The Fair will open on Wea-nesday with a concert by the children of St. Anne's and St. Joseph's schools. Thursday has been selected by the Emeraid Beneficial Association, while the Catholic Order of For-esters will appear on the following Tuesday. The other evenings nave been left open for the A. O, H., C. M. B. A., I. C. B. U. and the Knights of St. John. The proceeds of the bazaar will be applied towards the liquidation of the church debt.

# ARCHDIOCESE OF OTTAWA.

The reverend Capuchin Friars, together with

The reverend Capuchin Friars, together with the Ecclestatics and Brothers of the Order, were in their annual retreat last week. it closed on Sunday. Mgr. Legal, one of the oldest missionaries of the Oblate Fathers in the North West, is *en roate* from Rome, and will visit Ottawa dur-ing the current week. Archbishop Duhami of Michael at the bless-ing and dedication of a newlet outred at La Cor-ception Immaculée, Labelle Co., last week, His Grace was accompanied by Very Reverend Canon Campean. Rev. Father Fowers, C. S. P., of New York, who preached the dedication sermon at SI. Patrick's on Thanksgiving Duy, remained over and preached both at Mass and evening service in SL. Patrick's on the following Sunday. The authorities of Ottawa University are

n St. Patrick's on the tolowing Sunway. The authorities of Ottawa University are taking steps for the erection of a museum in connection with the institution. It will be three storys in height and will accommodate the natural science department as well as the museum proper. It will be erected in the com-ing spring.

the natural science department as the con-ing spring. The solenn correct will be erected in the com-took place on Saturday morning at the Mon astery of the Precious Biood, Elmbank, when three young ladies renounced the world and were received into the order, one pronouncing the final yows and two taking the holy habit. His Grace Archishop Duhanel officiated at the impressive ceremony, assisted by Rev. Canon Boullion, chaplain of the institution, and Rev. Father Archambauit. Among others of the circupy present were Rev. Canon Plantin, Rev. Father Alres and Rev. Father Myrand, The chapel was filled with friends of the postu-lants and Sisters from the different Catholic institutions in the city. Sermons in French and English were preached by Rev. Fathers Beausoirel and Niles, respectively. Miss Helene Renaud, of Hull, in religion

LONDON. London, Dec. S.-Grain, per cental – Red. winter, \$1.15; white winter, \$1.15; sprinz. \$1.15; casts, 81 to 84: peas, 81 to 95c; barley. \$5 to \$1.05; corn, 75 to \$0c; buckwheat, \$1.00; Dairy Produce-Egys, fresh, dozen, 15 to 20c; butter, best roll, 15 to 17; butter, by crock, 124 to 14c; butter, creamery, retail, 18 to 19; cheese, pound, wholesale, 7; to 8c; Farm Produce-Hay, per ton, \$5.00 to \$6.50; \$5.00; toney, per pound, 10 to 12c; Vegetables – Potatoes, per bush, 75c to \$1.05; Sedes, per bushel, 40 to 50; cabbages, per tozen, 35 to 30c; onions, per bush, 75c to \$1.05; Sedes, Sec Josef, and \$2.90; to \$1.00; to 75c; 10, 25, 00; to \$1.00; timothy seed, per bushel, \$1, 25 to \$1.75; Meat-Pork per ewt., \$5.25 to \$5.50; beef, by carcass, \$4.50; to 65.50; mutton, by carcass, \$1, 50; to \$1, 52; Toultry (dressed) – Fowls, pair, 40 to 50c; aude, sper pair, 60; to 75c; 20; geese, each, 55 to 56c; Tow tock - Live hogs, \$1 to \$1.00; stags, per 1b, 2c; sows, per 1b, 30; 03; 00; Toronto, Ont., Dec, & Red and white wheat

83.00 to \$5.00 ; fat beeves, \$2.50 to \$4.00. TORONTO.
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individual and social with the religious and poilosophy bestows, with the religious and moral formation which Catholic colleges alone can give, we are bettre able than others to meet the dangers which threaten civiliza-tion from the grossness and sordidness of growing wealth from the atheism which is pervading the whole social and political world, as well as from the immorality which is increasing with such appalling rapidity.

leges received anything like generous support they could surpass, and easily,

Here in Canada we may not have the same cause for complaint as our brethren across the border, but we may say without fear of denial that our colleges are not accorded the loyal support to which they are entitled. It has been said, and proved time and again, that we, so far as sound and thorough training goes, can hold our own with the very best in the country. Our colleges aim at giving a grip of fundamental principles and at forming the character on moral and religiou lines, which alone can be of enduring value to life's work. There is not : shadow of excuse for parents who sen their children to non-Catholic institu tions : and they who do so are imperi ing the eternal interest of their of spring and laying up shame and con

fusion for themselves. With halls of learning such as w have in Canada, presided over by body of brainy and thoroughly con petent professors, Catholics have a reason to give their support to no Catholic institutions.

"PROTESTANT SPIRITUAL DESTITUTION."

Looking over old fyles of the Dubl Review we chanced upon an artic which cannot but prove of interest our readers. The article in questi is entitled " Protestant Spiritual Des tution," and was prompted by the vestigations of a special committee s out by the House of Lords to determ the real cause of the infidelity wh was so prevalent in certain quarte

THE CATHOLIC RECOF